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## HARVEST MOON FESTIVAL AT

ONSET, MASS. We believe that no other Spiritualist Association gives honor to the Red man by setting apart a day for their especial celebration in acknowledgement.of their power, strength and help to us spiritually and physically, except the Spiritualist Association at Onset. A day has been set apart here each year at the full of the harvest moon, as being the most fitting time for such an event. Dr. I. P. Greenleaf first instituted this celebration, and it has been observed each year at his request, until the present one, which for harmony, peace and good will has been pronounced by many as exceeding every

prior event of the kind. The Temple was beautifully decorated with flowers and foliage, fruit and vegetables, making a most pleasing and attractive sight, showing the artistic skill and good taste of those having the matter in charge. In front of the platform and reaching to the floor was one mass of flowers and foliage, while in the front center was skillfully hidden a table bearmid of golden rod, and beside it on the wall was arranged a "ladder of progression," made of roses and evergreens. At ple asters, and near that a large anchor of roses and ferns. The piano was hidden by a mass of foliage. In front of the speaker's table was a harp of tea roses, this festival. and underneath this motto, "Harmony," of light evergreens on a black background. In the center of the platform, a little back of the speakers, stood a mammoth pyramid of vegetables, surmounted by a large spread eagle, while from each side were suspended baskets of flowers. Above and surrounding the arch overhead was the motto, "Welcome to Our Harvest Moon," in the center of which was a large star, from which hung suspended a mammoth bell of mosses and roses. The pillars that support the roof of the building were wound with wreaths of evergreens and wild flowers, and over the entrance to the hall was gracefully festooned the star spangled banner. The pictures of Dr. Greenleaf and other workers in the cause of Spirituslism who have passed on were decorated with wreaths and evergreens, and several large portraits of the guides of some of the mediums, executed by Louie Jones, were brought in and arranged in conspicuous positions. The whole interior decorations were a marvel of good taste and beauty.

The usual Harvest Moon attractions were preceded by a marriage consummated on the platform by Col. Crockett, the President of the Association, the contracting parties being Mr. Charles T. Wilder, of Leominster, and Miss Emily Clara Newton, of Boston.

The Saturday afternoon services were opened by the president welcoming and

hamer Longley) was sung to the tune of Auld Lang Syne;

THE HARVEST MOON SONG. BY MRS. M. T. S. LONGLEY. Tune, "Auld Lang Syne." The harvest moon is here sgalu, So glorious and fair: It sheds its beams like golden rain, In beauty everywhere.

And as we gladly gather round Our festive, vine-crowned board, Our walls with joyful notes resound, For Autumn's rich reward.

The harvest time once more has come With all its bountcous food-The ruddy pear and purpling plum, And stores of all that's good.

And now to Onset on the bay, In friendship deep and strong. We wend our happy, eager way, To sing the harvest song.

Our spirit friends from worlds of light. Return with words of cheer, And in their heavenly work unite

To bless our pathway here. And from their hunting grounds above Our Indian brothers come. To fill our hearts with peace and love, At this bright "Harvest Home

They come to teach us how to live In peace with all mankind, And tell us to each wrong forgive, If we would gladness find.

And so with them, these harvest days, Our thankful hearts we lift To God, in sougs of grateful praise, For Nature's bounteous gift.

Doctor Richardson, of Charlestown, Massachusetts, was then introduced, who made a few remarks, speaking feelingly of the late Dr. J. P. Greenleaf, who inauat whose wish this celebration has been continued from year to year. Also of the Red man, who once roamed these waters of beautiful Onset Bay; also of his influence upon mediums and others.

Next, song by Chas. W. Sullivan, "We'll living here to-day."

friend at this time, and for that reason,

A poem to Dr. Greenleaf, composed by Mrs. Longley, was then read, and Mr. N.

has come to him from the Red man. Washington, next spoke of the pleasure of the spiritual elements and controls tural lives, and that gave them the power to return and guide the white man, and to build up a recognition in the white man's soul, such as he has not naturally. The Indian comes in with his great our magnetic healers.

Mr. Henry H. Warner next spoke, pre-Indian language, thanking Dr. Bland for langels may come with messages of love the good he has done the Red man's race. Of the return of the Red man to-day to smoke the pipe of peace with the White plains, over the Rockies, and into the

vest Moon song (composed by Mrs. Shel- tiful stream," by Mr. Sullivan, with Mr. a world is opened to our thoughts as we President then introduced Joseph D. ongley at the piano.

Mr. Loring, of East Braintree, next said: "If there is anything in this world ing, to which we owe anything, it is the here to-day with their grand and holy ever trouble we are surrounded. Thisthe Indian's day-you should make the grandest of all days in the year at Onset. You will be the better for having gathered here at this hour, and when you go to your cottages you will carry with you something you did not bring here. They admire this glorious combination of colors, these beautiful decorations; and they feel so thanful to you."

Dr. Greenleaf took possession of the medium's brain and said: "I have a mission to perform; my duty is not yet done. Blessed are those who place their confidence in the spirit power. The Red light is shining; and so it is with Spiritman will be your comforter in all condi- unlish. Although the clouds seem to you were when I could see the Red man me the truths of Spiritualism mean more plying his canoe in the waters of Onset than the reaching out for a higher life; benediction. Bless your honest heart."

was next introduced. He said: "Never principle been recognized of the Indians, who were true to nature and the condition that environed them. The Indian will never assume what he is not, but the great vice of this nation is its hypocricy. Let us aspire to that which is best. gurated this Harvest Moon Festival, and Singing of "America" by the congregation closed the afternoon exercises.

mental concert, with reading of an orig- sometimes, oh, could I but lift the grounds in the happy possession of his inal poem by Lita Barney Sayles, and shadows from my fellowmen and their There is no stopping in the line of pro- whose outlines you can hardly express home, and who plied his canoe over the character declamation by C. W. Sullivan, surroundings. We need not let the after which dancing was indulged in till frauds trouble us. If we have been twelve o'clock.

shout with joy and gladness that we are singing "Nearer my God to Thee," fol- the truth will prevail, and the shadows lowed by an invocation from Mrs. Long-Mrs. Longley, being next introduced, ley, who afterwards said: "The harvest resurrected. I know that time will efface paid tribute to the Red man, these un- time of the year is at hand; we gaze upon all things disagreeable, and you shall tutored children of the forest who come its grandeur and beauty. The snows of labor together, hand in hand, for the cated differently you would have done valley, and then the scene is all the more to bring health, strength and kindness, winter and the cold and frosts are near good of the largest number at Onset." which has obliged us to recognize in our at hand, but shall we refuse to be comhearts that he is not a treacherous being, forted because it is so? We should rather remarks, and Dr. Storer was introduced stand as a menace to the whole world, from any you have ever read about, are but that he comes with love and kindly rejoice that each season brings its bene- and said: "The children of nature love feeling, and has proved himself our lits. The spring time is past, the sum-their mother; all her varied moods come friend, and it is in this day and genera- mer has showered upon our lives its to us without argument. Spiritualism tion we pay tribute to, recognize by word beauty and its bloom, and now the aucomes to us at the present day as it never long ago. God speed the day when a principally, and they have been viewed and deed, in song and speech, and to tunin, in its bounteousness, gives us of came before. We have been obliged in true civilization will govern the whole give expression to our appreciation in its beauty and delight, its fruit and vege- the past to leave that great question of world, but don't speak of us as savages understand why the form of the mirage, our own hearts of the benefit we realize tables for our tables, and each who par- the soul unsettled, but Spiritualism so long as you have your battlefields. if such it may be called, are so much ing its load of tempting fruit. At the from the Indian, and as at this season of takes of it will be blessed thereby. The comes to assure us that we shall never Cultivate yourselves, and you will attract more strange there than on the Morjave the year the Red man's custom was to harvest time speaks to your hearts of the go away from our mother's house, that to yourselves the cultured. The world desert. Everybody is in awe of the visit this place and celebrate the harvest great and glorious goodness of God unto we shall be at home when we pass out as is looking to you for intellectual and valley and there are mighty few men, moon, Dr. I. P. Greenleaf felt that it was humanity. And as we gather these beau- we are in the form. The spring time moral cleanliness. The Red man loves however nervy they may be, who care to but our duty to remember and speak tiful blossoms, may we gather to our with its promise has had its festive days, you all and wants to strengthen you and go in there much."-San Francisco Exthe left entrance stood a pyramid of pur- lovingly of the Indian counsellor and hearts peace and harmony and happiness. and the harvest time has also its promise bring out your mediumship. The Red aminer. Through the leasless branches we may expressed by many symbols. Gratitude man joins hands with you and hopes that and by his request, we have each year behold the glorious sky and the harmony and joy wells up within us for all the you will work for the good of humanity, remembered the Red man by celebrating of the spheres. We may learn a lesson bounties so profuse all about us. Our work till wars may cease to be, and till main to cheer the heart of man. We may being, to the development of their the whole world, and then the Nazarene learn that while the ice and snow cover S. Greenleaf was then introduced, who the earth, a silent preparation is going in the Great Spirit, and man has will hear this glorious anthem, 'Peace on spoke lovingly of his brother and the tie on for the glories of another year. Onset that bound them together, aside from may rejoice at the harvest of a year's that of kinship; also of the healing labor that has resulted in the present strength, love, council and advice that time. Many hearts have been comforted lings in the trees above his head, and of Mr. Stiles, who afterwards gave eighty-Dr. Bland, of the Indian Bureau at returning spirits have brought to Onset, ings from the border land, and with it he evening when Dr. Storer delivered a Many souls have been quickened by the t gave him to speak on the platform of influence of peace and love that returnhe Red man. The Indian, he said, was ing spirits have brought from the other and the other shore, and he sees great s religious man, a natural Spiritualist, world. Therefore you may rejoice in the heaps of corn and other productions, and They universally recognize the fact of the harvest time as the moon shines upon he discovers they are celebrating the the audience and the person asking the spirits of the dead overshadowing them you its silver rays, and as you return to harvest moon, not as warriors, but as and acting for them. They have more your city lives and vocations, you may amicable friends, the tribes unite togeth- also read articles handed upon the platcarry with you much good and comfort- er in the unity and love which we celethan any other nation. They lived na- ing influences that may draw out in your brate to-day, that harmony that enables your soul's advancement, and if you success. What a beautiful type! All find for your own unfoldments such as away. With us to-day are many of the nothing can supply. Onset is indeed a heart of love to harmonize and to spiritual center. Everyone who goes prints on this soil, determined to serve strengthen our spiritual power. The forth from here may carry a certain force Indian medicine man is very much like of uplifting power that shall influence those with whom they come in contact. And if you do this, then shall it be proved facing his remarks by a few words in the that Onset is doing a great work, where

Dr. Richardson said: "Yesterday was the Indian's day, and to-day we do not man, who drove his people across the forget them, for they are with us the same. Our Spiritualism has come to us promptu poem, applicable to the occa-Salt sea, where the sun goes to sleep at with a new baptism. We have all of us sion. This ended the morning's service. greeting the Indian and congratulating night.

Texas, bearing with the audience present, after which a Har
Song, "I wait on the shore of that beauthe joys of this. Harvest Festival. What "Open those pearly gates of light." The

to hungry hearts."

catch glimpses of the reality of life, open-Stiles and "Swift Arrow," who gave an ing to us a new world that makes us invocation, after which he said: "It San Bernadino Mountain," remarked Joe conscious of our relationship to each seems a fitting occasion to refer to the Joackinson, the pioneer of San Bernadior the world toward which we are tend- other as well as to the spirit world. Our memory of one who in years gone has no, to a reporter at the Palace Hotel, foundation is a solid one, that any mind done what he could for the labora of to-Indian. So many of the Red men are may know by paying attention to its day. I refer to our sainted brother, I. ges known to the world. The wonderteachings. I am glad to be a participant P. Greenleaf. We thank him in behalf ful mirages of the Morjave desert have forces, ready to assist us through what- here, to feel the beautiful harmony that of the Red man and pale faces for inau- been talked about a great deal, and they exists here to-day. It is a work for us all, and let each do our part for the high- here to-day, touching our brow with his have had, but these of the Jim-Jam er development of mankind. We have an immortality, we have everything to cheer us in our daily lives, to stimulate flowers, and flowers at our feet, we can the strange things seen there, and I us in that beautiful work. Let our hearts be right, and let us so live that grand pay day of the year. We see the may be to go in there and not think he our influence may be felt, that we have been with the angels and held communion with them."

Song, "In the sweet bye-and-bye."

Mrs. Loring, of East Braintree, said: "Although the lowering clouds outside there is solemnity in the thought, we lens on the west. There is no well speak of shadows, yet behind them the tions. My happiest moments when with obscure its light, yet it is not dead. To Bay. Over you, my brother, I leave my mean to me the education of this life, good is the God who made all this beauty the trail at the foot of the Sierra Magdathat we may enjoy this life and not be Dr. H. B. Storer, amid hearty applause, ever aspiring to pass over. It pains me nursery. The pale face calls the grave Man's Pass, the entrance to the valley, go to hear anyone say, I want to die, for the leveler of human ambition. The on in and pretty soon you see lakes and before in the history of mankind has the we are here to live, and to carry out the mother earth nestles the poor beggar on running rivers and green borders and conditions as best we can. It teaches us its bosom just as lovingly as she does flying water fowls. Willows spring up how to enjoy our homes, and if every one the prince. Everyone gravitates to his here and there and in the distance you would live as Spiritualism teaches, it own sphere of attraction on the other see water files. What you behold conwould make a heaven out of our homes. side-there is no possibility of going to trasts finely with the rugged mountains, We all know we are happier in doing any other sphere-and if his ambitions and you are charmed with it and go on right than in doing wrong, and when we have been with the low here, he will seek thinking you have struck an earthly look into each other's faces we there be- the same on the other side. There are paradise. Indian camps appear in view, hold their spiritual condition. I wonder thousands living in the earth sphere and lithe oarsmen propel fantastic crafts In the evening there was an instru- that people hold the shadows, and I feel who have not had the question Whither upon the waters. Advancing still furduped, let it alone and it will die of it-Sunday morning services opened by self. The future will show to you that will sink so deep that they will never be

Mrs. Maggie Butler made a few brief

from this that tokens of divine love re- Indian friends, true to the laws of their the white dove of peace will brood over souls, simply expressed their trust will be glad to come among you, and you made no progress in advance of them. Our arisen brother sits looking out across the bay; he hears the whisperby messages of love and consolation that mingled with them come the whispersees shooting out from the dusky shore | lecture, but for want of space we cannot braves and squaws, crossing to wicketts give it here. own lives something that may be for us to see the right path that results in strive to grow unto it you certainly will bitterness and evil thinking seems far old pioneers who first made their foot-God as they had consciousness of right.

Mr. Warner said: "It is a practical application to think kindly of your fellow men and you will receive a benefit your self, no matter how much you may be persecuted by them, make yourselves the nighest type of man and womanhood that it is possible, and the world will be the better for your having lived in it."

Mr. Carroll, of Providence, gave an in-

gurating this festival, for we feel he is are entitled to all the prominence they white fingers, to give expression to his Valley are more wonderful than these. sentiments. With a canopy above of "It is called Jim-Jam Valley because of truthfully say this festival day is the defy any man however sound of mind he trees changing the color of their leaves, has got 'em before he gets out. This valley the winds whistling through their is about twenty-five miles long by fifteen branches, and we, too, are changing wide. It is uninhabited. It is bordered from spring time to summer and to the by the main San Bernadino range on the autumn and winter of life, and while east, and by a spur of the Sierra Magdacan look forward with pleasure to the defined trail through the heart of it. beautiful that is in store for us, and The valley is a desert. The surrounding while we feel that we are passing into mountains are terribly serrated and cut decay, yet we rejoice that mother spring up. The peaks are jagged. Altogether is coming to us. Mother nature has the surroundings are very weird and done so many beautiful things, and how forbidding. Leaving Fisher's ranch on and harmony! and nature is a grand lens, you climb an easy grade to Dead are we drifting' answered satisfactorily. ther you see dim outlined forms, things gression, but it is ever onward and up- in words. Somber countenances gleam ward through all time. No nation has a at you from the air above. The lakes right to call itself civilized that hangs its and the rivers and the pallid faces shift brother on the gallows. No nation has and change before your eyes. Somea right to call itself civilized that goes to times a dozen of the more or less outwar killing each other. It may be well lined forms may be seen, and the pantoto be prepared for all the contingencies mime remind you of a strange hobgoblin of human life, but if you had been edu- dance. Sometimes a storm brews in the away with these things. I want to see terrible. Forked lightning blazes about West Point arsenals destroyed; they and strange uncouth animals, differing and if you followed the divine lesson of to be seen there. These phenomena are one whom you pretend to follow, these seen for a stretch of about fifteen miles things would have been done away with up and down the middle of the valley

earth and good will to man.' " King Philip came and gave a beautiful and grand poem through the oaganism five tests. He also gave tests in the

Mr. Capell, of Bridgewater, answered mental questions standing with back to question standing in the audience. He form without handling them.

In the evening a vote of thanks was extended by the audience to all those who had contributed in any manner to make this celebration a success, and thus ended the Harvest Moon Festival of 1890.

Mr. Wm. F. Nye and Mr. Wilcox have been chosen to fill the vacancy in the and Ricker, resigned. Much property has already changed hands in view of the new administration to take place at next election.

Mrs. Jennie Rogers, of West Central avenue, was united in marriage to Mr. Sawyer, of Denton, Texas, at the residence of the bride's son in Hyde Park, Thursday evening, the 25th, and started the following day for her future home in Texas, bearing with her the good wishes JIM-JAM VALLEY.

"In the secluded Jim-Jam Valley of the "there are the most marvelous mira-

by a great many people. They cannot

## Control Your Thoughts.

The secret of acquiring spiritual power s to become self-centered. That is, to be able to control your thoughts-concentrate them as we wish-so as to prevent the dissipation of forces by the influx of evil-detrimental, thoughts that our condition or surroundings may call forth.

Spiritual strength comes by continuous effort. The greatness of the spiritual man comes by an aggregation of thoughts spiritually wrought out. Isolated spurts of spirituality or the power to produce extraordinary phenomena does not constitute spiritual greatness. The engineer who sacrifices his life to save the passengers may be a man whose ordinary life is unspiritual, and, while he has performed a noble deed -viewing it from our present standpoint-that does not change his entire nature and transform him into a great spiritual character. The Fakirs of India can display most wonderful occult phenomena, and still are far from being spiritual.

The truly spiritual find their greatest enjoyment and are ever growing to beauty and power in the companionship of board of directors in place of Hosmer their own thoughts.-The World's Advance Thought.

A gold medal has been offered by the Dutch Academy of Science in Haarlem for the best work on microscopic investigation of the mode in which different parts of plants can unite with another and the phenomena which accompany

healing after grafting. I'tilizing scrap steel rod by welding it and drawing it into fence wire is one of the recent successes of electric welding. Written for The Better Way INDIVIDUAL CONCENTRATION AND CONTROL OF WEALTH. BY CALVIN BROWN

The universal interest in the questions involved in this matter of wealth declares the subject to occupy a prominence in view of its necessity as connected with human welfare one of the most important

Obvious as this trite remark may be momentous as the corollaries may appear, there is no one of all the multifarious interests of the community so completely thrust outside of its intelligent consideration and activity as this vital one of production and distribution of wealth. I emphasize the expression "intelligent consideration" having in mind that the universal individual scramble for. its pervading potency, excludes all conhideous concomitant of ignorance, take the hindmost."

the thought of him who feels himself the acquisition of wealth, there is an appalling illustration of its accomplishment in the existence of the squalid hosts who fail to realize any success in its accompanying alternative. The heartless maxim implies the maddest race that mankind ever entered upon. In its national manifestation it becomes a hideous prelude to war and the subjugation of whole peoples. Among individuals it results in the spoliation of the weak by the arts of cunning and of skill applied to opportunities visible only to the sharp vision of rapacity and acc ssible by connivance and strategy.

To the observant human mind the significance and adaption of this atrocious formula to the past and present formula? But who in the ranks or leadsystem of wealth acquisition, aside from ership of its constituents, driven along mental interests of life in which are prevailing practice of the community.

design of leaving others behind to such strewn with the wrecks of fellow racers of individual riches at the expense of he allows no sympathy to impair his others. Although civilization does not strength or to impede his efforts for other words, our struggle for the possession of wealth has been appropriately compared to a jar of adders each striving to get its head uppermost, and whoever agencies and expedients of cunning, squirming, struggling rich and poor, the normal state of humanity, must accumulation expressed under "commerreadily appreciate the horrible analogy cial interests," wherein is an affected poverty and misfortune, and to whose ones, power these unfortunates are hopelessly doomed by actuality as well as by this atrocious figure of speech.

It is not my intention to extend the criticism of the present system of human is the community willing to continue a activities in its social aspects, for this condition of things which consigns ninehas been so often expressed within the ty odd per cent, of its constituents to the last fifty years, and by writers and orators clutches of the "devil" to which these of transcending ability to say nothing of unfortunates are so recklessly handed the historical demonstrations in this over by the spirit of individual greed! direction, that the enormous facts of the It seems to me that Spiritualists above widespread existence of its evil are known all others who pretend to be governed observation and the power of rational in which ethical or religious belief are inference. It is still further from my under strictest obligations to seriously intention to accuse individuals or classes ponder and answer this question. They of individuals of the responsibility of are strong enough in numbers to practicausing the condition we find ourselves cally declare that the "devil" has had in, however the logic of prevailing facts play enough among the people and that certain individual agencies for its per- the infernal spirit that not only "denies" petuity. The truth, as it appears to me, the possibility of social harmony, but

publicly raise their voice against its conwell as its mischievous effects. For huabove all other in the public mind, and manity is so constituted as regards its ty and ignorance. Spiritualism has forcommunity influences, that the forms of control the means of subsistence, become other? forced upon the individual as the only alternative of his remaining in life in company with his fellows. The normal operation of these forms, pernicious as it may be in results as long as it is acquiesced in by the general consent of the community, by custom, by its statutes and by continued class legislation, it has no right to complain however oppressive it may become. If it opens the door to and the possession of the wealth, in all the concentration of the whole country's wealth in the hands of a few, or even siderations involving the public benefit, one individual, leaving the remainder of which as the true intelligent motive the people dependent on these for the should govern its creation and just means of support, while at the same apportionment among the producers, time the people by their political freeand in these boasted days of economical dom have the power to change these science still substitutes the exclusive oppressive forms and the statutes which and utterly selfish policy of individual maintain them, they have nobody to greed and retention, prolonging the blame but themselves. The whole comreign of social antagonism with its munity thus sharing the spirit of individual accumulation and acquiescing in poverty and crime and the practical the prevailing methods thereof and maxim, "each for himself and the devil adopting them according to opportunity, have no right to complain of the success-"The devil take the hindmost," Care- ful parties in the competitive struggle, lessly as this expression may exist in nor to condemn them, however impover ished the masses may become by their impelled along the competitive road for fatlure in the race. Our wealth-seeking with its hierarchy of individual ambitious, from the insatiable greed of the millionaire to the humble toiler for mere daily bread, reveals a form derived from its origin and development from antiquity when the modes for the individual accumulation of wealth lay in war, piracy and pillage-the physically strongest had the best chance of success.

> For why? Because the good old rule Sufficeth them; the simple plan, That they should take who have the power And they should keep who can.

Is not the competitive strife and an

tagonism of our so-called "Christian

Civilization" a fine illustration of this

the largest share of plunder.

its apparently idle flippancy, appear as a in the ruts of custom, stops to consider true revelation of the enormous tragedy the gross contrast between implied which its practice has enacted and is avowals of religious faith and practice, still enacting among mankind. It is In our modern system the same spirit is the declaration of the competitive and manifested that we see in ancient times antagonistic system in which the facul- which we accuse of being without the at what a terrible cont of human life will ties and activities of men are principally light of Christianity and steeped in pagan exercised. Applied as it is to the funda- idolatry-its present form is but slightly changed from that of old, and in no way involved its means of subsistence and prevents the existence of a small priviintegral culture, it becomes an acknowl. leged idle class armed with all the means edgement that notwithstanding its march and influences inuring to wealth, and an of nineteen centuries under the avowed immense poor one which bears all the teachings of Jesus, society is still as far burthens of society, its production, prefrom the practice of moral obligations in servation and defense, with such scanty its industrial sphere as it was in the days reward for its labors as may be left after when a Nero or a Caligula were the ex- the spoils of the few are gathered and emplars of violence and cruelty and a secured. We do not indeed recognize Crassus and Lucullis represented the the legitimacy of individual plunder by invidious license of extortion and sen-physical violence, nor exalt the highsuality bestowed by the possession of wayman as a hero of financial success, inordinate individual wealth. A vast but in our desire for individual wealth and Secretary of State of our country. range of terrible meaning lies involved we implicitly admire the "smartness" of in this baleful dictum and it might seem the bold speculator who by the arts of that the causes of its origin burst with cornering, stock watering and con- number of our paper as coming about 24 no questionable inference upon the re- nivance aggregates his millions robbed years hence, or in the war period spoken flective mind when it was applied to the from the public and individuals, and we of, will be very destructive to life and elevate to high social distinction the property, the most terrific convulsions "The devil take the hindmost." Fit members of a corporation grown rich by adjuration in the gospel of selfishness, the dividends earned by their scant paid coast will be wrecked by submergence for who starts in the race for exclusive employes. The successful exploiter, and tidal waves, from the borders of I want herewith to give you an account individual wealth except with the heart- whether of labor or of the products of New England to the southern borders of less, it may possibly be unconscious, others, occupies the most conspicuous the Gulf of Mexico. There will be no Williams, of New York City, and I desire iches of emulative fame, and extolled fate as failure may impose? Though he by the commercial press, leads in the now openly recognize the legitimacy of suffer in various degrees in proportion the coveted prize. Our present system individual plunder by violence, nor does as they approximate the sea level. Brookof industrial and commercial activity, in it organize fleets and armies for the lyn will suffer less, but the destruction conquest and spoliation of people to in New York and Jersey City will be distribute the booty among its victori. the grandest horror. ous soldiers as in ancient times, yet under pretexts of an apprehended inwill look into its mode of operation, its vasion of national rights, imagined or otherwise, we see immense military fraud and circumvention, its personnel of forces organized and drilled to meet contingencies whose only possible causes unless he religiously believes this to be arise from the prevailing forms of wealth of this comparison and admit that the involvement of public claims and bene-"lower classes" as they are thus placed, fit, though truly only those of a few are truly in the clutches of the devil, designing speculators, and perhaps some if by that term is meant the fiend of royal personages constitute the real

There is no mistaking the practical question presented by the appalling facts of our times and which sternly stores us in the face. How much longer to everybody who has the faculty of by conditions and principles involved or past history may seem to implicate it is about time to set about restraining

is that with the exception of those who with the aid of our selfish conservative friends oppose all attempts to bring it tinuance, and those who more silently about. The devil in our midst is no protest from conscientious principle longer the invisible phantom of theoloagainst it, the whole community must gy-nobody cares for him now, he being is self-explanatory: share the burden of responsibility as most essentially killed; we have a worse one in the more palpable shape of poverever disposed of the former, why shall

#### DR. BUCHANAN'S PROPHECY.

In our July number it was announced that Dr. Buchanan would, in the "Areua" for August, forecast in some detail the future of this country and Europe. That article has appeared, and the announcements are startling. The foundation for the prophecy rests on the laws of periodicity, known to Dr. Buchanan and the laws of psychometry, which he has given to the world. He says: "I am willing to stake my reputation as a scientist upon the prediction which my theory justifies, in reference to the events of the next twenty-five years." He speaks of the past predictions of his which have proved true, and then says another cataclysm is soon to come, "which in its magnitude and horror, will surpass anything of which authentic history has preserved a record!" As to the political convulsion, mentioned in his article in this paper in July, he prophesies that our next presidential election will develop North and South, particularly North, a riotous element; that the Democratic party will come into power, which will not satisfy the country, and will be suc ceeded by a labor party. The twentieth century will be ushered in by war in Europe, which will end in the destruction of monarchy, and this will increase the agitation in America, so that six years prior to 1916 will be years of war and calamity, such as this country has never known. It will be a war of labor and capital, mixed with the race and religious questions, resulting in a more thorough democracy, the power of the church shattered, the Bible outgrown, the marriage relation freer, the cycle of women at hand. A religion will spring up with all that is good of the past which will not ignore the dawn of Christiani-

ty, nor the principles of Jesus." The end of the war demolishes every form of monopoly. "The people, by their government, will hold the railroads, the transportation, the mines, the money, the great manufactures and the great products, grain, cotton, tobacco, etc., and supply consumers at cost. But these results be attained and how terrific

the destruction in our great cines!" Europe's war will develop in about fifteen years. A two years' war will destroy the monarchies of Europe, every throne falling but that of the Sultan. Victoria will have an "apoplectic shock, and comatose condition," in which she will pass away in 1891, if not this year. The Prince of Wales will abdicate after a short reign, and ten years will end his life. The Pope, and Czar Alexander, of Russia, will die within two years, the latter by violence. Three years or less will end the life of the present President

of nature ever known, "The Atlantic safety below the hills. Calveston New Orleans, Mobile, St. Augustine, Savannah Baltimore, Washington, Philadelphia, Newark, Jersey City and New York will

On the Pacific coast the shock will be terrible, and very many lives lost, but nevertheless not so bad as on the Atlantic coast. The coast from British Columbia to Mexico will suffer severely, the climax being at San Diego and Coronado, the latter place especially.

In Europe the whole Mediteraneau coast, Africa, Egypt, Palestine, Asia Minor, the Archipelago, Italy, Prance, Spain, will be shaken with a terrible convulsion, the worst being at Egypt. Cairo and Alexandria will be half destroyed, and the Suez Canal washed out. Greece alone will escape.

The prophecy was furnished the Arena for publication in May, and also speaks of two things which have since proved too true. It says that there will be double the usual amount of sickness, especially in abdominal diseases, this aummer, and such has been the case. It says that cyclones will be frequent and violent in all parts of the country, and such has been the fact. Anthropologist.

Confucius says: "If a man cannot improve himself, how can he improve others? When we see noble men, we should think of equaling them. When we see evil characters, we should turn our look inward and examine ourselves. Only he who has the most complete sincerity under heaven can transform and inspire others."

Being is more than seeming.

THE COLDEN RULE.

above title, contains the following, which

"The pastor of the Second Presbyter ian Church, Springfield, Ohio, sends a postal card as follows:

"'Have received No. 1 of The Golden its institutions, especially those which we not begin practically to get rid of the Rule. Endeavoring to do as I would be the consequences of sin, either in this enmity with my maker and my Ga done by, I would say that it is a blemish life or the life to come. It teaches that Enough of religion when in fear a to your paper to have a Sunday excur- every thought, purpose and act of life trembling I crept to my youthful come gence and he sion, for sale of lots, advertisement (on the third page) and a lottery (in principle) on the fourth page.

'Very truly yours,

'GEO. H. PULLERTON.' "I thank my brother for his kindly eriticism, and will thank him twice if he will teach me how I can act so as to be entirely consistent. I do not believe in been trying to do your duty by them?" a Sunday excursion for the sale of lots, one day above another; another esteem- written creeds of orthodoxy were estab-Sabbath.' The New Testament does not week are all holy.

To my mind it is clear that the selling of lots or the private ownership of land the creeds remain in the churches as an is immeasurably more oppressive and empty shell out of which the people hurtful to humanity, and more clearly a have grown. The shell remains, but the that, nor can I find that in his books. I this phe violation of God's laws than is the run- life has gone out of it. The dogmatic ning of railroad trains on Sunday. It is system of ages seems to be tumbling to The nearest I can find to it is on page truth of private ownership of land, of vacant land pieces. God, eternal life and the spirit- 279 of his "Theosophy." He says: "We share of tic evil of plutocracy, that not only it difficult to hold fast to. A tidal wave threatens our very existence as a nation of unbelief is upon us. Spiritualism at some into the overweening pride of aris. | ing the noblest service for human protocracy and wealth, and crowds multi- gress, demonstrating the reality of imtudes down to destitution and degrada. mortality and bringing a pentecostal tion and crime.

"Am I consistent with myself when I the new light! permit such an advertisement to go into the paper? Perhaps not. Neither am I paying rent to my landlord. But if I am ease and exhaustively for over two conneither to own land nor to pay rent, it secutive hours in Mrs. Williams' seance places me in a sore dilemma. The po- room by the good spirits in her cabinet liceman will not allow me to camp in the and myself. street. Life in a balloon is too unsettled to suit me, even if I could purchase a balloon. Perhaps my brother can tell me how to be consistent short of suicide.

"I do not believe in lotteries either. though the reward be for skill in guessing the number of peas in a glass globe. But when I cat a slice of bread I am upholding the wheat gamblers in Chicago, New York and Cincinnati, whose lottery speculation is vastly more hurtful to the people than that of Louisiana. Shall I starve inviself, then, in order to be consistent?

"In return for my brother's criticism, I would ask him if he thinks it consistent for him, as a Christian minister, to permit the printer to place 'D. D.' after The earthquakes predicted for the his name, or to let members of his con-United States and mentioned in the July gregation address him as 'Doctor?' Does he think there is no authority in the words of Jesus: 'Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren?"

#### A WELCOME CONTRIBUTOR. To the Editor of The Better Way

of my private sitting with Mrs. M. E. further, to have a little space in your future sittings to report correctly,

In the cabinet of this marvelous medium immortality is not only realistically brought to the light, but is shaped into a noble realism. There is spiritual truth built on demonstrable facts, facts strong enough to overwhelm scientific skepticism, materialistic negation and agnostic indifference; proving to mankind that their lives do not end at the grave, but that the ac-called dead still live in apirit and are able, under certain conditions. to manifest their existence and their presence with us; that the earth sphere is now, as formerly, open to the visits of angels who bring to us a knowledge of the future life, its conditions and responsibilities, as well as its awful retributions. and are ever pouring out on all mankind who will receive it a blessed influx of spiritual light and strength.

The manifestations in this cabinet prove also that "the day has come when man with angels may participate." And as a religious verity I here state the astounding fact that on the night of September 19th, 1890, I did both walk and talk with angels; Dr. Holland, Mr. Frank Cushman and the little spirit "Bright Ryes," together with numbers of departed friends and relatives, in the scance room of Mrs. M. R. Williams, at Holland Hall, Long Brauch. "Thou hast hid these things from the wise and prudent and revealed them unto babes" was

self-sacrificing, loving, tender, charitable, youthful days that made my your Rev. E. P. Foster, who publishes a full of brotherly kindness were the weekly paper in Cincinnati with the words and teachings of these evangels, looking to both temporal and eternal hells unquenchable, and of devils wellfare. Orthodoxy teaches that men lenting. I had religion enough when can sin, and by repenting at the last my mother's knee. I was taught a hour, escape all the consequences. Spiritualism as demonstrated in this Enough when the minister howled it cabinet teaches that men never escape me from the pulpit, that I was born goes to the formation of character, and and closed my weeping eyes fearful the the character at death determine the this character at death determines the I should wake in hell. moral state into which the spirit goes, It will not be asked of the spirit on that day: "Did you repent before you died? nion with the loved ones that are one being mai Did you belong to a church?" but "what character has your life produced? Did hearts and loving souls. Let me dwel phenomena you love your fellow men? Have you without fear on earth and depart without their truth

Is it not passing strange that while in not so much because it is on Sunday, regard to other kinds of knowledge we which is Dr. Pullerton's objection, as must advance with advancing light, yet of Sunday above any other day of the Until the advent of Spiritualism it has mony and love reigns forever. week. In regard to the Jewish Sabbath been much more difficult to prove and even, Jesus said that it was made for demonstrate any proposition in moral man. Paul says: 'One man esteemeth science than physical science. The eth every day alike. Let every man be lished centuries ago. They entirely igfully pursuaded in his own mind. Again: nore that men are wiser to-day than Let no man judge you in respect of an lifteen hundred years ago. What would holy day, or of the new moon, or of the we think of an astronomer who would right. shut his eyes and refuse to see the light teach the profanation of Sunday. It that has dawned upon that science durteaches us that the seven days of the ing the past five hundred years? And yet this is the exact position maintained respecting creeds. The result is that especially, that is the basis of the gigan- ual nature of man her pulpit to-day finds deny matter as a cause, we admit it as an organist -in itself but a small matter-but lifts this time comes as a new revelation, dooutpouring of spirit power. All hail!

> Matters of business, affairs of friendship, hopes and fears and eternal welfare

The mightiest intellectualism will avail naught in arresting the march of this astounding phenomena, where wise men who have passed on beyond the grace, beautiful with all the soul's ex- grave no sting." pansion" to do what lies in his power to ameliorate the condition of mortals. We consider Mrs. Williams a benediction to the neighborhood of Long Branch, where mer residence, called Holland Hall. The pure and lofty tone of the phenomena occurring in her presence I do not believe is excelled in any part of the wide world. LUCY SCHIEFFELIN.

written for The Better Way.

## SPIRIT COMMUNION.

BY J. W. DESIGN.

Spirit communion, or what is called Spiritualism is not a religion to me, but it is a grand demonstrated fact in a natural law, Can you make a religion of ber to have read where Mr. Colville says, the fact that you live on earth in this ma- "All is God at last." If he said it be proterial life? Can you make a religion of bably meant very much the same as Paul the fact that you continue this life on did when he spoke of "One God and into the future and that you live in that father of all, who is above all, and valuable paper from time to time wherein future in just as natural a life as this one through all, and in you all." Eph. 15:6. may see the course to mammon's altar debauching examples of the achievement and Charleston are doomed. Richmond, to give publicity to the philosophy of life is? Can you make a religion of your as expressed by the spirit of Dr. Hol- destiny and your fate? Can you make a land, who controls the cabinet of religion of the natural laws that environ Mrs. M. E. Williams. This, I do believe, your life, your spirit, your soul? Can you will readily grant to this lofty and you make a religion of a fact. The fact, charitable spirit, and I will try in my that you live in a life surrounded by the the universe, and is the life of the uniirrevocable laws that guide you and direct you; of the innumerable laws of the universe? Can you make a religion of All Good or the Good One. . . . God the fact of spirit return in accord with is, the material universe exists. God is those immutable laws? Is it a religion the source of all being, is indeed being that brings my child to my knee, in spirit and in truth? Is it a religion that binds my soul, to the soul of the loved wife, now in soul life? Is it a religion that brings the futher and mother spirits sonal, while super-personal means supeto me to console me in my declining years? Is it a religion that tells me of far has been shrouded in mystery, and in that. fear, fear of an angry God, and a deep dark mystery concerning the future life; our religions have been superstition, and they have taught us fear of death at end can pull apart. We would, in that case, of earth life; they have taught us of present a much more formidable frost heaven beyond, of a hell eternal, of a to our real adversaries. Reconstructor. Saviour without, or outside of ourselves. Love and the natural affections of a child brings a child spirit to me, and my love for my child draws the soul of the child to me. Love, strong mutual love draws the soul of the wife to me and returning love drifts my longing soul to her, all in accord with natural law. Pather, mother, wife and child, sister and brother, all love that we bear for each other in accord with the law,

> No religion in my Spiritualism, not a my thought as this great panorams of bit of it if you please. I will take it clear spirit forces and beings unfolded before and unadulterated, and in its purity. my astonished and grateful eyes. Pure, had enough of religion taught me in my its eternal existence after death. - Strabe

days a horror. I had enough relies when I was taught of angry Gods and God was angry with me every

No! let my spirit communion be ken clear of religion; let it be holy commis life of that there in the eternal home of loving illustrated fear to the home of the loved ones in changes, as spirit life.

Let sweet sleep close my eyes on earth ly life are scenes at the end of earth, and then let and evane that it is for the sale of lots. There is no in religious knowledge we are expected me wake in the realms where the rain the life be scriptural command for the observance to stand still and maintain a dead level! bow never fades and where peace, har-man sever

#### THEOSOPHY. BY MORES HPLC.

I see you kind of attack that energetic around sa little worker, W. J. Colville, in your issue can not of August 16th. Now, while I am not a were alike Colvilleite, I do believe he is two-thirds by there

You quote from him that "all is God at very prolast, all is spirit and that there is no tucky-w matter." Let me notice these, taking said to the last first. Does Mr. Colville say Apparitor "there is no matter?" I have heard about that any twenty of his lectures and I have four of a man of his books before me now. I never heard who, aft find just the opposite in many places heard, a

On pages 268-9 he says:

Every shadow is like its substance, is edge the dependent on it entirely, therefore all Any ma physical conditions are dependent on self, and Spiritual states. The idea is the sub- must a stance, the shadow keeps pace with it Spiritus The source of power is always mind and with an not matter. The lesser cannot create edge. the greater, or the effect be greater than To i consistent when I uphold the system by were all subjects discussed with perfect the cause. A stream cannot rise higher ness of than its source. There is no substance relate but spirit; it is the rock out of which we which are hewn. . . . All matter came out differen Within our own indi- days: of mind. . . vidual beings shine spiritual riches un. as proknown, undiscovered, a vast inheritance, /'Sittin Let us be satisfied with nothing until we once a have claimed our birthright, have enter busine shores of time gathering the gems of ed on its possession. The immortal the perien immortal life find it in their hearts to divine within us, will prove an antidote commo return as Dr. Holland does in full form to all care, pain, sickness, sin and sor-ing the materialized -"clothed with celestial row; even death will hold no terror the st

On page 62, Mr. Colville says:

"Many metaphysicians say, there is no ito cu body and therefore it cannot suffer. Such idropp reasoning may be considered thorough table, she has recently erected a beautiful sum. and logical by some minds, but to the ond o mass of humanity it does not and cannot all fo appeal with the force of truth. We do vigore not deny the existence of the body, cover though we regard it only as an effect, certainly not as a cause."

I could make many other like extracts from Mr. Colville but the above are suffcient. I must say, so far as I understand them. Lendorse them.

If Mr. C. says, "All is spirit," he probably means it in the sense expressed in was the above paragraphs. I do not remem-In his "Spiritual Therapeutics," Mr.

Colville savs: "Man perceives God, i. e., he realizes intuitively his relation to an Infinite Power, Energy or Force which permeates verse. This Infinite Life we call God, which is an Anglo-Saxon word, meaning itself, consequently cannot be limited # personified. God, then, is super-personal spirit, not impersonal but super-personal. Impersonal means less than perrior to personality."

Now if you and I were going to say the land of sunshine and of glory in the anything about God I doubt whether we land of spirit? No! for our religion so could say anything more sensible than

I wish Spiritualists would make one grand effort to see how near they can get together, rather than to see how far they

## You are in a Bad Fix.

But we will cure you if you pay us. Our message is to the Wesk, Nervous and Debilitated, who, by early Evil Habits, or Later Indiscretions, have trifled away their vigor of Body, Mind and Mauhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, come to me from the realms of spirit, send for and read this Book OF LIFE. drawn by the great fact of love, natural written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr. Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

> The secret fear of future unhappiness common to all, gives pregnant hints

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Written for The Better Way INDIVIDUAL CONCENTRATION AND CONTROL OF WEALTH.

The universal interest in the questions involved in this matter of wealth, declares the subject to occupy a prominence above all other in the public mind, and with human welfare one of the most important.

Obvious as this trite remark may be momentous as the corollaries may ap pear, there is no one of all the multifarious interests of the community so completely thrust outside of its intelligent consideration and activity as this vital one of production and distribution of wealth. I emphasize the expression "intelligent consideration" having in mind that the universal individual scramble for, and the possession of the wealth, in all its pervading potency, excludes all considerations involving the public benefit. which as the true intelligent motive should govern its creation and just apportionment among the producers. and in these boasted days of economical science still substitutes the exclusive and utterly selfish policy of individual reign of social antagonism with its hideous concomitant of ignorance. poverty and crime and the practical take the hindmost."

"The devil take the hindmost," Carelessly as this expression may exist in the thought of him who feels himself gation of whole peoples. Among indi- the largest share of plunder. viduals it results in the spoliation of the weak by the arts of cunning and of skill applied to opportunities visible only to the sharp vision of rapacity and acc ssible by connivance and strategy.

To the observant human mind the significance and adaption of this atrocious formula to the past and present system of wealth acquisition, aside from its apparently idle flippancy, appear as a in the ruts of custom, stops to consider the declaration of the competitive and antagonistic system in which the faculinvolved its means of subsistence and integral culture, it becomes an acknowl-

less, it may possibly be unconscious, the coveted prize. Our present system other words, our struggle for the possession of wealth has been appropriately to get its head uppermost, and whoever agencies and expedients of cunning, fraud and circumvention, its personnel of squirming, struggling rich and poor, unless he religiously believes this to be the normal state of humanity, must readily appreciate the horrible analogy of this comparison and admit that the "lower classes" as they are thus placed, are truly in the clutches of the devil. if by that term is meant the fiend of poverty and misfortune, and to whose ones. power these unfortunates are hopelessly doomed by actuality as well as by this atrocious figure of speech,

criticism of the present system of human is the community willing to continue a has been so often expressed within the ty odd per cent, of its constituents to the certain individual agencies for its per- the infernal spirit that not only "denies" petuity. The truth, as it appears to me, the possibility of social harmony, but

publicly raise their voice against its continuance, and those who more silently protest from conscientious principle against it, the whole community must share the burden of responsibility as well as its mischievous effects. For humanity is so constituted as regards its in view of its necessity as connected community influences, that the forms of its institutions, especially those which control the means of subsistence, become forced upon the judividual as the only alternative of his remaining in life in company with his fellows. The normal operation of these forms, pernicious as it may be in results as long as it is acquiesced in by the general consent of the community, by custom, by its statutes and by continued class legislation, it has no right to complain however oppressive it may become. If it opens the door to the concentration of the whole country's wealth in the hands of a few, or even one individual, leaving the remainder of the people dependent on these for the means of support, while at the same time the people by their political freedom have the power to change these oppressive forms and the statutes which maintain them, they have nobody to greed and retention, prolonging the blame but themselves. The whole com munity thus sharing the spirit of individual accumulation and acquiescing in the prevailing methods thereof and maxim, "each for himself and the devil adopting them according to opportunity, have no right to complain of the success ful parties in the competitive struggle nor to condemn them, however impoverished the masses may become by their impelled along the competitive road for failure in the race. Our wealth-seekthe acquisition of wealth, there is an ing with its hierarchy of individual appalling illustration of its accomplish- ambitions, from the insatiable greed ment in the existence of the squalid of the millionaire to the humble hosts who fail to realize any success in toiler for mere daily bread, reveals a form its accompanying alternative. The derived from its origin and development heartless maxim implies the maddest from antiquity when the modes for the race that mankind ever entered upon, individual accumulation of wealth lay in In its national manifestation it becomes war, piracy and pillage—the physically a hideous prelude to war and the subjustrongest had the best chance of success,

For why? Because the good old rule Sufficeth them; the simple plan, That they should take who have the power And they should keep who can.

Is not the competitive strife and an-

tagonism of our so-called "Christian

Civilization" a fine illustration of this

formula? But who in the ranks or lead-

which its practice has enacted and is avowals of religious faith and practice. still enacting among mankind. It is In our modern system the same spirit is manifested that we see in ancient times which we accuse of being without the at what a terrible cost of human life will ties and activities of men are principally light of Christianity and steeped in pagan these results be attained and how terrific exercised. Applied as it is to the funda- idolatry-its present form is but slightly mental interests of life in which are changed from that of old, and in no way prevents the existence of a small privileged idle class armed with all the means edgement that notwithstanding its march and influences inuring to wealth, and an of nineteen centuries under the avowed immense poor one which bears all the teachings of Jesus, society is still as for hurthens of society, its production, prefrom the practice of moral obligations in servation and defense, with such scanty its industrial sphere as it was in the days reward for its labors as may be left after when a Nero or a Caligula were the ex. the spoils of the few are gathered and short reign, and ten years will end his emplars of violence and cruelty and a secured. We do not indeed recognize Crassus and Lucullis represented the the legitimacy of individual plunder by invidious license of extortion and sen- physical violence, nor exalt the highsuality bestowed by the possession of wayman as a hero of financial success, inordinate individual wealth. A vast but in our desire for individual wealth range of terrible meaning lies involved we implicitly admire the "smartness" of in this baleful dictum and it might seem the bold speculator who by the arts of that the causes of its origin burst with cornering, stock watering and conno questionable inference upon the re- nivance aggregates his millions robbed rears hence, or in the war period spoken flective mind when it was applied to the from the public and individuals, and we of, will be very destructive to life and prevailing practice of the community, elevate to high social distinction the property, the most terrific convulsions "The devil take the hindmost." Fit members of a corporation grown rich by adjuration in the gospel of selfishness, the dividends earned by their scant paid coast will be wrecked by submergence To the Editor of The Better Way. for who starts in the race for exclusive employes. The successful exploiter, and tidal waves, from the borders of individual wealth except with the heart- whether of labor or of the products of New England to the southern borders of others, occupies the most conspicuous design of leaving others behind to such niches of emulative fame, and extolled fate as failure may impose? Though he by the commercial press, leads in the may see the course to mammon's altar debauching examples of the achievement strewn with the wrecks of fellow racers of individual riches at the expense of he allows no sympathy to impair his others. Although civilization does not strength or to impede his efforts for now openly recognize the legitimacy of suffer in various degrees in proportion individual plunder by violence, nor does of industrial and commercial activity, in it organize fleets and armies for the lyn will suffer less, but the destruction conquest and spoliation of people to distribute the booty among its victoricompared to a jar of adders each striving ous soldiers as in ancient times, yet under pretexts of an apprehended inwill look into its mode of operation, its vasion of national rights, imagined or otherwise, we see immense military forces organized and drilled to meet bia to Mexico will suffer severely, the contingencies whose only possible causes | climax being at San Diego and Coronado, arise from the prevailing forms of wealth the latter place especially. accumulation expressed under "commerinvolvement of public claims and benefit, though truly only those of a few designing speculators, and perhaps some royal personages constitute the real

There is no mistaking the practical question presented by the appalling facts of our times and which sternly It is not my intention to extend the stares us in the face. How much longer activities in its social aspects, for this condition of things which consigns ninelast fifty years, and by writers and orators clutches of the "devil" to which these of transcending ability to say nothing of unfortunates are so recklessly handed the historical demonstrations in this over by the spirit of individual greed? direction, that the enormous facts of the It seems to me that Spiritualists above widespread existence of its evil are known | all others who pretend to be governed to everybody who has the faculty of by conditions and principles involved observation and the power of rational in which ethical or religious belief are inference. It is still further from my under strictest obligations to seriously intention to accuse individuals or classes | ponder and answer this question. They of individuals of the responsibility of are strong enough in numbers to practicausing the condition we find ourselves cally declare that the "devil" has had in, however the logic of prevailing facts play enough among the people and that or past history may seem to implicate it is about time to set about restraining

is that with the exception of those who with the aid of our selfish conservative friends oppose all attempts to bring it about. The devil in our midet is no longer the invisible phantom of theology-nobody cares for him now, he being most essentially killed; we have a worse one in the more palpable shape of poverty and ignorance. Spiritualism has forever disposed of the former, why shall we not begin practically to get rid of the

> DR. BUCHANAN'S PROPHECY. In our July number it was announced that Dr. Buchanan would, in the "Arena" for August, forecast in some detail the future of this country and Europe. That article has appeared, and the announcements are startling. The foundation for the prophecy rests on the laws of periodicity, known to Dr. Buchanan and the laws of psychometry, which he has given to the world. He says: "I am willing to stake my reputation as a scientist apon the prediction which my theory ustifies, in reference to the events of he next twenty-five years." He speaks of the past predictions of his which have proved true, and then says another cataclysm is soon to come, "which, in its magnitude and horror, will surpass anything of which authentic history has preserved a record!" As to the political convulsion, mentioned in his article in this paper in July, he prophesies that our next presidential election will develop North and South, particularly North, a riotous element; that the Democratic party will come into power, which will not satisfy the country, and will be succeeded by a labor party. The twentieth century will be ushered in by war in Europe, which will end in the destruction of mouarchy, and this will increase the agitation in America, so that six years prior to 1916 will be years of war and calamity, such as this country has never known. It will be a war of labor and capital, mixed with the race and religious questions, resulting in a more thorough democracy, the power of the church shattered, the Bible outgrown, the marriage relation freer, the cycle of women at hand. A religion will spring up with all that is good of the past which 'will not ignore the dawn of Christiani-

ty, nor the principles of Jesus." The end of the war demolishes every ership of its constituents, driven along form of monopoly. "The people, by their government, will hold the railtrue revelation of the enormous tragedy the gross contrast between implied roads, the transportation, the mines, the money, the great manufactures and the great products, grain, cotton, tobacco, etc., and supply consumers at cost. But

the destruction in our great cities!" Europe's war will develop in about fifteen years. A two years' war will destroy the monarchies of Europe, every throne falling but that of the Sultan. Victoria will have an "apoplectic shock and comatose condition," in which she will pass away in 1891, if not this year. The Prince of Wales will abdicate after a life. The Pope, and Czar Alexander, of Russia, will die within two years, the latter by violence. Three years or less will end the life of the present President and Secretary of State of our country.

The earthquakes predicted for the number of our paper as coming about 24 of nature ever known. "The Atlantic the Gulf of Mexico. There will be no safety below the hills. Galveston, New Orleans, Mobile, St. Augustine, Savannalı and Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City and New York will as they approximate the sea level. Brookin New York and Jersey City will be the grandest horror.'

On the Pacific coast the shock will be terrible, and very many lives lost, but nevertheless not so bad as on the Atlantic coast. The coast from British Colum-

In Europe the whole Mediteraneau cial interests," wherein is an affected coast, Africa, Egypt, Palestine, Asia Minor, the Archipelago, Italy, France, Spain, will be shaken with a terrible convulsion, the worst being at Egypt. Cairo and Alexandria will be half destroyed, and the Suez Canal washed out Greece alone will escape.

The prophecy was furnished the Arena for publication in May, and also speaks of two things which have since proved too true. It says that there will be double the usual amount of sickness, especially in abdominal diseases, this summer, and such has been the case. It says that cyclones will be frequent and violent in all parts of the country, and such has been the fact .-- Anthropologist.

Confucius says: "If a man cannot improve himself, how can he improve others? When we see noble men, we should think of equaling them. When we see evil characters, we should turn our look inward and examine ourselves. Only he who has the most complete sincerity under heaven can transform and inspire others."

Being is more than seeming

THE GOLDEN RULE.

Rev. E. P. Foster, who publishes a weekly paper in Cincinnati with the above title, contains the following, which is self-explanatory:

"The pastor of the Second Presbyteran Church, Springfield, Ohio, sends a postal card as follows:

"Have received No. 1 of The Golden Rule. Endeavoring to do as I would be done by, I would say that it is a blemish life or the life to come. It teaches that Enough of religion when in fear a new to your paper to have a Sunday excursion, for sale of lots, advertisement (on the third page) and a lottery (in princis this character at death determines the I should wake in hell. ple) on the fourth page.

'Very truly yours,

'GEO. H. FULLERTON.' "I thank my brother for his kindly riticism, and will thank him twice if he entirely consistent. I do not believe in been trying to do your duty by them?" a Sunday excursion for the sale of lots. not so much because it is on Sunday, which is Dr. Pullerton's objection, as scriptural command for the observance of Sunday above any other day of the one day above another; another esteemeth every day alike. Let every man be fully pursuaded in his own mind.' Again: Let no man judge you in respect of an holy day, or of the new moon, or of the Sabbath.' The New Testament does not teach the profanation of Sunday. It teaches us that the seven days of the week are all holy,

To my mind it is clear that the selling of lots or the private ownership of land hurtful to humanity, and more clearly a violation of God's laws than is the running of railroad trains on Sunday. It is private ownership of land, of vacant land especially, that is the basis of the gigantic evil of plutocracy, that not only threatens our very existence as a nation -in itself but a small matter-but lifts some into the overweening pride of aristocracy and wealth, and crowds multitudes down to destitution and degradation and crime.

"Am I consistent with myself when I permit such an advertisement to go into the paper? Perhaps not. Neither am I consistent when I uphold the system by paying rent to my landlord. But if I am neither to own land nor to pay rent, it places me in a sore dilemma. The policeman will not allow me to camp in the street. Life in a balloon is too unsettled to suit me, even if I could purchase a balloon. Perhaps my brother can tell me how to be consistent short of suicide.

"I do not believe in lotteries either though the reward be for skill in guessing the number of peas in a glass globe. But when I eat a slice of bread I am upholding the wheat gamblers in Chicago, New York and Cincinnati, whose lottery speculation is vastly more hurtful to the people than that of Louisiana. Shall I starve invself, then, in order to be con sistent?

"In return for my brother's criticism would ask him if he thinks it consistent for him, as a Christian minister, to permit the printer to place 'D. D.' after his name, or to let members of his con-United States and mentioned in the July gregation address him as 'Doctor?' Does he think there is no authority in the words of Jesus: 'Be not ye called Rabbi; for one is your Master, even Christ, and all we are brethren?"

A WELCOME CONTRIBUTOR.

I want herewith to give you an account of my private sitting with Mrs. M. E. Williams, of New York City, and I desire further, to have a little space in your valuable paper from time to time wherein to give publicity to the philosophy of life as expressed by the spirit of Dr. Holland, who controls the cabinet of Mrs. M. E. Williams. This, I do believe, you will readily grant to this lofty and charitable spirit, and I will try in my

future sittings to report correctly. In the cabinet of this marvelous medi um immortality is not only realistically brought to the light, but is shaped into a noble realism. There is spiritual truth built on demonstrable facts, facts strong enough to overwhelm scientific skepticism, materialistic negation and agnostic indifference; proving to mankind that their lives do not end at the grave, but that the so-called dead still live in spirit; and are able, under certain conditions, to manifest their existence and their presence with us; that the earth sphere is now, as formerly, open to the visits of augels who bring to us a knowledge of the future life, its conditions and responsibilities, as well as its awful retributions, and are ever pouring out on all mankind who will receive it a blessed influx of spiritual light and strength.

The manifestations in this cabinet prove also that "the day has come when man with angels may participate." And as a religious verity I here state and talk with angels: Dr. Holland, Mr. Frank Cushman and the little spirit "Bright Eyes," together with numbers of departed friends and relatives, in the seance room of Mrs. M. E. Williams, at Holland Hall, Long Branch. "Thou hast hid these things from the wise and prudent and revealed them unto babes" was my thought as this great panorama of

self-sacrificing, loving, tender, charitable, youthful days that made my your words and teachings of these evangels, looking to both temporal and eternal wellfare. Orthodoxy teaches that men lenting. I had religion enough when can sin, and by repenting at the last hour, escape all the consequences. Spiritualism as demonstrated in this cabinet teaches that men never escape every thought, purpose and act of life goes to the formation of character, and moral state into which the spirit goes. It will not be asked of the spirit on that clear of religion; let it be holy comme day: "Did you repent before you died? character has your life produced? Did will teach me how I can act so as to be you love your fellow men? Have you

Is it not passing strange that while in regard to other kinds of knowledge we must advance with advancing light, yet to stand still and maintain a dead level! Until the advent of Spiritualism it has week. In regard to the Jewish Sabbath been much more difficult to prove and even, Jesus said that it was made for demonstrate any proposition in moral man. Paul says: 'One man esteemeth science than physical science. The written creeds of orthodoxy were established centuries ago. They entirely ignore that men are wiser to-day than fifteen hundred years ago. What would we think of an astronomer who would shut his eyes and refuse to see the light that has dawned upon that science during the past five hundred years? And yet this is the exact position maintained respecting creeds. The result is that the creeds remain in the churches as an is muneasurably more oppressive and empty shell out of which the people have grown. The shell remains, but the life has gone out of it. The dogmatic system of ages seems to be tumbling to pieces. God, eternal life and the spiritual nature of man her pulpit to-day finds it difficult to hold fast to. A tidal wave of unbelief is upon us. Spiritualism at this time comes as a new revelation, do ing the noblest service for human progress, demonstrating the reality of immortality and bringing a pentecostal outpouring of spirit power. All hail! the new light!

Matters of business, affairs of friendship, hopes and fears and eternal welfare were all subjects discussed with perfect ease and exhaustively for over two consecutive hours in Mrs. Williams' seance room by the good spirits in her cabinet and myself.

The mightiest intellectualism will avail naught in arresting the march of this astounding phenomena, where wise men who have passed on beyond the shores of time gathering the gems of immortal life find it in their hearts to return as Dr. Holland does in full form materialized-"clothed with celestial grace, beautiful with all the soul's expansion" to do what lies in his power to ameliorate the condition of mortals. We consider Mrs. Williams a benediction to the neighborhood of Long Branch, where she has recently erected a beautiful summer residence, called Holland Hall. The pure and lofty tone of the phenomena occurring in her presence I do not believe is excelled in any part of the wide LUCY SCHIEFFELIN.

Written for The Better Way.

SPIRIT COMMUNION.

BY J. W. DENNIS.

Spirit communion, or what is called Spiritualism is not a religion to me, but bably means it in the sense expressed in we it is a grand demonstrated fact in a nather above paragraphs. I do not rememtural law. Can you make a religion of ber to have read where Mr. Colville says. the fact that you live on earth in this ma- "All is God at last." If he said it he proterial life? Can you make a religion of bably meant very much the same as Paul the fact that you continue this life on did when he spoke of "One God and into the future and that you live in that father of all, who is above all, and future in just as natural a life as this one through all, and in you all." Eph. 15:6. is? Can you make a religion of your In his "Spiritual Therapeutics," Mr. destiny and your fate? Can you make a Colville says: religion of the natural laws that environ you make a religion of a fact. The fact, Power, Energy or Force which permeates that you live in a life surrounded by the the universe, and is the life of the uniirrevocable laws that guide you and di- verse. This Infinite Life we call God, that brings my child to my knee, in spir- itself, consequently cannot be limited or it and in truth? Is it a religion that personified. God, then, is super-personbinds my soul, to the soul of the loved al spirit, not impersonal but super-perwife, now in soul life? Is it a religion sonal. Impersonal means less than perthat brings the father and mother spirits sonal, while super-personal means superto me to console me in my declining years? Is it a religion that tells me of the land of sunshine and of glory in the anything about God I doubt whether we land of spirit? No! for our religion so could say anything more sensible than far has been shrouded in mystery, and in that. fear, fear of an angry God, and a deep dark mystery concerning the future life; our religions have been superstition, and together, rather than to see how far they they have taught us fear of death at end can pull apart. We would, in that case, of earth life; they have taught us of present a much more formidable front heaven beyond, of a hell eternal, of a to our real adversaries.-Reconstructor. Saviour without, or outside of ourselves. Love and the natural affections of a child brings a child spirit to me, and my love for my child draws the soul of the child the astounding fact that on the night of to me. Love, strong mutual love draws September 19th, 1890, I did both walk the soul of the wife to me and returning love drifts my longing soul to her, all in accord with natural law. Father, mother, wife and child, sister and brother, all come to me from the realms of spirit, drawn by the great fact of love, natural love that we bear for each other in accord

No religion in my Spiritualism, not : bit of it if you please. I will take it clear spirit forces and beings unfolded before and unadulterated, and in its purity. I my astonished and grateful eyes. Pure, had enough of religion taught me in my its eternal existence after death.-Strabo.

with the law.

full of brotherly kindness were the days a horror. I had enough relig 511 when I was taught of angry Gods and bells unquenchable, and of devils my mother's knee. I was taught tou God was angry with me every d Enough when the minister howled it me from the pulpit, that I was born him the consequences of sin, either in this enmity with my maker and my Go net trembling I crept to my youthful com gen and closed my weeping eyes fearful the its

No! let my spirit communion be ken nion with the loved ones that are over Did you belong to a church?" but "what there in the eternal home of loving being the being to a church?" but "what there in the eternal home of loving being the being hearts and loving souls. Let me dwell without fear on earth and depart withou phe fear to the home of the loved ones is spirit life.

Let sweet sleep close my eyes on earth ly scenes at the end of earth, and then let and that it is for the sale of lots. There is no in religious knowledge we are expected me wake in the realms where the rain the bow never fades and where peace, har mar mony and love reigns forever.

thir

THEOSOPHY. BY MOSES HULL

I see you kind of attack that energetic at the worker, W. I. Colvilla in a second at the worker. ittle worker, W. J. Colville, in your issue can of August 16th. Now, while I am not a wer Colvilleite, I do believe he is two-thirds ly

You quote from him that "all is God at ver last, all is spirit and that there is no tuc matter." Let me notice these, taking the last first. Does Mr. Colville say Ap there is no matter?" I have heard about tha twenty of his lectures and I have four of his books before me now. I never heard who that; nor can I find that in his books. I this find just the opposite in many places hea The nearest I can find to it is on page tru 279 of his "Theosophy." He says: "We ha deny matter as a cause, we admit it as an org effect."

On pages 268-9 he says:

"Every shadow is like its substance, is ed; dependent on it entirely, therefore all An physical conditions are dependent on | sel Spiritual states. The idea is the sub- mu stance, the shadow keeps pace with it | Sp The source of power is always mind and wit not matter. The lesser cannot create ed the greater, or the effect be greater than the cause. A stream cannot rise higher ne than its source. There is no substance relbut spirit; it is the rock out of which we wh are hewn. . . . All matter came out dif Within our own indi- day vidual beings shine spiritual riches un- as known, undiscovered, a vast inheritance. 2'Si Let us be satisfied with nothing until we one have claimed our birthright, have enter ibus ed on its possession. The immortal, the per divine within us, will prove an antidote con to all care, pain, sickness, sin and sor- in row; even death will hold no terror-the the grave no sting."

On page 62, Mr. Colville says:

"Many metaphysicians say, there is no to body and therefore it cannot suffer. Such dre reasoning may be considered thorough Ital and logical by some minds, but to the on mass of humanity it does not and cannot all appeal with the force of truth. We do vis not deny the existence of the body, co though we regard it only as an effect, fee certainly not as a cause."

I could make many other like extracts from Mr. Colville but the above are sufficient. I must say, so far as I understand

them, I endorse them. If Mr. C. says, "All is spirit," he pro-

"Man perceives God, i. e., he realizes your life, your spirit, your soul? Can intuitively his relation to an Infinite rect you; of the innumerable laws of the which is an Anglo-Saxon word, meaning universe? Can you make a religion of All Good or the Good Onc. . . . God the fact of spirit return in accord with is, the material universe exists. God is those immutable laws? Is it a religion the source of all being, is indeed being rior to personality.

Now if you and I were going to say

I wish Spiritualists would make one grand effort to see how near they can get

You are in a Bad Fix.

But we will cure you if you pay us. Our message is to the Weak, Nervous and Debilitated, who, by early Evil Habits, or Later Indiscretions, have trifled away their vigor of Body, Mind and Mauhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, send for and read this BOOK OF LIFE. written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr. Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

The secret fear of future unhappiness. common to all, gives pregnant hints of

Written or The Bet ter Way. SINGULAR MANIFESTATIONS OF SPIRIT POWER.

The investigator of spiritual phenom ella is at every sitting startled and as tounded at the ever varying manner in which spirits present it, and its beauty and delicacy astonishes and electrifies never grows weary, for it is entering a seeker after spiritual knowledge become phenomena presented, assures him of changes, and as he progresses it becomes ly life are truly only temporal, shadowy and evanescent, and the only true life is the life beyond. Talking with a gentleman several days since, he said he had been investigating spirit phenomena for thirty years. Yet at every sitting he had it seemed as new and marvelous to him at this day as it did at the beginning. "For," said he, "in all my experience I can not recall any two sittings which were alike in the manifestation. Frequently there was some slight similarity, but nothing more." Another gentleman very prominent in our sister State, Kentucky-widely known for his legal ability said to me one evening this week, "Mr. Apparitor, I have reached the conclusion that any man of common intelligence, or a man of the most profound intelligence, who, after witnessing the wonders in this phenomena, which I have seen and heard, and then not to acknowledge the truth of Spiritualism, must have a large share of the idiot in his composition and organism. Six weeks ago I looked upon a man who fully believed in Spiritualism as a lunatic, but lam free to acknowledge that I greatly erred in my judgment. Any man who is honest and true to himself, and who values his integrity of heart. must and will acknowledge the truth of

Spiritualism, if he will investigate it with an honest desire after a true knowledge. To illustrate the astonishing variableness of phenomena, we are permitted to relate the two following manifestations, which occurred in the experience of two different parties within the past ten days: A gentleman of this city, who is as prompt in his hour of attending a "Sitting" with our favorite medium once a week as he is noted for in his business engagements, had a singular experience last week. He took with him a common pad of writing paper, and during the sitting he placed a question on the state. The state was then held by the medium and himself. He received this reply: "Loan me your pocket knife to cut the envelope." The knife was dropped on the floor underneath the table, and it seemed that scarcely a second of time elapsed ere the knife, with all four of the blades opened out, was vigorously thrown through the curtain covering the table and fell at least three feet from the table. On examination there was no rent or hole throw which the knife passed in its exit, showing a wonderful illustration of spiritual power. The slate was examined, but no writing was visible; the pad was then for examination, the envelope was found cut open and the contents upper leaves of the pad, then leaf after leaf was torn off-the pad being fully half an inch thick-until the center was reached, and to the utter astonishment of Mrs. L. aud the sitter, the answer was found to the question, written in a very neat, fine hand-writing. It was particularly noticed by the gentleman that the leaves of the pad were as firmly fastened in their place as if just from the store. The question arises, how was the writing done inside the pad without disturbing the side and end fastening of the paper? The writing was done in straight lines across the paper, the ruled lines being accurately followed. It can not be said in the answer to the question that there was any mind-reading, for the gentleman did not know the question himself, as it was one among many he had written several days previously, and he took it from his pocket without making any selection. The writing in the center of the pad of paper certainly shows the power of the spirit is far heyond finite comprehension, and that there is an occult force of which the material or physical mind is utterly lost in its endeavors to solve. The writer well remembers an instance in his experience. He folded a sheet of papera large letter sheet—four times doubled, placed it inside the double slate, and with it a small piece of the point of a lead pencil. Holding the slate with the medium we felt a strong force in active operation. On taking the paper out and unfolding it we found the answer to our question written on the inside of the folded paper, the lines going from side

paper-the answer was simple, but not very explanatory: "With us there is no an honest equivalent for it. inside to anything; all is on the outside." In relating the other instance alluded is always in motion is from eternity. to above, it will be observed that the ex- Plato.

been opened out and laid flat on the

table. We asked the question, how they

managed to write on the inside of the

perience of another gentleman is almost the opposite of the first. This gentleman had prepared his questions before visiting Mrs. L. and placed each one in a separate envelope on the floor near his feet, but just under the table. Afe also him, and as a result, the investigator velope. If he had been so minded, he give to the reading public my experience new life, a new one of thought, intelli- Whether he did or not, he does not say. gence and knowledge, and like a child in But he did have hold of one side of the grapher. its growth, and hungry after a knowledge slate, while Mrs. L. held the other side. of its life-the interior aspirations of the The slate was held for some time and exalted and highreaching; the beauty and demostration of writing being done. and I must say, that my first impression life of that hitherto unknown world, now They were finally relieved by three slight of him was anything but favorable, and being made plain and tangible, and taps on the slate, signifying the manifesillustrated and made palpably true by the tation was completed. When the slate a Spirit Photographer, I put him down was opened-being a common double their truth. The course of his thought slate-there was no writing thereon. The hoo'd at the idea of any one pretending true to his mind that things of the earth- found it tightly sealed, and quite dry. The sheet of paper was not on the floor, but on cutting open the envelope, it was found therein neatly folded, and on it was written the answer to the question the spirit friend to whom the question was addressed. It must be remembered that in placing the envelope and the paper on the floor, the gentleman had them in such close proximity to his feet that if any other than spirit hands known it. Being very skeptical as to the truth of Spiritualism, he was exceedingly and particularly watchful of everything and every movement made during this very interesting investigation. stranger to the lady medium, it was not possible for her to have any knowledge of himself or his family history.

Meeting him the next day he gave me the above facts, and many others. He also acknowledged his firm belief from this time forth in the truth of spiritual communication.

A friend has kindly permitted the use the following communication from his spirit wife. He does so in order to show to the world that our loved ones love us

still. He visits the city every two months in order to hear from those he "Good morning, my own darling husband. God bless you ever. I always back the veil between the two worlds. My husband, I would feel terribly neglected if you came to the city and did not make an effort to hear from me. Our darling boy is here, also father, mother, brother Samuel and other loved ones. So you see, my darling, we have quite a family circle. We all congregate together and have our social times just as we would in the earth form. Dear one, although all the others are near and dear to you, still I realize the beautiful fact that there are none so near to you as the dear wife that passed from your side so many years ago. Our lives were that he was drowned. so interwoven in the short time we were united in the body that there is no power known in spiritual laws that can seperate I can see that your spiritual power is developing daily, and you are becoming more and more susceptible to my influence, and I do sincerely assure you, dear, that before you are called to join me here, you will realize your spiritual surroundings and the loving presence of the have been in the spirit world over a quarwife who loves you so devotedly. My dear husband, your vision will be opened, and you will more fully understand that Mr. Foster, who was an entire stranger abstracted, but placed under one of the the body was only the worn out garment to me and knew nothing whatever of my which I once wore, and the grave is its past associatious or friends, could take wardrobe locked. My darling, there is or produce faces of my friends upon my no grave so deep that it can fetter a hu- photograph? To my knowledge and man spirit. Oh! what a grand awaken- belief, there was no one on the camp ing it was for you when the windows of your mind were opened and the light

> your earth mission is ended you will come direct to me. If I do not have the opportunity of meeting you again this year, may the opening of the new year betoken prosperity for your dear self. With love from all the loved ones, I am, dear darling, your loving and devoted wife.'

> in the spirit world when I found that my

labors for many years were grandly re-

enlighten your thoughts upwards to the

your bride are just as sacred now as

as much as you did in youth, and as I

hand with a heart full of love and affec-

tion, lead you up with me, so that when

Need we ask, do our loved ones love us APPARITOR.

"What are your charges doctor?" "My terms are three dollars a visit, madam.'

"Is that for both the rheumatism and malaria?'

"Ves."

"Well, times are hard now, and money does not fetch the interest it used to. to side, as straight as if the paper had Suppose you let the rheumatism stand and cure only the malaria."-Chico.

> There is no way of making a permanent success in this world without giving

Every soul is immortal. That which

SPIRIT PHOTOGRAPHY, To the Editor of The Better Way.

Although I am not a Spiritualist, nor believer in spiritual phenomana yet l do believe in rendering unto Cæsar, that which belongs to him, therefore I deem ther efforts had to be abandoned. My placed a sheet of note paper, also a small it but justice on my part, to write a few piece of lead pencil, along side of the en- lines for publication in your paper, and could easily have kept his eye on them. with Mr. F. N. Foster, of Cincinnati, tely the methods employed in the abduc Ohio, who claims to be a Spirit Photo-

I met Mr. Foster, for the first time on both were surprised at not feeling any Clinton, Iowa, the 8th day of last August, when I learned that he was what is called as a crank of the first water, and poogentleman picked up his envelope, and to take the picture of a spirit. Had any one at that time even hinted that I would patronize Mr. Foster, I would have thought him a fit subject for a lunatic asylum, but wonders never cease, and after a few days had elapsed. I concluded enclosed, in the familiar hand-writing of I would try my luck and see if I could get some of my spirit friends to come and show their faces, along side of mine on a photograph; so I made a date with Mr Foster, and when the time came, I was on hand, full of expectation and good will be done, the mediums get more doubt, and the doubt had it, for out of credit for honesty, and these shocking molested them he would certainly have the four faces, that appeared on the exposes will become less. Mediums photograph besides my own, not one did I recognize.

Believing in the old adage, "that if at first you don't succeed, try, try again," I put it into practice, determined to get and also the fact of his being an entire results if possible, I made another date with Mr. Foster, and sat again, and lo. out of three faces, that appeared on the it will save the strength of the medium photograph, besides my own, there appeared the face of a young man, who was a near and dear friend of mine, and if the clothing does not have to be ma-

> To say that I was both delighted and astonished, is putting the matter mildly, the cabinet to be used. When they are although I had earnestly wished that his face would be on the picture.

I tried at first, to make myself believe that it was not Harry's face, but like. "Banquo's ghost" it would not down.

I compared the face with a photograpl of Harry, which I had with me, and although the face appeared swollen, yet the resemblance was perfect. The face welcome you here when I am able to pull on my photograph was an exact counterpart of his, when his body was taken

I said but little, however about the picture, and waited till I came home, to see if his parents and sister would recog. planetary system are inhabited by re-

Before showing it to them, I let a number of his intimate friends see the picture and they almost unanimously, said it was Harry, and when I did show it to his parents, they at once recognized it as the face of their son, even to the dimple in the chin. They as firmly believe it to be Harry's picture as they do

There is also the face of a babe on my neck-tie, which is recognized by my friends as that of my baby boy, who us, or would have any desire to do so, died when but a little over three weeks

There are several pictures here in Ottowa, Iowa, that were taken by Mr. Foster at different times, on which the relatives have recognized the faces of departed friends, although some of them ter of a century.

The mystery to me lies in this: how grounds, as in Clinton that knew me, or knew any of my friends, so that the picof truth and knowledge admitted, and it tures were, or must have been taken added many, many fold to my happiness through the ability or skill of Mr. Fos-

How he could have three faces placed warded, and I was the first to attract and on my photograph, is an enigma to me. which staggers my skepticism and makes spirit world. My darling husband, the it totter on its foundation, and if there vows I took upon myself when I became be such a thing as a medium, who can be used by our departed friends, as a then, and I feel, my dear husband, that means of communication to us mortals you need my loving companionship just on earth, I believe Mr. F. N. Foster to be and productive of disease. It is cruel in one and a genuine one at that, and I take the extreme, causing distortion of the progress onward, I will take you by the pleasure in recommending him to all seekers after spiritual phenomena. Yours respectfully. L. L. McKinley.

Charley Ross and Hypnotism. Professor Herrmann in the New York

Herald, writes:

"Shortly after the abduction of Charley Ross I was in Philadelphia. In common with others I suggested clews to be followed, for nearly every one had a theory. A lady of high standing in Philadelphia at the time, had given such close attenat the time, had given such close atten-tion to the case as to become almost a it have thanked him, saying that it really monomaniac on the subject.

I visited her and found in her a splendid subject for a hypnotic trance. With the permission of her husband and in the presence of a half dozen of the most reputable physicians I mesmerized the lady. My own idea was that a woman lady. My own idea was that a woman is a cruel, senseless fashion; the same was used to abduct the child. The lady may be said of binders, 75 per cent. of while in her trance under my influence, described minutely, as the confession of to-day. one of the alleged abductors many years afterward showed, how the little fellow was approached by a woman and enticed with candy to a wagon hard-by, where the surface would be 116 feet higher Full gint \$1.50; postage free. he was taken in charge by two men, who than it is at present, and about two mil-

the confession, until the occurence of the shooting of the little fellow by his bru tal captors to insure their escape.

At that point in her recital the lady was overcome with hysterics and furmind was made up at this time by the confirmations of my theories on the subject, that the lady had described accuration. And my theory that electricity unseen, operating upon a person in close communion of thought with the hypnothe Mount Pleasant camp grounds, at tizer, was the explanation of hypnotism, was confirmed."

### Wholesome Advice.

If materializing mediums would always announce to their audiences before beginning the seance, that personation and transfiguration are common in such circles; that the medium is often used to personate unconsciously, and that if conditions are not good, all the forms that appear in a whole evening may be the medium, used by his band to personate; that the band often dress up their medium when entranced, with clothing so as to resemble the spirit who claims to come, and that people should not expect that all the forms will be genuine spirit materializations; more should tell their audiences the whole truth and cease to allow their spirit bands to deceive the circle. Sometimes the spirits controling, will instruct their mediums to buy lace, cloth, wigs, etc. with which to dress up the medium, or cover the materialized form, saying that and not exhaust so much, and also that more forms can be made in an evening who was drowned, the 28th of last April. terialized. Some mediums heed these requests, buy the clothing and place it in caught and exposed, this clothing is sure to come to notice and the medium is doubly disgraced.

If a medium is asked by his band to provide this clothing, it will be far better to tell the circle about it beforehand and show the clothing to them. This helps to make an honest medium.-Alcyone.

Other Worlds.

To the Editor of The Better Way.

Do the orthodox teachers of Christianity in your goodly city of Cincinnati believe that the other worlds in our spousible beings like ourselves?

Mercury, Venus, Mars, Jupiter, Saturn and Herschel exist by the same laws that govern our planet, and more in harmony with it. It cannot well be said that our neighbring planets are probably the homes of disembodied spirits from our earth, because they are not spiritual bodies, but of crude material like the earth. As late as the sixteenth century

be that any such great things have been done especially for it, as the Christian doctrine teaches. If there are other planets (since God makes nothing in vain) they must be inhabited. But how can these inhabitants be descended from Adam? How can they trace back their origin to Noah's ark? How can they have been redeemed by the Savior? This doctrine is damnable.

"The Warfare of Science," by Andrew D. White, ex-President of Cornell University, and late U.S. minister to Germany, makes valuable reading.

E. JACOBS.

The Cruel Over-Check.

About 500 veterinary surgeons in Great Britain signed a paper condemning overhead check reins as painful to horses windpipe to such a degree as to impede the respiration ever afterwards, and various other diseases, such as excoriation of the mouth and lips, paralysis of the muscles of the face, megrims, apoplexy, coma and inflammation and softening of the brain, all these resulting in shortening the life of the horse. The writer begs of you to consider that this cruel thing has been but a short time in use; that we managed our horses very well before, and it is not necessary now. never occurred to them, and that they would remove it at once. A good authority says that the overhead check rein is generally put upon poor animals, whose wearied and haggard appearance they attempt to disguise by this instru-ment of torture. Pray, abolish it at once and use your influence with others, for it which can be removed with perfect safety The depth of a sea about six miles is

reduced 620 feet by compression; if the ocean were incompressible the level of ally bound to cloth, \$1.00; postage 10 cents drove off with him. She followed his lion square miles of land would be sub- enting scenes in extri. Itts. course, as it was afterward described by merged.

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it was a crime for a Christian teacher to promulgate the theory of the earth's rotundity.

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NOTICE

### SPIRITUAL SCIENCE.

Protoplasm - scientifically denomichemically consist approximately of 54 parts of carbon, 22 of oxygen, 16 of nitro- And the former is an effect of the arbi-From this life, so-called, is supposed to power given to judges. originate; or this constitutes life from materialistic standpoint.

subject to development by laws; but ma- tice will prevail. terialism does not explain the nature of these laws. Spirit or intelligence has no existence for strictly materialistic investigators. Life to them is a process gence is an outcome of this nitro-carbon jelly. Christianity has a God which makes matter-including protoplasman effect of spirit, or an expression of life cognizable to the external senses as it originally existed in another form-in- investigate for fear that it may weaken visible to the outer or physical senses, but perfectly appreciable to the inner or so-called soul senses.

Because we all do not behold this more etherealized, this higher condition of life, does not make it non-existent, The telescope and microscope revealed things to our sight which were not before known either. Why may not men be born with faculties that reveal higher objects than are generally known to the now extant. external man? Proofs enough exist that clairvoyance reveals the presence of persons long regarded as dead. If such still and if clairvoyants can see spirits of departed mortals, they can see their surmove. And they do see it. The proof ligious beliefs except the Czar's. of the first, leaves us to infer that the latter is also correct.

to higher unfoldment than merely to see miracles, the clergy itself will reject COPY OF THE BETTER WAY. spirits and the spirit world. As we see them-i. e., the enlightened portion of matter, so spirit (or the substance of the clergy, and what then? The suppresbe seen by the more discerning clairvoy- to have been the church's suicide. ants, and, to an extent, chemically analyzed.

So far our knowledge is but limitedjust as man's knowledge of matter was build on, and from which to draw conclusions.

Protoplasm, as seen from the spiritual. is the primitive state of material life, or where spirit enters into a combination with matter designed for individualized life-the admission of spirit, or the impregnation of spirit into the cells of protoplasm producing life so-called.

What produced protoplasm may be asked? Spirit! And always spirit, which is life itself. How did it get there? God knows, to use a popular term. It's simply there. Farther we have not been able to penetrate. All that exists to our senses is an effect of spirit. And those who doubt it, should not be too energetic in their disapproval. Facts are stubborn things, and material science stands today exactly where the church stood in Galileo's time. Investigation not only proves these things, but that there is a recognition.

## DEFECTIVE JURY SYSTEM.

A Richmond, Ky., jury acquited James or two. Martin, charged with the murder of Will Embry, colored. Judge Morton instructslaughter. The next morning the Court to man. ordered the jury to appear for contempt of Court in not finding the accused guilty under the instructions.

If a judge can be empowered to instruct a jury to find the defendant guilty, under the circumstances? What is the good of a jury if it is not left to their dis- and we doubt whether they are worse cretion whether a man should be adjudicated guilty or not? If the testimony them chew! against a defendant must be accepted as evidence of guilt, what difference does it make whether the judge or the jury convicts. If a judge can punish a jury for room for ultimate failure.

not finding according to his charge, why not let the charge come direct from the bench? What evidence of a man's guilt has a jury other than what the judge has?

To charge a jury with a verdict is simply an indirect way of finding one himself. Of course, the judge is not blameworthy. It is the peculiar nature of the law which subjects him to this criticism. Simply leaving it to the discretion of the jury whether to denominate the crime murder or manslaughter is very lean logic or poor philosophysomething not in accord with reason or facts. It can be but one, and that must be in accordance with the evidence furnished. If there is a doubt as to one or the other, the jury cannot, by any reasoning of man, bring in a truthful or conscientious verdict-if it is to act strictly in accordance with facts; and probabilities or suppositions are not permitted on the witness-stand. Then why force them on a jury?

Either a jury should be left to decide as it conscientiously feels about a prisoner-after hearing all the facts of the case and being instructed in the law bearing on the same-or it should be abolished altogether. Por, as it is, it subjects jurymen to embarrassments and punishments undeserved. Is it then a wonder that respectable men shirk jury duty-and that nated a nitro-carbon jelly-is said to the jury system has become corrupted? The latter is an outcome of the former. gen, 7 of hydrogen and one of sulphur. trary rulings of the court-the undue

American people will never submit to one-man power. Rogues may do so from It may be verily believed that life in policy. Make judges the servants inmatter begins in that form, but the com- stead of the rulers of the people, and the bination alone would not produce it. Of jury system will purify itself. Make the course, it is admitted that this process is law accord with reason (truth), and jus-

SPIRITS, LAW AND CHURCH. The skepticism of the age is our salvation. If law-makers had any idea that rather than an evolution, and intelli- Spiritualism was true, they would be more active in having it suppressed. But as they reject the thought as a supersticreates both spirit and matter. Spiritu- tion, they cannot consistently offer a resalism goes to the other extreme and olution in behalf of something they do not believe to exist.

Our only enemies are those who be lieve it to be true, but lack the energy to some of their theory. This is the church. But as the church too is banned by skeptical law-makers, its members are powerless to control the body politic.

Public mediumship may be suppressed, but this would not affect Spiritualism as a religious movement. Law cannot discriminate in such matters; and if it his own, was undoubtedly honest in his did, the sooner the better; for it would disintegrate the whole religious system

Converts to Spiritualism are not dependent on public demonstration. The great majority are made in the privacy of tween the two worlds has been rent it is exist, they must have a dwelling place; home circles, where not even Russian despotism can penetrate—as it is proven by the rapid spread of Spiritualism in roundings, or the world in which they Russia despite the suppression of all re-

Christianity is weakening, and if its adherents do not soon implore the aid of which the spirit world is composed) may sion of public mediumship would prove

once limited. But a clue is sufficient to tion lies in being friendly toward Spirit tion and the censors desired to suppress.

## THE MOTE AND THE BEAM.

bers "unless they cease chewing gum."

Did this imply a continued cessation, or only during church hours? If the former, it is encroaching on the rights of private life, and the ladies as members have the same privilege to demand from the rest of the congregation that they cease chewing tobacco, smoking cigars, drinking whiskey, or otherwise defiling their bodies-as many of them undoubtedly do, and which is a thousand-

fold more hurtful than gum chewing. The latter habit is really a harmless one, and beneficial to the teeth in a measure. Of course, there may be cases spiritual science as well that demands cited, where it has been overdone; but if to aid them. Contempt will mete conthat is to be taken as a dreaded warning, we would all better stop drinking water affairs. because it has proved baneful in a case

The only shortcoming that may be attributed to this habit, is the tiresome ed the jury to find the defendant guilty, sight of seeing a young lady's under jaw and left it in their discretion to say in constant motion; but which to them whether he was guilty of murder or man- is a passtime as other similar habits are

Let the ladies chew their gum. Those who dislike it need not imitate them. Introspection will reveal to everyone defects that are of a graver order than this. and that one is fault-finding for the mere charges made against lovers of the gum, than any others of God's creatures. Let

HOW TO PURIFY POLITICS. While the Democrats in Mississippi are proposing to apply the educational test to voters in order to disfranchise ignorant negroes, the Republicans the same thing to disfranchise ignorant Irishmen. In Mississippi the Republicans denounce the measure as unconsti-

tutional, and in New York the Democrats

Whether it is unconstitutional or not, it would go a great way towards the purification of politics if every voter could read enough to judge for himself and not have to depend on others for a true elucidation of the situation of affairs.

raise this cry.

We have evils enough to contend with, without having ignorance added to them; for ignorance leads to superstition, and superstition, whether in religion or polltics, means a blind belief in hearsay without individual reasoning or investigation.

Investigation into political affairs is as much needed for a nation's welfare as that of the religious for man's individual good and advancement; and as long as this is not done, and man does not reason for himself, we shall have as much political bigotry to contend with as we have had of the religious.

Enlightenment and education are as much needed in politics as they are in religious matters, and are the only qualipeace and prosperity, whatever the color of its people.

#### LIKE REFLECTION.

Since a school inspector in Brooklyn ias been shocked by something in Longfellow, which he thought too suggestive in a way, and thereby excluded one of our laurel crowned poets from the schools, the community is seriously contemplating examining into others of the same category for the purpose of exposing them if necessary, and thus class them, like Longfellow, among the immorals instead of immortals.

Most intelligent people must laugh at cember of 1891. the idea of classing one of the purest names in American literature with anyallowed to go at large. Let him be under Washington. Mr. Owen was, as it will co-operation of Boards of Trade and other support, I tumbled like a log to

#### JAS. A. BLISS.

We are sorry to hear of the death of Dr. Jas. A. Bliss, or, rather of his departure from this sphere of action. He was an indefatigable worker in the cause he advocated, and though he had a theory of advocacy, and to a considerable degree, we believe, successful. Dr. Bliss had many friends who placed implicit confidence in him, and who will no doubt feel his loss preceptibly. But as the will bebut a matter of conditions to obtain his further counsel. We will not say Requiescal in pace, but may be continue to be active in a higher sphere.

SEND US NAMES OF SPIRITUAL-ISTS OR FRIENDS WHO ARE IN-Having discovered a world of spirits, Spiritualists to testify by absolute proofs TERESTED IN OUR CAUSE THAT we go farther. Clairvoyancy is subject to the truthfulness of the so-called bible WE MAY SEND THEM A SAMPLE

> During the last Congress, says the The progress of the age demands censorship of the American press, which proofs of a future life, and if the church if enacted as pointed out by leading does not comply with this demand, it journals, could be used to crush and dewill surely disintegrate. Its only salva- stroy any paper which the administraualism; for the same skepticism that ig- The bill alluded to provides, for the exnores Spiritualism and is its salvation, clusion of any publication made up of will prove the death knell of Christianity. criminal news, police reports, or accounts of criminal deeds, etc. To this the N. Y. Sun says, "We have too much paternal A New Jersey church congregation government already, and Mr. A.C. is alproposed to expel two young lady mem- ready too much of a Grand Inquisitor. No law to enlarge or intensify his power is admissible. Hands off!"

> > Some of our good Spiritualists who have advanced beyond the alphabet of Spiritualism seem to forget that they too were ignorant of its first principles once upon a time and novewould censure those whoare endeavoring to instruct the ignor ant. Somebody must hold back to help the new ones up the difficult incline to truth: and they who stand aloof and look down with contempt on those who are aiding the ignorant, should be careful not to tumble; for if they do, there will be none tempt, for like attracts like in spiritual

Political light is attained by the same means that apiritual light is. Man must rise above party and his prejudices for those of an opposite opinion. Those who cannot give up the old cannot grasp the new, and Spiritualists know this by experience. Therefore, they should be the leaders in a new political movement that true patriotism.

at Kakun, by Mr. Plinders Petrie, dated times of Moses, -Masonic Chronicle.

same effect on the public mind that pheextended only those who are ready or ripe for them.

Medium and Daybreak is opposed to 'trading in mediumship." What else is its editor doing when writing by inspiration for his paper and charging subscription for that paper, but trading in me-

PERSONALS AND LOCALS. On the 22d inst. the Union Society

will give a social. Mrs. E. M. Shirley, of 291 W. 7th St.,

be a good magnetic healer. Mr. J. L. Dow, of Duluth, Minn., writes that a public speaker or medium would find an encouraging field to wake up the people in that city to the truth of Spirit

um, is on her way to California to spend week.

ualism.

Englert's Hall derives its name from the builder of the same. Mrs. Englert. fications that will ever lead a nation to the spiritual medium, had this neat little der of Grocer Christian W. Luca, in the meeting place erected in front of her electric chair on Nov. 17. home for the benefit of the cause.

writing paper. It indicates the shadow murderer to send to the police prior to crowded into one corner by a wide field other murders. of light. The old black-hordered stationary is not for those who regard death Morin, of Buffalo, N. Y., was arrested by as the entrance into a higher life.

by the Union Society for June and De-

Representative O'Neil, of Pennsylania, from the Library Committee, last week thing that is immoral in intent, while reported to the House the bill approthey regard the individual who has made priating \$20,000 for a statue of Robert this discovery as being too prurient to be Dale Owen in the Smithsonian grounds. written two books in defense of Spiritu-

> Tickets to the sewing machine entertainment 10 cents each.

Mrs. Luther, though lost to sight is still to memory dear, and kind expressious are many in her behalf. She has proved herself not only a grand speaker, but a generous soul, having given her aid to the society, which engaged her, in every respect. She neither charged them for entertainments given during week demands, and then contributed to everything that presented itself to her notice. Like attracts like. A true sympathy will Pratt County, Ill., while digging a ditch go out to her from Cincinnati that will on his farm, unearthed the remains of a be more beneficial to her than gold or gigantic mastodon. The tusks measure greenbacks,

North Scituate, Mass., has been en-Mrs. M. C. Morris as president and Miss Georgiette F. Turner as treasurer.

Mr. Ed. N. Price, of Elk City, Kas., writes to the Hanner of Light, offering largest specimens ever discovered of this Arena, a gentleman from Iowa introduced to subscribe \$50 towards raising \$50,000 a bill which carried with it an arbitrary to promote the cause of the proposed species of animal.—Globe Democrat. Spiritualist Exhibit at the coming World's Fair at Chicago.

Mr. H. L. Suydam's pamphlet entitled 'The Spirits' Work-What I heard, saw and felt at Cassadaga," is ready for sale. Price 15 cents. To be had from this office. It also contains two lectures entitled respectively "God's Love, Purpose and Plan" and "Restitution," and stereotyped cuts of the messages received on the slates.

Mrs. Isabella Beecher Hooker has been speaking in Saratoga to the Spiritualists.

Miss Lottie Powler, the well-known medium is sick and destitute in London. She wishes to return to this country. Those who wish to help her should send money to Light, a Duke street, St. Adelphi, W. C., London, England.

Messrs, C. H. Stockell and Paul Albert from Chattanooga, Tenn., are in the city. Next Wednesday evening, the 15th nst., Edgar W. Emerson will devote a couple of hours to test giving at G. A. R. ample and try to win on their merits. Hall. The public is invited. On the And a candidate who hasn't influence Wednesday following, the 22d, there will enough to win without "atumping" is Charles B. Waite, as frontispiece, with an be a social given at the same hall by the Union Society.

paying attention to the small acts of narrow minded people.

Mr. Edgar W. Emerson was greeted will outshine all others in principles and and effective on this occasion. President Place de la Concorde. All want to know Conelly introduced Mr. Emerson as "one of our favorites," and when the latter An Egyptian will has been unearthed gentleman arose to reply, he was received up for membership and was blackballed. with a hearty applause. In his address why have a jury at all? Is it not a farce love of it. So far there has been no serious in the 44th year of Amenembat III., 2500 Mr. Emerson alluded to the last speaker, Club wants the lease renewed the bosom B. C., in which Illahun gives his wife and said, though her teachings were of a Teta all his property. As this was 1,000 different nature, he felt satisfied that she "Yes, I will renew it when I am made a years before Moses, and Moses was edu- had done a good work in lifting many cated in all the learning of the Egyptians, out of a rut that would be beneficial to ed from the Club." This is what the it is no longer safe to argue that the books them in the future. Man is an encyclo- Club fears, and already the blackball Purpose and character must ultimately of Moses were written after the captivity, pedia of facts, he continued, and each throwers have had the necessity of their succeed, and the absence of them leaves because writing was not invented in the constituted a book in him or herself, that exodus intimated to them. contained a portion of the light of the | If the disembodied spirit of the late A. | per bottle | sold by all druggists.

Conform your philosophy to existing universe. Truth is manifold and re- T. Stewart is hanging around the circumstances; leave all that out which quired many teachers to illustrate it. He of his mercantile triumphs on earth may appear unreasonable to the present in his way and therefore hoped that must be seriously annoyed by the rece age, and there will be no appeals made to his friends would be satisfied with his occupancy of that marble palace on Place higher authorities for interference. Too efforts. After the lecture, which he had svenue by the Manhattan Club. 72 in the state of New York are trying to do radical a deviation of thought has the abridged for the reason of devoting more Manhattan Club owns a jolly lot of retime to tests, and which will be the plannomens have which is too marvelous to for the coming month, he gave up the that new abode. Bedrooms of costs believe. Both must be kept private and control to the clairvoyants and then proceeded to tell what he saw in spirit. Many spirits were recognized-in fact all wine rooms and smoking rooms me that he delineated-and drew forth the applause and commendation of the audience on various occasions. The evening services were similar to the morning's except that a still larger audience had assembled to learn something of the beyoud. The services were opened with elections from "Martha," which was excellently rendered, and closed with a benediction. Next Sunday morning and evening, and on the following Wednesday, besides being a medium, is reported to the 15th, Mr. Emerson lectures and gives tests at G. A. R. Hall.

### NEWS ITEMS. The nurses of the late war are entering

claims for pensions. Five miles in 14 m, and 32 s, was made

by a bicycle rider on the Lancaster turn-Miss Lizzie Doten, the poetical medi- pike, near Philadelphia, one day last

Unless Governor Hill should see fit to commute the death penalty Charles Mc-Elvaine will expiate his crime, the mur-

The police of the Whitechapel district Ripper" that he is about to kill another Mourning by Spiritualists in England woman. The handwriting of the letter s indicated by a triangular patch of is identical with that of the other letters black at the left hand top corner of their which it has been the custom of the

Dr J. Clegg Wright has been engaged as a preliminary step to an action I dug my spikes firmly into the pole and brought for illegal arrest by Mrs. Edith Sessions Tupper. Cook, Smith & Wade, of Jamestown, are her attorneys. Mrs. Tupper asks for \$20,000 damages.

The Business Men's Association, of secure one-cent postage. It will ask the be remembered, a Spiritualist, and has similar organizations throughout the the ground. Then the bystanders picked country. The first meeting has been the project and assuring co-operation.

London, Oct. 1.- Easton, the man who killed himself in St. Paul's Cathedral during the service Sunday morning left got it there still." a letter in which he said that he would commit suicide in the Cathedral in order to destroy false Christianity. The Coroner's Jury has returned a verdict that the man was insune. As the evidence evenings nor made other unreasonable of instant death is unmistakable the Cathedral will be reconsecrated.

Dannie Quick, living near Atwood. 12 feet in length and 10 inches in diameter. Taking the tusks as a basis, the riched by a Ladies' Aid Society with mastodon giganteus was 12 feet high and 18 feet long. The skeleton would measure 17 feet 5 inches in circumference. The skeleton was only three feet

A very serious calamity is about to befall the Freethinkers, says Das Menschenthum. The Pope is busy preparing an encyclical in which he will give the faithful some infallible medicine wherewith to exterminate Freethought. It consists in studying the Bible. If we remember right, another infallible pope once prohibited the reading of said volume of antiquated lore inasmuch as it Berlin, W. 68 Maurerstrasse. would "confound" the reader's faith.

The Commercial-Gazette says: "Electioneering is not dignified, and that party spiritual astrological article, by Alice K. electioneering for Republican candidates Hopkins. A half dozen other other armight be dispensed with were it not that ticles of like nature grace its pages. Adthe other fellows are constantly about it. dress 478 Shawmut avenue, Boston. Sin-It is this condition of affairs which ren- | gle copies 25 cents. ders it necessary for the old and wellestablished business concerns to revolu- ber contains, among other things: "The tionize their time-honored customs, and Last Words about Protoplasm." by T. B. send trade solicitors out on the road. Wakeman; "Imperative Ideal," by Prof. Rivals must be met on their own ground." Herbert E. Crosswell; "Who Inspired If electioneering is not dignified, then the Parmers Alliance should set an exnot worthy of an office.

Baron Hirsch, of Paris, has caused Never compromise your dignity by much excitement among certain aristo- Buffalo, N. Y. cratic circles. He has bought over the heads of the swell club, the Cercle de la Rue Royale, their club house and all the last Sunday by a full house both morn. furniture at an exorbitant figure. The ing and evening. The services were lease has still eighteen months to run opened by melodies from "Trovatore" in and is in the best situation in Paris, at which the cornet was quite appropriate the corner of the Rue Royale and the why he bought it. The reason is simple enough. Twelve months ago he was put Now he has taken revenge. When the friend of the Prince of Wales can say: member and the blackballers are expell-

roysterers, who will make things hum L splendor have been dismantled and turned into card rooms, restaurants and lounging rooms replace other domestic arrangements of the dead millionain merchant. The fumes of wines and ch gars permente the atmosphere and me steady stens descend the \$80,000 marks steps at all hours after midnight. Chick en fights will take place in the magnit. cent gallery. High games of cards will be played in the room where the mer. chant prince slept, to the music of champagne corks.-New York Letter.

The New York Sun say: Lineman My

chael J. Pitzpatrick, of the Metropolitan Telephone and Telegraph Company, is Amoci the survivor of a shock of electricity, surely 1,000 volts strong, given yesterday on a pole at Pirst avenue and Righteenth street, thus describes his experience Historia "When the shock struck me I felt as though somebody had hit me in the neck and paralized me. I had no feeling in my feet at all. It seemed as if some one had strapped my head, muscles and legs so tightly with stout bands that you couldn't bind them a hair's breadth tighter. I felt as if every part of my The Spiritual Progressive Society meets have received a warning from "Jack the horrible. All of these sensations passed over me in two or three seconds, and then I lost consciousness. I wanted to cry out in horror when I first felt the shock, and I thought I did make a noise, but when I came to, after falling from the pole to the sidewalk, they told Superintendent of Police Martin me I made no outcry at all. I had climbed up the pole with my steel spikes until I Sheriff Jenkins. The arrest was made found the telephone wire I was tracing. got a secure footing to continue my work. Portunately, I did not throw my leg across the arm-piece of the pole, else I should have been done for. You see the terrible force of the current wrenched Syracuse, has started a movement to my legs, spikes and all, out of their hold on the pole, and, of course, with no me up and I was taken to the Presbyheld. Secretary Hasbrock reports from terian Hospital, where it was found that many of the cities in the State favoring my collar-bone was broken and my neck badly cauterized on the left side near the jugular vein. I had a frightful taste of sulphur in my mouth, and I'm

## LITERARY.

El Fenix. Publicacion eventual dedicada a la propaganda y defensa de la Filosafia Espirita, Boletin de la Sociedad Espirita. Suscricion voluntaria. Mazatlan.

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Transcendental Lagaries is a review and an analysis of "The Perfect Way, or, The Finding of Christ," by Newton Crossland. London: E. W. Allen, 4 Ave. Maria Lane. Price 15 cents.

For Catalogue of German Spiritualistic books, address Karl Siegesmund,

Esoleric for October contains as leading article "The Signs of the Times," a

The Freethinkers' Magazine for Octo-Him? The Cyrus Story in the Old Testament," by Prof. A. L. Rawson; a Poem by Nelly Booth Simmons, and one by Lydia R. Chase; a Fine Portrait of Judge Editorial Biographical Sketch of his Life. Price, 20 cents, Published by H. L. Green,

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one-third fare. If the railroad has any different method than a receipt it will be found out at the offices. by the committee. We wish to add that the best information we must expect a very large attendance, and our friends should not forget that this is a very small place, only some two hundred inhabitants; that it is a very new

Our one, small hotel, is rapidly filling up. date, but tents must very largely be our re- knowledge of this glorious truth. source; and, hence, the friends should an-nounce beforehand if they wish tents, as the committee can form no idea of what may be needed unless they do; and we don't wish to have people come without the means of shelter. Those who bring their own tents, of course will not need to send. Address. Campmeeting Committee, Summerland, Cal.-Reconstructor

Indianapolis, Ind. Frank T. Ripley lectured to large audience and gave fine tests to the only organized society in the city of Indianapolis, Iud., of which Bro Cotton is President, and Bro. Will F. Childs occretary. Bro. Ripley is engaged for two months. October and November. The society is

The Mediums' Home Society, of Indianapolis, steadily continues to grow in numbers. They, it seems, have taken time by the fore-

lock. Inasmuch as they are now enjoying a

Correspondence.

Fort Worth, Tex.

Night writes that a spiritual society has been engagized at that place, called the First Spiritation of society of Port Worth. Though organized at that place, called the First Spiritation of society in moral at two months it is growing rapidly in moral two months it is growing rapidly in moral with many and prospects of spiritual activity, and has prospects of spiritual activity. The spiritual activity activity. The spiritual activity their loas, as are, Comy Lutter will closely for tow her footsteps. She, it is, that we can we'll and truly say is the mother of our cause. She, it is; who has stood upon our platform pro-claiming the truth to the hungry souls longer than any other worker in the field to-day, if I chance not to be mistaken. Then in succession Mrs. Helen Stuart-Richings, Mr. J. Clegg wright, Miss Jennie B. Jiagan, and then the return of Mrs. Richings. Where, I ask you, can you build a pyramid of speakers to outtheir equalsi-Indianapolis Herald.

#### Pyrmont, O.

Mrs. Secry, of Dayton, Ohio, by invitation little village of Pyrmont, Friday and Saturday, September 56th and 37th. She gave five seances and a number of private altitings with great success, although the wenther being very success, sithough the weather much against her. There were fifteen to twenmuch against ner. I here were inteen to twell what the four in each circle, nearly all of whom had never been in a circle before. There were quite a number of very remarkable tests given. Mr. Somerset, who had been a Spiritualist while here in the body, came to the writer and asked "if I remembered what he told me one time in the church." I did remember it, and it was a truth. We were friends before he passed over and now I know we are friends still. Mr. Son eract then was asked by my father if he did not have some books treating on Spiritualism, and that if he had could he get them to read He said that he had, and that they were a Henry Alcalagia, up in the garret loft, and that he should get them and read them, and tell Henry that I said you should have them.

There were twenty-four in the circle. One gentleman who had been in the circle met Mr. Alcalagl in the store a few minutes after the scance and told him what Mr. Somerset-his brother-in-law-had said. Mr. Aleslagl said it was a lie, for he had looked for the books, and they were not there. When Mr. A. went home he told his family. One of his daughters said she would look for them in the morning. The daughters were on their way to Sunday-school the next morning and were asked if they had found the book. They said they had found the book in the loft. Father went to the gentle man's house, and now has the book in his pos

This, with other similar tests, were ful to the entire community. It is in the

mouths of all, both old and young.

Mrs. Seery, with her control, Dr. Sharp, is
doing a grand work here for Spiritualism. We are happy to say that she is one of the grandest mediums in the world. Dayton should be proud of her and love her for her good works. She has promised to come back some time in October. We shall welcome her with joy.

#### Omaha, Neb.

The last day of September was a beautiful one in this stirring city, located on the Big Muddy. It is a wonderful city in many respects. The population having increased from 30,515 in 1890 to 143,405 in 1890, according to the census just taken. It is also noted for a determination on the part of the self-styled regular M. Dis to prevent any others but regulars from practicing healing, having been recently prosecuted and fined to the tune of fifty dollars and costs for daring to practice the gifts of healing the regulars do not possess. Shame on you Spiritualists and Liberals for tamely submitting to this proscription.
I learned by a lady, who was in attendance

at the First Society meeting in Pythian Hall, Cummings and Twenty-fourth atreets, last Sunday, that there were over one thousand inthem did not wish their neighbors to know they were believers. Well, Mr. Editor, I question any one's being an intelligent Spiritualist who is afraid to have their friends know they have positive proof of immortality. However, there are a few that seem determined that our beautiful philosophy shall have a foothold and a hearing in this progressive city, and have organized with the following officers: H. D. Dwelly, President; James Wright, Recording Secretary; George Black, Corresponding Sec-

necessary officers. There are many old Spirwho are veterans in the cause, that attended these meetings. Among the old workers is General Esterbrook, who has been a worker for forty years.

I predict success for this society. They hav a choir, with Mrs.C. McCall Black as leader, and being well supplied with Prof. C. P. Longley's inspirational music they cannot fail in having choice music, which is a feature lacking in many of the societies to-day.

from their Rip Van Winkle sleep, and seemed determined to vie with their Omaha friends in They claim a larger following than this city They hold meetings Sunday afternoon and evening. Success to the movement everywhere is Yours, etc., DR. J. C. PHILLIPS. our wish.

## Brooklyn, N. Y.

At the Fraternity Rooms, last Sunday evening, our meeting opened with a large attendance, among which were seekers from the several denominational churches, often drawn through curiosity, but receiving such evidence of life immortal that their souls fairly yearn for spir itual food, and they come again to partake. After singing our opening song, there was read bere within the year past, and from one-third an inspirational poem on the rose, after which to one-half are still living in tents. fine address. There seems to be manifested in our meetings a great desire for light and

> Mrs. Isa Wilson Porter again appeared on our platform at Conservatory Hall; both Sunday morning and evening, September 19th. In the morning the guide known as the Bishop gave a very interesting sketch of his life, and his tragic death at the stake; also of his reception in spirit life and his present work for humanity, all of which was very interesting to the audience, as it was really a very graphic account and practical illustration of life beyond the grave. After the short lecture as above. Mrs. Porter gave readings, entering into all of the details and jucidents connected with the lives of those she read so thoroughly that all were

> recognized. the audience, who were strangers in the hali. The medium washed her hands in the presence

and Mrs. Isa Wilson Porter were the principal mediums present, and all took part in aiding the President, Mrs. Judge Stinson Smith to make a grand success of the meeting, and there was a flow of good feeling and harmony sel dom witnessed at the beginning of a new cost ference. This conference has come to stay evidently, and already has many friends.

ference, both held their usual meetings or receive, both neig their usuat meetings on Friday and Saturday evenlings, September with and 17th, both of which were well attended and

the Conference, Mrs. Isa Wilson Porter and Mrs Mott Knight the latter being a sister of the materializing medium, Mr. Mott, of St. Louis, also one of the best slate writing mediums very have promised to be with and favor us with wen- whatever manifestations our spirit friends are

Mrs. C. D. Pruden, of 205 Fifteenth avenue South, writes, that she has returned from Ap pleton, Minn., where she gave three lecture with great success following, and feels re-warded for her labors. It was the first lectures she had given outside of her work in Minne

The first two lectures were given at the Universalist Church, but finding the scating ca-pacity too small the third was given at G. A. R. Hall.

Measts, D. C. Dow and Cheeney are the leading Spiritualists of that place, and for the past thirteen years have acted nobly in defence of attending pioneers in a new cause.

The tests given after each lecture were satis factory. Among the latter was a child who came to its uncle, saying she had passed to spirit life only a few days ago and that he would receive a letter to that effect shortly pon his return home a letter with this in formation was awaiting him.

In a Applied on Journal gives the following personal concerning the speaker:
"Mrs. Pruden, of Minneapolis, a prominent member and leader of the Spiritualist faith in the Northwest, is the guest of D. C. Dow this week. She gave entertaining lectures to large and appreciative audiences while in this city."

sending out a few thoughts to the many readers of THE BETTER WAY in regard to the work being done in the spiritual cause in the cities of Minneapolis and St. Paul.

On our return from the Clinton Camp Meet ing we concluded to immediately open our meetings again in the Odd Fellows' Hall, 12 eral dropsy. A large number of relatives and Washington Ave. N., which is a very central lo-friends gathered at his residence, 332/8 Fifth estion, and a beautifully carpeted and fitted up room, with a seating capacity of 400. We opened the first Sunday in September to a good audince, and the interest continues to increase. Many are coming in who have heretofore known nothing of our religion or philosophy after, where they have heretofore been led by philosophy was not only a good thing to live blind faith. Two of the prominent families of by, but to die by, this city, who were to be confirmed in the Episcopal Church, have come to the conclusion that they could not be confirmed now without being hypocrites, knowing now what they do about Spiritualism and its teachings, and there are

Miss Judson, who has for many years been the principal of the Judson Institute of this city, the leading and most prominent school for young ladies in the Northwest has become a confirmed and outspoken Spiritualist and has formed a society, of which she is the head, and has opened and is conducting spiritual meetings every Sunday morning and evening. She has been a life-long prominent member of the Baptist Church, and it is cre ating a stir in church circles. Her meetings

Mrs. Pruden is still continuing her meetings at 250 Second Ave. S. with success. So you in this city, and that the Spiritualists are strong enough to open and support three meetings for the promulgation of their truths to a priest-

lowing notice in regard to our meeting, which

Spiritualistic Society, held at 12 Washington Ave. north, Mrs. S. N. Aspinwall spoke under the spirit world are seeking always to improve themselves in learning, and are continually coming back to earth for bettering the condition of humanity. About 150 people were pres ent. After the address tests were given by

Mr. Back, who has been assisting Mrs. Pruden in her meetings, has gone to St. Paul and will continue the work there by opening Sunday meetings, giving circles, magnetic treat-

add we expect large audiences and a good time He is on his way to Oregon and California. I am as everyour friend, S. N. ANPINWALL.

## New York.

and the people listened with evident interest to Mrs. Brighum dilate on subjects offered by the audience. On the question "Is Jesus a ethical religionist" she spoke delightfully, and her fine forensic talents were brought into play. Her efforts were full of clear, reason, and devold of any bigotry and bias, and acceptably to the most conservative theologian the said that Jesus was an ethical religionist and that she believed in the divinity but not in

the deity of him.

Mrs. M. E. Williams presided over a large audience at the afternoon meeting formani festations. In her address she said it was time the people should know more of the divine condition known as Spiritualism, and the only way to obtain an understanding of the aubtle forces of its phenomena is to obey nature's laws and conform to governing them. Man made theories should not be considered, as the In the evening, after a short lecture by Mrs. average human mind is not enpable of com-Sargeent, Mrs. Porter again gave the fire test, the chairman selecting a committee of five from split workers. Spiritualism, she said, has taken gigantic strides toward progress of late People are not expected to believe all years. of the large audience, in water supplied by the that is said of it without first being presented will receive a large descriptive pamphiet by

more energetic, as God only helps those who help themselves.

pore energette, as the best proper course for spiritualists to adopt would be to set forth the truth and substantiate it with facts. The spirit proper course the realists hacked up by inof the age wants the reality backed up by in controvertible proofs; and spiritualism does this, and in so far is ahead of the times. He this, and in so far is shead of the times. He told of a new phase of mediumship that he saw accomplished by a lady medium in Brookiyn, which consisted in obtaining measages from the apprits on a sinte without the usual provision of a pencil being furnished. In this case he had applied the most exacting tests, and the reaults were astonishing, so that he was forced to the conviction that an invisible distributions bursant the clarecter associated. intelligence, human in its character, executed the marvelous proof of apirit power.

Mis. Godwin related the occurrences that led her to be a Spiritualist, and wound up by de-

claring its philosophy to be the most rational and consoling known to God's children.

Many changes have taken place among the "powers that be," controlling the First Society, but the most regretable, keenly-felt, and generally-deploted incident is the intention of Mr. C. P. Sykes to sever his connection with the nsanagement, as he la going West for an in-definite period. During a tong acquaintance I have invariably found him to possess those rare qualifies that mark the true gentleman, and Spiritualism in this city never had a more earnest and consistent supporter than he. He is remarkable for his distike of publicity, and with fallure for the lack of fluances, this modest and true friend always but his hand in his pocket with only an injunction of secrecy, and the project went through with success. Mrs. Williams paid a rich tribute to his great

worth in the field, and the applause which greeted her expression of opinion marked the high esteem in which he is held. For the first time, to my knowledge, Mr. Sykes addressed meeting, and he confined himself to the reason that led him to adopt Spiritualism for the Uni versalist faith, in which he was trained. It was an interesting parantion of facts, unadorned by any display of grandiloquent verbiage, and when he came to describe the first meeting with his spirit wife and child I was deeply touched by his story of a very affecting and pathetic scene, related in simple language—

and some moist eyes were seen in the meeting.

Mr. Sykes was evidently moved while delivering his parting words to those friends with whom he worked so efficiently and well, and at the close of the meeting he was surrounded by them, as they expressed a genuine regret at his leaving and a heart-felt desire for his well-

In the evening Mrs. Brigham made an in spirational address.

I should also mention that Mrs. H. I. Newton resigned some time since the position of treas urer, and her place has been filled by Miss Cushman, a young lady who has already given evidence of her value as a practical worker, and she will, do doubt prove a worthy successor to the preceding faithful and energetic

#### Obituary.

Dr. James A. Bliss, the well-known editor and publisher of The Sower, passed on to the righer life Saturday evening, September 27th. at 9 O'clock. His death was peaceful and quiet, though he has suffered many weeks with genstreet, Detroit, Monday at z o'clock to witness the sad rites. Hon. L. V. Moulton, of Grand Rapids, Mich., gave a very fitting eulogy and timely address. The writer offered such words of consolation as the inspirers dictated, and though many denominations were represented were unanimous in their opinion that our

Though foremost in the battle, And thickest in the fight., He will not be forgotten, Now he has said good night. FRED A. HEATH.

Obituary notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Eight words on an average will make a line.

This is to testify that on the 6th of August, 1890, Dr. Wm. E. Wheelock produced in my office in the presence of other witnesses two forms of slates, which he then and there fastened together with four substantial copper rivets in each; each pair being also sealed with two seals and a private mark also made on the inside of them. These slates thus firmly riveted together and kept in his possession were afterwards placed by him, one pair before Dr. D. J. Stansbury, and one pair before W. R Colby, after which they were brought before me and the other witnesses in the same coudi-tion in which they were fastened, with the scals perfect and the private mark recognized The pair from before Dr. Stansbury contained a communication from the father of Dr. Whee lock on one slate and an artistic picture in col-ored crayon of a woman with the word "ever influence on "School of Knowledge in Spirit thy faithful guide" on the other. Upon the Life." The lecturer said that the pursuit of slates held by Colby was a picture like a shoot knowledge does not end with life, but is con- or vine, with the words. Peace, Love and Laura. name of an aunt of Dr. Wheelock. On the other slate was a message from Mrs. Wheelock, written in five different colors. A very satisnent. J. R. BUCHANAN, No. 6 James St., Boston, Mass. factory experiment.

Fund.

Money sent to this office for the above pur pose will be cheerfully acknowledged.

A. J. Simpson, Hurley, Wis. Friend of Truth, N. Lansing, Mich. . Mrs. E. A. Magoon, Centre Harbor, N. H., 1.00 C. J. Helleburg, Cincinnati, O., . W. Melburne, Perkinsville, Ind. Louis Auet.

## A. P. R. T. C.

The Atlantic-Pacific Railway Tunnel Company now driving a five-mile tunnel for railway use and mining purposes as well, straight committee from a hydrant in the ante-room. With the facts upon which to base their faith. enclosing a cent 2 stamp to Mark M. Pomroy, One of the committee, in order to be perfectly she believed that Spiritualists should be still President, No. 235 Broadway, New York City.

Advice to Mothers.

Mra. Winstow's Southing Syrup should always be used for children teething. It southes the child, softens the gume, allays pain cures wind colic, and is the best remedy for diarrhus. 25 pesses buttle.

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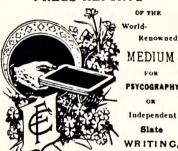
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Widnesday afternoon for social work and gen-eral good. Those desiring to contribute or become members are invited to address W. H. Rollins, 915 E. Fifteenth street, Port Worth,

### Mantua Station, O.

The Camp Association Northern Ohio De-partment will meet in King's Opera House, Mantua Station, O., Sunday, October 19th, 10:30 Business of importance demand the at-A good program of lectures, poems, music, etc., will be given. The dining hall will be open for a grand pienic dinner and a happy, social time All are requested to bring well-filled baskets and remain for the p. m. meeting. All are confisily invited to come and bring friends to join the Association. F. G. WILSON, Sec. L. KING, Pres.

### Grand Rapids, Mich.

Mrs. Lois Waisbrouker, author of "Helen Arlon's Vow," and "Perfect Motherhood," sike before the Religio-Philosophical Society, Sunday September the 18th, to a large and in-

ipin lines of thought which must souner or later be brought out before many of the vexed estions of life be settled. cannot do the lecture justice, so will not at tempt, but inclose report taken from one of

our city papers, hoping that you may be able to and room for it in you valuable columns. Few can secure this woman as a speaker, but many can obtain her books, and there find truths in abundance, which, when read, caunot fail to sow good seed for the coming har-Yours for the truth.

EFFIE F. JOSSELYN.

Lookout Mountain, Tenn. I noticed in your last issue Oct. 4th. that I at stioned as Secretary of Lookout Mountain Camp Meeting Association. Dr. Fuller's name should have been used in that connection, as he still holds the position of secretary to the above-named association. I was appointed Sec-retary of the A. C. Ladd Library Association in August last. The mistake occurs on account of the two secretary ships being in one family

We have been living in the clouds most of the time of late, as the weather has been disa-greeable in the extreme. It is very quiet here, spiritually speaking. sur tay evening being the only time when convenience allows us to gather and receive

As we return East January 1, 1891, we are busy in many ways.

Arrangements for next camp meeting are herrg settled with careful consideration. Mrs. Helen Stuart-Richings has been engaged

for the entire season, her success being so pro-

GEOGIA DAVENPORT FULLER.

the word of inspiration or instruction from

spirit guides.

Pittsburg, Pa. According to the "Pittsburg Post," Mrs. Helen tuart-Richings is doing some effective work in that City. Full houses, enthusiastic audireces, and a respectful hearing given the me-diam by the pressure to be the order of the day. Besides long reports of the meetings, the Post gives the following editorially: The large and "successfull" meeting of the

reported in another column, is suggestive of changed and rapidly changing status of things, social and spiritual, as well as commercial and material, that characterizes Pittsurg's rapid growth away from the primitive conditions. There are many good people here as alsowhere, firm in the belief in the mate-rialization of disembodied spirits, the exchange of messages and the intercourse of intellithis material world and the spirits of those who have gone over into the sweet subsequent At last night's meeting they seem to have yed some very satisfactory manifestations to setify the faith that is in them, and what ever may be said of their peculiar whims in the -e particulars it is good to know that civil-

### shall say them may in the exercise of their privileges to boom what ever belief is best for them and had for nobody else.

n has reached the plane where no one

Summerland, Cal.

Our camp meeting opened Sunday, October stb, and closes on the 26th. The Committee on speakers announce as engaged: Charles Dawbarn, Prof. J. S. Loveland, Mrs. Ella Wilson-Marchant, Hon. H. A. Tatum, Mcbile, Ala., David Davis, formerly of Kansas, Mr and Mrs. Dr. Nickless and Dr. Dean Clark. sirs. Mary Weeks-Wright, Mrs. Maud Lord

Drike and other mediums will be here.

them at cost. Every one is requested to bring Beals at the restaurant will be furnished at promulgating the teachings of Spiritualism. Persons coming to points in California when they purchase tickets take a receipt for fare paid, which will be full fare here. Return fare from here will be one-third, making one and

Tents will be provided for those ordering

The above are the statements furnished us place, almost all the population having come

They have a fine hall and fine singing

up.
Mys. Maud Lord Drake, Mrs. Jennie C. Blake

The Club and the Brooklyn Spiritual Con-

rery harmonious gatherings.

At the next meeting of the Club, and also o

#### Minneapolis, Minn.

the cause, meeting with the usual difficulties

The Appleton Journal gives the following

This beautiful September morning I feel like

many more instances of a similar character.

are successful and well attended.

ridden and skeptical humanity.
The Monday morning Tribune had the fol 'At the regular weekly meeting of the First

number of mediums."

I have engaged Moses Hull for next Sunday

Contributions to the Walter E. Reld

Thomas Atkinson, Oxford, Ind,

through the Rocky Mountains; 5,000 feet below their snow-capped crests, sixty miles due west from Denver, is really making a succes of the great work, to the satisfaction of more than four thousand men and women stready in terested as share-owners in this co-operation of capital and labor to unearth immense wealth from the gold and silver mines owned by the company. The tunnel is already 1,000 feet on the east side, and 1,400 feet on the west side, and the depth of 1,000 feet below the sur face in the east end they are bringing ore out from an eight-foot wide vein that yields \$184 per ton of gold and silver, and from another vein five feet wide, silver and lead ore worth nearly \$200 per ton. When completed for rail-way use—as it will be—it will be the greatest and most profitable honest enterprise in this country. Those caring to know particulars

## Ladies' Department.

Secret Thoughts. BY BLLA WHEELER WILCOX I hold it true that thoughts are things Endowed with being, breath and wings, And that we send them forth to fill The world with good results or ill.

That which we call our secret thought Speeds to the earth's remotest spot, And leaves its blessings or its woes Like tracts behind it, as it goes.

It is God's law. Remember it In your still chamber as you sit With thoughts you would not dare have known And yet make comrades when alone.

These thoughts have life, and they will fly And leave their impress by and by Like some March breeze whose poison breath Breathes into homes its fevered death

And often you have quite forgot Or all outgrown some vanished thought; Into some mind, to make its home. A dove, or raven, it will come.

Then let your secret thoughts be fair-They have a vital part, and share In shaping worlds and moulding fate; God's system is so intricate.

#### Written for The Better Way. SAVE THE YOUNG, BY MATTIE PULSIFER.

of the day, but in this it often contra-

indifferent and bad.

rectness,

doings without a narrator.

for a time—to some, alas! for all time.

daily paper is mainly responsible.

land of ours, therefore it should not, and the pity. need not, minister to the false appetite, which it supremely calls the "popular demand."

Its business and duty is to create a standard of decency and morality, leading, rather than following, the uncertain trend of mixed national characteristics.

Everything lives and thrives by care and nursing. Neglect is certain death to some things, while others still exist, unless vigorous war is raged against Written for The Better Way.

We do not say that evil can be cast out of the world, but we think it should be kept out of the daily papers, to which all must go for the information of the world's important events, for which none are more eager than young minds.

reported at all-that sort of publicity tion. gives them half their zest.

The public should give as much protection to its boys and girls as is expected from every good home in the land. Lessons in vice, and those things that lead to it, are not necessary to make the young love virtue and morality, neither is cast-iron piety essential to their safety. The natural, simple, spiritual truths, that every normal man and woman must comprehend in themselves, the innocent, young lives will imbibe as naturally as

A sorry thing, that mental drought that dries up these fountains of youth, withering the buds that should fill life with fair forms and sweet odors.

Spiritualism has a work to do for the young, and it has a better means of doing it than orthodoxy ever employed.

AUGUSTA PRANCES TRIPP.

Written for The Better Way.

"TRY THE SPIRITS."

We must either deny the truth of the many spiritual visions contained in the Bible, or we must admit the possibility of man's having intercourse with spirits; and if man ever had intercourse with spirits, it is possible for him to have intercourse with them at the present day. Therefore, we cannot deny the truth of Spiritualism. The great trouble is, we are too credulous, too much like young robins, ready to accept anything that comes to us in the way of spiritual food, without first testing or using our reason

tween the true and the false. And I will Written for The Better Way. go so far as to say that I think it were better for some who are over-credulous that they had never held communion with spirits at all, for their own individtrue or false, and they sometimes lose their property, their homes, and the willpower to earn a decent livelihood, making themselves a burden, as it were, upon the community.

that, without having exercised their own individuality to an extent that they were all the time, that what seemed chance, or able to discriminate between the two, accident, was design. they might have been led to commit serious errors and grievious mistakes. Knowing this, we feel all the more the importance of weighing well the matter tions of earth, and if the measures seem that comes to us from supposed honest harsh, it is that they may be effective. spirits, and using our own reason and best judgment before acting upon mat- theme with the human family. The ters that are to us important in a material as well as in a spiritual sense.

In consulting a medium almost the The boast of the nineteenth century is first questions asked are: "What changes They only can tell of what life is with intellectual development and refinement are for me in the future, and am I going them on the other side. They tell that of literary taste. The press is good au- to be successful, and will the specula- man continues a conscious entity, that thority, and it claims to be the exponent tion I have in mind bring me financial he is something more than vapor, that of the popular demand and sentiment gain?" ignoring or forgetting that there his soul-struggles here upon earth countare questions of far more vital importdicts the right to the above claims, since ance to them as immortal beings than the world of spirits are found the rethe daily papers are anything but refined money matters. What do spirits care for and choice in their matter of publication, the fleeting things of this world, knowwhile the character of the miscellaneous ing, as they do, and as we ought to selections floating in the literary atmos- know, that they are of minor importance phere, with few exceptions, from time to to the cultivation of the spirit, the possitime, prove the quality of the public de- bilities of the soul, and the broad capabilities and worth of the only eternal good The great Talmage says a true news- upon which we can rest a foundation for paper is a true mirror of daily life, good, all time. It seems absurd to ask such questions when we stop to consider that a Who or what, then, is responsible for spirit would be in very unbecoming the depravity of young America? Tal- business, to say the least of it, if their mage preaches beautiful things to the time on the other side was wholly taken young. He is careful not to relate the up in informing us poor mortals where crime, social scandal, the various prize we could make the most of that which is encounters between men and animals perishable, and if mischievous or lying and fowls, witnessed by thousands-all spirits lead us astray in such matters, it occurrences "of daily life" mirrored ac- is a needed lesson for us, and we are as cording to Mr. Talmage's idea of cor- much to blame for asking frivolous questions as they for giving untruthful an-Perhaps that good divine relies upon swers. But the trouble is we are so the limit of human nature to produce a wrapped up in material things ourselves revulsion of feeling that shall ultimately that we do not stop to consider the ableave those spectacles without a specta- surdity of such questions. Ask a meditor, those hideous crimes and depraved um who is spiritual in his individual ideas-and there are some mediums who place in The Better Way. So might it come to be if only those are not only instruments, but who are of whose sins have worn them out were a progressive turn of mind themselves, left to the business; but, unfortunately, and who realize that they have a spirit of their places are filled by the young, to their own to develop—and they will tell whom sin and vice is ever fascinating you that they often become disgusted with the manner in which some people These things are mildly called "sports approach the spirit world, and the unimof the day," but over them the world is portant and the spirit world, and the unimrunning mad, for which we think the them, and this from pretended Spiritualists, who should understand the worth The power of press is supreme in this of spiritual information better, more's

> Handsome is that Handsome Does. BY ALICE CARY.

Out of sight, my boys and girls, Every root of beauty starts; So think less about your curls, More about your minds and hearts Cherish what is good, and drive Evil thoughts and feelings far, For, as sure as you're alive, You will show for what you are.

Soul Faculty. BY MRS. L. A. COFFIN.

In taking another's hand in salutation, the sensitive may be able to more earnestly judge of the leading traits in another's character than by conversation, for the reason that this influence is in-The publication of crime might be stantly and unconsciously communiconfined to official supervision, and only cated, while in conversation the individcirculated among those employed to in- ual may be guarded in his expressions, vestigate, punish and suppress it. Low continually throwing up breast works to and debasing amusements should not be shield his real character from observa-

No person can write a letter without leaving the impress of his or her general character upon the sheet, unconsciously communicated by the outflow of this subtle fluid through the hand, and the same can be read by a person who has developed the soul faculty or psychometric power to a high degree.

I was once called upon to examine the hotel register and delineate the character of the guests of the previous day. I complied with their request, and gave the thirsty earth drinks up the waters of the leading traits of character to one page of signatures; not one of the signers had I ever seen or heard. They were said to be correct.

> I knew a secretary of an insurance company who was thus able to judge of character, and I heard a celebrated law-

"I have been attorney for that company for ten years, and when that secretary receives a letter containing a notice of loss he is able to decide upon the merits of the claims. He seems able to judge intuitively as to its validity; the results as possible. Will you believe your Otto have shown that he has never, in a single instance, made a mistake."

There are hidden forces in nature which science is not yet able to demonstrate, and in order to their development we must understand the laws which influence and control their operations. It ill becomes sensible persons to scoff at benefit him. what they do not understand or are unable to comprehend.

The high minded find it easier to grant and best judgment to discriminate be- than to accept favors.

Divine Providence and Destiny. BY SUSAN E. CALDWELL.

Many persons are at a loss to understand what is meant by Divine Proviuality is given up to the spirits, whether dence, thinking it some especial act of To cheer you on to deeds of love, grace in favor of an individual, or individuals. Divine Providence is over all of creation; there is nothing, no matter how insignificant, that is not cared for by Divine Providence. The most trust-We read in the Rible of a spiritual ful and watchful of God's children are world, and that man has guardian spirits, the ones most able to testify to its truthand that there are unclean and lying fulness. The careless observer sees spirits, and many an experienced ob- nothing but that which seems, to them, server will tell us they know from exper- to come by chance, that nothing is outience that there are lying spirits, and wrought; but they will, in time, see that there was an over-ruling power at work

> The heavenly spheres are overlooking, directing and restraining the human family, to the end of bettering their condi-

The destiny of man is an ever fruitful endless speculation about his future can only be solved by revelations made by spirits who have solved the problem. ward for all efforts in the right direction, that nothing is lost that was of value. .

Written for The Better Way.

"Judge Not." A. M. MUNGER.

If judging others by one's self Is unto righteousness akin. Suspicion of another's life But bids the judge to look within.

Misunderstood are souls who bear The woe of other's shamefulness; Judge not, nor boast an angel's care. 'Til thou art free from blamefulness,

A coward he, with heart as black As gloomy deeps of Erebus, Who stoops to brand a woman's name And signs himself anonymous.

## A SPIRIT MESSAGE.

To the Editor of The Better Way.

A short time before going to Cassadaga I received a letter from a medium, Mrs. O. N. Bancroft, Eustis, Florida, which contained the enclosed message, which I thought so beautiful that perhaps you might think it worthy of a

Yours respectfully, Mrs. A. G. Wilkins, Meadville, Pa.

DICTATED JULY 4, 1890. My Friend: You are requested by me

the spirit of Otto Wilkins," to pen a few lines, by my dictation, to my mother. Dear Mother: I wish to cheer, you with the assurance of my love and sympathy; as I am often in your presence, and know your heart's fond love still clings to your dear boy who has left your physical sight, but is ever alive to the spiritual realities. And when I hear the sad sigh or see the silent tear fall, I wish you could feel the loving, tender kiss I place on your brow and cheek, and snow your boy looks into your soul, to know that he is enshrined there, that neither time nor absence will ever remove me from that dear resting place-a mother's unchanging love. Your love is engraved on the tablets of my soul.

Mother, I would comfort and cheer you on in your noble work and efforts to rise wholly and grandly out from under the yoke of old theology, and march onward, free, with the grand procession of true, noble souls who are fighting so valiently for the glorious cause of freedom from church monopoly, and are marching triumphantly under the spiritual banner of progression. As I dictate this to you the people are celebrating what they call the nation's liberties, but I, from my standpoint, know it is only a mockery, for the people of America have not got their liberties. The majority of the people to-day are creed-bound and in ignorance of the blessed truth of spirit soul communion, and the old Catholic power, like a huge monster, is creeping with its slimy folds over the minds of the people, until it has them almost fast within its folds. Yes, dear mother, the church creeds are holding and enslaving thousands of noble men and women, who, if the veil could be lifted by our spirit hands, would turn with horror from its teachings, and seek with rapture the true spiritual philosophy, which teaches that their loved ones do not go far away from them, but that they live and love, and will ever be ministering angels to their earth loved ones, if they will only

open their doors for their admission. Oh, how I rejoice, my dear parents that you have taken such a noble stand for the right, that you have come out from the church, and let my loving advice be, to keep as far out of its shadow when he tells you he stood by you and helped to place your mind on the rock of the true Light, and I know that Light will ever grow brighter and more luminous over your pathway as years roll on; and my dear brother, I am often with him; he benefits me, and I do and shall

I will not now touch upon your many

very often, for there I like to be, where I can feel your warm spirit love vibrating through my spirit soul.

Dear mother, have good cheer, your son is not dead, but is ever with you,

To cheer you on to your home above, Where we shall meet on the ever green shore, Where we, dear mother, will part no more. Your son, OTTO WILKINS.

P. S .- Given through the mediumship of Mrs. Bancroft, Eustis, Fla.

MRS. A. G. WILKINS.

Nonsensical Verse.

One of the greatest faults in poetry, soalled, is the presentation of a body without a soul-a mere pleasing combination of sounds, with little meaning. This kind of composition is well illus

> "How evanescent and marine Are thy chaotic uplands seen, Oh, ever sublapsarian moon, A thousand viaducts of light Were not so spherically bright

trated in the following lines:

"And now again my bark is tost Upon the raging holocaust Of that acidulated ses; And diapasons pouring down With Inner caustic join, to drown My transcendental epopee.'

Much so-called poetry has but little more sense than this. All writers of correct poetry in any form of verse should observe faithfully the laws of versificaed him something; he will tell you that in tion-to be found as an appendix to nearly every English grammar. Imperfect measure and faulty rhymes may indeed be found in some good poems, but young writers should not be excused for employing them.—Haven's Rhetoric.

> True poetry is always the quintessence of general mental riches, the purified results of strong thought and conception, and of refined as well as powerful emotion.-Carlyle.

keeps it like a star swinging in the orbit of God's remembrance. It is love that revives the wounded heart and uplifts the fainting courage. It is love that makes home like heaven and even drudgery blessed. It is love that shines like a star in the deepest night and beckons like an angel hand from every sorrow. It is love that will save your boy when discipline and commands are forgotten. It is love that will keep your girl like Una among the lions. It is love that will sweeten the cup which mystic sorrow holds to your quivering lips. It is love that shall make memory yield roses rather than thorns. It is love that, like a strong wind, shall sweep all at last into heaven.—Chicago Herald.

## MEETINGS.

NEW YORK, N. Y. The People's Spiritual Meeting avery Sunday eleming at Mr. Morrell's parlor, 400 West Porty-eight street. Mediums imeeting Tuesday 8 p. m. The Psychical Research Society mets every Wednesday evering at 5:70 Sixth avenue. Sneakers and mediums always present. The public invited. J. B. Snipes, president, 28 Broadway.

The First Society of Spiritualists convenes every Sunday at 10:30 a. m., 45 and 7:30 p. m. at Adelphi Hall, corner Fifty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

BOSTON.

Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at 11 n. m. Good speakers and mediums. Music by Prof. Feak. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 207 Shawmut ave.

The Echo Spiritualists Meetings will be head to The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10:30, 2:30. 7:30 and Thursday at 3 p. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hale. Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor.

Eagle Hall, 616 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Mathews. First Spiritual Temple, Newbury stree\*.. School at II a. m., and 2:45 p.m. Public invited. Scats free.

Conservatory Hall, Redford avenue corner of Fulton street. Public meetings are held Sundays at 11 a. m. and 8 p. m. W. J. Rand, Sec. The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hail, 20 Fulton st., where all are welcomed. Daniel Coons, Pres. The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Wilhoughby streets, every Saturday evening at 8 o'clock. All invited; seats free. S. Bogart, Pres. A Conference Meeting is also held every Tursday evening at 8 o'clock at Bradbury Hall, No. 20 Fulton st., Good speakers and mediums. No admission and all welcomed, Mrs. S. Smith, Pres. Spiritual Union, Fraternity Hooms, cor. of Bedford avenue and South Second street. Meetings Sanday evening at 8 o'clock. Services by good speakers and mediums under the anspices of the Ladles' Aid Society. Mrs. M. Evans, Pres. Meetings are held every Sanday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 284 Franklin avenue near De Kaib. BROOK LYN, N. Y.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Wainut, at 3 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spritualists meets at G. A. R. Hall, 16 W. Sixth street, every Sunday mornning, is cents.

The Spiritual Progressive Society meets at Engling in Spiritual Progressive Society meets at Englier Hall, 67 Minshall avenue, Camp Washington, on the first and third sunday of every month.

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CHICAGO, ILL.

Mediums Society, Dougas Hall, Thirty-fifth st.,
near Indiana avenue. Lecture at 2:4 p. m.
Progressive Spiritualists, Hicklayers' Hall, 83
South Peorla street on Sunday in 8 h. m.
People's Society, Bricklayers' Hall, 83 South
Peorla street, at Zeo p. m.
Martine's Hall, 55 South Ada street, Mrs. Cora L.
V. Richmond will lecture at 18:55 a. m. and 7:45.
Metcaif Hall, 139 Twenty-second street, Developing circle in the afternoon and tests and psychometry in the evening.
Fifth Avenue Hall, 146 Fifth avenue. Meeting
at 3p. m. every Sunday.

COLUMBUS. O. The First Spiritual Ladies' Aid Society hold their meeting at Musonic Temple on Third street Wednesday evening. Mrs. H. Colt, Pres.

PT. WORTH, TEXAS. First Spiritualist Society has been organ The Ladies' Society meets every Wednesday non. W. H. Rollins, 916 East Fifteenth st. MINNEAPOLIS, MINN.

Minneapolis Association of Spiritualists meets every Smidev at 624 Hamilpin avenue. Children's Progressive Lyccum 10 s. m., fact meeting it a. m and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Prex., e 1 ist ave. S

PITTS BURG, PA. The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 1035 and in the evening at 7:15. Children's Lyceum at 2 p. m. their half, 6 Sixth street. J. H. Lohmeyer, Sec.

cares and trials, but be of good cheer, for there are brighter days in store for you.

Now, dear ones, all think of me as taking my place in your home circle

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Kenman Building, corner Broadway and Third acreets Ladies Society and suppersevery Thursday Progressive Spiritual Association No. 2 meets at Star Hall, corner of Fourth and Phitton streets every sunday. Entrance on Futton streets

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Written for The Better Way. THROUGH THE CRUCIBLE.

An Inspirational Story. BY J. WHITTEMORE, M. B CHAPTER KVII.

sure your sin will find you out. Though they dig into hell, thence shall my hand take them."

One evening after a hard day's work in his profession Dr. Harvey was sitting arene in his office tired and sleepy. The voung man who was student and office boy combined, had leave of absence for a day or two to visit his sick mother in a distant town. The doctor unwilling to leave the office alone, decided to sleep in the young man's bed for the night.

It was getting dark and he turned on the gas and took up his latest medical magazine and sat down to read. The very dark. Before he had fairly found his place in the book, he fell to musing upon his past life. He said to himself: This is the fourth day of March; it is just nine years ago to night since that strange woman came to me with that watch and chain. She said there was some great secret hidden there. I took it for granted it was the secret of my origin, but nothing has come of it. She make me a present of the watch; it must your columns you will greatly oblige, mean something."

Then there came over his mind, as there had often before, an inexpressible longing to know who he was. "Was the young woman who left him at the old log hut his mother? The old people said she was not, but who was she and where is she now?" Then he thought of his interview with the medium-how wonderfully the prophecy had been fulfilled while it was wholly out of his mind. He reflected upon the vision of Annie Neisen which Marian had related to him: He must know more of Spiritualism. If all the prophecy of the past, both with Marian and himself, had been fulfilled, what of the future?

Since his return Marian had given him a cautious and well qualified promise to become his wife. He felt hopeful, but not sure, that she would be his. He had laid by a few thousand dollars and might have saved twice as much had he lived a better life. But he had hidden nothing from Marian. She, too, was poor in comparison to what she had been. Her possessions were very small compared to the wealth of Julian Grant. But she had a splendid home and a few thousands besides, he did not think many. But then Marian was sole heir to as almost as much as Grant was worth, while he could never expect anything except what he could make by hard work out of his profession. There was something a little humiliating in the thought of being dependent upon a wife, although Marian should be that wife. Marian had told him how eager her stepmother had been to get possession of the watch and chain, but he could not make much out of that anyway. It might have some significance and it might not.

While thus dreamily musing with himself the door bell rang out sharply. He went quickly to the door saying to himself: "There's a patient, or a call to see one." There stood a lady closely veiled, in black cloak. She asked, "Is this Dr. Harvey's?" He replied, "Ves, madam, her. Then from force of habit he asked, 'Is there anything I can do for you this evening, madam?" The woman threw her veil aside, saying, "Do you know me, Dr. Harvey?" He did know her instantly as the same woman who nine years before had brought him the watch and chain. He was surprised but gratified to meet her again. The greeting was mutually cordial. She was looking but little older, but had grown stouter and in every way had improved in her appearance. She smiled pleasantly, but there was a shadow of sadness even in her smile. He felt some hope that now at last the problem of his origin was about to be solved. The foreign accent in her language was fully as marked as before, and he now knew her native tongue was French. He said with great sincerity, "I am very glad to meet you again. madam." She asked, "Is there any danger of being disturbed half an hour more or less?" "I will light up my consulting room madam, there we will not be disturbed." It was the work of but a momer.t.

When again seated, she asked, "Have you safely kept that watch and chain I brought nine years ago to-night?" "I have, but not without some difficul-

"Have you them here in your office

now sir? "No, madam, not here, but they are safe

in the custody of a friend." "Are you perfectly certain of that, doc-

от?'' "Yes, I am absolutely sure they are

afe, madam."

"You have resided in France, do you onverse readily in the French tongue?" "Yes, madam, fully as readily as in the inglish."

(Continued.)

"So that was Washington's bed?"

"Yep." "And he used it?"

"Yep."
"Then he did lie occasionally?"

QUESTION DEPARTMENT. To the Editor of The Better Way.

As you seem to be headquarters for all questions relating to Spiritualism, will you please answer the following

4. Why is it that spirit guides stay with their mediums so much, or rather so constantly, and are not some of them unhappy by staying with mortals so much? Do they ever leave them, if so, when?

2. What food do spirits live on and how do they make motion for themselves?

3. At what rate can spirits travel? Who are these spirit guides and

why do they select certain mortals to minister to?

5. What sense is there in this socalled development and is it to be exbut cloudy, and beside the street lamps, spirits that carry them through these ordeals?

6. Do mortals ever have to go through such oftener than once?

7. Is the mortal man, in his physical manhood, or mind, ever injured by such development?

& Do all spirits see earthly things with their own eyes? If some do and some do not, why is it thus?

By replying to these questions through

1. Spirit-guides remain with their mediums because they have taken it upon themselves as a mission to do sothen why should they be unhappy? Happiness in spirit is only acquired by doing good-by self-sacrifice. They of course feel sad to see their charges suffer, and as any mortal would under similar circumstances. But they never leave them after once having accepted the mission, either voluntarily or by request. There may be instances when this appears so, but the magnetic link which binds the spirit-guide to his medium is never broken. Temporary obsession by undeveloped spirits may dissever the direct contact, but never the intuitive link. But mediums, who obey the laws of nature and live a pure life, are not in danger of obsession, arbitrarily. Guides sometimes permit undeveloped spirits to control their mediums for mutual experience and instruction But so-called god-fearing mediums need not be concerned about this. All will come right in the end and after a few days that we become cognizant of such

2. Spirits need food as mortals need it-according to spiritual or mental and moral unfoldment. Those who have risen above earth-bound condition obtain t by absorption-the mere thought of anything they desire satiates them. Motion is dependent upon their power of will-acquired by the desire of the soul to overcome temptation. A weak mortal makes a weak spirit. Love for self constitutes this weakness. The opposite is spiritual force or power.

3. Spirits can travel according to their power of will-some as quick as thought.

4. Spirit-guides are either friends, relatives or benevolent spirits who are working for the benefit of mankind. They select those who may be made useful for the same purpose-if but to reach

5. Development is a strictly individu-I am Dr. Harvey, will you come in." She al affair. Some develop or unfold their followed him and took the seat he set for mediumship much better when alone, and this is indicated by a natural aversion to ait for development with others -one's awa immediate family excepted. The suffering that often accompanies development is caused by the temporary obsessions that are permitted (and sometimes attracted by our own follies envy, jealousy, selfishness, conceit, etc.) by our spirit-guides, to teach us selfknowledge; for we can only comprehend the universe of spirit and matter as we know self-we being a microcosm of Flower, in August Arena.

> 6. Some do, and others do not need it. There are many people who will not learn by one experience or trial, and thus need more; and spirits are very accommodating in that respect.

> 7. No, emphatically no! Those who think they have been impaired, either physically or mentally, are mistaken The germ for either must have existed and would have come to the surface sooner or later under any circumstances The individual who becomes crazed by Spiritualism has the fundamental principles for it, or is naturally weak-brained, opportunity when forced to think for

8. Spirits see the spiritual side of material looks. But they may see the material by controling any mediumistic or sensitive mortal. Many spirits, how ever, cannot find mortals of their own calibre to control and therefore never see the material again after leaving the body. But high spirit care not for this, as the material becomes lost in insignificance compared to what the spiritual affords.-Ed. BETTER WAY.

A young woman of Rochester, Ont. luxuriance of her raven hair. She is what must be the injury, aye, even danonly 5 feet 2 inches high, but her tresses ger to the sensitive while in his or her are 7 feet 6 inches long. She says her hair gives her no trouble, and she doesn't jected to such brutality as is common know what headache is.

THE SCIENTIFIC SENSATION OF

Mesmerism, alias hypnotism, the latest scientific sensation of the hour, was a few years since denounced by the scientific world in unmeasured terms. No expresenough to characterize those fearless torch-bearers of advance thought, who after patiently, earnestly and exhaustively investigating the alleged powers of Mesmer, proved beyond the possibility of a doubt, the genuineness of the mesmeric or hypnotic influence.

They were charlatans, imposters mentally unsound in the eyes, not only of the medical profession, but the scientific world, with some few notable exceptions. The more charitably disposed among the great conservative societies of scientific thinkers, were content to regard those who believed in such "absurdities," as mesmerism, as "unduly credulous," liable to be "duped," and, therefore, not "safe" or "critical" investi-

Camille Flammarion, the illustrious French astronomer, in his recent remarkable novel Uranie, tells us that fifteen years ago he communicated to several physicians the magnetic phenomena observed by himself in the course of many experiments. One and all denied most positively and absolutely the possibility of the fact related, but on meeting one of these same physicians at the Institute in Paris recently, he called his attention to the denial of the phenomena. "Oh," replied the physician, not without shrewdness, "then it was magnetism, now it is hypnotism, and it is we who study it; that it is a very different thing." The astronomer wisely adds by way of impressing the moral: "Let us deny nothing positively; let us study; let us examine;the explanation will come later."

A true scientist will take cognizance of will-o'-the-wisp, he will follow it until he demonstrates by careful, impartial and exhaustive investigation whether it rests on the bed-rock of truth or not, remembering that the prejudices of hoary thought and early training may blind him to sensible appreciation of the true significance of the problem that confronts him. It is not more than five years since a paper read on hypnotism in the medical society of a leading American city was excluded from the report of the society's meeting, on the ground that the subject was unscientific and ab-

Less than a decade ago telepathy was as much an outcast in the scientific world as mesmerism was after the celebrated Bailey commission pronounced it a "fraud." Yet to-day telepathy, or thought transference, is as well established a scientific fact as hypnotism.

From present indications we are entering a new field of scientific discovery, or to be more explicit, the great body of scientific thinkers are expressing a willinguess to recognize phenomena other than material, and to treat with a measure of respect the views and discoveries made by the patient heralds of psychic truths which have long been tabooed as little worthy the attention of the materialistic scientific investigator, whose eyes have become accustomed to rest on the earth, its rocks, plants and animals, as the myths of bygone days. The age of electrical invention has been so marvelous, that men have ceased to wonder at the inventive ingenuity of man. The age of psychological discovery upon which we are now entering, if it be unrestricted and receive the careful and unbiassed attention of our best brains will, we believe, unfold a world of truth, eclipsing in its startling character as well as in its great utility the greatest discoveries since the man-child science was born; truths which will give to life a deeper significance, a wider meaning, a nobler impulse, a grander ideal. - B. O.

## A CONSCIENTIOUS DOUBTER.

To the Editor of The Better Way In your issue of August 16th "R. M. S." asks us if we approve of raiding mediums? I should as soon approve of thrusting a knife into a hypnotic subject or striking a cataleptic with a in the presence of a medium while he or worlds. And though I don't believe in fighting, I should be tempted, upon the impulse of the moment, to knock the and would have exhibited it at the first smart Alleck down who would spring a light upon or grab a medium while under what is termed influence. We have had quite enough of this brutality, and things and may judge from that how the when circles think it likely to occur, it might be well to provide something like the magic wands carried by policemen. These little things keep order in the streets and they might preserve it in parlors as well.

about nerves, but I have only to appeal time the fever was entirely gone and he to any man or woman who writes, or felt quite well. Our doctor told us it even thinks deeply and abstractly, for evidence that the opening or shutting of a door, or a sudden touch by a member of the family is often a painful shock. If astonishes strangers by the wealth and these things are painful to sturdy nerves, most defenseless condition when sub- place. with the fraud-hunting frauds.

Materializing seances do Spiritualism o good upon the whole, for so many of them prove to be fraudulent that the public is led to believe the whole thing cheat because it sees so much of the phenomena is unreal. Even Spiritualists sions of scornful contempt were strong themselves are often made to doubt the possibility of materialization by the abundance of fraud, and it is now with

> And I am one of the doubters, but this does not make void the right of the me diums in the least.

them to a considerable extent a doubtful

It is for the medium to have her se ances in her own way and under her own conditions; and it is for the public to go and see things under those conditions o

This is a clear statement of the rights of both parties, but suspicious peo (and I would be one of them) should invited before the scance begins to exam-ine everything, and they should be al-lowed to make all things as nearly fraudproof as possible to themselves, provided the medium is not inconvenienced in any way. These are the conditions that visitors may reasonably propose, and if not granted, self-respect should take them away from a place where they are likely to be imposed upon by a mer cenary wretch, but upon suspicion merely that the medium is a mercenary wretch no one should dare to violate the rules of a circle or seauce in which he sits down as a visitor or party, for whosoever thus enters a seauce or circle tacitly agrees to respect the rules existing, and will do so if a gentleman

F. W. LEE.

HOW THEY TESTIFY. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which unite me.-Victor Hugo.

"There is one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No: for amidst the varieties of minds which divers circumstances prothe smallest fact, and though the light duce are found those who cultivate that floats before may appear a mere man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism." -Preface to Lord Brougham in "The Book of Nature." By C. O. Groom Napier, F. C. S.

Alfred Russell Wallace says: "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness o the th of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here re ferred to have been deluded into a coin cident belief that they have witnessed them; and when they can prove the correction of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not until then, will it be necessary for Spiritualists to produce fresh confirmations of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."-Miracles and Modern Spiritualism.

Written for The Better Way.

Spiritualism is Religion. BY DR. W. W. EDWARDS.

The word religion means rebinding. The first work of Spiritualism is to rebind man to good-to omnipresent good which is God. It teaches us by object lessons to love one another, and as we are all members of one body, these members are the personality of each man, through which the lower man will manifest unless we assert our individuality. We, the real man, is spirit and these bodies are the ultimate of spirit, and we manifest as much of the truth as we recognize. "Ye are the temple of the living God," for God and man are one and Jesus prayed that we might recognize this fact. This was his prayer 1,800 years ago, and still a very few people grasp this mighty truth. We as Spiritnalists do serve God, but not a far away God like our creedal brothers; for we bludgeon to ascertain if they could feel know that the only God for man to serve or approve of any violence or ruffianism is the God in man. This is the knowledge when rightly understood that gives she stands, as it were, between the two us the power to banish pain, sickness, poverty, etc.

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> Mass. See what the parents of the child say about it:

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> MR. AND MRS. JOHN CHISHOLM. See ad. in another column.

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TESTIMONIALS.

Chicago, Lill, July 24 30.—I have just ready our reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary in our work.

Messay field.

Mr. Leband, N. Y.—I am wonderfully pleased with the book.

Mr. Leband, N. Y.—Sparkling with gome more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more that is to be. The wonder is heightened when we see it to be more clearly descriptive of events within the last fifty years than of the limes when the messages were given. A. G. Holletyks.

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From Our Reporter's Note Book.

THE RAMBLER.

Basking in the rays of the electric lights in front of the "Grand" on Vine street, a reporter of THE BETTER WAY, in company with another of his belief, perchanced to hear the word "Spiritualism" uttered by a sweet voice. Glancing guides are original, if anything, they acin the direction of the uttered sound he noticed two pretty maidens in animated conversation. Curious to learn what they had to say or knew of the subject he pricked his ears and caught the fol-

"And do they really believe in spirits?" "Yes; and they are just as firm in their faith as you are in yours!"

"Oh; and is that their meeting place we just passed on Sixth street?" "One of them-oh, it's amusing?"

This is all that was "caught on the fly," but it was evident that the questioner did not think it quite so amusing as it appeared to the one who was acting as temporary instructor. Like many others she probably had a secret desire to know something more definite about it, and when one of the gentler sex makes up her mind to investigate she does so without much ceremony.

Should this happen to meet the glance of her pretty eye, she will wonder how many Spiritualists there are in this place -that not even a little private confab can escape their wicked ear.

Yes; the "woods are full of them." One need not go far away to meet up with them. Not only as pedestrians, but nearly every block is represented by a business house or by an employee connected with one. Of course, this is only known to those who have been long enough "in the faith" to learn this by association?

The morning following the above incident the writer wended his way through Race street going towards Fourth. He hadn't left his hash-house more than five minutes before he saw two of the clan engaged in a friendly morning greeting. While observing them from the opposite side of the street, suddenly a third approached. Espying two of his brethren, the latter first lifted his "beaver" in token of recognition and then extended to each a hand in token of fellowship. The writer could have increased the crowd to a quartette, but not having the time to spare he passed on-knowing that Spiritualists forget time when once in conversation-so interesting are their discussions. But before he had reached Plum street on Fourth he passed by five others of the fraternity, one of them a lady-and this before eight o'clock. Did this take place in a smaller city, it would not be so worthy of note. But in a thickly populated commonwealth like Cincinnati it is something remarkable, and of some significance. Nor is this an accidental occurrence. A close observer among those who attend the Spiritualist meetings for a few months can do this every day.

And Cincinnati is by no means the spiritual centre of the state. It is said that in some districts they are so thick that one "cannot throw a stone without

Well if the balance of power, politically speaking, is not in the hands of the Spiritualists, they have sympathizers enough to make it so, when occasion necessitates, as it was proven in the fall of 1883. On the 16th day of April of that year a Republican House passed the so-called Russell bill on them. The following fall the Democrats happened to have a number of Spiritualistic sympathizers on their ticket. It was proposed to these that in view of urging a modification of said bill in favor of the Spiritualists of the state-which meant to amend the same by striking out the word "medium" and thereby insuring them protection from being licensed as astrologers and fortune tellers are-they (the Spiritualists) would cast their vote in favor of these candidates and thereby assure them a seat in the legislature. The promise was faithfully given by said candidates, and Spiritualists generally voted the Democratic ticket, although the majority in the state are Republicans. The candidates for whom they had voted were elected, and they too kept their promise, as may be seen by referring to Ohio Laws, Vol. 81, page 71. If this is not a fair indication of either influence or numbers, what is? Or was it an accident? However, it would be advisable for those in office to extend to Spiritualists the justice due them, otherwise more such accidents might occur. More Anon. HAWKEYE.

Reported for The Better Way. THE PSYCHIC RESEARCH SO-CIETY.

ple, determined to know something of speaker, occupied the rostrum, and delighted every one present in her effort of the day, commencing with a soulful invocation, followed by a logical, argumentative lecture upon topics suggested by the audience. The guides proceeded control, defining the difference between condition of the spirit of the medium while under the influence of the control. The lecture was replete with illustrations in psychic laws to grasp the meaning of ploughman in Ayshire.

the speaker. Many lines of thought were suggested by the guides as aids to a correct understanding of the influence of spirit influence upon the individual upon the close of the lecture. The guides improvised a poem, the subject (suggested by a member of the audience) being the old one of "Patience." But as these cepted "Patience," and brought out of that unseen but never-failing fountain of thought a poem that delighted and surprised the audience into hearty applause.

The Ladies' Class for Psychic Culture have invitations out for their first reception and dance, which comes off on the night of October 15th at the beautiful dance hall in Douglass Building. All are invited, and a good time is expected. There is no charge except at the check DORA KRUCKEMEVER.

## **Another Wonderful Cure**

Made in Maquoketa, Iowa, by Dr. A. B. Dobson and his band of spirit doctors.

My wife who had been sick for several scrofulous consumption, was taken worse and doctors were employed for months; she all the time growing worse and at last given up to die, her physicians stating she could not live three weeks. Then we called Dr. Dobson; he came to see her (at this time she could only speak in a whisper) her face and arms were covered with large running scrofulous sores; she was a complete skeleton, coughing and raising all the time.

He told her he believed the spirits could cure her (of course, she or I could not believe that she ever would recover) however we commenced giving her his so-called spiritual magnetized medicines: and instead of her dying in three weeks she was out of bed, and in a few weeks out riding in a buggy. It has now been over a year, and she has never had better health, with the exception of some stiffness in the knees she is well. She gained in flesh and never weighed more than she does now, and has an excellent appetite. I call this a miracle; and Dr. Dobson was the person that performed it by what he calls his spirit band. We are not Spiritualists, but we know Dr. Dobson personally; he is one of our townsmen having lived here for many years. He is an honorable man in all his dealings, and a very popular man in Maquoketa, and we can truly recommend him to all that are sick and suffering. We can't help but believe he has a power outside of himself that can cure when other doctors fail.

> ALONZO BREWSTER. SARAH J. BREWSTER.

Maquoketa, Iowa. See ad, in another column.

## A JUDICIAL OUTRAGE.

A few months ago, John W. Williams, a civil engineer was arrested in this city for being drunk. He was taken to the calaboose and searched, as is the usual practice, when a Louisiana lottery ticket was found on his person. The charge of drunkenness was at once ignored, and Williams was charged with the high crime (?) of having such an evidence of inquity in his possession. He was convicted and sentenced to pay \$250 fine, or suffer 250 days' imprisonment in the the first time that this metal has been used for county jail. After remaining in jail four such a purpose. months a kind-hearted friend paid the balance of the fine for him and he was released.

right to wager money on mining stocks, or horse racing, is generally conceded; and as to gambling in lottery tickets, there is no vice, if we may call it so, more common among the people of this city. Thousands of dollars worth of tickets are bought in this city every month. The drawings are advertised in the daily papers and extra editions are issued to announce the results. Nearly everbody -laborers, servant girls, mechanics, merchants, and even ministers of the gospel -speculate occasionally in these chances -some continuously. If the pocktes of one-half of the people seen upon our streets were searched, we doubt not one or more lottery tickets would be found

This fact was doubtless well known to the petty judge who sentenced this man to nearly a year's imprisoment for hav-ing a lottery ticket in his possession.

But such is the law," it may be urged by some conservatives of public morals. If it is, then let the law be ignored as an act of a lot of legislative idiots. Such laws are outrageous in every sense of justice.-Golden Gate.

## Self-Made Men.

Christopher Columbus was the son of weaver and also a weaver himself. Last Sunday, October 5th, Douglass Claude Lorraine was bred a pastry cook. Castle Hall was filled with earnest peo- Cervantes was a common soldier. Homer was the son of a farmer. Demosthenes Spiritualism. Mrs. Adah Sheehan, our was the son of a cutler. Oliver Cromwell was the son of a brewer. Howard was an apprentice to a grocer. Franklin was a journeyman printer and son of a tallowchandler and soap-boiler. Daniel Defoe was a hostler and the son of a butcher. Cardinal Wolsey was the son of a butchto lead the way into the depths of spirit er. Lucian was the son of a maker of statuary. Virgil was the son of a porter. mesmerism and spirit control; also the Horace was the son of a shopkeeper. Shakespeare was the son of a wool-sta pler. Milton was the son of a moneyscrivener. Pope was the son of a merand comparisons, enabling the student chant. Robert Burns was the son of a

## PUNCENT PARAGRAPHS.

General Booth has issued an order that no moker of tobacco can become nor remain sergeant, sergeant major, bandsman, secretary treasurer, nor official of any kind, in a salva tion army corps.

The pope has forbidded Catholics to cremate

Scared Neighbor-Oh, Mrs. Muggins! y'r hus-band is tryin' to hang himself in th' barn. Mrs. Muggins-Ile never succeeded in doin' anything he tried to do, so far. Guess he'll be comin' in all right w'en the dinner bell rings -Good News.

### MY LOST JOKES.

When I was a baby exceedingly young I made up a number of very fine jokes; And I said: "If I had but the use of my tongue What fun it would be to enlighten the folks!"

out, But things go so wrong, and the world is so cold, I cannot recall what my jokes were about! —Valentine Adams, in St. Nicholas.

The king of the Saudwich Islands lives in million dollar palace that was built of coral few years ago by his loyal subjects. The us tives do not seem to mind expense where the king's pleasure is involved. When the princess years, with a disease called by physicians | died they spent \$50,000 on her funeral and \$60, 000 for a mausoleum to her.

"I am glad to see that Tolstoi's Kreutzer Sonata is to be excluded from the mails," said Mr. Goodboy, as he laid the morning newspaper down.
"Yes, dear," responded Mrs. Goodboy symna-thelically, "but it should be excluded from the

females, also."—Pittsburgh Dispatch. The Jewish World claims that Columbus was

Inquiring spirit from another planet.-When

men on earth do not agree, what is it called Harth medium—A difference of opinion. Inquiring spirit—I see. When a man and a woman differ, then, what is it called Medium (after reflection)—Sheol.—New York Weekly.

John Brown, son of John Brown of Harper's Ferry faine, lives quietly at Put-in-Bay, Ohio where he cultivates a small vine-yard and fruit farm. He is an old man now, having been on of the prominent persons in the stirring period noyed by tourists who justed upon hunting him up and discussing the exciting events around Harper's Ferry just prior to the war.

Mamma—Flossie, you have been a very naughty little girl and I must punish you. Flossie who has been to the dentist recently; —Oh, mamma! Won't you please give me gas first.—Chicago Evening Post.

The idea generally current that death, following on disease, most frequently occurs dur ing the early hours of morning has been proved by a recent investigation to be erroneous. Dr Burns, of the Charity Hospital, New York, has made observations in some 15,000 cases, extending over twelve years, with the result of finding that no particular hour or period of the day is specially fatal.

Brown 'a Yankee'—It is ridiculous to say that a Yankee invariably answers a question by asking another. I don't believe it. Jones 'ditto -Neither do I. By the way, what'll you take for that hoss.

Brown—What'll you give?—Epoch.

The late Jefferson Davis, while Secretary of War under the United States government, recommended the introduction of camels for use on the great plains. The suggestion was carried out, and there are still some half-wild camels in Nevada.

It has been discovered that hair-dye produces softening of the brain.

## AN INEXPERIENCED MANAGER.

Ethel aged four.—Mamma, we's playin' theatre, au' Bobby won't play the right way.

Mamma—What's wrong, Ethel?

Ethel—He won't let me tell the papers my ring's been stolen.—Jeweler's Weekly.

Emile Boulanger, of St. Louis, is making mas drum for the Elgin III. band, the novelty of which consists in the fact that its shell will be made of a single sheet of aluminum. It is

The Turkish soldiers in Jerusalem have ex pelled the Franciscan Friars from the city.

While we are no supporters of lotteries, or of gambling in any form, as a means of obtaining a livelihood, there is, in the nature of things, no crime in participating in honest game of chance. The

NEW SONG. Tis nice to be as Esquimo.
With dogs that travel o'er the snow—
Good clothing he does never spoil,
Because he drinks cod liver oil.

THAT DREADFUL SUNDAY PAPER.

Clergyman's wife to husband, Sunday mornsorbed in a morning paper -Why, husband, dear, don't you know it is time to dress for church? I hear the first bell ringing. Clergyman starting up -Yes, dear. I will go right away and prepare.

What is your text this morning? The evils of a Sunday newspaper

The man who expects to go to heaven on his vife's church membership or the chickens he fed to the preacher is taking awful chances.

Colonel Blaze-Sah, I am a Keutuckian! There Colone inace—San, am a Kentuckian inereis my cahd, sah!
Billus—I don't went it. I'm no fighter.
Colonel Blase—Sah, you are a coward
Billus—I know it, and so do you, or you
wouldn't have challenged me.—Time.

Rider Haggard's first book was a complete failure. It was "Cetewayo and His White Neighbor." He made Lio on his second

The vitality of the snall is remarkable; on that had been glued to a card in the British Museum for four years came to life upon being immersed in warm water; some specimens in the collection of a naturalist revived after they had apparently been dead for fifteen years,

The average height of the clouds from the earth is about one mile.

EDITOR AND ASTRONOMER.

The difference between them is that one is always limited for space, while the other has more than he knows what to do with.

"Do you believe that marriage is a lottery, Mr. Wanamaker?" asked Benjamin Harrison. "Largely so, Mr. President." "Then you must forbid mail facilities to love letters."—Life.

It is not generally known that the original No Man's Land" lies along the boundary line between Delaware and Maryland, and has been attached to Pennsylvania for judicial purposes. It is a triangular strip, for which there was no provision made in the survey of Mason and Dixon. Pennsylvania didn't want the strip but it was crowded upon her.

## MOVEMENTS OF MEDIUMS.

Address J. M. Allen at Liberal, Mo. Address W. J. Colville, 574 Fifth Ave., N. Y.

neapolis.

Saratoga, N. Y. Mrs. Clara Field-Conant, lecturer, 210 41/2 St.,

Washington, D. C. Mrs. H. S. Lake may be addressed 8 Worces-

ler square, Boston. Mrs. Emma Minor, lectures for societies. Ad-

Miss Jennie B. Hagan speaks during October

in Grand Rapids, Mich.

Dr. J. R. Nickless and wife are attending the

G. G. W. Van Horn is lecturing at Bricklayers Hall, o. S. Peoria St., Chicago, Ill.

vember.

magnetic healer, may be addressed 2806 Cass St.

til further notice at 2234 Frankford Ave., Philadelphia, Pa.

Juliette Yeaw as speaker. Dr. J. M. Temple, healer and platform test

J. W. Fletcher will open his lectures in Brooklyn, N. V., in November, at Conservatory Hall,

Miss Jennie B. Hagan speaks during October in Grand Rapids, Mich.; November in Washing-

Edgar W. Emerson will lecture and give tests the Sundays of October for the Union Society of Cincinnati Address him at 468 Baymiller street.

Rev. James DeBuchanaune, Ph. D., and in-

gagements for the fall and winter. Address: Bonne Terre, Mo. Prof. J. W. Kenyon can be addressed at 40

lanuary and February. Mrs. Elizabeth Lowe Watson speaks for the Temple Spiritual society at Boston, the two first Sundays in October. She will be in Cin-

cinnati during November. Mrs. A. H. Colby Luther speaks for the Medium's Home Society, of Indianapolis, Ind., the Sundays of October. She can be addressed at

Dr. A. W. S. Rothermel can be addressed general delivery, Chicago, Ill., until October 15th. Parties desiring his services, North Northwest or Southwest can address him a

Mrs. Maggie Stewart, platform test and clair voyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address at above.

and materializing medium has returned to New York City, and will resume her labors in the spiritualistic field. Her address is 232 West Forty-sixth St., N. Y.

open for engagements to lecture and give platform tests in New England for the remainder of the year, and elsewhere for season of 1891.

MEDICAL Many dollars in doctors' bills will be saved annually to every processor of this bank through the valuable information brisis once taled. It tells have to cure, by simple yet reliable home remedies, available in every household, every disease and silment that is curable, this department forming a complete medical bank, the value of which in any home as secretary of the Lookout Mountain Camp Meeting Association. Address her at Lookout Mountain, Tenn., till January 1, 1891. Dr. Fuller will lecture after January 1st. Address as above.

Mrs. Myra F. Paine, well known to our readers through her able correspondence and contributions to THE BETTER WAY, desires engagements for tecturing. Societies in want of

Frank G. Wilson is prepared to accept en ragements to lecture at places within 100 miles of Mantua, Ohio. Mrs. Wilson will furnish ap

ing her at Painesville, O.

propriate vocal and instrumental music for neetings. Will also engage for funerals. Ad dress, Box 39, Mantua Station, O. Persons or societies in Oregon, Washington or Northern California wishing the services of Moses Hull, or Mattie E. Hull, or both, for one

or more lectures, can secure their services for the last half of October or the first half of No vember by writing soon. Address, until Octo ber 1st, corner Chicago Terrace and West 40th street, Chicago; after that, Portland, Oregon. Bishop A. Beals closed his engagements at Toledo, O., Sunday, October 5th. The remain ing Sundays of this month he is engaged to ecture at Battle Creek, Mich. During Decem ber and January he lectures at Indianapolis ind. He would be pleased to hear from socie ties in the West for engagements; open dates November, February, March and April. Lyman C. Howe speaks in Buffalo the Sundays

and probably Meadville, Pa., in January. He will answer calls for week evening lectures at places accessible from these cities respectively. He is free to engage for February, March, April and May. Address: Predonia, Chautauqua Co., DURING THE MONTH

ing the Spectacles and Magnetised Compound you sent me last July a thorough trial, I found them just what I needed to rest my eyes. The Magnetised compound did so much for me that my eyes are in good shape now. I call then entirely cured, and your Melted Pebble Spec tacles are perfection. May the good angels help you is the wish of your spiritualistic friend. Mrs. A. M. Chapin, Norwich, N. Y.

All humors of the scalp, tetter sores, and dandruff cured, and falling hair checked; hence, baldness prevented by using Hail's Veg-

The following quotation from an old ledger has recently been brought to light in Edin burgh, Scotland. It belonged to a merchant of written upon the ledgers to-day.

Address Oscar A. Edgarly at Newburyport,

Dr. W. B. Mills, public test medlum. Address:

Mrs. R. S. Lillie is lecturing for the Temple Spiritual society at Boston.

Summerland Camp Meeting.

Mrs. Yeaw and Mrs. Banks occupy the ros trum of the Saratoga Society during October. Mrs. Mary C. Knight-Lyman has been lecturing in Middlefield, Ohio. Address Fulton, N. Y. Mrs. Abbie Burnham may be addressed for engagements at 530 Tremont St., Boston, Mass Mrs. Carrie E. S. Twing, mechanical writing W. P. Peck lectures for the First Society of Spiritualists of Springfield, Mass., during No-

D. J. C. Phillips, the noted psychometrist and Oniaha, Neb.

G. W. Kates and wife may be addressed un

The Independent Liberal Church at Greenwich, Mass., has resumed meetings with Mrs.

medium, is located for the winter at 544 North High street, Columbus, O.

corner Bishop and Fulton Str. Miss Nettie M. Holt may be engaged as a platform and test medium, by addressing her at 46 Russel St., Charlestown District, Boston.

ton, D. C. Address, South Framingham, Mass.

spirational and trance speaker, will make en-

YOTH CYCLOPEDIA. VOL. II TH CYCLOPEDIA. VOL. II

CYCL

Woodland St., Worcester, Mass. He is speaking in Alliance, Ohio, but will engage for October,

131 East North St., that city.

above.

Mrs. M. F. Williams, inspirational speaker

W. R. Colby, independent slate writer, is now located at 443 Shawmut Ave., Boston, and is

Mrs. Geogia Davenport Fuller has been made

an intelligent speaker will do well by address

of October; in New York the five Sundays of November, and in Philadelphia in December, B. F. Poole, Clinton, Ia .- Dear Sir: After giv

A GOOD PRAYER.

the sixteenth century. At the top of the inside board the book-keeper inscribed the words. "God bils this buik and keip me and it hopest!" The same inscription might well be

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON

PAGE THE MENT OF THE MOST PELICATE SEIN,—DIRPOSTED ST ACCIPES THE COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the back of the hand, and on washing afterward it was discovered that the back of the hand, and on washing afterward it was discovered that the back of the hand, and on washing afterward it was discovered that the back of the hand, and on washing afterward it was discovered and eighted with the presults. Apply for a few minutes and the laft disappears as if by magic, it has no resumblance whatever for the preparation as a used for a like purpose, and no acientific discovered that the preparation as a used for a like purpose, and no acientific discovered that the preparation as a used for a like purpose, and no acientific discovered that the preparation as a used for a like purpose, and no acientific discovered that the preparation as a present that the preparation of the p

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## Something of Extreme Importance.

The demand for knowledge has assumed proportions truly astonuding. Ou age has advanced and progressed to the time when

"Knowledge to their eyes her ample page, Rich with the spoils of time" .

Is unrolling herself everywhere. In the varying occupations of our individual capacity, as in the activities of our collective life, there is constant demand for it Newspapers cannot supply it all. As high-priced encyclopedias are not within the means of every one, an eastern firm has placed at our disposal the Mammoth Cyclopedia, which we will send to any address, postage paid, including a years's subscription to THE BETTER WAY for \$2.60. This is the same work we offered some time ago for \$1.00, but have reduced it in order to give our old subscribers and those who will subscribe the benefit of this unprecedented offer.

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renders the work of great practical use to farmers and stockings, renders the work of great practical use to farmers and stockings, more precise, seek, campbor, cautor oil, tapacca, etc., etc. to growers of all kinds of regretables and frants, as gathered from the experience of the most successful berticulturists.

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those intending to build.

HOUSETIOLD. This work contains tried and tested recipes for almost every imaginable dish for breathast, dinner and tested recipes for almost every imaginable dish for breathast, dinner and tested to the contains and c

RTATISTICAL AND MISCELLANEOUS IN INCOME A MISCELLANEOUS INCOME AND MISCELLANEOUS INCOME.

From the above brief summary of its contents some idea of what a remarkably interesting, instructive and valuable work the Markova Cyclorable is may be gained, yet but a fracticeal part of the topics treated in this great work have been named. It is a vast storehouse of useful and estershing knowledge-unquest only one of the best and most valuable works ever published in any land or language. No house should be written to the consulted every day with regard to the various perpetuing questions that consumptions that consumptions of the consulted every day with regard to the various perpetuing questions that consumptions arise in writing and convertation, by the farmer and housewise in their daily shiles and pursuits, and for one tinuous reading no work is more entertaining or instructive.

## EDGAR W. EMERSON,

INVENTION AND DISCOVERY. Remarkably inter-criting descriptions of great introduces, including the Steam Regime, the Tenjeraph, the Francing From the Knetric Light, the Swing Machine, the Criciphone, the Type Writer, the Type Swings Machine, the Cotton Gis, etc.

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Inquiries are frequently received salish hat we know about Dr. Pellows, of vine land, N. J. First, we know that he is a reli-ble gentleman of rare professional skill, was has earned success by good work. Here that he fulfills all his agreements to the fee. Third, that he has performed safety hopeless cases that in the olden time his all would have been called miraculous. Form and last, we know him to be an hone; male of the standard of the safety of

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