

THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 9.

CINCINNATI, SEPTEMBER 12, 1891.

NUMBER 11.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO., 100 West Third St., Cincinnati, O. A. F. MELCHERS, EDITOR.

EDITORIAL.

The mistakes of one often requires the aid of thousands to correct.

Aspiration is the divinity in man struggling for mental and spiritual excellence. Ambition is its wordly consort—its shadow.

The Four Hundred of New York got another set-back last week by the auction sale of two of the "only Mrs. Astor's" dresses on which she had refused to pay the custom duty. The sale was ordered by the government.

When railroad companies advertise that their passenger coaches are protected by "Anti Telescoping Appliances" it begins to look as if collisions are regarded as a matter-of-course—at all events on such roads that offer this "inducement" to passengers.

The Summerland hits the nail on the head when it says: "The man who is satisfied with life merely because he is well off, generally thinks that all others should accept their situations in life with philosophic endurance and not grumble and make a fuss about it."

On a recent Sunday an Omaha daily sent reporters in laborer's every-day guise to the churches, and they were received unwelcomely in some while favorably in others. In the eyes of a church weekly, however, the most lamentable feature of the whole was that not one of the reporters was converted.

A strange anomaly of the human race is that each cries for liberty and becomes indignant when the principle is violated, yet disregards it entirely in private by keeping those dependent on him in submission or in a psychological bondage that is equal to slavery, only of a higher order. A spiritual tyranny is as bad as any.

One of our correspondents speaks of "the opposition from the strong hold of the Church, who have used every method to obstruct and impede progress by circulating vile and slanderous reports concerning Spiritualism. Is that the way the Church follows the teachings of its master, who says, 'Love your enemies,' 'Charity never faileth,' 'Blessed are the peace-makers,' etc.?" Or has our correspondent mistaken some riffin for good Christians?

The vaguest form of intuition is to know when others are wrong without being able to right them. This continues to grow until positive knowledge manifests itself in place of suspicion, and upwards to the power of prophesying—intuition being an effect of the soul's rapport with causation or the cause of that on which its intelligence is centered. It is the soul gradually awakening to the use and understanding of its powers before its transition into the spiritual of nature.

The war barometer indicates a gathering of clouds over Germany and France. Let us have peace, and let diplomats who desire war between nations fight it out amongst themselves—which will at the same time give a proof of their loyalty and sincerity, their patriotism—with the understanding that the government pays indemnity agreed upon to the winning side, thereby preventing the carnage and loss of life that must attend the meeting of nations to settle the disputes of diplomats.

Special attention is called by those interested in the work of the Indiana State Camp Meeting Association to the letter of Mrs. A. H. Luther in another column concerning the same. This camp meeting is an important one in the West and should be sustained by all who desire to see the cause flourish in that section and its surroundings. Mrs. Luther is an active and energetic lady and promises to do all she can to encourage the movement, sustain the officers and members by words and deeds, and, everywhere, she knows that which she promises she will effectually. May the good work prosper to a success.

The National Constitution as amended in 1789 declares that "Congress shall make no laws respecting the establishment of a religion; or prohibiting the free exercise thereof." In the treaty made by the United States with Tripoli in 1796 and signed by President Washington, it is stated that "the government of the United States is not in any sense founded on the Christian religion." Is this not emphatic enough, or does the present generation of church members regard the past as a generation of "infidels?" Ex-Senator Warren Smith of Tennessee has something to say on the Sunday question—involving the above in this issue of THE BETTER WAY.

A seventh-day adventist, named Vaughn of Terrell, Texas, had the following noticed served on him by his Christian neighbors:

We, the undersigned, citizens of this community, inform you that if you keep Saturday for the Sabbath you must keep Sunday also. If you refuse, we will whip you within an inch of your life for the first offense; and on the second we will hang you until you are dead, dead, dead.

It was a similar spirit as that notice contains that prompted Calvin to murder Servetus. The spirit of persecution is ever a religious one.

Religion is by its nature intolerant, says the Boston Investigator. It is opposed to freedom. It is for this reason that freedom opposes religion.

On "Lawyers and Juries" the N. Y. Press says, that the American Bar Association has listened to the usual attack on the jury system, and it has been urged before that body that juries should be abolished in civil cases. While lawyers are talking in this way, the Western States, which perhaps voice progressive Americanism more clearly than the East, are enlarging the province of juries and making the judge merely an instrument to explain the law.

The fact is that nine laymen out of ten think that lawyers have power and privilege enough, and, whatever the legal profession may believe or suggest, there is no popular desire or purpose to enlarge that power and privilege, on or off the bench.

"The soul sleeps in the rock, dreams in the animal and awakes in man," should read "awakes in the spiritual man," for in many on the earth plane, whether inhabiting a material or a spiritual body, the soul still dreams, as it were, and with clairvoyant vision may be seen in objective form as a babe in gestation, but having the exact features and expression of the mortal or spirit who carries it. In the positive or spiritually awakened being the soul takes objective form from the smiling infant to the human entity in the prime of manhood, according to its attainment in spiritual unfoldment or growth. But whether the soul can be seen subjectively, is questioned by many and probably rightly so—material nature being, as it were, the mirror for the reflection or expression of spiritual nature or soul.

BOTH FEAR THE TRUTH.

Rev. T. DeWitt Talmage was shortly after its delivery, two years ago, severely criticized, for utterance of the following extract which somewhat favored Spiritualism or showed an inclination of the speaker in that direction. But having regained his former position by a denunciation of the same since, we suppose he would rather not have these words recorded against him. We reprint them, however, by request as they appeared in the "Advent Review and Sabbath Herald" of October 29, 1889, with the censure attached. Here are Mr. Talmage's words:

There is a class of phenomena which makes me think that the spiritual and heavenly world may, after awhile, make a demonstration in this world that will bring all moral and spiritual things to a climax. Now, I am no Spiritualist, but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjecture, and that after awhile from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what that is. I never heard an audible voice from the other world. I am persuaded of this, however, that the veil between this world and the next is getting thinner and thinner, and that the call of the heavenport brothers or Andrew Jackson Davis, some of the old scriptural warriors, some of the spirits of other days, mighty

for God—a Joshua, or a Caleb, or a David, or a Paul—may come down and help us in this battle against unrighteousness. Oh, how I would like to have them here—him of the Red Sea, him of the Valley of Ajalon, him of Mars Hill.

The censor of these words takes an ultra orthodox view of the situation and condemns accordingly. He does not doubt that there will be a "spiritual" demonstration prior to the close of all things terrestrial, but says they will be "emanations from the nether regions (wherever that is), and that myriads of demons will 'peep and mutter' and swarm through the earth, quoting from Rev. 16: 14, Eccl. 9: 5, 6, Ps. 146: 3, 4, I. Chron. 10: 13, I. Sam. 28: 7 and Lev. 20: 27 as authority.

He then closes his epistle with the following flourish: "And now, in the effulgent rays of the present century, we hear a celebrated minister desiring to see the time when aid will be furnished in the same manner. While we do not wish to say that Mr. Talmage is longing for the aid of evil spirits, yet he is laboring under a grievous error; as that aid which he is longing for is nothing short of this. Then what about the Doctor's disclaiming that he is a Spiritualist? What more do they claim or wish than that expressed by Dr. Talmage? A fulfillment of his desires would be Spiritualism in all its glory." Ugh!

MORE HERESY.

According to the Christian Register there is more heresy in the air—another heretic in the camp of orthodoxy. This time it is the Rev. W. D. Ball, who recently delivered a discourse before the Associate Reformed Church in Baltimore on the subject of "The Present Tempest in a Theological Teapot, or a Plea for Religious Liberty," and an outspoken and positive plea for liberty it was.

"Must we or must we not," asked Mr. Ball, "who are members of Protestant churches, who are in everything else living and thinking and acting as though indeed belonging to the nineteenth century, live and think and act with respect to theology as though belonging to the second or the sixteenth century?" "We want," he continues, "precisely the same liberty of thought and expression in religion that we have in politics—a right as sacred and defensible as that of political liberty. We want the privilege of saying that we do not find it stated in the Bible that Moses wrote the Pentateuch or that Isaiah wrote all the books bearing his name. We want the privilege of saying that we cannot find prefixed or affixed to the book of Daniel, or contained therein, anything which enables us to decide categorically its date." In closing his address he said: "If, in order to be numbered among the elect, one must belong to this party, I prefer to take my chance in the middle state, or even in that place where reprobate heretics are said to go. I shall have good company and plenty of it. For, if the orthodox party have told us the truth, there I shall meet such personages as Socrates, John the Baptist, Christ, Paul the Apostle, Savonarola, Luther, Maurice, Kingsley, Stanley, Robertson, Brown, Channing, Beecher; not to speak of the lesser and more familiar heretics who are yet alive, such as Farrar, Holland, Smith, Newton, Briggs, Bridgman, Brooks, Parkhurst."

On the strength of this the Central Presbyterian lets forth a blast against Mr. Ball's heresy and says therein that it is "pernicious, blasphemous and preposterous lubrication, and which would have been cordially indorsed by Theodore Parker or Faustus Socinus—nay, which might well have received the hearty signature of David Hume, of Edward Gibbon, of Mr. Herbert Spencer, of the late Charles Darwin, of Prof. Huxley and of Monsieur Renan."

Thus the vanguard increases, and either the church must accept the advanced ideas of its more learned and intelligent prelates, or be relegated to a position in the world occupied only by the lesser mentally endowed strata of humanity.

RELIGION AND THE STATE.

It will be remembered that Judge Hammond, of the United States District Court in Tennessee, recently delivered a decision sustaining the action of the State in the conviction of King, the Adventist, for violating a statute by working on Sunday, and who had appealed the case on the ground that the law was

unconstitutional. The decision does not rest here, but has been the cause for serious comment by secular papers—even if not in denunciatory terms, as some people believe to be the legitimate and only means of gaining a point or conducting a reform measure. The Cincinnati Times-Star, an able and dignified journal, for example, says that this decision will tend to upset the theory, popular with many, that in this country there can be no union between church and State.

It will also be remembered that the judge decided that all the States have a right to make religious laws if they so choose, and ruled that they could not only enact laws regulating Sunday, but even go so far as to "establish a creed and a church," to which the above daily says editorially, and strikingly to the point: "This has been the position all along maintained by many of those who have vigorously opposed the admission of Utah and New Mexico as States. The theory was that in the former Mormonism would at once be declared as the State religion, while in New Mexico the Roman church would at once change the State government into a hierarchy. If a Federal judge can find nothing against the setting up of a State religion in established Tennessee, certainly nothing against it would be found for the two Territories named, where on the one hand a majority of the inhabitants are Mormons and on the other an overwhelming majority is of the Church of Rome. Possibly an appeal of the Tennessee case to the Supreme Court of the United States might result in a reversal of this decision, but it is not likely. A government that will not interfere with a State extending its right of suffrage to whomsoever it pleases, whether to citizens or to aliens is not likely to find authority for interfering in matters of religion. No well-meaning patriot wants to see any State religion set up in this country, no matter what name it may bear, whether Catholic, Presbyterian, Methodist or Quaker. In States where no denomination is greatly in the majority no such establishment is possible. In Utah and New Mexico the case is different. There is sufficient in Judge Hammond's decision to keep these two Territories out of the union until such time as in matters of religious beliefs their people are more radically divided."

PURITY OF THE PRESS.

Quite an energetic display has been recently manifested in journalism concerning the purity of the press and the higher standard that it should assume in view of its being a public educator, and consequently in a measure responsible for the moral or immoral tendency of the age. In a recent number of *The Century* is printed an interesting paper on this subject, and credits Cincinnati with being the first western city that gave the incentive in raising the standard of journalism and frowning down mud-slinging and personalities. It is also suggested as a reform, the signing of each article with the name or initials of the writer; the "extended discussion of the relations of newspapers to society;" and the holding of editors to a strict accountability—it being understood where such have sufficient editorial authority to be able to guard against inconsistencies and errors; which of course cannot be where the editor is a machine subject to the dictation of a proprietor. Responsibility without authority are not editorial requisites, and readers should draw the line where the above fits the case. German papers have what is known as a "responsible editor," and "Kladderadetch," the German Punch has several of these on hand, who relieve each other while one or more are serving prison terms for libel, etc. Thus the latter reform can only be instituted with a proviso attached. Although the best papers are certainly those on which the editor has full sway and need not hesitate about speaking his mind when a subject calls for his immediate response. Restriction robs of mental force as the chaining of the physical body robs of material force; although it places into the hands of an unprincipled editor a dangerous weapon, and into the hands of an egotistic or passionate one the medium for "mud-slinging" ad nauseam of a cause or principle it represents. It has always been the desire and aim of THE BETTER WAY to represent the cause it advocates through clean journalism;

and now that a reform is going on in the secular newspaper world, the spiritualistic press should be all the more punctilious in the respect, and not yet behind the "unregenerate."

The *Cosmopolitan* in dealing with this subject, also touches upon the desire of the average American for seeing his portrait in print. It is alluded to as "a form of vanity" and says, "This weakness was hitherto out of the reach of the ordinary purse, for it could only be indulged in through the expenditure of one hundred dollars for a steel-plate engraving, to illuminate the pages of a county history, or one of the numerous biographical cyclopedias on 'Prominent Men of Our Day,' or 'Self Made Sons of the Soil.' When the lesser lights discovered that they could secure pictorial notoriety in a daily paper by sending an advertisement, or by treating the reporter 'like a gentleman,' they were not slow to avail themselves of the opportunity thus offered."

While there can be no harm in a little vanity in this respect—for it is often a desire on the part of the readers to see whom they have been reading—it is the continued advertising of one and the same face that is offensive; and if face advertisers were sensitive to influences and thoughts (or does vanity offset such?) they would soon succumb to the unpleasant effects which unpleasant thoughts and influences have on them—nervous prostration, eruptions, languor, irritability and discontent being some of the effects. But if the elimination of the latter be not accepted as a necessary journalistic reform, it should have serious consideration by those who are sensitive and permit themselves to be governed accordingly.

CASSADAGA—A NEW DEPARTURE.

Cassadaga, the great spiritual camp, having won a country, if not a world-wide, reputation as a centre for the promulgation of the spiritual philosophy and phenomena, has taken a new departure, and in a direction as wise as it will be popular.

There has been an increasing demand among Spiritualists, as well as exalted spirits of high intelligence and great breadth of mental culture before their transition, for a broad, unsectarian and free education of our birth of both sexes. The Academies, Seminaries, Colleges, and even universities of the past and the present, have been largely under the immediate direction and power of denominational minds, and the consequence has been that all philosophical, scientific, natural, ethical or moral instructions have been brought to the limitations and restrictions of creeds and dogmas which have held control over the hearts and minds of their disciples.

It is true that since the presence of this great intellectual and psychic force, which is tending and shaping the thought of the world to-day, there has been a loosening of these creeds and dogmas which have held our institutions of learning so long in thrall. There is now observed a liberalizing tendency, gathering to itself force from the popular heart. The rules are less rigid as to the faith and religious convictions of pupils. These are not required to accept without criticism or dissent, the Jewish scriptures as containing all truth, all light, all authority, but in place of blind, creedal faith, all of God's manifestations in creation and a universal government of law are now studied without the institution or the pupil being ostracised as infidel. Even old Harvard University would not to-day, sustain its president and professors in such a foray upon the personal liberties of the pupil as it once did with that able expounder of the laws of health and healing, and public lecturer, Dr. F. L. H. Willis, of New York state.

But these old institutions are retreating from their former positions tardily and grudgingly. They will hold their creedal grip upon the conscience of their pupils to the end of their educational cycle. In some countries, however, notably in Germany, the universities have already become powerless to control or lead the faith of their students. As a result the liberal-minded faith of this century who, by marked natural ability and genius give promise of standing in the front ranks of their generations, as thinkers and reasoners, are taking their post-graduate lectures and studies, not at their *alma maters*, but in German and French universities, simply because of

their thoroughness and breadth of treatment of all subjects. These are the results of the emancipation of these universities from the control of ancient dogmas and worldly theological creeds.

Cassadaga has taken the initiatory educational step among Spiritualists. It has conceived and given an initial form to an institution of learning which promises to embody the progressive spirit of the age. Its plans embrace the germ of the popular university of the future. It will commence modestly, but will vigorously pursue its plans in its initiatory stages. An academic and a commercial education it promises now, and it will also give a higher course for such students as may desire it. A board of trustees with their proper officers has been elected and experienced teachers are already engaged. The capacious public buildings of the Cassadaga Lake Association will be utilized for the present, or until the growth of the institution in numbers of pupils shall require the erection of others more perfectly adapted to their uses.

Nature has clothed Cassadaga in almost regal beauty. The site offers great facilities for just such an institution. It is easy of access, healthful, beautiful.

We hail this movement with the highest pleasure, because it is pregnant with the greatest possibilities for the dissemination of the truth under the new era of free thought. The character of the trustees, and of Prof. Barrett, who takes the initiatory as Principal of the academic department, is a sufficient guarantee that the ethical principles to be taught, and the rules of this institution under them, will be of the purest, and will secure the building of upright and true characters among the pupils; while the economical questions of tuition and board bring the cost of attendance to the minimum.

We trust all true Spiritualists who have sons and daughters to educate will aid in giving this enterprise a grand opening.

PSYCHOLOGY.

Correspondents in Newcastle Chronicle are discussing answers to mental impressions, quoting the opinion of Mr. Nicholas Morgan in his essay on "The value of prayer": "I am led to believe that, besides living in a sea of air, we are surrounded by an extremely subtle element, which is the medium of inter-communication between mind and mind. That the subtle element or sea of ether is liable to be disturbed by mental states, in a similar way as air and water, is in accordance with the condition of physical things. Were a pebble dropped into the middle of a lake it would send rippling waves to the circumference. Then, may it not be that certain mental states act on the surrounding ether in a like manner? That is, by causing ethereal waves to go a considerable distance, which in their course may come in contact with sensitive brains with enough force to bring them in rapport with the person who set the waves in motion." The following is given from Van Helmont: "I have until now deferred the unveiling of a great mystery; it is, that there is in man an energy, such that by his own will, and by his imagination, he can act out of himself, and impress a virtue, exercising a durable influence on a far-distant object. Man is the image of God, not by his external form, but by his soul, by the faculties with which he is gifted. But God, who has no corporeal organs, acts by his will alone. It is by his will alone that he impresses motion on all his creatures; it follows that man can likewise act by his will." If it were fashionable to quote from the records of avowed Spiritualists (both of these quotations are from Spiritualists) these discussions might be very much enriched.

The scientific study of nature tends not only to correct and ennoble the intellectual conceptions of man, but it serves also to ameliorate his physical condition.

Lying is like trying to hide in a fog. If you move about you are in danger of bumping your head against the truth; as soon as the fog blows up you are gone anyhow.

A man cannot have an idea of perfection in another which he was never sensible of in himself.

Written for The Better Way.

INTERROGATORY.

C. H. MURRAY.

Several essays in THE BETTER WAY in the last few months have advanced certain theories in regard to the constitution of the universe and man's relation to it, that I believe will bear questioning. Their opinions have been presented in some cases, as the fruitage of their knowledge of Spiritualism, and have been characterized by such a feeling of confidence in their correctness that many of the fresh readers of the paper may think such views represent the universally accepted tenets of all long-standing believers in the spiritual religion. Without taking time in specializing instances or names, I wish to allude to once to the doctrine advanced that man's will is the highest expression of intelligent power in the universe, and that there is nothing superior to or above his intelligence; that by some means that we cannot adequately define, man has been whirled and spun about by different and adverse evolutionary currents, until he has been pushed to the top of the cosmic ferment, where he now stands as the supreme authority, either upon himself or anything else in illimitable space. When we consider that this little dot of dirt called the earth bears such an insignificant relation to the vast and inconceivably great bulk of material diffused throughout space, the assignment of man to such high dignity seems like a grotesque and unwarranted conceit. To recent investigators of Spiritualism let me say, that the theory that man represents the highest exhibition of intelligence and has nothing above him to be responsible to, comes not from the highest and most advanced souls of the spirit world, but from incarnate persons—born but a few days ago as it were—who have had but little opportunity to learn what really does exist. Their assurance in jumping at conclusions should not be accepted with the same readiness that they exhibit in explaining and settling all the mysteries of life and the multiplex phenomena that surround us. Suppose that we concede that their view is correct; that man is accountable to nothing above himself, will we not yet be involved in perplexing difficulties and inexplicable paradoxes? If man is responsible to nothing above himself and is the superior intelligent power of time and space, why has he instituted conditions to worry and punish himself; to make himself miserable and grieve over both here and beyond the grave? Why does he not brush aside remorse as a figment of the mind and determine to abolish all regret for injuries to others, or mock at the sufferings of his victims of wrong and repeat with Hamlet, "Let the galled jade wince; our withers are unwrung."

If there is no higher power than man to review conduct, from whence do you derive your authority to control or to advise others to pursue a course that you assure them is the way to happiness and right? What right have you to set up a standard for me, who may take a very opposite view of what suits my comfort? My will may come in conflict with yours and those leagued with you in carrying out your views of how a person should conduct himself. You may conspire and overpower me by force, in which case your "right" is simply might; or if I have more power than you I will make you succumb. Then power becomes everything and "good" ceases to be. Under this view our educational tendencies are essentially false and misleading. Instead of effort to mitigate the sufferings of the oppressed, we should teach that the wisest course is to steel the heart against pity and live a life oblivious of others' woe. If my will is supreme it is simply unadvised foolishness for me to unnecessarily distress myself about others or to take a single step aside for their comfort. I should feel the majesty of Louis of France when it was suggested to him that certain legislation would be advisable and he replied, "Law! I am the law." Under your view of man's supremacy your moralities are the flimsiest formalities. They are based on nothing but conventions and convenience. The asserted right in them is a fiction of the mind; they have no substance or support; no endurance or vitality. Why spend breath or time in trying to sustain chimeras of the fancy and asserting that this or that course is the better, when by my imperial will I can follow any course and be equally irresponsible?

I inquire then, is it true or is it the logical outcome of investigation and belief in Spiritualism, or is it the deductions of modern science that all our moral philosophy is simply based upon the inventions of men; or that it is the result simply—as Herbert Spencer believes—of our recognition of its utility?—is it true that aside from this we are not bound in any way to suffer for violating any of the statutes of men if we can violate them and escape detection? Is there no requirement of moral obligation above the institutions of men? Certainly not if man's will is the highest intelligent expression in the universe. There are many men and they have very diverse views as to what is right or good, each view being modified by passion, temperament or selfishness. In what way can the essential good be discovered and defined, and after being defined what is to bind me or you to follow or subscribe to it or to any line of conduct laid down by

some other man or men? I have all the attributes that they have and as much authority for prescribing what I consider what is proper and what is wrong. If I go counter to the course they have laid down they can, if they have the might, deprive me of liberty or kill me for doing so, but can they punish me after I am dead? If I am indifferent to earth life their threatened punishment is no restraint upon me. Can I be made to suffer for wrong doing beyond the earth life? If I do so suffer who or what imposes the punishment? Certainly no soul would choose voluntarily to suffer if it could by mere force of will suppress suffering and evoke happiness. This was Milton's Satan's view when he declared, "The mind is its own place and can make a hell of heaven, a heaven of hell."

Now while this sounds very well in poetry, it is not sustained in fact. The soul cannot ignore certain established relations that are imposed upon it and enjoy serenity. The widest experiences in Spiritualism stand to confirm this statement. From what source does the requirement of obedience to these imposed conditions spring? If I have the authority or inherent right to revoke what you ordain, I certainly would be foolish to be penitent for violating your ordinance. If I can set aside all the ordinances of men with impunity and yet am under the control of some power that exacts obedience to law and limits my actions by imposing suffering, I must conclude that it is an intelligence exterior and superior to man's. I know there are people who console themselves in the belief that they can dodge or evade this suffering, just as the Christian scientists tell you that pain is a fiction, even while you are writhing under the agonies of toothache.

What is the testimony of thousands of spirits upon the subject of suffering to effect adjustments in the spirit realms, giving their own and the experience of many other souls? From their evidence it is as conclusive as the laws of gravity that purification cannot be attained by mere assertion of the will. If one has been guilty of wrong he cannot say, I herewith throw aside my guilt and make myself free; by the power vested in me as the highest form of intelligence in the universe I choose to be happy and glorious and I ignore the past and the evil I have done. I will make no restitution or suffer no expiation, as I am only amenable to myself. Why can he not vault into the beatitudes of the blessed by his imperial volition? What power shall interfere with him or oppress him or overwhelm him with contrition? He is broken and humbled under some mysterious influence that conquers his proud individuality and causes him to realize that there is something outside of himself that has charge of the destinies of men. Whether it be Cæsar or Napoleon, Daniel Webster or the Czar of Russia, all encounter the same inexorable tribunal, an impartial judgment that strips them of all authority and leaves them naked and as helpless as a new born child. Then comes the full recognition of that higher spiritual authority that pervades the realms of space like a subtle essence, and the soul realizing its own weakness, turns inquiringly to the source of consciousness and life and asks for guidance and knowledge.

Reported for The Better Way. DEMOCRACY, LIBERTY AND HUMANITY.

An Address by J. Clegg Wright at Newfield, N. J., July 4, 1901.

After the band had played and the flag hoisted to the head of the staff, Mr. Wright stepped forth and accepted from the hands of the Order of American Mechanics the flag which the order donated to the school district of Newfield. He said: "Neighbors and citizens of this great Republic, on your behalf I accept the flag which now flutters in the breeze. On your behalf I thank the Order of American Mechanics who have given to us who live in this school district this flag. When I look at it it fills my ardor and enthusiasm for liberty and justice. It represents the sovereignty of the people, Republican liberty and fraternal equality. It took eternity to make it. Progress is slow when permanent. It represents the highest mark of political aspiration, religious freedom and progress.

America represents the greatest experiment a people ever made in the profound art and philosophy of good and wise self-government. That flag stands for what is great in civilization; it is a political missionary flag; it has a smile of love and promise to down-trodden nations; it floats over the home of liberty, the land of manhood and of science, art, industry and hope. The kings of the earth, when they look upon that flag, it tells them that the foremost nations on earth can secure liberty, property and life by popular power and that kingship and personal forms of government belong to man when in an inferior stage of development. The political constitution under which a man submits to life, like his faith, shows the progress he has made in the science of government and life. Free government is fit for those only who know how to use freedom wisely. Kings represent a power that dreads the people; a power at any moment ready to crush the people. Republican sovereignty represents all that freedom can contain or that popular jus-

stice can hope to achieve in the final victory of man. To-day it represents industrial freedom. That word industrial raises a multitude of question on which this 4th day of July we stand and look at, and looking at them deeply they strike us with their vastness and difficulty. Wealth, when it gets into the hands of a few, becomes a greater despot than crowned feudal monarchs.

Tyrants, like those which destroyed the greatness of classic Greece and those barbarian rulers who won with glory and often covered with infamy the office of ruler of the Roman world, can come upon this world no more. Education, in the hands of a triumphant Democracy, will keep justice as white as snow and liberty as pure as the air. This age has turned its back on all other ages; formerly it was the will of a king and his court; to-day it is the educator of the people who is king. No despot could thrive a day in this country with the schoolmaster and the press against him.

The influence of the people of America in the trend of civilization is great. The independence of the people is sustained by the fertile farm and the genius of the artisan. Political parties for a time may blind, but they cannot deprive the people of the liberty they have won and which they prize so well. An educated people cannot be enslaved. Freedom and intelligence, education and liberty make, preserve and defend from assault that flag.

When the dark ages closed liberty was born. At first it was a struggle to worship God freely; to hold and espouse opinion on religious speculations freely; to investigate the phenomena of the universe freely and to dare to remodel venerable forms of faith and ancient institutions. The force of past religious struggles made that flag. That flag to-day knows no creed; stands for no church. For more than a hundred years it has been the pride of a nation; under its influence the soldier has marched to victory and glory. It represents all that is worthy in patriotism. For many aspiring nationalities long oppressed, it is the flag of hope and promise. To the wandering exile it promises a home and to the groaning slave the blessings of freedom. This flag floats before the school house happy to men. The foundations of permanent freedom are laid in the school; the young are the saviors and preservers of the nation. Let it be an educational missionary flag. With a benevolent justice let it float; let it represent all that is virtuous in patriotism and the nation. Liberty and justice are for the world when the world is made ready. Fight on then! Let Democracy be equal to humanity; let it stand for good the world over. Under its beneficent power let us strive to realize that the world is our country and to do good our religion, but to-day let that flag represent good government, wise government and all that is worthy and noble in a great nation.

Written for The Better Way.

THE COMING CATAclySM.

PROF. J. R. BUCHANAN, M. D.

That important coming events are often impressed upon sensitive minds, and that the prophetic capacity or sensitiveness to the future is more widely diffused in the human race than is generally supposed, has often been shown by facts, but the facts have been generally neglected, instead of being studied by scientific minds.

My extensive predictions in the essay on the Coming Cataclysm coincide well with what several prophetic seers have since written to me of their own impressions heretofore, which they regarded as positive truth, and were surprised to see expressed more fully in my way. Still more remarkable is the close resemblance of my published predictions with those of the German hermit, published in the Allgemeine Zeitung in August, 1857, 33 years before mine were published, of which I had no knowledge. His predictions have been substantially fulfilled in reference to Napoleon III; the Franco-German war; the death of Pope Pius; the three emperors of Germany in one year, and the assassination of presidents of the United States. And although his predictions were not absolutely exact in all particulars, their general and wonderful correctness authorizes the conclusion that they will also be substantially correct in reference to the next twenty-five years, and I believe that they will prove as nearly correct as the predictions already fulfilled. This singular coincidence between predictions given independently of an interval of thirty-three years, is a very strong evidence of their truth, for it cannot be accounted for by chance or accident.

And now it appears that a similar panorama of the future has been impressed upon the mind of an Indian prophet, whose character entitles him to respect. In the Boston Globe of August 26th appears the following statement. It will be observed that while he predicts convulsions similar to what I have described, he has no definite idea of the time when they will occur;—his hasty answer, "may be soon, may be ten years," shows that he had no distinct perception of time. I am quite sure according to the laws of periodicity that the great convulsions will not occur before ten or fifteen years of the next century shall have passed—a date which places it somewhat beyond any probable duration of my own life: "Fort Sill, I. T., Aug. 25.—The Com-

anche Indians on West Cache creek are greatly excited by the predictions made by one of their number, Howling Bear, an old medicine man, who enjoys great repute among the members of the tribe. "Howling Bear is one of the oldest Indians in the Territory and it is confidently asserted that he has long passed the century mark. For fifty years he has been the head medicine man of the tribe, and no Indian can be a medicine man until he is fifty years old. This would bear out the assertion that he is now over a hundred.

"He speaks of events which occurred fully a hundred years ago, and says he has witnessed them.

"In appearance he is tall, with silver-gray hair. He is very spare and his skin appears to be stuck tightly to his bones, giving him almost the appearance of a living skeleton.

"About two weeks ago he went into retirement, as he has been accustomed to do just before becoming prophetic.

"He claims that while in retirement he is filled with a knowledge of things in the past and future and can see what is to happen for several years to come.

"About two years ago he gave his last prediction, and every incident which he foretold came to pass. He said there would be great excitement among the Indians over a "big medicine man" who would come from the North, but that he would do no good to the Indians.

"This was followed by the Messiah and ghost-dance craze. He said that floods would do much damage to the people, and this was followed by a waterspout which almost annihilated the herds of the cattlemen along the Cache.

"Many other predictions of a purely local nature were fully verified, and the Indians say they have never known him to fail in any prophecy which he has made.

"The present excitement is owing to the dire disasters which he now predicts are soon to overwhelm the whole country. Howling Bear claims to have been present when the great earthquake changed the whole country in southwest Missouri, and he now says that a worse shaking-up is in store for all who live in the country.

"He came from retirement in a wildly excited state, and said first that he has not long to live.

"The prediction as given brings terror to the hearts of the Indians, for they have implicit faith in his powers of prognostication.

"He says, first, that there will be slight shakings of the earth in all parts of the country. In some places the mountains will fall down, and others will rise up in their places. Rivers will be dried up, and lakes and streams come where water has never been known before.

"Much sickness will come all over the land, and then big storms will appear, the like of which has never been known before.

"The slight earthquakes will follow by more violent ones, and then the whole country will suffer from a dreadful disaster.

"The shores of the big water will sink and white men will be drowned by the thousands. The Indians will not be so much troubled, for they will be away from the place where the worst is to come.

"The land will open and whole cities will be swallowed up.

"Fire will break forth from the center of the earth and rivers of fire will run where the waters now is.

"The people who live west of the big river (the Mississippi), and east of the big mountains (the Rockies), will have less trouble and danger than anyone else, but those who live far west and far east will have to fly for their lives. Where the big river empties into the ocean there will the whole land be swallowed up and everything be destroyed. In the middle of the big ocean will come land where land has not been before.

"Howling Bear undoubtedly believes his own predictions, and says before all this happens he will be gone and will not see it.

"He says that before the year is out he will die, and then the first great trouble will come to the people. He has warned the Indians to stay where they are and not travel to the east or west until after they see these things have happened.

"When asked when the disasters would come he answered sententiously, "may be soon, may be ten years."

As a further confirmation I beg leave to add that I have just received the following message from the late Prof. Denton, written upon a slate of a pair firmly fastened together with eight screws, the screws each covered by my seal. When the slates were opened the following was found written in pencil with other messages from friends whom I had requested to communicate:

Friend Buchanan The prophecies are being fulfilled and more are yet to follow. In regard to your physical and material welfare we are of the opinion that you should locate in the West. You will be successful in surrounding yourself with hosts of friends.

WM. DENTON.

Passing from the physical constitution of the brain to the phenomena of consciousness we find ourselves confronted with the incomprehensible. States of consciousness resulting from any arrangement of the molecules of the brain are inconceivable.—J. Tyndall.

Written for The Better Way.

THOUGHTS BRIEFLY STATED.

JOHN W. HERRING.

There is intelligence in this world and in man, and it is the highest thing there is here. It seems to be human in its genesis, found in man, or from him and found no where else. I mean the dictionary meaning of intelligence, not the intelligence of atoms, or animals, but human intelligence that can count, write and cipher. There must be, then, a higher intelligence to have produced it. As water never rises higher than its fountain, there must be a fountain of intelligence, and it could not be lower than the stream, but must necessarily be higher, so we may an infinite intelligence—a great first cause of it, and we call this God; that is, the unavoidable deduction from the nature of things. The fact that there is intelligence in the world manifested in man, it must come from some intelligent source, so an intelligent God is proved. All we know of this intelligence sensuously is in, or from a man; that is, where there is intelligence there is or was a man. If a table moves, untouched, and manifests intelligence in the movement; that is, counts ten when asked, or any number, there must be a man that does it, if no fraud or visible person, it must be by an invisible one—a man who was a mortal on earth and now a spirit, as much alive as when he was a mortal being, usually giving his name. In the absence of fraud, mechanical contrivance, or deception, it is absolute proof that the man consciously survives the death of his body.

So clear is this surviving intelligence to the common mind that the absence of positive knowledge that the phenomena of table tipping, untouched, we have to say it is an impossibility and must be delusion or trickery. Testimony is not convincing, it must be a matter of experience, so clearly is intelligence a human characteristic, and is thus attributed to some living person, that it must be deception. One positive of the actuality of the intelligent phenomenon cannot come to any other conclusion than what it claims to be—a departed spirit, and any doubt in the measure of his knowledge of the actuality of the fact. If he knows the table moves intelligently without mortal or mechanical aid, as claimed, he is as certain of an invisible spirit as the factor, as that two and two are four.

Identity is another thing and a secondary matter—a spirit claiming to be Thomas Jefferson, may be only John Jones, and John Quincy Adams may be only Seth Brown, but who ever he is, he is a man who is a departed spirit and who once lived on earth and who still lives; that settles the law of survival after physical dissolution and proves Modern Spiritualism, whether the intelligence is an alias or the person it claims to be.

I have used the phase of table tipping for an illustration; it will apply to all phases of sensuous phenomena, that where there is intelligence there must be a man. Some of the officers of the new Psychological Research Society have witnessed some physical manifestation in the light, the sensitive being a Lowell lady who is not a public medium and knows nothing of Spiritualism; it would make no difference if she was familiar with the subject, or was a public medium, all that is required are the facts. In her presence a cane untouched stands upright on the floor, moves as requested, holds its own against opposing strength; a chair rocks, untouched; a lady sits in it and is lifted, chair and all onto the table as requested. This is the report of this respectable body of people, whose object is to get at the truth. As one of them is the Rev. M. J. Savage, it adds an item to this respectable body of facts that he cannot account for except on the theory that he is dealing with an invisible spirit. These officers of the society referred to say the seance and the manifestations were very satisfactory; and if satisfactory they must be conclusive evidence that the force is intelligent, and being in the light and not an act of anyone present, except a catalytic one, the actor must be a departed spirit, which being so, man has at least the important knowledge that death is not the end.

The important thing is to prove that the man does not die with his body, but survives it. There is nothing in the world to-day that settles that point but the intelligence connected with what are called sensuous spirit manifestations. If they are what they are claimed to be they do it without them, there is no proof. True the intuitions of the race indicate it; many people have an innate feeling that they are immortal. Bible revelations say so and give examples of survivals, but the Bible as the word of God has lost its authority, and cannot be quoted as evidence, so that the subject without the modern spirit manifestations is only a faith and hope, and the faith in this age has gone into eclipse, and hope, you know, long deferred makes the heart sick. Reason says, and truly, that there is a great waste of creative power, for such a brief space of mortal life, if death is the end, it says also there is manifest injustice, the good and the bad are not rewarded in this life according to their deserts, and another life is called for to square accounts justly to all; but all this good

remouing does not prove the future life. If there is no life after this there is no call for high morality here, and selfishness, looking out for one's self would seem to be man's highest duty and all religious sentiment a weakness.

With a knowledge that death is not the end of the man, or even if it was as general as faith the motives for a well-ordered life—a life for others as well as for one's self would be increased a thousand fold. Reason and philosophy will not give us this knowledge; but scientific proof of the survival of man after physical death lifts all these hopes, intuitions, unproved revelations, which are pointers any way into sublime truths, so that they become cumulative evidence, though no evidence without these sensuous manifestations.

What the world needs to-day more than it needs anything else, is a knowledge that death is not the end. Many have found this knowledge, and all will in time.

HOME FOR MEDIUMS.

ALLIE LINDRAY LENCIE.

I do not think there could be anything more beneficial or noble set on foot than a fund for our worthy mediums who have become invalids and need care, treatment and change of climate. Many of these may be able to reside at home fairly comfortable, yet have naught of means to spare for health's sake. A change of climate necessitates quite an expense.

I have one medium in mind who needs a Colorado or California climate, yet cannot afford to make the change. With health too much wrecked to permit of her guides using her for public work, she has no other resource and must suffer on indefinitely.

During her five weeks' visit to me at my home in Memphis, Tennessee—for I refer to Mrs. Mary L. Phillips—she improved some in health, but the hot days were very hard on her. Her guides controlled her more times in that space than during the year previous. Yet they only came to me privately. They said they gained the strength in my home and atmosphere that they so much needed, and there was an expressed desire that their medium could pass ten or twelve months in Colorado, where great improvement in health would again enable them to bring her before the public.

I cannot endure the thought that this grand instrument shall pass from usefulness through lack of a needed change in climate. What a mercy if some good soul in Colorado would open heart and home to the little sufferer. If such should hunger for words from their loved spirit friends they would surely be repaid by the guides of my friend, who, in the quiet of a home and sympathetic friends, still find strength—vitality—sufficient for occasional control. There came such returns to me when I was thus thanked, blessed and cheered by the unseen. All love Lula who meet her and listen to her "chatter-talk to the pale faces."

I write this on my own responsibilities; certainly not on Mary's. She is timid to an extreme degree where her finances or praise is concerned. I pen the words, hoping they will find a response in some heart equally sympathetic and with that which I have not—a bank account or Colorado home. Also to agitate the thought of starting a fund such as is suggested at the opening. I will answer questions or forward remittances to promote the needed change in this case.

J. D. LARKIN & CO.

J. D. Larkin and Co., of Buffalo, N. Y., in this week's issue of THE BETTER WAY in their one page advertisement, make an offer which is so remarkable that we go out of our way to refer to it.

While it is true that this firm has such implicit confidence in the character of the goods they send out—their valuable soaps, toilet articles and large family lamp, that they are willing to send them to reliable parties for 30 days' trial, while this is so still we recommend our readers when they order the box of soap and the lamp, to send the money with their order. The firm are pre-eminently responsible, and if the lamp and soap do not meet the full expectation of those ordering, the money will be refunded and the goods will be taken back. We know the immense rush that will be made on this house for the soap and lamp, and those ordering on 30 days' trial will, of course, have to wait their turn, but parties sending the money with the order, will have the goods shipped the same day the order is received.

It is with unqualified satisfaction that we call the attention of our readers to this—what might be called "wonderful"—advertisement of J. D. Larkin & Co., Buffalo, N. Y. They offer so much for the money sent that it is difficult for us to state whether they make a present of the lamp or of the soap and toilet articles, but which ever way it is, the liberality is certainly unheard of; think of it; they will send enough soap to last a family one year, besides a lamp, which will last a life-time.

In the light of science and true cosmogony, welcome all the new conceptions, ideals, or cerebral images, that are not yet actualized. Let every man or woman be free to work for, to write and talk about, his ideal of a future, better, higher life. All the truth and good of our civilization have been first idealized and then, in time, materialized into forms, forces, and uses. Without ideals no development, no progress.—T. H. Cook.

STRIKING MANIFESTATIONS.

To the Editor of The Better Way. I, the undersigned, have been an investigator of spiritual phenomena for about twenty years and have never before asked the privilege of giving publicity to any part of my experience.

But what I desire to report for your paper are the occurrences of Thursday evening, August 13th, 1891, on which occasion twelve of our members were present, and I believe that the manifestations stand almost alone in the annals of Modern Spiritualism.

In the centre of the circle appeared a kind of luminous mist which took the shape of a human face, head and bust, and while gleaming in a silvery light, called my name loud enough for all present to hear.

A week later I placed a quantity of blank paper in a box which I kept locked for about two minutes, after which I found that nine sheets had been written full in beautifully illuminated colors similar to those seen in the Northern lights.

Mr. W. S. Davis. Fraternally, LOUIS SHERK.

Written for The Better Way.

TWO MESSAGES.

On the morning of June 30th, 1882, I called on Mrs. Patterson, independent diction writer, for a sitting, which lasted about an hour, and which was very satisfactory to me.

A tragedy is now being enacted—one which shows of the American Nation in an unfavorable light. It reflects no credit on them to sacrifice an insane man; and if I had ten thousand voices I should protest against it.

We were both surprised at this communication, and I mentally questioned its origin. At that moment her hand was again controlled and wrote the following:

It is I, and I am happy to say I can reach you so easily. J. A. G.

Upon reflecting why this should come to me unsought, I suddenly recalled that this was the day, and within twenty minutes of the time of Guiteau's execution.

The following communication was received from a friend who knew John Wilkes Booth personally and was handed to me for any use I choose to make of it. As I know of no better way for the same to see the light than through your spicy paper I place it at your disposal.

Our Question Department. What is friendship? A recent Medium and Daybreak says, Friendship cannot be created; it must be

back of this tragedy, and that Booth was made the instrument for the effect. The fact, however, was most likely the lowering of his moral forces, which brought to his aid some undeveloped powers that are only too willing to lend a helping hand in such matters.

I was not a Catholic—no matter to what extent they may have used me. I was of no pronounced religious belief. On the contrary I turned more towards that which you call atheistical.

DEAD AND GONE.

Charles J. Reid, a young man of twenty-five years, living at Xenia, O., fell dead recently, while walking across the dining-room in his father's house.

There was no other to the bedroom. This door was at once opened by the father of the deceased, and, as the physician passed through it, he observed the rigid outlines of the body under the sheet that had been thrown over it, and the profile was plainly discernible under the face cloth, clear cut and sharp, as profiles of the dead seem always to be.

THE GHOSTLY WHITE HAND.

On the night of the 13th of March, 1879, I was going to a dinner party at Admiral's. While dressing for the same, through the doorway of my room which led into my husband's dressing room I distinctly saw a white hand wave to and fro twice.

We went home, and about 11 o'clock, or perhaps 11:30, I commenced undressing. I distinctly felt some one touching my hair, as if they, or he, or she, were undoing it.

I got into bed, and something lay beside me. I told my husband, who, though he laughed at me pitted my nervousness and took me into his arms; but still, whatever was there remained by me, and a voice—the voice of my friend—distinctly said: "Good-by, Sis" (which he used to call me).

About, I thing, five days later a letter was brought to me with a deep black border. I felt what it meant. It was to tell me of the death of my friend, who had passed away at 10:20 p. m., March 13. The letter proceeded to tell me that he had left me some money, but that the writer, his brother, was too ill and upset to give me any further particulars or tell me of any messages he had sent me, only that his brother "had died murmuring my name."

Friendship cannot be created; it must be spontaneous, and, like the magnet, draws one through attraction to another.

Such is love, and in this respect friendship and love are one. But a poet sings: Friendship is the joy of reason, Dearer yet than that of love.

Thus placing friendship higher than love. But it must be a very worldly love that is simply transient.

There is, however, a kind of worldly attraction called friendship, due to environment—social and business relations—and constitutes one of the links towards that glorious condition of love known as universal brotherhood.

My first acquaintance with the narrative dates from my boyhood. About the time of the occurrence I heard it related by my father; and his authority was the well-known General Avitable, Runjeet Singh's right-hand man, who was present. Those facts are that a certain "joghee" (Hindoo anchorite), said to possess the power of suspending at will and resuming the animation of his body, was sent for by Runjeet Singh, and declining to obey was brought by force into the tyrant's presence and ordered to give, under pain of death, a practical proof of his supposed power.

SUSPENDED ANIMATION.

The prosperity and perpetuity of our free institutions, depends on a complete separation of Church and State. Europe in the 17th century, Massachusetts in the 18th century and Spain, Mexico and Russia in the present century, demonstrated the deplorable results of the Christian clergy exerting an influence over the affairs of secular government.

The issue of the Atlanta Constitution of August 12th, is a card from an Atlanta Clergyman, in which he presumptuously demands that the city government be run "in accordance with the Statutes of the State and of God."

Written for The Better Way. THE SUNDAY QUESTION. WARRREN SMITH. In questions of public controversy, all sides should be heard. Our republican form of government anticipates the broadest range of individual liberty compatible with the well being of society.

Honest religious opinions are as widely diversified as the physical, intellectual and moral constitutions of man are different, hence every man and woman, should be guaranteed by law, the full and free enjoyment and practice of his opinions, provided the same does not interfere with the rights of others.

act as though governments were instituted, and laws enacted, for their own exclusive benefit. It is about time that this class was authoritatively informed that we live in a republic, and not a theocracy. They should also be made to understand that the atrocious code of blue laws and cruel and outrageous regime of St. Cotton Mather, are inapplicable to this age.

The Christian's Sunday is strictly a religious institution, and cannot be rightfully enforced on persons having no respect for it as as body day. The Roman Catholic has the same legal rights to enforce abstinence from meat eating on Friday, as has the Protestant Christians to enforce his sanctimonious observance of Sunday.

Monopoly is the cause of the age, and the Christian clergy would defiantly override the rights of American citizens, monopolize Sunday to their own exclusive financial benefit.

These God-in-the-Constitution, "innate depravity," "Jesus paid it all" Christians, talk and act as if the United States Government were exclusively Christian, and that Infidels, Spiritualists, "Second Adventists," Mahomedans and Pagans, have not a shadow of rights within its jurisdiction.

The National Constitution as amended in 1789, declares that "Congress shall make no laws respecting the establishment of a religion; or prohibiting the free exercise thereof."

In the treaty made by the United States with Tripoli, in 1796, and signed by President Washington, it is emphatically stated in October 2d, that the Government of the United States, is not in any sense founded on the Christian religion.

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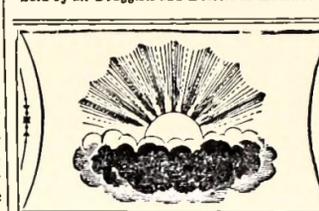
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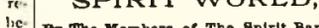
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THE BETTER WAY

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CINCINNATI - SEPTEMBER 12, 1891

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GENERAL SURVEY OF THE CLOSING OF CASSADAGA CAMP.

The interest in this camp was kept up to the very last. Though there were many departures during the week, there were also many new arrivals.

Mrs. Cora L. V. Richmond and Mr. A. B. French, of Clyde, O., addressed large audiences on Sunday, the 23d ult., which closed their engagement with C. L. F. A. for the present season.

Hon. Sidney Dean, of Warren, R. I., that man of Websterian brain, and a heart commensurate therewith has given three lectures during the week, each of which were like "apples of gold and pictures of silver."

His lecture on the 28th, was prefaced by a very beautiful selection from James Russell Lowell, and like all others of Mr. Dean's lectures, was strikingly characteristic of himself.

Saturday, the 28th.—Mrs. Jennie B. Hagan-Jackson delivered her last discourse for the season. It was characteristic of her pure and gentle self-hood—contained much practical thought and valuable suggestions, tending toward mutual helpfulness and kindness of spirit toward every living creature.

Sunday, the 30th.—The closing day of the camp. After much rainy and dismal weather, the sun shone out bright as though to give a parting benediction.

"We must not feel, that we, in our philosophy know everything, but stand as a man in nature, willing to be taught from all sides. The world has always had an

angel ministry, except when the bolts and bars of creel-alism has shut it out. A thorough analysis of the body—its relation to things material, its needs and uses, its final deposit in the sepulchre and merging into the elements earthly was given.

The speaker then put the question vehemently: "This is the body. Is it? Is it the individual conscious? No, it is the tenement, the convenience, the housing of the spirit. What is the internal, the motor power which animates, propels, vivifies the body? We have the power of thought, but there never was a thought without a thinker behind it, a thinker in nature like a thought. The mind is the workshop of the man. There in that workshop the philosopher lives, studying all the problems of the universe.

This thread of thought was amplified and extended, showing such research and knowledge as could only be acquired in a lifetime of thought and study, such as has been Mr. Dean's. The attributes immortal, were then taken up and discoursed upon in a manner equally logical and comprehensive the ability to love, to hate, to will, to imagine, to aspire, to accomplish, were graphically pictured and many practical suggestions were given upon the condition of the world, religious and political.

Thursday evening, the 27th.—Rev. Henry Frank, of Jamestown, N. Y., closed his engagement with the C. L. F. A. by giving an eloquent address upon "The world's latest religion." He commenced by saying that the religion of humanity was the most serious as well as the most problematic of all questions.

The speaker claimed that all the religions of the world had stood upon the misty promontories of faith, with but little knowledge; that the religions of the past had all had their saviors, their martyrs, their idols, either objectively or intellectually; idolatry of human creeds being just as an idolatry as the idolatry of the heathen or pagan.

The uses of Spiritualism were summed up in the idea that it is to make man better, broader, wiser and happier—that it is for the uplifting—not of a single class or clique, but of the grand masses and to teach the fact of immortality. Christ was a spiritual medium, which means mediator. We believe in him and teach the same doctrine he taught—enlarged. We also believe in the mediums or mediators of the present day and age of the world.

A subject for a closing poem, to be given by Mrs. Jackson, was called for and given by a blind man—Mr. Thompson—"Help a worn and weary traveler, pulling hard against the oar." The improvisation, upon the same, by Mrs. Jackson, was replete with beautiful imagery and words of consolation and incentives to hope and courage.

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"We must not feel, that we, in our philosophy know everything, but stand as a man in nature, willing to be taught from all sides. The world has always had an

The speaker said at the opening: "We are on the threshold of great and important changes—changes which will affect all toward the great desideratum—liberty. These are the result of man's efforts toward emancipation. We could hardly discover this to be apparent except through an understanding of the laws of evolution and involution—of cause and effect. The laws governing immigration can only be touched upon through an all absorbing question. There is a higher state of humanitarianism than we have yet attained to—a humanitarianism which looked upon humanity as a unit without regard to sex, race, color, creed or condition. If American citizens are to regard America in an isolated sense then I would say, make the most of what you have and put a stop to the immigration of paupers, criminals and vagrants from foreign countries. The time was when America was a land of liberty and our boastful song was, "Come from every nation, come from every clime; Uncle Sam is rich enough to give you all a farm." But Uncle Sam has been improvident. He has allowed monopolies, trusts and usuries to undermine him until our once land of liberty has become a land of oppression and slavery to the money king. Money is power; gold is God. There are too many poor men; too many laborers and by far too many rich idlers. Men are measured not by the line of merit, but by the line of gold and silver. This part of the question was amplified in a most logical and earnest manner. She then said: "There was one who said, 'The world is my country; to do good is my religion.' I wish every barrier on earth between nations and men were let down and merit be made the only criterion of judgment, then labor would be exalted and fitness become the law. No one would be protected in shiftlessness, whether in high places or low, or in the manufactory or sale of shoddy goods because he is an American. Protection in the present state of affairs is extended to dishonest conditions. You English, you Irish, you German, have not a right to manufacture a good article, because you injure the price of shoddy. We say no human being has a right to live at the cost of some one else's rights. Some say this means unlimited free trade. Our meaning is this, and we believe most emphatically that if all barriers could be let down and with one accord every individual of every nation could regard the world as his market, it would be better for everybody. There would be an incentive to honest and good labor and would do away with shoddy and the belittling tricks of trade. We may talk of labor question till doomsday. There are other things overtopping this which must be adjusted, then labor will take care of itself. The rights of man have been neglected and forgotten. We have become a nation of professors instead of Christians—a nation of bigots and usurpers instead of followers of the man of Judea, who said: 'Behold! I give you a new commandment, that ye love one another.'"

The uses of Spiritualism were summed up in the idea that it is to make man better, broader, wiser and happier—that it is for the uplifting—not of a single class or clique, but of the grand masses and to teach the fact of immortality. Christ was a spiritual medium, which means mediator. We believe in him and teach the same doctrine he taught—enlarged. We also believe in the mediums or mediators of the present day and age of the world. We have seen the burning bush; we have seen the day of Pentecost and heard the speaking in tongues; we have seen the hand-writing on the wall; we have seen the hand-writing of God; the angels or our spirit friends, which means the same, on tables of stone bound around with a frame to keep them from breaking. The so-called Christians believe that a spiritual message must be 1,800 years old in order to be good for anything. They prefer the old, musty, juiceless stalks to the fresh green grass that grows on the ascending hillsides of immortal truth.

The question of immortality fills the universe. In the past it has been based upon hope; now it is demonstrated by facts and is based upon knowledge. In the afternoon Hon. Sidney Dean gave the closing address, which was a logical digest of the nature sensuous and the nature spiritual of man. Father, brother, friend Sidney Dean, with white hair and ripened years, yet with a face beaming with immortal youth, standing at the gateway; not of "shadowland," but of that land where the ideal is crystallized into the eternal real, his words are greater than words of prophecy. They are the words of one who has looked over beyond the narrow confines of mortality and has clasped hands and exchanged greetings with the ex-carnated loved ones and knows that their existence is no myth, but a reality more real, more earnest and substantially true than aught that pertains to this that we call tangible existence.

His closing words on the present occasion were so alive with the spirit of inspiration that every heart was moved and many eyes were suffused with tears. The closing exercises of the Star Lyceum, conducted by Mrs. E. W. Tillinghast, assisted by Mrs. Barrett and Miss Riitenhouse, showed much improvement on the part of the children. Mrs. Til-

linghast gave a very interesting account of her child-experience in the teachings of orthodoxy, which contrasted, markedly and in many particulars amusingly with the opportunities of the child of the present day. Miss Nettie Allen gave a rehearsal, entitled "Hereafter." Little Charlotte Fuller's dancing of the "Highland Fling" was thunderously applauded; she was encored and the audience were loth to let her go, even at the second performance. Florence Montague gave an original impromptu speech, relating her experience in Spiritualism in a manner very natural and impressive. She bids fair to become an inspirational speaker of note. Gerald Mix gave a fine piano solo. Little Mabel Pritchard gave a rehearsal—"Measuring the Baby," Lizzie Allen, "The Spider," several little ones, "Hold the right hand up;" Amanda Lavine, "The Beggar;" Joe Lawrence, "More wind than pay." The singing was excellent. Mr. Dean gave the children a pleasant talk, giving an account of the wonderful spiritual experiences which he has in his home and family. Mrs. Lillie gave a beautiful poem upon a bunch of flowers she picked up from the floor.

Miss Abby A. Judson, daughter of Adoniram Judson of missionary fame, has been at the camp for a couple of weeks and has given several lectures upon Terrestrial Magnetism, which have been largely attended and well received.

The conferences during the camp of the present year have had a larger attendance and greater interest than at any previous year. Discussions have been held upon many topics of interest and entered into with much spirit, and our lectures have been of the highest order. Mrs. H. S. Lake was with us but a short time, owing to other engagements, but she made a deep and lasting impression upon the people, and as a fearless exponent of what she believes to be truth, as a logical and commanding speaker and most excellent woman, we believe she has no peer.

A. C. C. Pfohl, of Washington, D. C., spiritual healer and demonstrator of astrology and celestial philosophy, has given some very instructive lessons in the science which he has espoused.

Mrs. F. Mulhauser, of Cleveland, O., received a very remarkable slate-writing through the mediumship of Mr. Wm. Mansfield. The writing was engraved deeply into the slate as with a sharp pointed tool. It was as follows: "Dear Parents:—It may seem strange to you, but I am a better engraver than writer. Time may erase this message, but rest assured it can never erase my love for you. Devotedly, your son, Alfred."

Mrs. Mulhauser is the originator of the Spiritual Temple, of Cleveland, O. It was done through spirit impression. The plan is to issue 1,000 shares at \$10 per share, none of them to be paid until the 1,000 shares are placed. The shareholders are to pay \$1.00 per month thereafter until it is all paid, the rental to be used as a revenue and what remains to go as a dividend to the shareholders pro rata. Mr. Colville, Mrs. Richmond and others have offered their services at the dedication and Miss Maggie Gaule is to give a test seance free. These spirits have left this paper containing subscriptions, open for six months. If sufficient numbers are not by that time obtained it is to be torn up and left for others. 300 shares are already taken.

There has been a sufficient amount of money subscribed to run the forthcoming university at Lily Dale one year and there is every reason to believe that it will be a permanent success. This is a long and earnestly desired acquisition and will eventually be an educational centre, such as has long been needed by the people.

A favored party of friends have been recently entertained in a unique manner at the parlors of Mr. Allan Campbell, an English gentleman, who is summing at this camp. Through the instrumentality of Mr. Campbell, oil paintings are produced in thirty seconds upon clean, open slates or those closed and sealed, in the hands of a third party and under such conditions as would seemingly preclude the possibility of accomplishment by human agency. As Mr. Campbell is so situated financially as to render it unnecessary for him to make merchandise of his peculiar gift, the pictures procured in this manner will be sold for a local charity fund. This phenomena is of unusual interest, owing to the fact that the gentleman claims to be neither a medium nor a Spiritualist.

The camp of 1891 has been the most successful one that has ever been held at Cassadaga in point of numbers, financial receipts and in the high order of thought promulgated. Between 30 and 40 families are to remain permanently and many others are making arrangements as fast as possible to take up their abode at the camp.

Monday, the 31st, there was a general shaking of hands, God bless you and leave taking and the universal acclamation was, "Good-bye, but we shall meet again next year; whether in the form or out, we shall come to Cassadaga." The Grand Hotel, under the management of Mr. M. R. Rouse and his most excellent wife, has proved a decided success. Everybody has praised the excellent fare and general appointments of the table as well as the kind attentions of the host and hostess.

Mr. Powell, of Willoughby, O., has also kept an excellent boarding house at the Gifford cottage on the Terrace and has won many friends by his kind and gentlemanly department. GLEANER.

Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

PERSONALS.

Contributions received: M. F. L., Dr. M. Will John Hoskins send his address to D. Haynes, Middletown, Conn.?

An interesting paper from Mrs. M. T. (Shellamer) Longley will appear in an early issue of THE BETTER WAY.

The American Health College at Fairmount, under the spiritual direction of Dr. J. B. Campbell, has been opened for divine services for Sundays at 2:30 p. m. Spiritualists are invited.

Mrs. Richings is of the opinion, too, that Spiritualists should not proselyte. She thinks the volunteer convert, like the volunteer soldier, is always the most reliable, and not apt to desert or betray the cause as the "drafted" ones often do.

Jennie S. Johnson would like to make engagements to speak two last Sundays in October, two first Sundays in November. Will also give information regarding the Medium's Order of Beneficence. Address 33 Merrimac St. Haverhill, Mass.

Our Lyceum at C. A. R. hall has been opened for the winter season, and under the supervision of Mrs. A. M. Ross. Spiritualists are invited to send their children and thus exhibit an interest in this manner if they have no time to do so in any other.

Poetry, to be accepted, must be impersonal, short (not over 24 lines), contain a point, and be true in rhyme and rhythm—especially in the latter the rules for which may be found in the rear of any good grammar. Would-be poets will please send us no more lucubrations without the above-named specifications.

Thanks, and the sincerest, are what THE BETTER WAY wishes to express to the many workers who used their influence in its behalf at the recent camp-meetings, and most especially to those who secured us a list of new subscribers—one camp alone sending one hundred and sixty—the subscription department employing this means of reaching its many friends and co-workers.

Mrs. Ida P. A. Whitlock, was at Queen City Park, Vt., campmeeting two weeks from August 3rd to 15th, during which time she gave three lectures. August 26 she was at Onset. She would like to correspond with societies in reference to engagements as she has a few open dates. Her address is Madison Park Hotel, Sterling St., Boston, Mass. She will be in New York City, September 20th and 27th.

A. W. Moore of The Fury of Rochester, N. Y., writes: "A movement has been begun by myself and other journalists to win over the members of the secular press to a knowledge of and belief in the spiritual philosophy. Already much has been done in this direction. All the Rochester papers have men on them now who believe in Spiritualism and consequently we get fair criticism and often some valuable articles in their columns."

NEWS ITEMS.

Since the Congressionalists, formerly called rebels, have won in Chili, there are threats of complications arising out of the Itata affair. Probably Chili means to annex the U. S. to its domains.

Taking advantage of the recent riots, England, France, and Germany may attack China and wrest territory from her, using a demand for guarantees of better security to foreigners as a pretext.

A mail steamer left Yokohama on Aug. 19th and reached Victoria in 9 days and 19 hours. To make a record the mail was forwarded by special trains eastward and reached New York in less than five days, making the time in 14 days. Being immediately transferred to an outgoing English steamer, the Japanese mail will be read in London ten days earlier than by the eastern route.

Eighty persons left Hoboken last Saturday on an ocean steamer, bound for Europe. The party consists of men and women. They are under the guidance of a priest. Twenty of them went in the second cabin, sixty in the steerage; the priest in the first cabin. They are on their way to Treves for the purpose of bowing down in adoration before a Holy Coat! In many other respects they are not insane.—Twentyeth Century.

KINGSTON, ONT., Sept. 2. There is great religious excitement at Sydenham, a village near Kingston. The actions of the Free Methodists in the village hall created so much disorder that they were put out of the building. They then returned to a vacant field, where a "corset meeting" was held. A bonfire was started and women threw their corsets on the blaze, crying, "We will die as God made us."—This is dress reform with a vengeance.

"Rev." William Dumont proposed the establishment of a Swiss colony of fifty families at Kalamazoo, Mich., and the giving of a lecture to aid the scheme. The idea took and the tickets sold like

hot cakes. When the clerical swindler had gathered in 100 good Kalamazoo dollars he disappeared. The colony is believed to be a myth.—Such should go in company with the bogus mediums, clairvoyants and fortune tellers, who sail under the colors of Spiritualism, endeavoring to disgrace an honest cause by their unspiritual actions.

Speaking of the Hon. Sidney Dean and H. D. Cary at Cassadaga the N. Y. World says: "Mr. Dean was a member of Congress from 1855 to 1859, a prominent Methodist minister many years and three or four years ago became a convert to Spiritualism. He somewhat resembles R. G. Horr, both in voice and appearance. H. D. Cary, President of the Cary Safe Company, Buffalo, spent Sunday, with his wife, at the camp. He was commander of the Fifty-seventh New York Battery during the rebellion, and participated in over fifty engagements. He carries the scars of sabre cuts on hands and face."

The Countess of Caithness, Mme. Blavatsky's successor as high priestess of the Theosophists, is a Cuban by birth, the daughter of a Havana Jeweller and silversmith. She has been described as being quite slender, but the latest report of her is that she is very stout. She is one of the sights of Nice and bedizens herself with jewels which the malicious say were inherited from her father's shop counters. She is a good-natured and hospitable old lady, who wears elegant costumes and a bright yellow wig. Her son, the Duke of Pomar, has written some stupid society novels and is believed by his mother to be "influenced" by the spirit of Balzac, as she is herself by the spirit of Mary, Queen of Scots.—N. Y. World.

The day of superstition, it seems, has not departed, and there still lurks a feeling in some that the spirit of murderer and suicide will return and plague those living near the place of burial. A case of this kind has recently taken place near Saltille, Ohio. Last month an old man named Frederick Welch committed suicide by taking Paris green. Preparations were made for his funeral in a grave-yard near the village, presided over by three Trustees. The grave had been dug, and the procession arrived at the yard, when the Trustees put in an appearance and positively forbid the burying of a suicide in the grounds and ordered them out. The corpse was taken back to the house and kept overnight. In the mean time a lot was purchased in Oak Hill Cemetery here and remains buried. The Trustees of the country grave-yard are being denounced on every side for their action.

Philadelphia, Pa.

G. W. Kates and wife resumed meetings here on Sunday, September 6th, at KeyStone Hall, corner Third street and Girard avenue. They had a good-sized audience, creating much interest. They are personally popular, and as speakers and mediums capable of building a society here that is greatly needed. We are pleased to know they will stay with us so long and help the cause that needs such earnest work. FIELD.

Cincinnati Excursions

Via C. H. & D. at One Cent per mile on Sept. 11, 12 and 19. The rates will apply from all points on the C. H. & D. R. R. on September 11 and 12, and tickets will be good returning September 13, the occasion for this cheap rate being the dedication of the Odd Fellows' Hall, which, when completed, will be one of the finest buildings in the State. Pain's great spectacle, "The Last Days of Pompeii," given under the auspices of the Order of Cincinnati, the Latonia Jockey Club races and the Zoo concerts are among the other attractions Cincinnati offers at this time. Ask your agent for further information and rates, or address E. O. McCormick, General P. & T. Agent, Cincinnati.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Sold by all druggists, price 75c per bottle.

Testimonial.

29 CHICAGO TERRACE, CHICAGO, ILL. August, 22, 1891. B. F. POOLE, Esq. Dear Sir: The glasses were received last evening, and I cannot tell you how delighted I am with them. They are so thoroughly restful to the eye, it is difficult to realize I am using any aid to my own sight. They are perfection. Yours gratefully, MATTIE E. HULL.

B. O. S. W. Excursions

To the Valley of Virginia, August 25th, September 15th and 20th. No section of the country is attracting more nor receiving a more steady substantial boom than the fertile Valley of Virginia, and the Baltimore & Ohio Southwestern R. R. offers three remarkably low-rate excursions on August 25th, September 15th and 20th, tickets good returning thirty days with stop-over privileges east of Parkersburg and all parties desiring to purchase homes, make investments or travel for health or pleasure, should take advantage of these opportunities. For full particulars, address O. O. McCarty, G. P. A., Cincinnati, Ohio, or M. V. Richards, Land and Immigrant Agent, Baltimore, Md.

Through Car to Mackinaw.

The through sleeping car service over the Cincinnati, Hamilton and Dayton and Michigan Central Railroads, between Cincinnati via Toledo and Detroit and the fair island of Mackinaw and the Northern Lake resorts has been resumed for the season. These cars leave Cincinnati every evening, except Saturday, at 10 o'clock, arriving at Mackinaw at 6:20 o'clock the next evening. Ask your local agent for tickets via C. H. & D. or address any C. H. & D. agent, or E. O. McCormick, General Passenger and Ticket agent, Cincinnati, O.

Correspondence.

Verona Park, Mo.

Sunday was a red letter day at the encampment. In the morning we had a memorial service for the members and friends of the Association who have entered the higher life.

Mrs. Lena Fowler, of Medway, presided at the organ, and the choir, under the able leadership of Col. La Gros, rendered very acceptably the sweet Spiritualistic hymns.

In the afternoon we had the pleasure of listening to a practical and instructive address from Mrs. Sarah A. Byrnes on "The Better Way."

"Ingersoll says, 'One world at a time.' This land is better for us, till, by evolution and development, we are fitted for the other world."

"The object of scientists to-day is to awaken receptivity of thought. Education is the savior of our land, according to our degree of receptivity can we disseminate thought."

In the evening a conference meeting was held in the pavilion. Dr. Ware alluded to the practical lesson we had listened to in the afternoon, and urged his hearers to bring their belief into their daily living.

Tuesday morning we had a conference meeting, and discussed the question, "What is Right?" the subject having been suggested the day previous.

Wednesday morning the guides of Mrs. H. I. Ford answered the following questions from the audience. "Is it right for mankind to slaughter animals for food?"

Thursday, August 27—Owing to rainy weather the services were conducted in the pavilion. Dr. Geo. A. Fuller occupied the platform.

Friday, August 28—There were no regular addresses at the meeting to-day, but short addresses by several of the lecturers, among whom were Mr. P. A. Wiggins, Mrs. Stiles, Mr. Cobb and Mrs. Thomson.

Saturday, August 29—The afternoon meeting was conducted as a love feast. It was a season of great spiritual interest. Many were moved to testify to the comforting and sustaining power of Spiritualism in their own experience.

Sunday, August 30—The first unpleasant Sunday of campmeeting, not that the rain descended in torrents, as it has a habit of doing here when it rains, but just drizzling and damp enough to make meeting in the grove out of the question.

Monday, August 31—The first unpleasant Sunday of campmeeting, not that the rain descended in torrents, as it has a habit of doing here when it rains, but just drizzling and damp enough to make meeting in the grove out of the question.

is as guilty as the murderer it condemns, indeed more so, for it is coolly and surely premeditated, while the poor criminal commits the deed often in the heat of passion, over which he has no control.

In the afternoon Mrs. Matilda H. Cushing read a paper on "Individual Responsibility," in which she cautioned all Spiritualists not to fall into the error, believed by so many, that they can impute their sins or mistakes to any outside undeveloped influence.

Monday, August 27, the excursion around the lake was in order, and was well patronized. These excursions are most delightful and are at such a reasonable price that everyone is able to enjoy them.

Tuesday, August 28—The afternoon service was held in the grove. Dr. Geo. A. Fuller again occupied the platform and spoke to a large and interested audience on "The Gospel of Science."

Wednesday, August 29—Mr. F. A. Wiggins was the lecturer of the day. He gave an interesting and practical discourse, taking his subject from the Bible.

Thursday, August 30—Owing to rainy weather the services were conducted in the pavilion. Dr. Geo. A. Fuller occupied the platform.

Friday, August 31—There were no regular addresses at the meeting to-day, but short addresses by several of the lecturers, among whom were Mr. P. A. Wiggins, Mrs. Stiles, Mr. Cobb and Mrs. Thomson.

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Wiggins gave a service, consisting of psychometric readings—the reading of sealed letters and tests of personal spirit presence, giving abundant satisfaction to those who attended.

The Liberal, Mo., Campmeeting. It is good news to report of this new campmeeting that the interest, power and numbers of attendants have all increased the second week.

Last Saturday Miss D. Lorene Buchanan, of Waco, Texas, who has taken several prizes for reciting, gave us a rare treat in her declamatory line.

A large delegation from the Clinton (Iowa) campmeeting will arrive to-morrow. Lyman C. Howe and Mrs. Jennie Hagan-Jackson will arrive the next day.

Dr. Fleming is teaching a class and showing the law of how to become fully satisfied with life on this earth sphere.

Mrs. Bristow, of Joplin, Mo., is one of the most popular mediums. She gives a sitting almost every hour of the day, and turns away three times as many more.

Indiana State Camp Meeting. An opportunity through your columns to speak to the Spiritualists of Indiana will be received with gratitude.

Our campmeeting has passed with a success in every department beyond any contemplated anticipation. That the same strength may continue we need the co-operation of friends in all parts of the State.

As a rule, when urging our readers to seek light, we refer to another kind than given by the brilliantly burning family lamps of Larkin & Co.

On account of the extraordinary liberal terms at which Larkin & Co. offer their lamp and soap, we urge our readers to order now. It seems beyond belief that for \$10.00 Ten Dollars this enterprising firm will sell enough of all kinds of family and fine soap to last an ordinary family a full year.

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RELIABILITY!!

Reliability in all things is what every person wants; especially in the case of buying Buggies and Harnesses, hence shrewd and wise men always buy the world-renowned "MURRAY"

\$55.95 BUGGIES \$5.95 HARNESS

Are you looking for the best, the most durable, the most stylish, the most highly recommended, the most widely used and the only reliable low-priced Buggy and Harness? If so, there is only one make to buy, and that is the celebrated and original "MURRAY" Brand.

Many Firms Make Big Claims, BUT WE PROVE OUR WORDS BY DEEDS \$1000 AND WILL WAGH

Notice to Secretaries. Secretaries of Spiritualist Societies are requested to send us the names of their respective organizations, with time of meeting or the holding of spiritual services, and locality, in order to have them correctly inserted in our column of society meetings.

Mediums' National Convention. In my last letter I mentioned the mediums' convention to be held soon under the auspices of the Medium's Order of Beneficence, and am now going to tell more about it.

Grand Rapids, Mich. The Insect Park campmeeting closed last Sunday with a large attendance to the very last. The universal opinion was that it was altogether the most successful camp ever held at that place.

Sweetness and Light. As a rule, when urging our readers to seek light, we refer to another kind than given by the brilliantly burning family lamps of Larkin & Co.

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For Cramps, Chills, Colic, Diarrhoea, Dysentery, Cholera Morbus, and all Bowel Complaints NO REMEDY EQUALS PERRY DAVIS' PAIN-KILLER Sold Everywhere at 25 cts., 50 cts., and \$1.00 a Bottle.

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ALL WHO WOULD Know Themselves and Destiny, SHOULD SEND FOR THE WILLIAMS' Psychological Chart.

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FOR FINE WATCHES Send Your Address to A. S. FELKER, Jeweler, LOOK BOX 66, STEELTON, PA., And Get Price-List Free.

WHY SHE Became A Spiritualist, Abby A. Judson, Minneapolis, Minn.

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A LIBERAL OFFER By A Reliable Clairvoyant and Magnetic Healer Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free.

YES YOU CAN Get Well. Send \$1 for a Bottle of Elixir of Life. A spirit remedy. Purely Vegetable, and Magnified. Positively renews life.

A SPIRIT REMEDY. HAVE YOU THE CATARRH? I WILL treat you for less than one cent a day and cure it. Magnetic catarrh remedy. In concentrated solution.

INVALIDS WHO WILL SEND ONE CENT STAMP WITH THEIR NAME ON ANY OF THE FOLLOWING PACKETS WILL RECEIVE FREE OF CHARGE A BOTTLE OF THE FOLLOWING REMEDY WITHOUT OBLIGATION TO BUY ANY OTHERS.

MAGNETIZED COMPOUND FOR THE EYES. It will cure sore eyes. It will strengthen weak eyes and make them strong.

How To Cure Piles. We will send our new, highly endorsed scientific booklet, "How To Cure Piles," free to any one troubled with Piles or Hemorrhoids.

Show Your Colors. WEAR THE BADGE So that you may know and be known, and help to unify the great unorganized fraternity of Spiritualists.

GUNS. All kinds cheaper than elsewhere. Buy yours here, send stamp for illustrated catalogue to The Gun Store, 108 Main Street, Cincinnati, Ohio.

WANTED. Names of persons to whom to send a Magnetic catarrh remedy. In concentrated solution. A sufficient quantity to make one pint by adding pure water will be sent, postage paid, by mail, on receipt of \$1.00.

Woman's Department.

Written for The Better Way. ODD THE SUPREME LAW. A. M. MURGER.

Up to nearly two thousand years ago the Bible, containing the oldest Jewish law, was the foundation of a religion whose precepts meant obedience, worship and fear.

This book contains the inspiration of the time. What was written came undoubted from those who had passed from earth, and comprised the highest type of thought of that period. The supreme law of the universe, ruled then as now. People did not understand this great law of nature, hence, devised a personal deity, calling it God or Jehova, and bowed at this shrine, just as all ages have worshipped the unknowable.

The commandments of Moses are today the foundation of every moral law of the land. No matter if they be proved of an origin six thousand years prior to Moses' time. That would not change the principal. There is nothing better to build upon.

Even with this law, religion was in a crude state, yet it had a beginning and its growth was assured.

The power that rules the universe was at work and the history of a world was drawing toward completeness. When we get back to this unknown power, we can go no further. A divine mind is back of all this work—we cannot comprehend it, and stand in awe and admiration before the law of our being—this divine intelligence.

Two thousand years ago the world was ripe for a new or improved religion. A man was born to whom was known so much of this divine and unknowable power that in him God was personified, and for nearly two thousand years people have worshipped the Christ.

That was a grand evolution in religion that had its origin by the sea of Galilee. The old religion was not given up but improved and new truths and beauties added. No one will deny but religion was made better by the coming into the world of the man Jesus.

What did Christ's coming mean? He came to deliver the world from evil and bring it into harmony with this higher power which he called God. Christ helped man to break the chains of evil habit. Are there not many bound by these chains of evil? and if by looking to the pure life of Christ these chains can be broken, then is not religion beneficial? Christ has then fulfilled his mission—redemption has taken place and souls are brought into harmony or communion with God or good. Growth spiritually has begun and the soul is being fitted for heaven.

God is not a person but a divine character whose attributes are truth, wisdom, justice, goodness and love. He is our life. He is in us and we in Him; and without this God principle we are nothing. In the minds of men God has gained in attributes since the days of Moses. Then this power was to be feared, obeyed and worshipped. To-day man does not fear, but there is reverence, love and obedience. When there is disobedience of God's law, there is unhappiness. Man does not fully understand this power. He cannot, and not understanding, he bows in adoration. This is not superstition, it is reverence. I do not want a universe of such equality that there can be no reverence. May there always be some heights of attainment, else the world will sink into inanity.

Is it beneath man to worship so pure a life as Christ's? What we know of that life was perfect. We will not claim perfection yet for Christianity, far from it; but it is the most perfect religion of the day, yea, of any day. It is better than the old Jewish religion. It is better than the religion of the Greeks or the Romans. It is better than Mohammedism or Buddhism and better than noism. Now let us gather all the good of these old religions and make a new religion, but by all means let us have a religion. Why ignore the Bible because of its errors. There are words of wisdom and counsel, truth and promise, comfort and love found between its lids—a greater array of priceless pearls than be found in any other collection.

If liberals can add beauties to the old religions let them do so. Hold on to the good they have and gather where they may. Alas, if they can improve on the church organization, let them be up and doing; for while they languish the churches are at work, heart and soul for Christ and the redemption of humanity from the evil that is in the world.

Liberals who ignore the Bible will fall back on a Bible saying occasionally. "Putting new wine in old bottles" is like a great many other Bible sayings. The sentence contains so much in little. Well, if the bottles break, make new ones, but keep right on improving the wine.

No, liberals cannot build a structure from entirely new material; for truly there is no new thing under the sun—no new design but will partake somewhat of the old. Whatever of truth we have to-day, has always existed in the possibilities of God's law; and whatever of progress man has made in this upward scale of evolution has been so little at a time that it needs all the old foundation and every stepping stone of the past up to the present time, that all may climb

by easy stages to the heights attainable. Spiritualists should cling to the Bible because in its records of spirit return are found proof of continuity of life. No matter if we do not know these men who wrote these records. Neither do we know Socrates nor Shakespeare, yet who doubts that they lived or that the inspiration which flowed from the lips of one or the pen of the other, came from some great source of power—a power that we may all honor without superstition, as we reverence the great minds chosen to convey this superior thought.

Do not think that I believe all the dogmas of Christianity. That is why I am outside the church to-day. Many things in this fabric of orthodoxy are absurd, but the error and foolishness is fast being eliminated.

Just as life can be traced from monad up to man, so can the evolution of religion be traced from the first record, up through a continual growth unto the present day. There are many side issues but the true comes up through all the ages and the last is an improvement on the first.

It is not Christianity to go to war—to torture and kill. There are many things done in his name, but they are not what Jesus taught. For eighteen hundred years this humanitarian religion of Jesus has been kept back by man's bigotry and selfishness.

Catholicism has not perfected it. Neither has Episcopalianism, nor Presbyterianism, nor Methodism with their multitudes of churches and diversity of creeds. Who will perfect this work which Christ began so long ago? Will Spiritualists add one step to the golden way that is climbing heavenward? How many truths have they added to the old? Is there enough new material to build an entire new structure?

While liberals are crying away with the Bible, away with the churches, away with God, is not Christianity advancing into the very spirituality which they profess?—its adherents keeping the old Bible with its golden texts—their sanctuaries, dedicated and devoted to the spiritual life; and their God whom they worship in spirit and in truth. Are they not building heavenward while others, await the millennium in spiritual idleness. The evolution is surely going on and from the very altars that liberals condemn.

Man has not seen God at any time. Neither can he. No, man cannot understand God. The laws of nature he can understand somewhat and if he begin there and study into these laws, he comes finally into the same rut as before, for nature is supreme and who understands this power that governs the universe? Nature gave to the most of mankind the attribute of reverence and we cannot go against the laws of nature and be happy. Obey nature's law or suffer the penalty. God will have his way and all nations shall bow to this supreme law.

Being just a student, trying to understand the law of life, perplexities will arise and thought will find utterance. I do not write this as an argument against any who see these things from an extreme radical standpoint. This is my way of looking at the matter—that too much iconoclasm is derogatory to the best interests of the world.

Yes, Allice, I presume I am one of your Bible Spiritualists (a Unitarian Spiritualist rather) and shall remain such until I can see my way clearer to something better. 'Tis not such an odd mixture either, for all the prophets and Christ, too, were Spiritualists in the sense that they believed it possible for the dead to return. There is much of comfort to souls hungry for spiritual food, going out from altars all over our land; and if one is abridged shall he not eat; and if he be athirst shall he not drink?

You would organize your followers and make for them a binding creed—"Believe in spirits or be damned" or in other words—"You cannot worship at my throne of grace unless you believe as I do."

I never belonged to a church a minute through fear, but always had my doubts about a personal, vengeful God—a lake of fire with his satanic majesty stirring lost souls with a pitchfork. I never believed that whole story nor that I've to be blame for all the evil of the world. So, when my mind was fully awakened, it was only a step out into the broader light of a higher religion. I should not hesitate to unite with any church whose religious views were broad enough to coincide with my own, but I should not refuse to grow and should not take such a step through fear of God or public opinion; neither for policy's sake.

But I have one fear. Shall I lose Allice's respect for being true to my convictions? No, upon second thought that fear has vanished. We have had too many good-natured battles by private letter and have agreed to disagree in all friendliness.

You say it is the Bible that makes Christians. It is Christ and his divine love and teachings that will Christianize the world. At least half the Spiritualists of to-day reverence his name and accept him as a guide and as their elder brother. Even the most radical of liberals could take his life as an emblem of all purity and goodness.

should you be shunned for an honest conviction? Why should anyone?

It will never be possible for liberals to organize in one body. Two would hardly suffice for their in and idiosyncrasies. There is no need of strife, there is room for all and work for all.

Religion has to do with this life and the next and the work of the Christian religion is to start humanity on the way heavenward.

You, too, have a work to do and this work shall be your religion. This work is to lift humanity out of suffering and sorrow, out of darkness and unbelief into the brighter, truer way that leads to heaven and home.

Indianapolis, Ind. Mrs. Ada Foye, the well-known eloquent inspirational speaker and platform test medium, will conduct for the Mansur Hall Association of Spiritualists at Mansur Hall, East Washington street, corner of Alabama, at 3 and 7:45 p. m. Subject: "Some evidences of immortality." A collection of ten cents in the afternoon and twenty-five cents in the evening will be taken at the door to defray expenses. Public medium admitted free.

This will be the only opportunity to hear this gifted lady, as she is engaged elsewhere until June, 1892.

Saratoga, N. Y. Saratoga is overflowing with visitors at this time. Our society has a fine attendance. Mrs. Clara Field-Conant's engagement closed last Sunday with our society, she having been here four Sundays, and each succeeding Sunday witnessing larger audiences. The last service was to a packed house, giving the best of satisfaction. She is now on her way to St. Louis to fill an engagement in September.

All societies wishing a fearless, frank and logical speaker, will do well to correspond with Mrs. Conant, as I believe she intends working in the West and South during the cold months. She has delivered over one hundred lectures in Saratoga during the last four years, and never failed in having a fair audience to hear her.

Campmeeting Closed. The First Society of Spiritualists, Delphos, Kansas, closed their twelfth annual campmeeting, August 24th, after a series of nineteen days' meetings. The meeting throughout was well attended, the weather being favorable rendered conditions enjoyable for those attending. The Society feel that success, far beyond anticipation, crowned their efforts and made the meeting just closed one productive of the greatest good, ever held by the society. The phenome-nal tests given through the mediumistic services of F. M. Donovan, independent slate writer of Kansas City, Mo., were invincible. Many tears of joy and gladness were shed by those skeptical in the belief of immortality upon receiving communication from loved ones passed out of the flesh. Proof palpable was furnished time after time of the genuineness of F. M. Donovan's slate writing, under the most critical conditions possible. He also demonstrated his gifts as a spirit photographer by permitting a disinterested artist to use his own camera, plates and develop the negatives; the artist himself being a skeptic, but was thoroughly convinced that our dear ones still exist, and under certain conditions are enabled to reveal themselves upon sensitized plates.

Dr. Lewis Schlesinger, editor of the Carrier Dove, San Francisco, Cal., the famous clairvoyant and trance test medium, visited the meeting during the closing week. The doctor was kept constantly engaged in giving tests, and so astounding and convincing were the tests that much excitement prevailed, to the extent that orthodox, skeptics, agnostics, and disbelievers in all heresies, flocked in to get a sitting with the doctor; and notwithstanding the designing schemers endeavored to trick him by contriving plots and plans whereby they might prove spirit return false and a delusion, but thanks be to an established fact, the doctor completely demolished their schemes, and not only came out victor but convinced many who were honest enough to acknowledge defeat.

Spiritualism has received a new impetus in this vicinity, and the cause is now being heralded to the world despite the opposition from the stronghold of the Church, who have used every method to obstruct and impede progress by circulating vile and slanderous reports; but we number nearly two hundred strong, and are marching right on to victory. Spiritualism religious, and the loved ones across the dark river still live!

At the close of the meeting steps were taken toward reorganizing upon a more substantial basis. The society will re-chart, issue stock at one dollar per share and place the same on the market. Already several shares have been allotted. Spiritualists having a few dollars to invest cannot place their money to a better advantage in order to help along the movement than by purchasing five or six shares in the association. A full and complete explanation will be furnished THE BETTER WAY just as soon as charters is issued.

I. N. RICHARDSON, Cor. Sec'y.

National City, Cal. Once in awhile when I have something of interest, I send a few lines to THE BETTER WAY for publication, and we have had something a little out of the usual course of events for this part of the United States.

During a part of July and thus far in August, we have been favored with the presence of a gifted speaker and test medium, Mrs. Edith E. K. Nickless. She is good; there is no use of saying any more, that one word covers it all. She speaks one more Sunday here then she and her husband go to Summerland and to take part in the annual campmeeting. At the close of her lecture on the 20th ult., she told us something that produced a sensation. She informed the audience that at the close of her lecture the following Sunday there would be a spiritual wedding. As soon as the meeting was dismissed a special meeting of the society was held and we resolved to decorate. The first visitor on the morning of August 24th found a host of workers with their task nearly completed. The hall and stage were decorated with smilax and flowers, while diagonally across the stage was an arch of evergreen from which was suspended the usual bell composed of white roses and lined with red oleanders. At 10:30 the president of the society, Mr. H. E. Blumock, called the meeting to order and a piece was sung. Miss Mary Ingraham, the secretary, then read the minutes of the previous meeting. After singing, Mrs. Nickless gave a short lecture on "The true marriage."

Afterwards "Sunflower" came and gave many convincing tests. Then Mrs. Nickless said that the time had arrived for the most important event of the day for all least two persons. There were more than 200 pairs of eyes directed toward the stage. Mrs. Nickless then placed herself in front of the bell when the president and secretary stepped forward, joined hands and in the beautiful spiritual service they were made man and wife. Her control in this ceremony was Bishop Letimer who has been on the other side for three centuries. After the ceremony the spirit mother of the groom came through Mrs. Nickless and wished

them all the enjoyment of a true married life. She was followed by the mother of the bride who congratulated them as only a mother can.

I think but few in the audience ever saw a woman perform a ceremony of the kind and fewer still with a handsome silver tea and cake basket. And many of the friends and relatives came up and wished them joy.

Mrs. Nickless was ordained by the "College of Progressive Spiritualists." I believe that in the name of Denver, Colo., and is qualified to "marry and bury." And when she goes east we, a society, bespeak for her a warm welcome from any and all Spiritualists.

We have a good, harmonious society here and our attendance is as large as any church in the place and exceeds by half the most of them. Should any of the readers of THE BETTER WAY come to San Diego we are only four miles away and a warm welcome awaits any of you.

Yours fraternally, J. F. MORRELL.

Brooklyn, N. Y. The Brooklyn Progressive Conference opened on Saturday evening, August 29th, with President Bogert in the chair, to a very good audience.

Mr. George Delerece, the opening speaker, although not beloved, delivered such an inspiring address that all the other speakers followed in his vein of thought, and in this way made the evening one of enjoyment and instruction to everyone present. Mr. Delerece's subject was taken from a poem he first read, "What is Truth." In his remarks he vividly illustrated the position we Spiritualists take in knowing the truth, or not knowing it, but only believing it. A truth is the knowledge of facts, and to know these facts enables us to stand up for them at any time, while on the other hand only believing or accepting what is told us, we are not alone unable to judge others, but incompetent also to explain the truth to others, and the only remedy out of this unsettled state of mind is to know whether Spiritualism is a truth, or only a belief, is to earnestly investigate in home circles and with mediums whom you know to be honest. For has it not been told us by that grand and noble teacher, long before by Spiritualism was talked about, "To seek and ye shall find." And, therefore, if you have found the truth give it to the world, and stand by it firmly, as the truth alone shall make you free.

Mr. Richardson, in his usual brusque but entertaining manner, made a few remarks in a very grateful vein of thought, thanking not alone the mediums of the conference, but others, who, through their power of mediumship, had led him out of the darkness into the light and glorious truth of spirit communion.

The conference was then treated to a very fine bouquet of spiritual flowers, in the way of remarks made by Mr. Bertine of the E. D. Conference, Mrs. Holmes, of Brooklyn and Mrs. Vittum of Newark, New Jersey. Each one of these ladies taking up the magnetic line of thought thrown out by the first speaker, and their remarks blended most beautifully, one with another, in the definition of the words, wisdom, liberty, truth and freedom. Mrs. Vittum, remarking that mediums clasp hands with the angel world, so that we would be able to have a spiritual revival meeting in the near future, which would certainly create harmony everywhere.

President Bogert taking the platform, said: He did not see why we should have a revival meeting in the near future, but proposed to have one the following Saturday, September 5th, inviting each and everyone present to come and bring their friends with them.

Mr. La Fumee, the next speaker, gave a very pleasant account of a place called West Windfield, where he had been visiting this summer, and where, to his surprise and pleasure, he had noticed that Spiritualism had found its way, although the little town of but 500 inhabitants had alone four churches, yet Spiritualism was spreading like a leaven, here, there and everywhere.

Mr. Bowen, the last speaker of the evening, having only six or seven minutes more to speak made a few but highly instructive remarks on "Liberty and Freedom," and it is to be hoped that Mr. Bowen will turn the tables and the next time will be one of the first speakers of the evening instead of the last, as his remarks are generally of a highly instructive nature, usually listened to with marked attention by everyone present.

E. F. K.

The Spiritualists Badge.

Some time ago the control of Mr. Langdon, of Rochester, N. Y., known by the name of "Truth," revealed the design of a badge to be worn by Spiritualists. The design was drawn from the spirit's description by A. W. Moore, and comprises a golden sunflower on a ground of white enamel, in the center of the flower is a sun with rays and in the center of the sun is a human face, emblematic of the spiritual nature of man. The typical character of the whole suggests that the true Spiritualist, like the sunflower, turns towards the sun of truth for lasting comfort. The adoption of this badge will do much to unify the great unorganized bodies of Spiritualists throughout the world, and it will be the means of opening up thousands of new avenues for effort, besides being useful in enabling Spiritualists to recognize each other in strange places, or traveling abroad. It is a good movement and should have warm support.

Obituary.

Mr. Frederick Pace passed to the higher life Saturday, August 22, 1891, in his 86th year. He leaves behind five sons and five daughters, among the number are Dr. Pace, C. S. consul at Port Sarina and at one time a noted Spiritualist lecturer.

Frederick E. Pace was a Spiritualist and since the death of his wife his principal consolation consisted in the knowledge that he should soon meet the partner of his early manhood and other friends and with them enjoy the blessings of a higher life.

Funeral services were held at the residence of his daughter, Mrs. Clara Bennett, Fort street, Port Huron, Mich. Services conducted by Mrs. Nellie S. Bards, Capac, Mich.

Passed to spirit life Thursday, August 20, W. H. Butts, age 45 years. Brother Butts conceived more than a passing notice. Firmly convinced of the truth of Spiritualism, he never wavered or faltered in proclaiming his teaching. He has done generous service for the cause, traveling over the entire State of Illinois, aiding and encouraging everywhere, freely giving his talents, time and money for its advancement. During Mrs. M. T. Allen's stay in our city, he founded the First Society of Spiritualists of Peoria, also aided Mrs. Allen in establishing the children's lyceum and was ever ready and willing to assist. He was more than anyone else instrumental in defeating the bill before the Illinois Legislature to crush out mediums. Brother Butts was a model gentleman, courteous and respected by his fellow men.

He suffered much for the cause, home, wife and all that was dear to him, and although for many days unconscious, a short time before transitory took place his mind became clear, he recognized the angelic hosts and in their company he triumphantly bid his friends good-bye and departed to his spirit home he loved so much.

It was his desire that Mrs. Allen should speak at his funeral, but such could not be. He has passed away but we feel his presence still.

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Written For The Better Way. TIMELY TOPICS.

In an address delivered before the Plymouth School of Applied Ethics, Prof. Adler advocated that in certain cases of mercurial sickness suicide was justifiable. These statements have been so distorted by the press that Prof. Adler has felt himself called upon to correct some of the erroneous impressions. In his Plymouth lectures he says, as on many previous occasions, he took the strongest ground against suicide. He attacked the position of the Stoics, who, in antiquity, were the most eloquent defenders of the practice, and used the words "In this respect the modern conscience, educated by the Old and New Testaments, has passed distinctly in advance of the Stoic position." He maintained that neither the loss of fortune nor of health is a sufficient ground for self-destruction, that even if happiness and the hope of happiness be gone so long as a single duty remained to be performed, we are bound to stay like anchors at our posts. He says he went so far as to say that even a confirmed saboteur who appears to be a burden to himself and to others and who apparently is unable to render any more services to others, should nevertheless hold out on the ground that on his sick bed he can grow spiritually and learn and exhibit "the virtues of the saint."

travel in foreign lands must be to teach the traveller how limited in their range were the orthodoxies of his own particular time and country. It must often be a revelation to a modern European secretary, to find himself, when visiting the cities of the East, shrunk from unclean and shuddered at as unholily by people whom he regards as sunk in superstition and ignorance. Orthodoxy had its rise with the earliest forms of organization among men, and had manifested itself in all ages in all departments of life. All orthodoxies made a tacit claim, first, that they were infallible, and next that they were eternal. "Orthodoxy," said Whately, "which, strictly speaking, means right opinion, denotes conformity to what is generally received as the right faith." Orthodoxy extended even to such matters as dress and diet. A great writer said that the feeling of being well dressed gave to a woman an inward tranquility which religion itself was powerless to bestow. If a doctrine was distinctly orthodox, it was as a rule aggressive. The "Sir, you shall take mustard," of the gentleman in Joe Miller's story, who was so indignant when the man in the eating-house declined to add that condiment to his beef, was but an illustration of that tendency. The orthodoxy error was that of being in the majority for possessing the truth. And yet the limitations of orthodoxy were evidenced by all history. What had become of all the orthodoxies of past ages? What had become of all the political orthodoxies of our own race, not only in England, but in the newer lands of America, and Australia itself? Here amongst ourselves the orthodoxies of a few years ago were but a series of desolving views. Again, orthodoxies were bounded by geographical limits, and often by very narrow ones. What was orthodox in one country was heterodox in another. English liberalism, for instance, was contraband in Germany, criminal in Russia, unintelligible in China, and transformed in Australia. Even morals varied with the zone and the climate. The survey of the orthodoxies of all lands and all ages was summed up by the Poet Laureate—

Our little systems have their day: They have their day and cease to be: They are but broken lights of Thee, O God, O Lord, art more than they. The romantic story of our planet was not yet closed, Humanity was not yet cast in one mould—the human mind was still fertile and vigorous. The orthodox represented simply agreement with the opinions of the majority on a particular question, at a particular time and place. Heterodoxy signified disagreement with the majority. Bishop Warburton put the distinction in a nutshell. "Orthodoxy—my doxy; heterodoxy—your doxy." The old Scotch lady said there were only two sound persons in the parish—Jock and herself—and when he came to think about it she had doubts about Jock. Heterodoxy claimed our sympathy, because it represented the element of effort and progress. One of the weaknesses of orthodoxy was that it unduly exalted the past and encouraged stagnation. So long as one followed the common places of his own little coterie, all went smoothly; but endeavor to make a choice, and the more original your choice the more heterodox you become, and the less sympathy you obtained. Nowadays people did not burn those who differed from them—though they often promised that the burning should come hereafter—but they starved them, sneered at, slandered, and ostracized them. It was inevitable that there should be conflicts of opinion, but there should be no bitterness, no hatred, in the struggle. It was the wise boast of Socrates that if he could not attain to the truth, he at all events made men more gentle, more sober, more considerate in their demeanor towards their fellow men. It was not orthodox that laid a man open to censure, but the assumption of infallibility and the intolerance that too often accompanied it. To those who accepted orthodoxy for the sake of appearances in society no mercy should be shown; but those who accepted it, in the belief that it tended towards the truth, were entitled to respect and honor. Intolerance in one direction led to intolerance in the other, and arrogance and intolerance was to be scouted on either side. One orthodoxy deserving of special allusion was that obtaining in the department of morals—not in opinion, but in practice. Civilized nations exhibited wonderful unanimity so far as the theory of morals was concerned, but there was evidence of great divergencies in practice. What meant the "cry of outcast England," the talk about the "submerged tenth," the promulgation of socialistic and communistic schemes, the conflicts between employers and employed, the discussion of "freedom of contract" and the rights of labor? There issues involved questions going right down to the roots of society. They implied a demand for a readjustment of the moral claims of a man on man. Modify those principles, and they modified the whole superstructure that rested upon them. What was being challenged by these various cries was the orthodoxy of economics which upheld the existing social order. It was the communal demand for the equal right of every man to a share in the earth, sky, and water, and for the observance of fixed obligations on the part of every man of wealth and power. The experience of the past was not encouraging as to the results of sudden and violent

revolutions, and it was to be hoped that these symptoms of unrest might be pointing the way, not to revolution, but to evolution—an evolution on the moral side. The moral element was in a ferment, fermenting with a desire to cure the prevailing condition of things, and before that ferment ceased some orthodoxies would have changed places. In the meantime let no man seek to find refuge in indifference. No earnest man could be indifferent. To stand still was to make a choice as deliberate as to go forward or to go backward, and as in itself a species of cowardice. What was demanded of each was neither orthodoxy nor heterodoxy, but sincerity—the sincerity of earnestness and truth.

Written For The Better Way. AN IMPRESSION.

In the opinion of the writer, a great amount of injury is done to the cause of Spiritualism by the fighting of old creeds and dogmas. If let alone, they will die of old age, and I think this, as a rule, is the better way. Long entertained ideas become almost a part and parcel of the individual, and to attempt to overthrow, or upset them suddenly and forcibly is almost like attempting to remove a portion of the physical body. To approach with progressive ideas an orthodox deacon, who knows nothing of Spiritualism in a manner that will not further strengthen his prejudice, is truly an art. Darkness obscures the vision, but too much light dazzles. Christians have a hope of immortality, based upon their religious teachings. Why not, from this hope, strive to build a structure of knowledge, rather than to attempt to first knock out the very foundation of the hope? Let Spiritualism rear its own beautiful temple, leaving the old time-worn pagodas to crumble to dust in a natural manner.

WHAT IS A CELL?

The word "cell" is now in common use in all physiological and medical discussions. Yet thousands, if called upon to give a definition of it, would find themselves nonplussed or greatly puzzled. Some of the commonest words, as love, religion, truth, are almost indefinable, and the difficulties of definition generally increase with simplicity and frequency of use. Let us see if we can tear this little word to pieces, for the learned word analysis means, in plain speech, only tearing to pieces. First as to its parentage. In the Latin the little word *cella* means a small cavity, and it is related, to *celare*, to conceal. This is the parent of the word cell. Webster says the biological meaning of the word is "One of the minute elementary structures of which the greater part of the various tissues and organs of animals and plants are composed." It is microscopical in size; seen through a microscope it appears like a little sac, spheroidal (that is, like a sphere, but not quite spherical, roundish), in shape, a chemical compound of six elements, viz., oxygen, hydrogen, nitrogen, carbon, sulphur and phosphorus.

Let us glance for a moment at the constituents of a cell. All matter exists, as a general rule, as a solid, liquid or gas. Oxygen, hydrogen and nitrogen are known to us as gases, and carbon is ever a solid. Five of these elements have a double or changeable character thus, common phosphorus may exist either as a yellow and most inflammable solid, or as a red and singularly incombustible one; carbon, as the very different substances, plumbago, charcoal, or the diamond; oxygen, as simple oxygen, or as ozone. Sulphur is known in three distinct characters: while hydrogen is suspected of being the parent of all the so-called elements, itself the sole, final, real element. And then, nitrogen, the really most wonderful of them all, is the basis of all life (so much so that the phrase, "There is no life without nitrogen," has long since become a recognized axiom to which no exception is known, either in the vegetable or the animal world), is the essential ingredient of all our explosives, and is especially curious as so fickle a gas that in all its chemical unions it flies away on the smallest provocation, the very individualist and anarchist of chemistry.

The cell is always colloid. All solid matter is either crystalloid or colloid. The crystalloid is a firm solid. The colloid is a jelly. The crystalloid always grows from accretion or addition from without. The colloid can grow from increase of its constituent parts. The crystalloid is generally insoluble in water. The colloid is rarely soluble in water. The colloid is the form of all living organic matter.

The word colloid is from the Greek, *Kolla*, glue, and *oidos*, like unto, so that colloid is that which is like unto glue, gelatine, jelly.

It has four parts. First, an outside envelope called the wall, though this is sometimes wanting; second, a fluid called the protoplasmic water; third, the kernel or interior cell within the cell, called the nucleus; fourth, the very inmost marrow and root of the cell within the nucleus, called the nucleolus, the little or lesser nucleus. We trust that our readers will not quarrel with us for this torrent of technicalities. As John G. Saxe once said, "We come to hardwords when we meddle with Greek." But they are unavoidable in even the briefest consideration of the subject.—The Healthy Home.

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Being a Series of Questions and Answers
in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies.
Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum under and about the world, and will do much for the general cause of Spiritualism. The enquirer after truth will find much to instruct. It is so written that all minds may find the lessons of practical utility.
Bristol Board Covers 10 cents each.
\$1.00 per dozen; \$7.50 per hundred.
For Sale at this office.

Alba-Dermis
A Beautifier of the Complexion.
If you have rough, freckled or blotched skin, or if black-heads disfigure your face, it is certain that some of nature's laws have been violated.
Alba-Dermis is a most delicate and perfectly perfumed, which leaves a creamy feeling on the skin. Such soaps contain free alkali, which, as the soap ages, becomes rancid and poisonous to a delicate cuticle, and which rinsing with plain water will not easily remove.
Do not use any so-called Toilet Creams, for they are merely perfumed mixtures, which, acting like varnish, completely smother the skin, and upon becoming thoroughly dry leave the skin as a dirt upon the surface.
Alba-Dermis is an elegantly prepared and perfumed antiseptic lotion, without grease or gum, which, being absorbed by the skin, leaves no residue on the surface, and assists nature to its own work.
Alba-Dermis can be used with any face powder.
Directions—After well rinsing off the soap and drying with a towel, apply the Alba-Dermis freely with the hands and gently rub downward until dry; then, if desired, apply powder. For black-heads, dissolve two teaspoonfuls of baking soda in a half pint of water and wash the face affected with a soft hand brush—rinse well and apply Alba-Dermis as above. Repeat every morning until the black spots are gone; then use ALBA-DEKEMIS only.
Sold by druggists. 25 cents. ALBA-DEKEMIS only.
Manufactured only by J. S. EVANS, CINCINNATI, O.

A Miracle—Dr. A. B. Dobson Again.

If the following cure had been performed in Bible times it certainly would have been called a miracle. We will leave the father and mother of the little girl to tell the story:

Our little girl, twelve years old, had the diphtheria of a malignant type, and left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians and they could not do anything to relieve her, and advised us to send her to the University at Ann Arbor, Mich. As we were preparing to send her to that institute a Mrs. Potter, of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars, stating he had cured her and believed he could cure our little girl. We said we would not send Gertrude to Ann Arbor until we first consulted the "humbog" at Maquoketa, Iowa. We wrote to Dr. Dobson, he answering immediately, calling her disease a fearful case of St. Vitus dance. We lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well, and we sent her to school. This naturally created an excitement, and the sick flocked to us, asking who cured our child. We told them and his address, and we wrote him many letters ourselves for the sick in this place, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November for two days. He came, and so did the sick; and the rooms were full all the time of his stay. Over one hundred took his treatment. Our little Gertrude met the Doctor several times (she and we would naturally love the person that brought health to our child.) Whether this cure was done by spirit power we know not; but one thing we do know, that our girl was terribly affected unto death's door, and now she is as well as any member of our family, and by getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubts of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

J. C. KIMMEL,
MARY KIMMEL.

Mr. Kimmel is a prominent clothing merchant, and he and his wife are members of the Presbyterian Church, Mason, Ingham county, Mich.

Hundreds of such cases as this Dr. Dobson and his band are curing monthly, among them many old school physicians.—Maquoketa Recorder.

See ad. in another column.

Cincinnati, O.

Services at G. A. R. Hall opened auspiciously on Sunday morning last. A large attendance greeted the speaker for the month, Mrs. Helen Stuart-Richings. As an opening hymn "Happy Greetings" was selected by the musical director, Mrs. Ross. Invocation and a grand musical rendition by the trio orchestra (piano, violin and cornet, followed, whereupon Mrs. Richings was introduced) by the President of the Union Society, Mr. Connelly, in befitting words, and reciprocally treated by the speaker.

Among the questions answered in the morning were: "Is morality a science?" and "Was matter or spirit first?" She did not consider morality a science, because science is something that could be laid down with mathematical precision—a defined condition of things. Morality on the other hand could not be circumscribed; for it constituted truth, and this is applied according to individual comprehension of truth. To the second question she replied briefly and to the point, and gave spirit the preference, as the greater, if there was such a thing as first in either.

In the afternoon Mrs. Kibby gave psychometric readings, which will hereafter be a part of the regular Sunday services—this gifted lady having volunteered her services in order to supply the phenomena that many are hungering for.

The evening discourse was on "Individual Responsibility." This theme furnished some interesting thoughts on the influence of mind on mind, and especially on sensitives. Mrs. Richings declared that not only had the individual an effect on the sensitive, but even a whole community could be so, and that the support or intention of the individual or community thus sensed could be divined by the sensitive. In other words, that a whole city could be psychometrized by one being. And in view of the many persons that are in this generation sensitives, we should individually guard our thoughts; for there is more of a responsibility in every soul in this respect than is dreamt of in our every day philosophy.

Mrs. Richings closed with psychometric readings, which were all recognized as correct.

Next Sunday afternoon at 2:30 o'clock Mrs. Kopp, a highly developed trance medium, will give tests at G. A. R. hall, 115 West Sixth street. All are invited. Admission 10 cents.

The Ladies' Aid met Wednesday, Sept. 2d, our worthy President, Mrs. McCracken, presiding. Mrs. Winterburn, our Treasurer, read her report of work done, which was very favorable and encouraging to the ladies. Mrs. Dechant has returned from her summer outing, and is again at her post of duty. Two names were enrolled on our book of membership. The circle given by Mrs. Kibby, under the auspices of the Ladies' Aid, was very successful and netted quite a snug sum for a most worthy purpose. Others will be given, and all those interested in the noble work are cordially invited.

ANNA ALLEN.

The meeting of The Psychic Research Society last Sunday was an unusually large one every seat in the hall being filled. The services were conducted by local talent, after which a meeting of the Committees on Anniversary Exercises was called.

The report from the various committees on Arrangement, Finance and Decoration showed the deepest interest in the forthcoming jubilee and welcome home to our beloved speaker, Mrs. Adah Sheehan.

The first service will commence at 10:30. Programs are out containing the full order of proceedings. The magnificent entertainment hall of this society will be used on this occasion, as the regular lecture room was deemed too small to accommodate the friends of this organization.

Prof. James Aston is in charge of the musical and literary entertainment. The mere mention of his name in this connection is a sufficient guarantee that the entertainment will be first-class. Remember the date, 13th and 14th. All are cordially invited. Seats free.

EVA SAGMASTER, Sec'y.

WE WISH TO LOAN FOR 30 DAYS OUR WONDERFUL HOME ELECTRIC LAMP

SEE PICTURE AND DESCRIPTION BELOW.

AND COMBINATION BOX OF "SWEET HOME" SOAP AND TOILET ARTICLES.

THE banks ask security, the broker demands a bond or endorsement, but we want neither; but we will make a thirty day loan on the honor and good name of any lady reader of this paper. Our experience is, that a family where a good family paper goes may be safely trusted, hence we are perfectly willing to loan for 30 days our LAMP and LARGE BOX containing all the articles named under "Contents of Box," with full permission to use the "Sweet Home" Soap which it contains, every day, and inspect all our elegant lines of Perfumery and Toilet articles. Our object in making this loan is to induce people to do business direct with our factory rather than through stores, groceries or salesmen, hence, to responsible parties we loan our goods for 30 days. 99 out of every 100 of those who get our goods are only too glad to buy them.

Send us your name and address on a postal card and we will forward our large box and Lamp on 30 Day's Trial.

CONTENTS OF BOX.

ONE HUNDRED CAKES (full size) "SWEET HOME" FAMILY SOAP, enough to last an average family one full year. This Soap is made for all household purposes, and has no superior.

6 BOXES BORAXINE, (large size), for cleaning wood-work, washing dishes, dairy utensils, removing grease spots or stains from carpets, etc., or general house-cleaning, has no equal. Saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it. Remember, BORAXINE is nothing but a fine quality of Soap and Borax pulverized together. It is pleasant for the hands and cannot injure the finest fabrics.

One-Fourth Dozen Modjeska Complexion Soap.
An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or children's use, or those whose skin is delicate.

One Bottle Modjeska Perfume.
A delicate, refined, delicious perfume for the handkerchief and clothing. The most popular and lasting perfume ever made.

One-Fourth Dozen Ocean Bath Toilet Soap.

One-Fourth Dozen Artistic Toilet Soap.

One-Fourth Dozen Creme Toilet Soap.

One-Fourth Dozen Elite Toilet Soap.

One English Jar Modjeska Gold Cream. Soothing, Healing, Beautifies the skin. Improves the Complexion. Cures Chapped Hands and Lips.

One Package Glove Pink Sachet Powder. Delicate, Refined, Lasting.

One Bottle (Fancy Patent Stopper) Modjeska Tooth Powder.

One Stick Napoleon Shaving Soap.

THE COMBINATION BOX OF "SWEET HOME" FAMILY SOAP.

Price for the Box and Lamp is Ten (\$10) Dollars. But we do not ask you to remit in advance, nor run any risk, nor take any chances. We merely ask permission **TO LOAN** you our goods and Lamp, and if after 30 days' trial you are fully convinced that the Soap is all we claim, and the Lamp as we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used. How can we do more? This is an unusual method of selling household goods; we know that, but it is the course we adopt to make a direct trade from our Factory to the Family.

J. D. LARKIN & CO., BUFFALO, N. Y.

A PROMISE.

Some people prefer to send cash with order—we do not ask it, but if you remit in advance we will place in the box in addition to all the other extra valuable present for the lady of the house. Where boxes are paid for in advance, we ship same day order is received. All other orders are filled in their regular turn.

Persons remitting in advance can have their money refunded without argument or comment if the box does not prove all they expect.

Simply Send Your Name and Address on a Postal Card

and we will forward one of our Large Boxes containing Soap and Lamp. When you receive the box, open it and examine its contents carefully to assure yourself that our Lamp is as handsome as we describe. We then wish you to use "Sweet Home" Soap, each and every day for 30 days. This will give you ample opportunity to satisfy yourself of the high quality of our goods, and that "Sweet Home" Soap cannot be excelled. At the end of 30 days, remit the amount of our bill \$10 (ten dollars). But if after 30 days' trial you do not want the box, advise us and we will remove it.

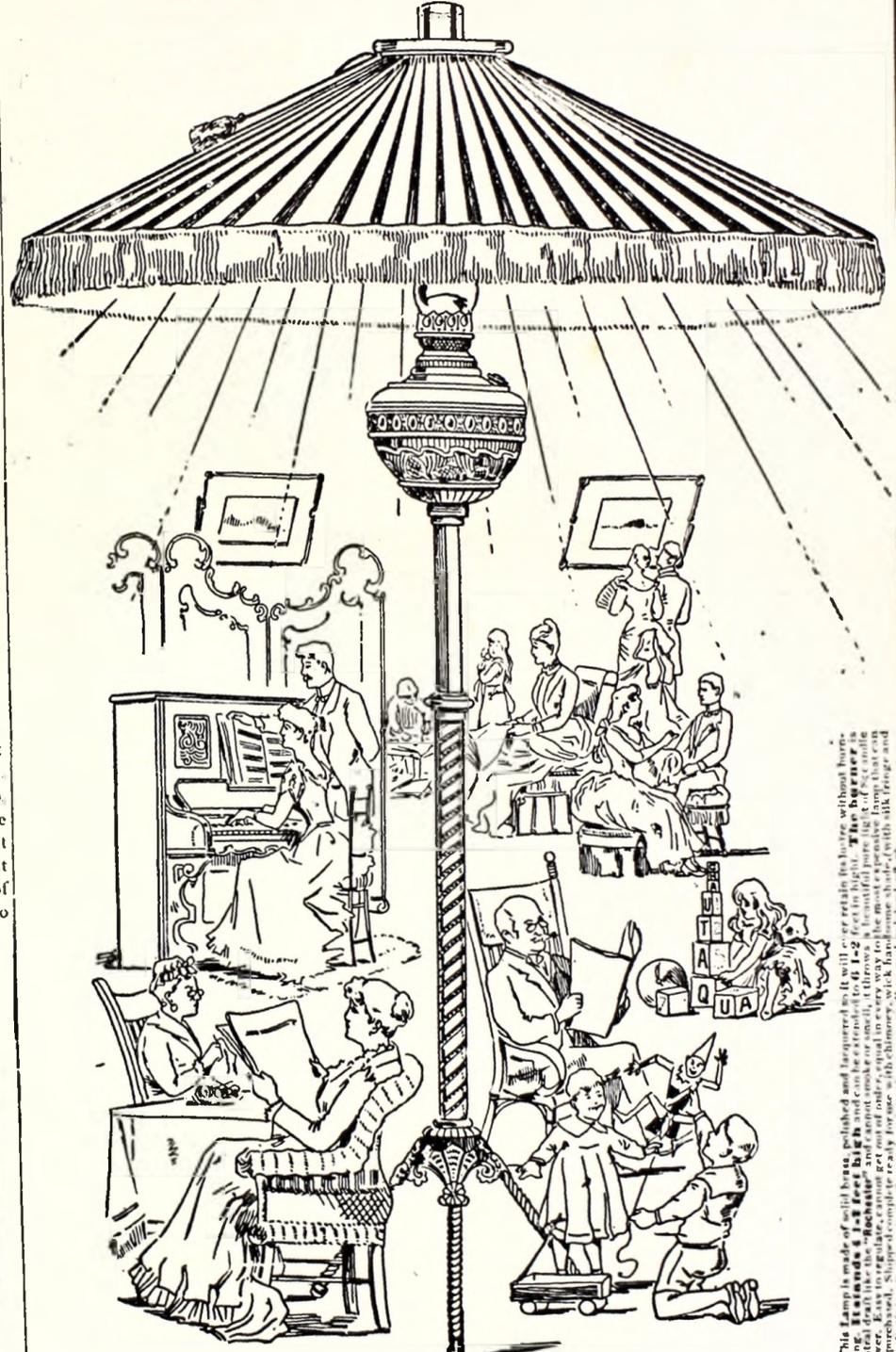
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85 CANDLE POWER. WONDERFUL HOME ELECTRIC LAMP.

Absolutely Non-explosive.

For use in Library, Family and Social Gatherings, Club Rooms, Prayer Meetings and other Assemblies where a Bright, Clean, Safe, Smokeless Light is required.

NOT A DROP OF OIL WASTED, NOT A RAY OF LIGHT LOST



A Light equal to 10 to 20 ordinary House Lamps, and the same perfectly white and steady. For the Parlor, Hall, Library or Guest Chamber, Pulpit, Club Rooms, Lecture Rooms, Wedding, Birthday or Anniversary Present, there is nothing finer, more useful or ornamental than our Electric Lamp.

The heat being circular, the expansion and contraction of the chimney is equal all round, and consequently it will not break. This Lamp is in all respects a "Wonderful Lamp"—the best ever invented. It gives a pure, soft and immense white light of 85 Candle Power, the most brilliant, the largest and the purest light from kerosene oil that HAS EVER BEEN PRODUCED. The world has never seen the equal of such a light from oil. Everybody wants a lamp, and they want a good one. Most of those who have poor lamps want something better. Every family wants a stylish, parlor lamp. They want above all things, a lamp that will give a clear, large and brilliant light. The brighter the light the more pleased they all are. Now the HOME LAMP meets all these wants. Think of the labor, annoyance, expense, and health saved by a lamp having such qualities as these: Never needs trimming, never breaks chimneys, no odor; no gumming up, no leaks, no sputtering, no climbing of the flame, no smoky chimneys, no annoyance of any kind and cannot explode. And then think of having besides all these advantages, a light of pure white brilliancy, of 85 candle power—10 to 20 times the size and brightness of the light of the best ordinary house lamp.

This Lamp is made of solid brass, polished and lacquered so it will never retain the tinge without burning. It stands 4 1/2 feet high and can be extended to 6 1/2 feet in height. The burner is centrally located and can be rotated in any way to the most desirable lamp that can be purchased. Shipped complete ready for use, with chimney, wick, lamp house shade, with silk fringe and nearly giving light as it is thrown, and into the room a soft, steady, and unobtrusive light.

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