

THE BETTER WAY

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

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THE BETTER WAY.

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A. F. MELCHERS EDITOR

EDITORIAL.

MacQuary did not recant. He had no need to. He was sufficiently well advertised to get another job. Poor Galileo!

Even where there is nothing, so-to-say, there is space; and where there is space, there is polarity. Motion is the natural result of polarity; and motion being life, life must exist.

The Pope has addressed a letter to the bishop and archbishops of Germany, Austria, and Hungary, disapproving of dwelling; and in the same moralizes that the bravest is he who dares to decline—with thanks.

Mrs. Cora L. V. Richmond, in Discourse fourteenth, says: "If people only do things for the sake of being appreciated, they will never do the smallest good, to say nothing of the highest that is in them."

They labor for eternity who add sweet thoughts to life's history; who endeavor to uplift despairing humanity; who strive to comfort the hopeless, and who can forgive the little errors of their brethren in the race for happiness.

Venezuela's new bill of rights provides for free schools, free religion, free press and abolishes the death penalty. In two points they are ahead of us in some portions of South America, which we are wont to regard as a benighted region.

The Pope is about to issue a bull against mixed marriages—inspired by recent investigations that shall have shown that marriages between Catholics and Protestants usually have a bad effect on both faiths. Well, as long as they have no bad effect on the contractors, where's the harm?

Some natures, especially children, require love as the flowers do sunshine, and to deprive them of it is to starve them and stunt their moral growth. Love is the inspiration that lifts all sensitive natures out of the dregs of materialistic influences and encourages them to a desire for perfection in some useful occupation.

An article in the N. Y. Times confirms the statement made some years ago that J. Fenimore Cooper was a Spiritualist. Better late than never for our secular contemporaries to be finding this out. If they took the same trouble to find out the respectable living (mortal) witnesses as they do the dead (immortal) ones, they would occasion some surprise in the world.

A true Spiritualist can not be narrow or bigoted; for tolerance and mental franchise are the fundamental principles of his cause. To restrict opinion or to believe one's own views only are correct, therefore, is the first step to bigotry, and this means a surrender of reason. Those who make such demands, should be paid in their own coin, and not be tolerated by progressive or high-minded Spiritualists.

Some spirits, it is said, are so imbued in Materialism, that at transition from the physical body, they conceive of no difference in their condition, and still believe themselves in the mortal. Aye, even contend with other spirits, whom they also regard as mortals, that spirit-life is a chimera, and that those who believe in it are cranks and idiots, thus living earth-life over again and are as antagonistic to Spiritualism as they ever were.—Well, this is consistent with the teachings of inspired mediums; that death causes no change in the opinions or moral status of the spirit, life in spirit being a continuation of this, and the hell and heaven of the future being the effects of vices and virtues developed in earth-life.

At the recent Buffalo Congress of German-American Catholics it was resolved to favor the restoration of the temporal power of the Pope, trusting to God for means to accomplish it. They also held that education without religion was

productive of evil, and protested against interference with parochial schools. This is all right so far as the latter is concerned. Some may need religion or spiritual teaching with their education, and we suppose Catholics have the same rights to inculcate Catholicism into their progeny as we have to inculcate Spiritualism into ours, only it should not be done at the expense of the State or from taxes paid by people who are not favorably disposed towards religion of any kind—we as freethinkers (which Spiritualists also claim to be) believing that non-religionists have rights that also need respecting, and the foremost of which is to devote their portion of the taxes (undoubtedly the larger portion) to public improvements rather than to Church purposes. Let Church denominations support religious institutions from private funds as do political factions and social organizations, or, pay taxes on all Church property as do those institutions that draw from the public crib. Under these conditions there will be no need to protest against interference with parochial schools; for they will not be interfered with or even spoken of as existing facts.

Praying for the restoration of the Pope's temporal power, is rather a vain hope. The world is going forward, not backward. Church influence is lessening as we progress, and is probably the cause of the world's progress. Thus the world—even the Catholic world—is not going to re-establish an ancient dominating power whose sole purpose and principle is autocracy. But if their only prospect lies in trusting to God for means to accomplish it, the world is safe from its restoration; for if God can restore it, or intended to restore it, he never would have abolished it; and if he has abolished it, he did so for a purpose, believing it was time to allow his children to govern themselves in spiritual matters, and not be any longer subservient to a mortal; and if God hasn't the power to restore it, why, man won't, that is certain.

HENRY KIDDLE.

A worthy, noble, and honest man, has gone to his higher home in the beyond. Prof. Henry Kiddle, one of the most prominent Spiritualists in our ranks—made so by his manly and consistent stand in telling the truth about Spiritualism when he knew it meant to invite persecution and social execution—has taken on immortality. Not only will he be so in spirit, but in name. This will be engraved on the heart of every convert to Spiritualism; and all who can realize the value his sacrifice has been to the cause will add love to the commemoration in which the arisen is naturally held. Nearly every Spiritualist society in the land last Sunday paid tribute to this much-respected brother—at least wherever the news of his demise had reached—and no mean tribute was given anywhere. What was lacking in expression was substituted by a deep-felt sorrow and sympathy, both for the cause and his immediate family—the arisen brother being awarded with all the kind feelings that the individual could muster in his behalf. **THE BETTER WAY** joins in with the multitude.

AN URGENT NEED.

The school-question is on, and we trust it will be liberally responded to with healthful views and subscriptions where needed. Spiritual schools have become a necessity. Not so much to teach Spiritualism as to preserve the health and strength of our rising generation. Materialistic schooling with its dogmatic discipline, its ancient methods of cramming, its long school hours (in Southern latitudes), its unpractical application of studies to natures unadapted to the same, and the total disregard for sensitiveness that is manifesting itself in the more spiritually attuned children of to-day, are not conducive to proper development—physically, mentally, and morally considered. The injudicious commingling of elements is baneful to our children. Home environments and also heredity have elevated them to a higher sphere—one making them sensitive, the other bringing them forth as sensitives from gestation. This subjects them to contagion through gross and impure aural emanations from non-sensitive children. Besides this, the grosser draws vitality from the finer or

more spiritualized, and our children are depleted of their much-needed magnetism, and suffer languor, mental inactivity, and unrest in consequence. Health is first sacrificed. Mental lethargy retards the acquisition of knowledge; or, at all events, makes a child's studying exceedingly difficult. And iniquitude is stagnation to its moral development, and often the cause of direct immorality—both through temptation and self-abuse. Spiritual-minded or sensitive adults even need conditions to protect them from uncongenial, materialistic, sensual, and lustful influences and temptations; then why should not our still more delicately attuned, sensitive plants, the children? Every child of spiritualistic parents that is sent to a materialistic school is a soul-sufferer, and parents who realize this fact can never forgive themselves for the consequences, and for not having roused themselves from their mental lethargy that is the sole cause of permitting such to continue. Let the schools be established—in every city, town, or hamlet, where a sufficient number of children can be gathered together to warrant a teacher an existence. And let it be done quickly, for it is high time.

THEOSOPHY VERSUS SPIRITUALISM.

There is a ferment among the English Theosophists. The word Theosophy, as at present used, is susceptible of many interpretations, and covers a variety of mystic teachings concerning the human soul, its origin and its future existence, with the conditions of its being. To the practical Western mind it is a dreary mass of would-be philosophic platitudes. Its disciples are the bitter opponents of philosophic Spiritualism and its practical demonstration to-day. The reason for their opposition is that Spiritualists will not leave their sound basis of reason and fact and enter upon a purely mythical, unreasonable, mysterious, imaginative speculation as to what has never yet been determined—which may lie beyond the horizon of a finite mind, environed and restrained by a physical body and world of being and action—and accept a so-called philosophy older than Plato.

As taught by Madame Blavatsky and her school, Theosophy is a conglomerate of the wildest imagination, when examined under the calcium light of a clear reason. In this very practical common-sense age, the number of dreamers is comparatively small, and hence Theosophy has a very limited discipleship, and the few are far from being a unit in the formula or substance of their creed. To be a Theosophist, requires a more intense faith or credulity, than is required to accept all the mysteries and antagonisms taught by the creedal sects of Christendom. Theosophists scout and deride as silly the claims of the Christian system, and yet profess and teach a so-called system, a thousand times more absurd.

One writer, deemed to be authority, defines a Theosophist as "one who gives a theory of God, or first-cause, and his works, which is not the result of reason, but of an inward inspiration of his own." Hence there are Theosophists and Theosophists.

But the English theosophical cult is in a ferment because of the definition of their faith given recently by Boscawen, the eminent Assyriologist. The definition is couched in very vigorous language, and the disciples of the late Madame Blavatsky do not like it. He calls it: This miserable creed without hope, this bottomless pit of platitudes which is so well fitted to be the propaganda of a charlatan and the soporific consolation of a terrified skeptic.

Fie, fie, Professor Boscawen! You will never reach the ancient Theosophists, "Nirvana," or eternal repose, if your temper is as biting as your language. As we believe in fair play and free discussion among all creedists and religionists of all ages and schools, we record with pleasure that Mrs. Besant, on whom the mantle of the late Blavatsky is said to have fallen, has taken the platform in defense of the Blavatskan teachings. We have not seen a report of her speeches, but a London writer says: "She talked well, but the majority of her hearers were plainly unable to follow her in her explanations of Theosophy, which were as fantastic and as full of jargon as a chapter from the works of the late Blavatsky."

That writer certainly has some of the Boscawen views in his nature. We shall publish the pith of Mrs. Besant's definitions and defense when it is received.

Spiritualism is a sound, reasonable philosophy, in harmony with the unit nature of the race, with known laws, and is fortified with daily recurring facts. It sweetens life, extracts the sting from death, and presents an immortal life of growth, fellowship and adjusted harmonious relations which fittingly supplement the best disclosed on earth. Spiritualists are not Theosophists.

HOLY COATS.

Our Christian friends of the original Roman Catholic Church are very much exercised at this time over the official exhibition of an old coat, or one alleged to be old, which some ancient mortal wore once upon a time; which coat aforesaid, is alleged to possess miraculous powers of healing. Whether this power is lodged in the original wool; in the coloring matter; in the peculiar fashion and trimmings; in the remnant of a personal magnetism which the ragged and frayed old garment once covered; or in the credulity of the awe-struck observer, is an unsettled question. We incline to the opinion that its real virtue lies in the volume of credulity possessed and exercised by the anxious worshipper, hunting after a miraculous healing of his physical infirmities. As the Nazarene when in the mortal neither owned nor wore a coat—according to the record—but contented himself with a simple, unadorned "seamless garment," with Eastern sandals for his feet, and as the angel-world are not supposed to patronize manufacturers of shoddy, or fashionable tailors of any age for their adorning; and as, by the creed of the Church, only the Nazarene Deity, or the ex-carnate saints can perform miracles, we are puzzled to know where, among the gifts of healing, to place this ragged, musty, old coat.

Without question it is a Simon-pure healing relic, because the highest authorities of the Church have endorsed its genuineness and certified to its healing powers, on the condition that the sick and infirm of body shall believe. Exactly that same condition is essential to the moral healing and perfect cure for the creedal soul, according to the Church. Bodily infirmities give way before the superstitious reverence for an old, frayed coat. So also the foulest crimes against every in-written law of the person and every acknowledged law of humanity and of society, are forgiven and washed from the soul simply by an act of soul-credence in a dogma. In both cases it is claimed that there is a suspension, or reversal of natural law.

All old coats do not heal. Even when their presence is supplemented by a credence which amounts to superstitious gullibility. All faith or credence in dogma is not efficacious to cleanse a soul and save it from endless torment hereafter. Brahmins, Buddhists, Mohammedans, Jews, and Christians all have faith, if not in "holy coats," then in some former wearer of an earth garment, and each in his own conception is saved in that particular faith or credence which he accepts; while at the same time he knows that the worshippers at every other shrine are lost. Each is honest according to his ignorance and credulity, and dishonest to himself and the truth according to his enlightenment.

The "holy coat" of Romanism, or Christianity, as voiced from the Vatican councils, when believed in and supplemented by a wafer and the oil of extreme unction, cleanses and cures leprous bodies and more leprous souls of all their foulness, and admits the soul to the eternal glory-lands of life. Outside of these symbolical "holy coats" the dark and eternal pit of pain and anguish harvests all its recruits. Protestant Christianity, on the other hand, discards all these old and frayed fabrics wrought in the looms of superstition, and finds in the schools of that particular faith, fit subjects for the same pit of eternal burning.

The Koran-worshipper suspends the old coat of Mahomet before the world, and proclaims that it is the only cure. Each religious sect has its spiritual old coat, and some materialized old ones, forth in which saves and heals, and the rejection of which turns the soul over

to the grim keeper of the penal institution of the eternities. Each sect has its own mythical warden of its own creedal hell, to escape from whose clutches every one must accept its holy coat, and supplement that acceptance by unquestioning credence.

In the meantime the universe and its laws move on, undisturbed by this clamor of sects, or by the presence of these wardrobes filled with frayed coats and ragged creeds. Minds continue to be opened, perceptions enlarged, reason trained and quickened, moral natures receive fresh infusions to meet a growing moral sense, ignorance and superstition continue to be dissipated from individual natures and lives. The holy coats are in peril. The old garment now on exhibition by the Catholic Roman Church, does not work as effectively as of old. The officials of the Church fear burglars and thieves. The coat is in danger of being stolen. It can cure the body and soul of a thief, but can not prevent his hand from stealing it. Hence public notice has been given in all the papers of that Church, and from its alters, that whoever steals "the holy coat," or purloins even a thread of it, will be excommunicated! The logical inference is that general theft is not a bar to Church communion, but if a thread of that coat is taken, excommunication follows as a penalty.

Is the Roman Catholic Church peculiar? Has not our own Presbyterian Church, by its official convention, served a notice upon Dr. Briggs and others, that the picking of frayed and broken threads from Calvin's old creedal coat is an heretical act meriting excommunication? What are Dr. Heber Newton and his liberal friends doing but dissecting old fabrics deemed holy because of age, and looking excommunication in the face by so doing? But the era devoted to the worship of old clothes of creedal texture is rapidly passing. The incoming century will witness the banishing of most of them, and also the rejection of that blind credence which alone has clothed them with the alleged virtue of physical or moral healing.

ORGANIZATION.

In the issue of **THE BETTER WAY** for September 5th we gave an extended report of an able lecture upon organization, delivered at various camps by Mr. E. W. Gould. We published it in order that our readers might carefully study its positions, and also to aid them in wisely reaching the solution of a question which not only deserves, but which is receiving the best thought of the whole spiritualistic fraternity.

Upon the question of the formation of societies for personal growth in spiritual knowledge and experience, the cultivation of the social in our natures, and the diffusion of the great facts and fundamental truths of Spiritualism, there is a substantial agreement. But as to what form or forms are to be used; what covenants shall be prescribed; what conditions shall be affixed to such organizations, there are wide diversities both of opinion and practice. Hardly two local organizations have a like basis. And such is the intensity of individual opinion, and such the zeal evoked both for the defense and propagation of the phenomena brought within the personal consciousness, and the philosophy built by the individual mind upon them, that large unit societies in our cities and populous towns, are a rare exception; while small, inefficient, and even antagonizing organizations spring up, exist for a time, die, and give place to others.

We account for this condition of things upon the fact that for thousands of years, under Christian, Jewish, Mohammedan, Confucian, and all other religions, the individual, as such, has been absorbed and his gifts and powers swallowed up and lost. He has been an insignificant part of a theological or creedal machine which has negated the individual right to think, reason, speak, write, or live, otherwise than by the code prescribed by the organization to which the individual belonged either by birth or early education.

The tyranny of religious or dogmatic organizations has been a potent crushing factor in the history of all peoples. The fixed creeds and rules lying at the base of all such organizations have demanded the absolute surrender of intellect, heart, and daily life, to their peculiar requirements. In many instances they have coerced the social, civil, and business relations of the individual, making these obedient to their special

dictums. To assert one's natural independence—in thought, speech, action, or non-action, was—and now is, in some countries—to invite social and business ostracism and often bitter persecution.

Under these machine organizations which dominate birth and childhood, making for themselves a plastic and obedient man and womanhood, the personality, with its slumbering forces of intellect, intuition, speech, and life, has been relegated to well nigh the point of zero. The highest individual genius has been forced to revolve in the fixed orbit where birth or early education placed it, or it became an erratic comet without orbit, of no influence, a fit subject for execration and persecution by all the loyal slaves of organizations. A change from one machine to the protection of another has been permitted, but woe unto the person who asserted his natural, inherent right to think, reason, and act, except by permission of the particular machine requiring his unquestioning loyalty.

The first rap from our excarnate angels sounded the death-knell of these old, hoary, enslaving organizations, and the sound was like a tocsin of deliverance and full emancipation to the individual. This spiritual force has increased, continues to enlarge its sphere, emancipating individual hearts and minds from the dictum of old organizations. When the truth enters into the consciousness and is accepted by the heart, old bands snap, break, and fall from intellect and heart, like broken manacles from the limbs, and they are nevermore resumed. A thoroughly convicted Spiritualist never holds out his hands to receive the manacles again. The very act of emancipation, the joy of freedom, the remembrance of former slavery to the tyranny of organization, create a repugnance to any and all forms in which the new-born individuality may be lost or shorn of its coveted rights and powers.

We shall learn better how to so retain and adjust individual rights as to cheerfully place in abeyance some of them, acting in concert with others for the purpose of which we have spoken, to wit, self-culture, social culture and enjoyment, and the better propaganda of the truth. Local organizations, upon a thoroughly elastic basis of individual rights, will yet find crystallization, strength, and the greater utility which comes from the unity of individual forces. It seems to us that the intelligences who, in breaking through the density of matter to work out this great revolution for the race, are already indicating that the constructive period is approaching.

We admit the force of the statements made in the lecture of Mr. Gould, as we have admitted the concisely put arguments for organization which have appeared in the editorial and other columns of our contemporary, *The Religio Philosophical Journal*. To us of the earth-side, judging by the experience of the past in all great departments of religious or ethical work, it would seem to be imperative that an organization of Spiritualists, on some common basis of agreement, should be effected at once. And yet the work of emancipating, elevating, and individualizing continues with an accelerating force. The new convert and the old disciple fraternize and unite in soul and intellect, upon two demonstrated facts, to wit, the conscious immortality of the race, and the practical, intelligent communion of the excarnate and incarnate spirit. On all else, from primal causation downward, they may disagree.

As we look at the work, we are reluctantly forced to the conviction that the leaders on the hither shores of life are not ready to begin the work of construction, on a scale commensurate with the magnitude of the cause. Attempts at general organization have failed for want of ripeness in local organizations, agreement in philosophic and religious opinions and their formulation—and not the least—a lack of some clear, well-defined plan, by or through which the errors and crimes against the individual, in all the religious organizations of the past and present shall not find a repetition. We believe that a grand organization is imperatively needed; that it will yet be effected; that it will be, both in general outline and in detail, the work of wise spirits; and that, when presented, it will be generally accepted by the increased local societies and their membership. It can not come a day too soon to receive our heartiest welcome and support.

SOUL-CULTURE.

MRS. CORA L. V. RICHMOND.
A Lecture Delivered at Corry, Pa., Sunday, July 26, 1891.

An ancient writer has said: "That which is within the soul is knowledge, but that which is expressed by human lives is mostly imperfection."

We cannot say that we like the term "Soul-Culture," for it implies that the soul itself needs cultivation. The term soul-expression would suit us better, for that implies that you have only to give it opportunity and the soul will express itself. The term culture seems to us to refer to something that in human life is often introduced, like the education of the young, something foreign to their nature that is incorporated by the systems of, so-called, education, and frequently people are cultured to know nothing when in the spirit there was considerable knowledge.

All intellectual methods must fail, unless there is the knowledge that comes from within, and the idea of culture of the soul is something so foreign to the nature of the soul, that it seems to us that all inspiration and prophecy, all methods of human expression belies the term, yet we are willing to give full credit to those who use it sincerely.

The school for the cultivation of modern thought in many directions are so varied and complex, occult subjects are pursued as though they were intellectual methods, and appeal to human knowledge through the same process with which people would study mathematics or science in all its higher and more distinct phases. So we do not wonder that people mistake these terms.

In our view there is no more resemblance between the cultivation of the mind or intellect and the unfolding of the expression of the soul, than there is between the genius which finds its own methods of expression and the mere ordinary talent, which must in every way be cultivated, and then it amounts to but little.

Whenever the soul possesses and pervades the mind, whenever it unfolds it shows the way, and there is demonstration. It is not cultivation, but as said before, it is expression. The difference is like this: You can not make a child grow; you can only give it the best conditions and opportunities for growth; the form will expand; the child will grow to manhood, or womanhood. What the child does is largely the result of the influences that surround the child, and may largely depend upon circumstances. But unless the form is cramped and dwarfed by fetters and bonds, there is nothing that can prevent its expansion, its unfolding. Not so with what is called mind or intellect, unless we introduce certain methods, unless the child is instructed in a certain routine, there must be a dearth of intellectual method. Whatever genius there may be naturally, cultivation is that which gives facility of expression.

We have seen more evidence of soul in the simplest sentence of one inspired than in all the learned essays of the schools; we have seen more evidence of soul in the touch of the hand of one who is kindly than in all the treatises on social science or dissertations on the duties of man to man. Therefore, in our view, the soul must be allowed to express itself.

It is recognition only that is needed in the child; to recognize the light of the soul, as well as to stimulate the intellect in the child; to allow the soul opportunity for expression, that the spiritual life may not be stultified and lost within the trammels of intellectual growth. The prevalent idea in the world seems to be that the more intellectual cultivation there is, the more can people arrive at soul-growth. You see people perched upon the high attenuated point of intellectual unfoldment, expecting at the next step to reach the highest soul-culture. By the finely spun web of intellectualism people seem to think that they can pass from mental philosophy, from the sciences of the schools into what they call occult science, and thereby arrive at a knowledge of the soul. There have ever been schools in which it is taught that there can be soul-growth by a certain process of outward education, as though the soul were not an expression from within, as though it needed anything else than the sunshine of love and truth to find full and complete expression.

There is great need in the world today of an absence of culture. Perhaps you will not agree with us, but from the severe intellectual strain of the schools a little reaction toward simplicity, a little earnestness, a little genuine life of the soul, would be such a relief. Besides it seems to have been the case in all past history that, whenever there was the most of this inner light, there, conspicuously, was an absence of mere mental training, but the intelligent expression was there, notwithstanding the lack of intellectual training. There is not better language in the world than that contained in the Sermon on the Mount; there is no higher eloquence than that which is breathed by the inspired prophets and teachers, or the modern mediums, for the expression of spiritual truth, who have been trained to their utterances, not by the intellectual methods of the schools and colleges of earth, but by the power that wishes to express its thought through them.

The soul will find its own means of expression. Mozart, though he perfected himself in the methods of music, still did not require to learn them to have it known that the genius was there. All methods flow easily to him who is inspired. The poet may sing his song according to the most approved rhythmical methods, but take the methods without the poetic spirit, and they become the mere jangling of one who is at best only a rhymester, who adheres simply to the methods, and has no poetry in his composition. Still some poems are in prose; we have heard utterances and seen writings that had not a rhythmical measure, which breathed the highest spirit of the poet.

The truth is not only simple, but finds the simplest ways for its expression. The choicest words are the simplest; the greatest orators choose the words that are the simplest. No more eloquent words were ever spoken than those spoken by Abraham Lincoln, whose utterances have passed into modern classics. Demosthenes spoke the simplest and most classical language, the words at last flowing in eloquence from his tongue; while in the Roman senate those who thrilled the hearts of the nation were those who chose the most comprehensive and yet the most simple words for their utterances.

In all that pertains to soul-life it is that the soul shall imbue human existence; but this must be a matter of unfoldment from within; while growth cannot be cultivated to any great advantage, while it must not be forced with the hot-house pressure that is brought upon the plants that will not bear a breath of wind, the growth must be recognized.

If there can be made room in the world of traffic and intellectual attainment for this light of the soul, if it can be found that without this there is no real life, if people will only understand that it is not an aggregation of a number of intellectual terms that makes wisdom, nor the accumulation of a vast storehouse of information that some one has studied that makes knowledge, then the world will have a better perception of what is meant by soul.

All knowledge of primal law is perceived from the soul. Those who have given or give the world inventions and discoveries in the arts and sciences, the knowledge of letters and mathematics, were and are inspired. It was Memnon, the Egyptian, worshiped as a God, who gave the first letters of the Egyptian alphabet; afterward others were inspired in the same direction, until terms came to accede to the demands of the mind.

To-day many terms are carved out of the needs of the hour; the vocabulary of the future will be replete with the words that have been given by inspired lips, because there were no terms adequate to the expression. The words that are of the new thoughts, the adequate expression of what properly belongs to the manifestations of to-day are words that have been coined out of the languages of the past to meet the needs of the hour under inspiration.

This knowledge flows to the human mind. It is not too much to say that the time is coming when children, instead of being drilled and trained, and frequently the physical forms and brain dwarfed and perverted by too much study, will absorb knowledge as they absorb the atmosphere, will receive it as they receive their food. It will not be a matter of labor and the straining of every nerve. There is no public school to-day in the land that does not overtax the brain and nerves of a child to the fullest extent. The competitive examination is often the bane of childhood. We have known children from ten to sixteen years of age to suffer during the whole of after-lifetime, because of the strain of attaining a certain intellectual excellence that was never required to be used.

The soul will find a better method; there will be the natural expression of childhood. Any one who is capable of answering all the questions that a child can ask from the period of five to fifteen years of age will find that child sufficiently well educated. The trouble is the people do not know; the questions can not be answered by adults. A child may ask who God is, who feels competent to answer? The child may ask what spirit is, who is to reply? The child may ask what is the meaning of soul? Instead of saying that the soul is all there is of life, you say to them, you are not old enough to understand. The child that can ask the question can understand the answer, too, if you know how to put the answer. The truth is the soul seeks these various opportunities of expression questioning everything, and in accordance to the answers to the questions the education is complete.

All of life is a school, and whatever lives you have to live in all the stages of eternity are but just so many degrees of expression of the soul. It is the soul that seeks to come forth; it is the light of the soul that gives quality to this intelligence; it is the soul that prompts the question and is ready to receive the answer; it is the soul that imbues the child and the grown-up child with affection, love and truth; it is the stuff of the soul that constitutes all mental and spiritual deformity that there is in the world.

All that is needed is opportunity.

Children are born here; those having charge of them thrust them into some occupation, learning, or education, rarely consulting the wishes of the children when manhood or womanhood overtake them, it is the dull necessity for daily bread that causes the decision. If every child had a careful eye and loving hand to guide and watch that whatever is within might have an opportunity to unfold. If it were true that each human life, as it does, contains the germ of that which it must be, and that could unfold in the expression of love and truth; if there were sunshine, happiness, and peace to encourage that which each life requires, do you suppose there would be this death of soul, this famine that is in the world? Do you suppose people would go around asking if there is an immortal soul? Do you suppose there would be any doubt on this subject if there was full opportunity for this expression?

Why, every question contains its own answer. The man who can ask a question concerning immortality must know it is true from that fact.

If this immortal realm could pervade human life—this inner realm, this more perfect vision, if this diviner method prevailed, not only would life be less of a drudgery, not only would the earth overflow, as it does, in all bountifulness from nature, but every human life would seek and find that which is its legitimate occupation and pursuit; the soul would find expression in that which is needed. Until this lesson is learned from within it must be learned through hardships, experiences, and trials.

But when the time comes that each human life is ready and willing to do its part, and each anxious to do that which is helpful for others, then there will not only be no such centers of crime, but the palaces and the cottages will have been merged into comfortable dwellings, and those who now dwell in hovels and do not know why they dwell there, will have instruction and sufficient knowledge to win a better place.

No life will have that which it has not earned, excepting children, and the feeble and infirm. But after earning their daily bread how many have it not? How many who toil do not even possess the comfort of one simple room? It is not owing to anything that one human life is responsible for, but it is owing to this great spirit of selfishness that broods over humanity. When that rock is rent in twain, when that spirit is uplifted, then will human lives realize more of the light of the soul.

But more than this; the knowledge of the soul brings a true perception of what life requires. If you live only in the lower portion of your dwelling and never see the sunshine you would not know the possibilities of life. The man who is shut up in a dungeon or cellar can not even bear the light, so feeble becomes the vision that he can not open his eyes when he beholds the rays of light, but let the light into every apartment of his dwelling, let the upper rooms be opened to the sunshine and fresh air, the eyes grow strong and the cheeks have the glow of life and animation. The world lives spiritually in the cellars, in the darkened corners of human life; it does not even know of the vast mansions that are spread out in the wonderful realm that it may now behold, even while here. Human lives are narrow, cramped, and dwarfed into smallest amount of spiritual space, while selfishness walks abroad and gathers everything to make the clouds greater. If people knew that the spirit is more than the body, that the soul is more than the raiment, that the light within is more than the light without; if they knew that in order to live here it is necessary that this light shall be more perfect, how divine it would seem! Supposing at this moment some magical wonder-worker were to say to you, here is a vast mansion that you can have but for the asking, and you are shut in now so that you can not see to read; here is a mansion close beside you, and just by opening the door you can enter this fair realm now and dwell there in the fresh air and bright sunshine, and have beautiful blossoms around you, would you not gladly enter?

The voice from within the soul declares that there is a more beautiful mansion within the spirit than you are aware of, even here. Look and see how the avenues of love, and sympathy, and kindness, and charity are shut, how every window and door is barred against the approach of the silent and wonderful messengers that would open the doorways of life, even here, and see how narrow the trammels of human existence when you could converse with the stars and the angels. Why not enter into that habitation now? Why not possess all these treasures to-day? Why not possess this knowledge, and feel this freshness, beauty, and bloom around you here?

People who are agnostic and live in the intellect say: "One world at a time is enough; we can not dwell in the other world while here." But supposing you do not dwell in the most important part of this world, supposing you do not own half nor one-third, if you do that, inhabit this realm; supposing that these vast and wonderful rooms of your dwelling are neglected, and the dust and cobwebs are creeping over them? You do not know what magical and wonder-

ful life will enter your dwelling if you open the doors and windows and let the sunshine in, to show you what your life may be.

Such is the message and ministration of spirit presences and powers that visit the world to-day; such the light and life from that inner and higher realm where ministering spirits attend; such the mission of Spiritualism that, independently of all intellectual methods, lets the sunshine into your hearts, takes possession of your lives, tells you never to fear; the intellect will take care of itself if the heart is only right.

We believe there is no power in the world that can stifle the mind of man from exploring, or his hand from toiling, but if it is not animated by the spirit, if the light is not there, what value would there be in creeping from one dungeon to another, from one intellectual labyrinth to another, to end in annihilation?

When the light illumines the dwelling wherever man has to go, that is the light to guide him, as the miner has his light to lead him in his explorations, as the mariner has a steady light in the heavens to guide him on his way, so this lodestar of spiritual life guides man through all the storms and darkness of his material existence. But for that he would be tossed upon the sea of life without a rudder, without a guide or compass, such is the light from the soul, and it may be while here.

It is useless to say, we must attend to the duties of this life only; every duty is made more easy, every labor is made less, all the burdens of life grow lighter when the spirit or soul illumines them, nor is it only this; if you toil just with the bare hands, with the great load of care upon your spirits, if you are toiling only for your own daily bread and there is nothing beyond, how mean seems the labor; but if you toil for love, for some one dependent upon you, that is one of the windows of the soul that is opened, the burdens grow lighter, you are borne forward by that incentive, and the spirit strengthens you for still higher and greater endeavors. You know that this love imbues your heart, fills your life with love for mankind; if you feel that you are not just struggling for yourself and those who belong to you, but for the ennobling of the human race, for the uplifting of the burdens of others, that every blow that you strike is something for the perfection of the world, then still more easy is your task. Think of him who struggles for a nation, and who fights the battles for his country; it may be he seeks release from slavery and bondage of tyrants that others may be free. You know what incentives there are for the highest human endeavor, and if each toil or task were lightened by the knowledge that after all the earth is to be beautified and redeemed by man, the streams are to flow more pure, every form of verdure to be more beautiful, and all of life to be made more lovely, it is to the end that the soul shall have its expression more perfectly here, and make the ordinary burdens more easy to bear.

Talk about training children, why many children might train their parents; all that is needed is an atmosphere of love and peace, and children will grow to be the best and highest that is within them, grow to expand and express the life and light that are within.

As in the past between you and the realm of the soul, every barrier has been placed, tombs and sepulchers of sorrow, and darkness have hidden that realm from sight, now the angels have come to roll the stone away from the sepulcher of each human life, and the arisen light of the soul is the savior of humanity. It is that voice that is speaking in the world to-day. It is from within, and it cries out unto each life to make room for the soul, and it will express all that is possible in the house of clay.

Written for The Better Way.

RANDOM THOUGHTS.

They want God in the Constitution of the United States! Ah, well, we have had presidents, good and bad, of all political complexions, but we hazard the suggestion that the worst president we could have would be this same orthodox God.

If God is president, then his anointed priests must be his officers, and the Bible the foundation of law. The mere suggestion of this is like a plunge into the dark ages of priestly cant and rule. There was a time when God reigned by priest and king. There was a divinity that hedged the theme. It has taken centuries of pain, martyrdom of infinite resistance, by the growth of the human mind to cast off this superstition which enslaved mankind. Do you want those "good old times"? Those good old times when religion held high carnival, and had the power to force obedience. The day was darkened by the smoke of charring human flesh—the night illuminated with the blazing faggot. The plains of Europe were continually strewn with the wrecks of armies bearing aloft the cross—emblem of the only true religion—demeaning exterminating warfare over its unintelligible dogmas.

Deep in dungeons, far from the blushing light of day, the pious inquisitor piled his dreadful trade, and holy priests and worshipful saints stood by and smiled when the tightening screws made the heretic writhe, or a noose fall from

his ashen lips. What were these holy men doing? They were at the noblest of all possible employment—they were saving souls! They were compelling rebellious and simple human nature to walk in the straight and narrow way prescribed in the Bible and their creed. Alas! too well they plied their holy arts. The groans that ascend from the fields of battle are silenced by the cries of the dungeon, scaffold, and gibbet, the never ending wail of despair from the widow and orphan, where the minions of the Spectre have busily worked.

Let us not forget that ignorance is the primeval slime out of which infallible authority grows sleek and strong.

The day has gone by when the drivellings of a mind, distorted by self-emasculation like Rousseau's, can gain a following in his praise of the superiority of the savage state. The trained senses of the savage, or his physical strength, are not superior to those of civilized man, who enjoys a greater length of life, and the oft-repeated assertion that increase is in inverse ratio to intelligence is a most palpable misstatement. The ignorant are controlled by instinctive desire, and rear numerous children without forethought and care; while the wise control their desires, and rear children only when wanted, and as they have ability to properly care for them; but the highest intelligence yet attained has not furnished the least evidence of diminished prolificacy. In fact the most recent views of the proper means of securing the most perfect health and longevity is by a rounding-out by culture of all the faculties in harmony. Mental activity is not opposed to, but on the contrary, provocative of, health. The statistics of those engaged in purely mental pursuits, and the average number of their children conclusively shows that their longevity is greater, and that there is no appreciable loss of increase; yet these examples by no means represent the best results possible to achieve by a proper culture of the physical and intellectual powers in harmony.

I was amused and interested at a little episode occurring at Cassadaga. One morning I met a friend whom I had not seen for a year. "Hello!" was his salutation, "I have just come on the grounds; have only three hours before I must go, and, to save me time, I want you to recommend me to the best trance medium." A very delicate task this, for a medium who had given me perfect satisfaction, might utterly fail at another seance, or with another person. I explained this to him, but he was so urgent, I went with and gave him an introduction to one who had given remarkable satisfaction, and who, personally, was irreproachable. I said, "this is my friend, Mr. Blank, who is engaged in business" (mentioning the business). "Stop," he cried, not a word. Let the spirits tell that." Did he comprehend that in that sentence he cast the shadow of fraud on the medium and collusion on myself? I felt that he would receive small benefits from his seance, and, on asking him afterwards, he replied, "only fair."

He went into the seance in the condition of the turtle that has withdrawn itself completely within its shell, and thereby cut off the means of communication. The spirit wishing to assist him can not penetrate the thick envelop and read in the thoughts the question. The sensitive medium is barred out for the same cause. The questions asked must be determined by a guess, and their answers may be wide of applicability.

Many boast of that manifestations can not occur in their presence. It is not a recommendation for an extinguisher will prevent a flame from burning. The sifter may withdraw his thoughts and wrap himself with an impenetrable sphere, and the responses he will obtain must be guesses, for his mental questions are unreadable. The turtle in the illustration, after drawing itself into its shell and closing it tight, might cry out, "there is no light! do not tell me the sun shines, or that it is day, for it is darkness—prove it if you can; let me see the light."

You would say, "open your shell and thrust out your head." "Ou, no," is the reply, "you would play fraud on us. We do not see the light, but our shells will remain closed." The light floods the world, but none of it enters that narrow box.

As the sifter expects fairness and honesty, let him, on his part, be fair and honest. No safety guard which suspicion imposes defeats its objects, and yields unsatisfaction. Aside from all "test conditions," the communication itself stands as its own virtues and vindication. It ought to bear internal evidence of its truthfulness. Our trust is not because the medium did not know our name, and we had succeeded in hedging against his having any knowledge of our business, but in the communication received. Do they identify the source which claims them?

Touchiness or susceptibility to petty offences should not be mistaken for spiritual sensitiveness. One is the effect of egotism; the other of the spiritual unfoldment of the senses—although one may possess both. But where they exist conjointly the sensitive should not let the first govern the second named. It constitutes what is called crankynism.

LADY CAITHNESS A SPIRITUALIST.

To the Editor of The Better Way. Seeing a clipping in THE BETTER WAY from the New York Sun concerning my highly esteemed friend, Lady Caithness, whom the newspapers of late have been discussing very foolishly and inaccurately, permit me a brief space in your columns to denounce the absurd assertion that she is Madame Blavatsky's successor, the high priestess of the Theosophical Society, etc.

Lady Caithness, who is also the Duchess de Pomar, is a lady of the highest intellectual attainments, a voluminous writer and editor of L'Aurore, a French journal, published in Paris, devoted to every cause of human elevation. She is both a Spiritualist and a Theosophist; she knows that spirit communion is true, and never hesitates to relate her own marvelous mediumistic experiences, some of the most remarkable of which are published in a literary gem from her able pen, entitled "A mid-night visit to Hollywood," in which she recounts her beautiful interviews, in spirit, with Marie Stuart, whom she reveres and loves as her guardian spirit.

It has been my distinguished privilege to accept on several occasions of the hospitality of this queen among women, and I can truly say that of all the gifted ladies of the present century, no woman of illustrious birth, exalted social standing, and affluent means, has done more, if so much, to advance the cause of human elevation as this true benefactor of the race, on whose noble brow a double coronet rests only as a faint though shining symbol of the harmonious spiritual diadem which must be hers by reason of her unswerving devotion to the highest truth perceived by her. Her admirable book, "The Mystery of the Ages, or the Secret Doctrine Contained in all Religions," is a marvel of literary research, and, what is far more, a book of such wide-reaching sympathy, impartial justice, and regal charity, than in turning its pages one can but feel that a kingly intellect is wedded to a queenly heart in the person of its illustrious author. As a student and proclaimer of universal theosophy Lady Caithness is unsuited to any position save that of a thoroughly independent, fearless teacher of truth as it reaches her from all sources. As a member of the Theosophical Society and a cordial friend of H. P. Blavatsky her name was naturally associated with the movement, but her own work was always broader than anything that could possibly be confined within the limits of anybody which endeavors to receive everything from certain oriental sources.

It can not be denied that the writings of Lady Caithness are more universal in their character than those of the strictly Blavatsky-school of Theosophy. Madame Blavatsky has been, and still is, accepted by her closest followers as an oracle whose statements scarcely admit of question. Lady Caithness could never occupy such a position; it would be most distasteful to her. While in her presence and conversing with her or listening to her conversation with others, one can but feel the true universality of her spirit, her personality is sunk in the truth she is advocating; though few may be prepared to credit it after reading nonsensical reports of her self-assumption. Her scholarly humility is one of her greatest charms—though one of the ripest female scholars of the age, she is receptive as a child to spiritual teachings. Her outward grandeur is as natural to her as water to marine animals. She was born to the purple, and is every inch a stately dame of high degree, but the influence arising from elevated position is in her case used to purify and ennoble the circle in which she moves.

Were I to write volumes I could not exhaust the subject. I feel a becoming reticence must now compel me to lay down my pen after adding this brief sentence concerning the literary efforts of her son, Duke de Pomar. Instead of being the author of ordinary society novels and nothing else, as the New York Sun declares, when certainly not over eighteen years of age, he wrote "Through the Ages," a work of such profound spiritual insight that a fond mother might well believe a genius equal to Balzac inspired her youthful son. As news is nothing if not correct, and it is but reasonable to conclude that one who has been favored for several years with the personal friendship of a gifted man or woman should know more of the person than those who write only from vague and contradictory hearsay, I offer in this suggestion my apology for thus intruding upon your valuable and necessarily limited space. Permit me to subscribe myself your sincere friend and fellow-worker.

W. J. COLVILLE.

HOW THEY TESTIFY.

What a western authoress says about writing one of her stories under very trying circumstances: "I shall never forget that long, long night, as I sat writing that story. I could not think of the story itself, I could only think of my trouble. I give you my word, I shall always believe that that story was written for me by some angel, that it was simply my hand that held the pen, and hers that told it what to say."

Man can best discourse on those principles of reform which have become a part of himself by experience or develop-

Reported for The Better Way. THROUGH CINCINNATI MEDIUMS.

A visit to the Queen City for a few days last week resulted in some very gratifying tests through its gifted mediums, so far as the writer is concerned.

I called on Mr. A. Willis at his pleasantly situated residence, 264 East Third street, on the afternoon of my arrival and obtained a seat for the evening seance.

Without vexing the reader with my impatience for the hour to arrive and the result of the seance to be known, I will at once say that I was pleased, though this is putting it too mildly.

I was certainly well pleased with the materializations described was that of John Powles, an officer of the British Army in India, who died at the house of the writer, in Madras.

by a wreath of laurel. The mess jackets were lined with wadded fawn silk, and the waistcoats were trimmed with three lines of narrow gold braid.

Here is an account of a materialization by "Florence," the guide of Miss Showers:

"She greatly resembled her medium on that occasion, and several persons present remarked that she did so. I suppose the inferred doubt annoyed her, for before she finally left us she asked for a light, and a small oil lamp was brought to her which she placed in my hand, telling me to follow her and look at her medium, which I accordingly did.

Written for The Better Way. A MESSAGE FROM WM. PENN. FLORENCE E. ALCOFF.

In a friendly talk with medium Patterson during the early part of the Summer of 1882, while the public mind was exercised over the prospective "Penn Bicentennial," I made some remarks on articles that appeared from time to time in our Philadelphia papers, relative to the removal of the bones of William Penn from their rural resting place in the Friends' burial ground, near Gordons, England, to America, and a re-interment in Pennsylvania soil, probably on or near the site of the "Old Elm Treaty" tree, that disappeared from mortal gaze about the year 1832.

While my mind was thus in a manner absorbed (to show that thoughts are things) the medium's slate, a double one, was lying on a small table in front of us, we both distinctly heard the working of a pencil, as though writing was going on between the lids of the slate.

A SOUTH TEXAS SYBEL. Miss Fannie Bremer, a young lady about eighteen years of age, and well known in the vicinity of Caldwell, Texas, has just recovered from a long illness, and she has created the greatest sensation ever witnessed in this part of Texas.

One of the strangest features of this wonderful psychological phenomenon is that the young lady improvises the most beautiful music. L. Jackson, well known to be one of the finest musicians in the state, went to see her yesterday.

Everything connected with the young lady has been investigated, and it is certain that she knew little of music before her long spell of sickness.

Yesterday she opened her eyes and said: "There is a man in the room from California; he has come here to settle up an estate; let him come and shake hands with me; his affairs will turn out as he wished." It was all true, and by no possibility could she have known anything about that Californian.

In the vicinity of Caldwell people talk of nothing else but the strange girl. She has only the benefit of a country-school education, and yet she is a living encyclopaedia. The strangest thing noticed is her definition of words.

While my mind was thus in a manner absorbed (to show that thoughts are things) the medium's slate, a double one, was lying on a small table in front of us, we both distinctly heard the working of a pencil, as though writing was going on between the lids of the slate.

Written for The Better Way. PHOTOGRAPHY WITHOUT A CAMERA. J. H. HIXON.

circle-room or auditorium on the camp-ground where the medium, Mrs. Aber, through whom the experiment was to be made, sat in waiting.

The circle then joined hands, Mr. Aber's right hand was resting on the left of Mrs. Aber's. Mr. Emerson's left held Mrs. Aber's right.

This being taken as a sign of completion, Mr. Carpenter took the package from Mrs. Aber's lap, and in company with Messrs. Walser, Emerson, Gifford, Aber, and self, proceeded directly to F. N. Foster's photograph gallery, where it was opened in a ruby light in the presence of the entire committee and in plain sight of all on said plate gradually was developed, in clear and distinct outlines, the picture of a young girl, with beautiful head, face, and bust.

The committee then reported accordingly, and is convinced of the genuineness of Mrs. Aber's mediumship—Mr. Aber being permitted to attend as a guarantee of the honesty of the investigating committee towards his wife.

SPIRIT WARNING.

To the Editor of The Better Way. Mrs. Sadie Seery is again in our city, conducting, through her magnificent gifts of mediumship, trumpet seances, which are attended with even greater success than has any of her previous visits to our city.

One Sunday evening, September 13th, while several members of the writer's family were living in the country, one of them saw a bright light waving above the tree tops as they were approaching a railroad; and while stopping to investigate the meaning of the light a train which had given no warning of its approach dashed across the road but a few feet in front of the horse.

At many other seances I have frequently witnessed many tests of an astonishing nature, and heard beautiful songs from the spirit friends in attendance.

Have we Spiritual Understanding. To the Editor of The Better Way.

C. H. Murray, in your issue of September 12th, makes a point that I never saw before in the same light. My object in these few words is to call attention to the subject as set forth by Mr. Murray.

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In modern pharmacy is, undoubtedly, Ayer's Cathartic Pills. Except in extreme cases, physicians have abandoned the use of drastic purgatives, and recommend a milder, but no less effective medicine.

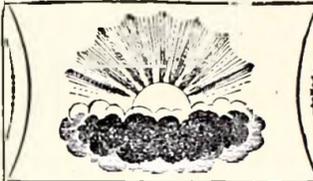
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Women's Department.

Written for The Better Way. To the President. ACROSTIC. Rail so him whose heart is with the Nation...

Thoughts. ALLIE LINDSAY LANGR.

A man remarked of the "God or no God" question: "There is a great deal of barking up a tree, with no moon in it."

I make no claim to positive knowledge pertaining to God; I only affirm that I believe I know as much of God as any writer...

Igersoll sets a good example by his life of worth. If men pattern after his life, they will be advanced and happy in spirit-life...

I do not find my morals any worse, my footsteps more prone to stray from the path I know as right...

The question that now presents itself: If there is an Infinite Mind, or God, an Intellectual First-Cause, do I partake of it...

Many refute the assertion that fear keeps them clinging to God. I desire to say just here, that I am not striking at any one or dozen persons...

It is some the dethroning of a fabled God seems a needed work, and to another effort to seek Deity seems as necessary...

CHURCH SPIRITS vs. MEDIUMS.

Dear Sister Lois: In your very kind letter of inquiry, in THE BETTER WAY of August 5th...

Many of us have become mediums, and grown strong through extreme persecution through want and suffering...

If I may be permitted to answer the question, I should say amen to Mr. Robinson, and renting the pavilion for the church and Sabbath-school...

CONGRATULATE MINNIE.

My idea of woman, is woman; and I would have her be feminine and lovely. Should she need polish, I would court her favors...

There does exist a living purity, but not in the mortal form. Man is the union of mind and matter, and matter is perpetuated by continual changes...

Immortality, love, and purity exist in the realms deific, when the soul can no longer evolve from its unity...

Many refute the assertion that fear keeps them clinging to God. I desire to say just here, that I am not striking at any one or dozen persons...

TESTING PRAYER.

Three boys, JIM, GAY, MAX, and NELL, sitting on the street. Discussing God, so great, powerful, and every where...

AN INQUIRY.

I have read with much interest the address of E. W. Gould, upon organization, in your issue of the 5th inst.

BONDAGE.

We find in looking over the people and their surroundings, that every man, woman, and child is under bondage...

CASSADAGA: ITS HISTORY & TEACHINGS.

This valuable work should be in the hands of every visitor to Cassadaga and every Spiritualist as well...

Hold your own thoughts in subjection, and when you think you are right, do that, and not be turned aside and go under bondage...

We can more readily notice our neighbors' shortcomings than our own, because it is easier to cognize effects than causes...

MEETINGS.

Various meeting notices including "Seeing is Believing," "The Rochester," "Sedgwick Farm Fence," and "Hoffmeier's Sassafras Herb Bitters and Tonic."

"Seeing is Believing."

And with it there is no smoke, no smell, no noise, no heat, no steam, no water, no condensing up of the flame...

"The Rochester."

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PURELY VEGETABLE. Cures a Malaria, Indigestion, and all Bowel Complaints.

OPIUM LACY'S WARNINGS.

The most remarkable and valuable record of opium smoking ever published in this country. First published in London in 1854...

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EARN TELEGRAPHY AT HOME. FREE. Ladies, MEN, BOYS, GIRLS, OPERA HOUSE.

TOPICS OF THE TIME.

Charles Crowell. In Boston the firm of Ball & Tower, attorneys, was secured lately by an unknown party to pay to the State National Bank the sum of \$18,150 as "conscience money."

To all who hold that the ultimate of all things is slowly but surely drifting toward righteousness, it will be glad news to learn that the statistics of English prisons show a remarkable decline of prisoners, so much so that the decline in the number of convictions is really astonishing.

My predecessor in these columns was an ardent admirer of Victor Hugo; this I gather from a frequent allusion to him and his writings.

thinkers, be lofty souls. Ye rich, it is by giving ye will be richer. Sow! ye poor, poverty is not hate. Love! every good thought is a deliverance.

There are two radically different ideas of the Church and the Pulpit. By many the Church is considered a sort of fire-escape, an institution established for the purpose of saving men from a distant, burning prison.

In an article on "Capital and Labor" his criticism on the clergy is not overdrawn, and is of considerable moment in these days.

My predecessor in these columns was an ardent admirer of Victor Hugo; this I gather from a frequent allusion to him and his writings.

promulgated about Him. It admits the defects of popular Christianity, but attributes them to human nature, not to the Founder of Christianity or His teachings.

Since the above was written the press reports that Rev. Howard McQueary has given up the fight and withdrawn from the Episcopal Church.

LITERARY. The prospectus of Funk & Wagnall's New Dictionary of the English Language has reached our table. It will supersede all that have come under our observation.

The etymology is placed after the definition. In the definition of a word the most common meaning is given first; that is, preference is given to the "order of usage" over the historical order.

The different parts of each science are so treated that the student can easily trace the definition of all its branches, and have before him the full meaning of the science; that is, while the terms belonging to each branch or subordinate branch of a science are defined in their proper vocabulary places, the references to their superior and subordinate branches are so given that the definition of the science as a whole can easily be traced and when so collected will be found by the student to be a full and harmonious exposition of the entire science.

"Was Abraham Lincoln a Spiritualist? Being secret whispers from the White House during the war-years, together with some account of the life of a pioneer Spiritualist." 12 mo., cloth, pp. 288, illustrated, together with portraits, photographs, letters, affidavits, and various documents pertaining to the subject.

HEAL THYSELF. OF THY INFIRMITY. Send to cents to Dr. R. P. Fellows the noted specialist.

PERENNIAL HAIR RENEVER. ABSOLUTELY UNFAILING. No Patent Preparation. Natural Remedy. Not a dye; contains no harmful ingredients.

Herba Vita. A BLOOD PURIFIER. Cures Dyspepsia, Constipation and consequent Headache, Malaria, Debility, Torpid Liver and Deranged Kidneys.

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UPWARD STEPS OF SEVENTY YEARS. BY GILES B. STEBBINS. The author has taken part in the leading reforms of the past fifty years.

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Wilbram's Wealth, OR The Coming Democracy. BY J. J. MORSE. PAPER—The present issue is a contribution to the literature of the social and economic questions dealt with, and which are appealing with ever increasing force.

ALCYONE. This is a semi-monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price \$1.00 per year.

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Read THE FLAMING SWORD. All who desire to pursue the mysteries of the spiritual world to their uttermost, should invest in an illuminated mind.

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Psychopathy; OR—SPIRIT HEALING. A Series of Lessons On the Relations of the Spirit to its Own Organism, and the Inter-Relation of Human Beings with Relation to HEALTH, DISEASE & HEALING.

DR. BENJAMIN RUSH. Through the Mediumship of Mrs. Cora L. V. Richmond. PRICE, \$1.50. Published by William Richmond, Rogers Park, Ills.

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DIAL PLANCHETTE, OR—THE PSYCHOGRAPH. FOR USE IN HOME CIRCLES. This instrument has now been thoroughly tested by the numerous investigators.

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PAGES OF HISTORY. By the aid and in the light of Progress. Seventeen articles in prose and in meter songs, with music, constitute the contents of this book.

Alba-Dermis. A Beautifier of the Complexion. If you have rough, freckled or blotched skin, or if blackheads divide your face, it is certain that some of nature's laws have been violated.

Cincinnati, O.

The Union Society of Spiritualists closed its engagement with Mrs. Richings last Sunday. G. A. R. Hall was filled on both occasions...

The first subject handled in the morning was one which touched the sympathy and interest of every hearer. A gentleman present sent up a notification of Prof. Henry Kiddle's resignation...

Although the news was somewhat startling to Mrs. Richings, and unprepared for the subject, she paid a beautiful tribute to the grand man...

In answer to the other question, "How shall Spiritualism be represented at the World's Fair?" she thought it would be difficult to find a man to agree to everything that others proposed...

The afternoon services were devoted to tests, and the evening to the usual exercises. Mrs. Richings bidding her audience an affectionate farewell...

At the close of Mrs. Richings' discourse on Sunday evening (the last of the course), the chairman announced that a committee had been appointed to prepare a testimonial...

Mr. Bowen said: Mr. Chairman and Friends, having been permitted the pleasure of listening to the several discourses given by Mrs. Richings during the past month...

Resolved, That during this period we have listened with great pleasure and interest to her several discourses, which have been delivered in a most eloquent manner...

Resolved, That we desire to offer a testimonial of our respect and appreciation of her noble work in this city; therefore be it

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Rochester, Ind.

From a few at first the attendance has increased until now we have quite a good audience at Lyceum Hall to hear Brother Peters...

The tests given by Mrs. Henkle are getting to be quite a feature; especially so are the private readings given by her.

We hope it may be interesting to the many readers of THE BETTER WAY to know the progress our society is making at present.

We would like to open correspondence with some first-class slate-writing medium. Yours for the truth.

Will you please mention in your valuable paper that a materializing medium could do a great work for Spiritualism...

Lectures in Adelphi Hall will open Oct. 4th, under the auspices of the Spiritual Research Society.

W. E. E. Kates writes that Bishop A. Beals has just closed a successful engagement, to be followed by Rev. F. Laishbrook...

Passed to spirit life from Wichita, Kansas, August 25, 1891, Reed Busenbark, son of John and Carrie Busenbark, aged five years.

When Reddie died the house was hushed and still, a nameless presence seemed to enter there.

When Reddie died the birds forgot to sing, and nature sympathized in tears of rain.

When Reddie died we could not understand; we bowed in grief, the children round us cried.

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MOVEMENTS OF MEDIUMS.

Bishop A. Beals serves the Albany, N. Y. Spiritualists during October. W. H. Eddy may be addressed at South Worthington, Mass., where he is lecturing.

Dr. Ella A. Higgins writes that she is now located at No. 7 Dwight street, Boston, Mass.

Mrs. Nellie S. Haide may be addressed for fall and winter engagements at Capac, Mich. Mr. Geo. H. Brooks may be addressed as heretofore at 124 Charter street, Madison, Wis.

Mrs. Lizzie Fulton, slate-writing medium, may be addressed for engagements at post-office box 256, Kansas City, Mo.

Mr. F. N. Foster, Spirit Photographer, has gone to Kansas City, Mo., where he will remain about one month. Address Hotel Thorne.

Mrs. Elizabeth Strange, lecturer and test medium. Calls will receive prompt attention. Address 91 McConnell street, Grand Rapids, Mich.

Mrs. Julia E. Davis, platform test medium, is ready to make dates for the coming season. Address her at Windsor street, Cambridge, Mass.

Mr. F. A. Logan holds her public spiritual circle of harmony every Sunday at 11 a. m. in St. George Hall, 90 1/2 Market street, San Francisco, Cal.

Mr. T. E. Casterline, Edgar, Nebraska, writes that he is very desirous of engaging a good test medium for platform work.

Mr. Frank T. Ripley may be engaged for a few dates for the fall and winter season as a test medium. Address him at Banner of Light office, Boston, Mass.

Mrs. A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box 833, by parties wishing to engage the services of an inspirational speaker.

Moses and Mattie E. Hull hold meetings in St. Paul, Minn., Thursday and Friday nights.

Carrie C. Van Duzee, of Geneva, O., will start for the Pacific slope in the early spring—going first to Oregon, then to California.

Dr. Marguerite St. Omer, of London, England, trance speaker, psychometrist and platform test medium, will accept engagements for the coming winter.

Mrs. E. A. Adams, magnetic healer, of Fresno, Calif., is at present located at Santa Cruz, where, by the power of magnetism, she has worked wonders.

Mrs. Maggie Stewart, platform test, clairvoyant, and business medium, will give advice by letter from lock of hair on business, domestic or social matters.

Mrs. M. W. Leslie has returned from Lily Dale, N. Y., and has a few Sundays not engaged. Would like to make engagements on liberal terms with societies for speaking and platform tests.

Mr. J. Frank Baxter is engaged during the Sundays of October in Cincinnati, O.; Sundays, Nov. 1st, in Brockton; Nov. 8th in East Dennis; Nov. 15th in Haverhill, and Nov. 22nd and 29th in Lynn.

RELIABILITY!!

Reliability in all things is what every person wants; especially in the case of buying Buggies and Harness; hence should not who men always buy the world-renowned

"MURRAY" \$55.95 BUGGIES \$5.95 HARNESS

Are you looking for the finest, 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.

Below we give a marvelous cure, effected by wearing the electric batteries, manufactured by "The Thomas Battery Co." of Cardington Ohio, of whom our talented orator, the Hon A. B. French, is business manager.

Thomas Battery Co., Cardington, O. Since January 3d last I have worn constant y one of your Kioney Battery and Support combined for abdominal dropsy, and I feel it my duty to give you a history of my case.

The Thomas Battery Co. not only has such statements as the above to attest the benefit their inventions are to suffering humanity, but further proof of their superiority and merit comes from the Academy of Science, Paris, France.

A beautiful, white, non-corrosive metal made by electricity from clay, in what the Electrodes or Disks on the JOHN A. CRISP ELECTRO GALVANIC BODY BATTERY are made of.

NO VERDIGRIS. NO BLOOD POISONING. NO SOFT SOLDER. Used in the construction of these Body Batteries.

There is a CONSTANT Current of Electricity all the time the battery is in use, and it produces no shocks. It is the best Electric Body Battery or Belt in the world for the Cure of all Nervous and Chronic Diseases.

Each guaranteed and kept in repair for one year. Send \$6.00, \$10.00, \$15.00 or \$20.00, with waist measure, and be convinced. Ladies' belts silk lined. Gents' have suspensory. The finest ladies' belt in the world.

Have you read the Doctrines of Emanuel Swedenborg, In regard to Man as a Spiritual Being and Life after Death? If not, send to Adolph Roeder, Vineland, N. J., for Catalogues.

DO YOUR OWN ELECTRIC LIGHTING IF 25 LIGHTS OR LESS WILL DO IT. HOW I WHICH WILL TELL YOU. PHOENIX ELECTRIC HOUSE OR SHOP. CAN DO IT YOURSELF WITH OURS. 50 OFFER. C. E. JONES & BRO. CINCINNATI, O.

DR. SYKES' SURE CURE FOR CATARRH. Has cured many cases pronounced hopeless by physicians. Send for Free Trial. Common Sense Talk and numerous testimonials. They will convince you. RETURNED TO CINCINNATI. DR. SYKES' SURE CURE CO., 103 STATE ST., ROOMS 42 & 44, CHICAGO.

Donald Kennedy, Roxbury, Mass. Dear Sir: I took your Medical Discovery for one year for Scrofula on my knee. When I began I was told by the Doctors my limb would have to be amputated, but it cured me. Well that was 13 years ago and no signs of it since.

An American tourist was arrested in two cities of Germany for taking street views; thrown into prison, and fed on rotten soup, he says. Be it as it may, we would kindly suggest to Cousin Fritz to be careful how he treats Uncle Sam's subjects.

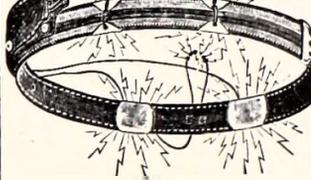
Excursions to the South. The C. H. & D. will sell harvest excursion tickets from all stations Oct. 14 to all points in Florida, Virginia, Louisiana, Tennessee, Kentucky, Georgia, Alabama, and Mississippi, at one fare for the round trip.

Rheumatism, Sciatica, Neuralgia

are always relieved at once and a cure will follow the faithful use of Perry Davis' Pain-Killer. Bathe the parts affected and wrap in a woolen cloth saturated with Pain-Killer. Price, 25c., 50c., and \$1.00, at Druggists.

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Aluminum

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CARTER'S Vaginal Suppositories

For the Cure of Female Complaints

Are infallible. Will cure where all other remedies have failed. Relief guaranteed or money refunded. Ladies can write us professionally in confidence, giving details of their trouble.

March 25, 1889. THE CARTER CHEMICAL CO. GENTLEMEN:—After being treated by several prominent physicians who failed to help me, I used one box of Suppositories and was relieved of a severe case of Painful Menstruation and Ovarian troubles.

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LIFE RENEWER

GENUINE WITHOUT THIS NATURE. DR. PIERCE'S GALVANIC CHAIN BELT. Dr. Pierce's Galvanic Chain Belt is Electrically Suspended and guaranteed to be the latest improvement. It can be used by men and women.

PSYCHOMETRY

Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

J. FRANK BAXTER, Lecturer and Test Medium, Will Lecture For

The Society of Union Spiritualists.

Grand Army Hall

115 W. SIXTH ST. EVERY SUNDAY MORNING AND EVENING DURING THE MONTH OF SEPTEMBER, 1891.

Good Music MORNING & EVENING. The Public Invited.

MORNING SERVICES FREE. Evening Services, 15 Cents. J. B. CONNELLY, PRESIDENT. E. O. HARE, CO. SECRETARY, 36 Parsons Street.