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### EDITORIAL

MacQueary did not recant. He had no need to. He was sufficiently well adverused to get another job. Poor Gallileo!

Even where there is nothing, so-tosay, 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 hishop and archbishops of Germany, Austria, and Hungary, disapproving of duelling; and in the same moralizes that the bravest is he who dares to declinewith thanks.

Mrs. Cora L. V. Richmond, in Disly do things for the sake of being appreciated, they will never do the smallest good, to say nothing of the highest | isting facts. 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 recent investigations that shall have shown that marriages between Catholics and Prostestants 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.

J. Fenimore Cooper was a Spiritualist. contemporaries to be finding this out. out the respectable living (mortal) witin 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 Spiritpalists.

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 spiritlife 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

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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, 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 fovorably 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 course fourteenth, says: "If people on- to protest against interference with parochial schools; for they will not be interfered with or even spoken of as ex-

Praying for the restoration of the Pope's temporal power, is rather a vaiu 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 on- the practical Western mind it is a with Eastern sandals for his feet, and as ly prosper lies in trusting to God for means to accomplish it, the world is safe from its restoration; for if God can re- opponents of philosophic Spiritualism ionable tailors of any age for their adorustore it, or intended to restore it, he and its practical demonstration to-day. ing; and as, by the creed of the Church, never would have abolished it; and if he The reason for their opposition is that only the Nazarene Deity, or the excarhas abolished it, he did so for a purpose, Spiritualists will not leave their sound nate saints can perform miracles, we are against mixed marriages-inspired by believing it was time to allow his chil- basis of reason and fact and enter upon puzzled to know where, among the gifts dren to govern themselves in spiritual a purely mythical, unreasonable, mysmatters, and not be any longer subser- terious, imaginative speculation as to vient to a mortal; and if God hasn't the what has never yet been determinedpower 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 ranksmade 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 An article in the N. Y. Times confirms will be engraved on the heart of every the statement made some years ago that convert to Spiritualism; and all who can realize the value his sacrifice has Better late than never for our secular been to the cause will add love to the commemoration in which the arisen is If they took the same trouble to find naturally held. Nearly every Spiritualist society in the land last Sunday paid nesses as they do the dead (immortal) tribute to this much respected brotherones, they would occasion some surprise 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 deepfelt 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 and strength of our rising generation. Materialistic schooling with its dogmatic discipline, its sucient methods of cramming, its long school hours (in Southern latitudes), its unpractical application of studies to natures unadapted never reach the ancient Theosophists, to the same, and the total disregard for sensitiveness that is manifesting itself in temper is as biting as your language. As the more spiritually attuned children of to-day, are not conducive to proper development-physically, mentally, and all ages and schools, we record with morally considered. The injudicious pleasure that Mrs. Besant, on whom the commingling of elements is baneful to our children. Home environments and fallen, has taken the platform in desense also heredity have elevated them to a of the Blavatskan teachings. We have higher sphere—one making them sensi- not seen a report of her speeches, but a At the recent Buffalo Congress of Ger- | tive, the other bringing them forth as | London writer says: "She talked well man-American Catholics it was resolved sensitives from gestation. This sub-but the majority of her hearers were to favor the restoration of the tempo- jects them to contagion through gross plainly unable to follow her in her exal power of the Pope, trusting to God and impure aural emanations from non-planations of Theosophy, which were as

first sacrificed. Mental lethargy retards uncongenial, materialistic, sensual, and Spiritualists are not Theosophists. 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 SPIRIT-UALISM.

There is a ferment among the English as at present used, is susceptible of many healing of his physical infirmities. As interpretations, and covers a variety of the Nazarene when in the mortal neither mystic teachings concerning the human owned nor wore a coat-according to soul, its origin and its future existence, the record—but contented himself with with the conditions of its being. To a simple, unadorned"seamless garment," dreary mass of would-be philosophic angel-world are not supposed to patplatitudes. Its disciples are the bitter rouize manufacturers of shoddy, or fashwhich 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 ing powers, on the condition that the

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 : Spiritualism as to preserve the health This miserable creed without hope, this bottomiess pit of platitudes which is so well fitted to be the propoganda of a charlatan and the soporific consolation of a terrified skeptic."

Fie, fie, Professor Boscawen! You will "Nirvana," or eternal repose, if your we believe in fair play and free discussion mantle of the late Blavatsky is said to have means to accomplish it. They also sensitive children. Besides this, the fantastic and as full of jargon as a chap-

THE BETTER WAY. productive of evil, and protested against more spiritualized, and our children are That writer certainly has some of the to the grim keeper of the penal institu- dictums. To assert one's natural indedepleted of their much-needed magne- Boscawen views in his nature. We shall tion of the eternities. Each sect has its pendence-in thought, speech, action, tism, and suffer languor, mental inactivity, publish the pith of Mrs. Besant's deand unrest in consequence. Health is finitions and defense when it is received. hell, to escape from whose clutches countries—to invite social and business and we suppose Catholics have the same the acquisition of knowledge; or, at all philosophy, in harmony with the unit supplement that acceptance by unquesrights to inculcate Catholicism into their events, makes a child's studying exceed- nature of the race, with known laws, and tioning credence. ingly difficult. And inquietude is stag- is fortified with daily recurring facts. It nation to its moral development, and of- sweetens life, extracts the sting from ten the cause of direct immorality-both | death, and presents an immortal life of through temptation and self-abuse growth, fellowship and adjusted har-Spiritual-minded or sensitive adults even monious relations which fittingly supneed conditions to protect them from plement the best disclosed on earth.

#### HOLY COATS.

Our Christian friends of the original Romau 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 awestruck 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 Theosophists. The word Theosophy, worshipper, hunting after a miraculous of healing, to place this ragged, musty,

Without question it is a Simon-pure healing relic, because the highest authorities of the Church have endorsed its genuineness and certified to its healsick 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, fraved 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 iu dogma is not efficacious to cleause 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 enlighten-

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 bodes 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 Chrisamong all creedists and religionists of tianity, on the other hand, discards all these old and frayed fabrics wrought in the looms of superstition, and finds in subjects for the same pit of eternal burn-

The Koran-worshipper suspends the old coat of Mahomet before the world, and proclaims that it is the only cure, means to accomplish it. They also sensitive children. Besides this, the fantastic and as full of jargon as a chapled that education without religion was grosser draws vitality from the finer or ter from the works of the late Blavatsky," rejection of which turns the soul over making these obedient to their special our heartiest welcome and support.

own mythical warden of its own creedal Spiritualism is a sound, reasonable every one must accept its holy coat, and

In the meantime the universe and its laws move on, undisturbed by this obedient man and womanhood, the perclamor of sects, or by the presence of these wardrobes filled with frayed coats intellect, intuition, speech, and life, has and ragged creeds. Minds continue to been relegated to well nigh the point of 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 from one machine to the protection of Church, does not work as effectively as another has been permitted, but woe of old. The officials of the Church fear burglars and thieves. The coat is in ral, inherent right to think, reason, and danger of being stolen. It can cure the act, except by permission of the particubody 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, excommunion 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 lib eral 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.

September 5th we gave an extended re- fully place in abeyance some of them, port 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 ment, and the better propagandism of 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 frateruity.

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 covenauts 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 defeuse and propagation of the phenomena brought within the personal consciousness, and the philosophy builded 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 convert and the old disciple fraternize up, exist for a time, die, and give place to others.

We account for this condition of things spon 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 indi- not ready to begin the work of construcvidual right to think, reason, speak, write, or live, otherwise than by the code prescribed by the organization to which of ripeness in local organizations, agreethe individual belonged either by birth or early education.

The tyranny of religious or dogmatic the schools of that particular faith, fit 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 pecu-Each religious sect has its spiritual old liar requirements. In many instances coat, and some materialized old ones, they have coerced the social, civil, and

or non-action, was-and now is, in some ostracism and often bitter persecution.

Under these machine organizations which dominate birth and childhood, making for themselves a plastic and sonality, with its slumbering forces of zero. The highest individual gemus 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 unto the person who asserted his natular machine requiring his unquestioning

The first rap from our excarnate augels sounded the death-knell of these old, hoary, enslaving organizations, and the sound was like a toesin 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 suap, 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 In the issue of THE BETTER WAY for and adjust individual rights as to cheeracting in concert with others for the purpose of which we have spoken, to wit, self-culture, social culture and enjoythe truth. Local organizations, upon a thoroughly elastic basis of individual rights, will yet find crystalization, 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 ouce. And yet the work of emancipating, elevating, and individualizing continues with an accelerating force. The new 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 incornate spirit. On all else, from primal causation downward, they

As we look at the work, we are reluctantly forced to the conviction that the lenders on the hither shores of life are tion, on a scale commensurate with the magnitude of the cause. Attempts at a general organization have failed for want ment 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 tuperatively 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

SOUL-CULTURE.

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."

for that implies that you have only to give it opportunity and the soul will ex his composition. Still some poems are press itself. The term culture seems to life is often introduced, like the education of the young, something foreign to spirit of the poet. their natures 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 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 knowlwhich 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 unfoldment of the expression of the soul, than there is between the genius which finds its own dinary talent, which must in every way

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 in the same direction, until terms came is nothing that can prevent its expansion, its unfoldment. Not so with what is called mind or intellect, unless we inchild 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.

schools; we have seen more evidence or of the hour under inspiration. soul in the touch of the hand of one who is kindly than in all the treaties on sopress itself.

opportunity for expression, that the spircultivation there is, the more can people perched upon the high attenuated point culture. By the finely spun web of in- used, tellectualism people seem to think that they can pass from mental philosophy,

plete expression. \* \*

day of an absence of culture. Perhaps life, you say to them, you are not old every window and door is barred against you will not agree with us, but from the enough to understand. The child that severe intellectual strain of the schools can ask the question can understand the ful messengers that would open the a little reaction toward simplicity, a lit- answer, too, if you know how to put the tle earnestness, a little genuine life of answer. The truth is the soul seeks the soul, would be such a relief. Besides these various opportunities of expresit seems to have been the case in all past sion questioning everything, and in achistory that, whenever there was the cordance to the answers to the questions most of this inner light, there, conspic- the education is complete. nously, was an absence of mere mental! All of life is a school, and whatever intellectual training. There is not better expression of the soul. It is the soul which is breathed by the juspired prophets and teachers, or the modern metruth, 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.

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 inaccording to the most approved rythm-We cannot say that we like the term | ical methods, but take the methods "Soul-Culture," for it implies that the without the poetic spirit, and they besoul itself needs cultivation. The term come the mere jaugling of one who is at soul expression would suit us better best only a rhymster, who adheres simply to the methods, and has no poetry in in prose; we have heard utterances and ns to refer to something that in human seen writings that had not a rhymical measure, which breathed the highest

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 utterfrom within, and the idea of culture of ances have passed into modern classics. the soul is something so foreign to the Demosthenes spoke the simplest and nature of the soul, that it seems to us most classical language, the words at that all inspiration and prophecy, all last flowing in eloquence from his methods of human expression belies the tongue; while in the Roman senate 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 uncannot 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 methods of expression and the mere or- be found that without this there is no real life, if people will only understand be cultivated, and then it amounts to but 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 to accede to the demands of the mind.

the needs of the honr; the vocabulary troduce certain methods, unless the 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 be-We have seen more evidence of soul longs to the manifestations of to day are in the simplest sentence of one inspired words that have been coined out of the than in all the learned essays of the languages of the past to meet the needs

This knowledge flows to the human mind. It is not too much to say that cial science or dissertations on the du- the time is coming when children, inthe soul, as well as to stimulate the in they receive their food. It will not be a amount of spiritual space, while selfishitual life may not be stultified and lost to day in the land that does not overtax growth. The prevalent idea in the world fullest extent. The competitive examiseems to be that the more intellectual nation is often the bane of childhood. We have known children from ten to arrive at soul-growth. You see people sixteen years of age to suffer during the whole of after-lifetime, because of the the next step to reach the highest soul- excellence that was never required to be

The soul will find a better method by a certain process of outward educa- people do not know; the questions can not gladly enter? tion, as though the soul were not an not be answered by adults. A child may expression from within, as though it ask who God is, who feels competent to needed anything else than the sunshine answer? The child may ask what spirit mansion within the spirit than you are of love and truth to find full and com- is, who is to reply? The child may ask There is great need in the world to- saying that the soul is all there is of kindness, and charity are shut, how

was there, notwithstanding the lack of eternity are but just so many degrees of you here? language in the world than that con- that seeks to come forth; it is the light tained in the Sermon on the Mount; of the soul that gives quality to this inthere is no higher eloquence than that telligence; it is the soul that prompts the question and is ready to receive the answer; it is the soul that imbues the diums, for the expression of spiritual child and the grown up child with affection, love and truth; it is the stultifying of the soul that constitutes all mental and spiritual deformity that there is in the world.

charge of them thrust them into some occupation, learning, or education, rarely sunshine in, to show you what your life consulting the wishes of the children when manhood or womanhood overtake them, it is the dull necessity for daily spired. The poet may sing his song 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 unthat which it must be, and that could 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 immortal soul? Do you suppose there value would there be in creeping from there was full opportunity for this ex- lectual labyrinth to another, to end in

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 those who thrilled the hearts of the na- perfect vision, if this diviner method tion were those who chose the most prevailed, not only would life be less of comprehensive and yet the most simple a drudgery, not only would the earth terial existence. But for that he would trol their desires, and rear children only seek and find that which is its legitimate occupation and pursuit; the soul would may be while here. edge through the same process with foldment from within; while growth 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 only be no such centers of crime, but the palaces and the cottage will have been merged into comfortable dwellings. and those who now dwell in hovels and one dependent upon you, that is one of preciable loss of increase; yet these exdo not know why they dwell there, will the windows of the soul that is opened. have instruction and sufficient knowl edge to win a better place.

No life will have that which it has not their daily bread how many have it not? How many who toil do not even possess the comfort of one simple room? It is and those who belong to you, but for the this great spirit of selfishness that broods then will human lives realize more of the light of the soul. But more than this; the knowledge of

To-day many terms are carved out of life requires. If you live only in the be free. You know what incentives lower portion of your dwelling and there are for the highest human ennever see the sunshine you would not deavor, and if each toil or task were know the possibilities of life. The man lightened by the knowledge that after who is shut up in a dungeon or cellar all the earth is to be beautified and recan not even bear the light, so feeble be- deemed by man, the streams are to flow comes the vision that he can not open more pure, every form of verdure to be his eyes when he beholds the rays of more beautiful, and all of life to be made light, but let the light into every apartment of his dwelling, let the upper rooms be opened to the sunshine and fectly here, and make the ordinary burfresh air, the eyes grow strong and the deus more easy to bear. \* \* \* cheeks have the glow of life and animation. The world lives spiritually in the cellars, in the darkened corners of huties of man to man. Therefore, in our stead of being drilled and trained, and man life; it does not even know of the It is recognition only that is needed study, will absorb knowledge as they even while here. Human lives are narin the child; to recognize the light of absorb the atmosphere, will receive it as row, cramped, and dwarfed into smallest tellect in the child; to allow the soul matter of labor and the straining of ness walks abroad and gathers everyevery nerve. There is no public school thing to make the clouds greater. If people knew that the spirit is more than within the tranmels of intellectual the brain and nerves of a child to the 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 of intellectual unfoldment, expecting at strain of attaining a certain intellectual at this moment some magical wonderworker were to say to you, here is a yast mansion that you can have but for the asking, and you are shut in now so that there will be the natural expression of you can not see to read; here is a man from the sciences of the schools into childhood. Any one who is capable of sion close beside you, and just by open what they call occult science, and there- answering all the questions that a child ing the door you can enter this fair by arrive at a knowledge of the soul, can ask from the period of five to fifteen realm now and dwell there in the fresh There have ever been schools in which years of age will find that child suffici- air and bright sunshine, and have beauit is taught that there can be soul growth ently well educated. The trouble is the tiful blossoms around you, would you

The voice from within the soul declares that there is a more beautiful aware of, even here. Look and see how what is the meaning of soul? Instead of the avenues of love, and sympathy, and the approach of the silent and wonderdoorways 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 training, but the intelligent expression lives you have to live in all the stages of this freshness, beauty, and bloom around

People who are agnostic and live in 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 onehalf nor one-third, if you do that, inhabit this realm; supposing that these vast and wonderful rooms of your dwel-

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, indefold. If it were true that each human pendently of all intellectual methods, life, as it does, contains the germ of lets the sunshine into your hearts, takes possession of your lives, tells you never unfold in the expression of love and 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 would go around asking if there is an spirit, if the light is not there, what would be any doubt on this subject if one dungeon to another, from one intelannihilation?

When the light illumines the dwelling wherever man has to go, that is the light to guide him, as the miner has his light mariner has a steady light in the heavens human life—this inner realm, this more to guide him on his way, so this lode- ant are controled by instinctive desire, star of spiritual life guides man through all the storms and darkness of his maoverflow, as it does, in all bountifulness be tossed upon the sea of life without a from nature, but every human life would rudder, without a guide or compass, properly care for them; but the highest such is the light from the soul, and it

It is uscless to say, we must attend to less, all the burdens of life grow lighter only for your own daily bread and there labor; but if you toil for love, for some the burdens grow lighter, you are borne forward by that incentive, and the spirit strengthens you for still higher and powers in harmony. earned, excepting children, and the greater endeavors. You know that this feeble and infirm. But after earning love imbues your heart, fills your life with love for mankind; if you feel that you are not just struggling for yourself not owing to anything that one human ennobling of the human race, for the life is responsible for, but it is owing to uplifting of the burdens of others, that every blow that you strike is something over humanity. When that rock is rent for the perfection of the world, then in twain, when that spirit is uplifted, 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 the soul brings a true perception of what and bondage of tyrants that others may more lovely, it is to the end that the soul shall have its expression more per-

> 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 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 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! Ab, well, we have had presidents, good and bad, of all political complexions, but we hazzard the suggestion that the worst president we could have would be this same orthodox

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 the intellect say: "One world at a time | Europe were continually strewn with the wrecks of armies bearing aloft the cross -emblem of the only true religion-demanding exterminating warfare over its unintelligible dogmas.

Deep in dungeous, far from the blushing light of day, the pious inquisitor All that is needed is opportunity. do not know what magical and wonder- the heretic writhe, or a moan fall from It constitutes what is called crankyism.

The soul will find its own means of Children are born here; those having fullife will enter your dwelling if you his ashen lips. What were these holy open the doors and windows and let the 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 drivel-

lings of a mind, distorted by self emasculation like Rosseau'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 to lead him in his explorations, as the is in inverse ratio to intelligence is a most palpable misstatement. The ignorand rear numerous children without forethought and care; while the wise conwhen wanted, and as they have ability to intelligence yet attained has not furnished the least evidence of diminished prolificacy. In fact the most recent views the duties of this life only; every duty of the proper means of securing the is made more easy, every labor is made most perfect health and longevity is by a rounding-out by culture of all the facwhen the spirit or soul illumines them, ulties in harmony. Mental activity is human life is ready and willing to do its nor is it only this; if you toil just with not opposed to, but on the contrary, propart, and each anxious to do that which the bare hands, with the great load of vocative of, health. The statistics of is helpful for others, then there will not care upon your spirits, if you are toiling those engaged in purely mental pursuits, her. Her admirable book, "The Mysand the average number of their chilis nothing beyond, how mean seems the dren conclusively shows that their longevity is greater, and that there is no apamples by no means represent the best results possible to achieve by a proper culture of the physical and intellectual

> I was amused and interested at a little episode occuring 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 movement, but her own work was always 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 seauce, and, on asking him afterwards, he replied, "only fair."

He went into the seauce in the condiof the turtle that has withdrawn itself be prepared to credit it after reading nonview, the soul must be allowed to ex- frequently the physical forms and brain vast mansions that are spread out in the the best and highest that is within them, completely within its shell, and thereby dwarfed and perverted by too much wonderful realm that it may now behold, grow to expand and express the life and 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 defrom sight, now the angels have come termined by a guess, and their answers may be wide of applicability.

Many boart of that manifestations can not occur in their presence. It is not a recommend, for on extinguisher will prevent a slame from burning. The sitter 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."

"On, 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 en-

ters that narrow box. As the sitter expects fairness and honesty, let him, on his part, be fair and houest. 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 communications 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 plied his dreadful trade, and holy priests may possess both. But where they ex ling are neglected, and the dust and and worshipful saints stood by and ist conjointly the sensitive should not cobwebs are creeping over them? You smiled when the tightening screws made let the first govern the second named. part of himself by experience or develop-

LADY CAITHNESS A SPIRITUAL-IST.

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 gent from her able pen, entitled "A mid-night visit to Hollyrood," 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 her's by reason of her unswerving devotion to the highest truth perceived by tery of the Ages, or the Secret Doctrine Contained in all Religious," is a marvel of literary research, and, what is far more a book of such widereaching 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 illustrated 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 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 sensical 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 fellowworker, 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

apported for The Better Way. THROUGH CINCINNATI MEDIUMS. C. H. PIGUERS

A risit to the Queen City for a few days ist week resulted in some very gratifying tests through its gifted mediums, so fur as the writer is concerned. I called on Mr. A. Willis at his pleas-

antly situated residence, 264 East Third

street, on the afternoon of my arrival and

abtained a seat for the evening seance. Without vexing the reader with my impatience for the hour to arrive and the emit of the seance to be known, I will at once say that I was pleased, though this is putting it too mildly. But being my first visit, I was too much puzzled to espress my astonishment at all I witsessed. The second visit, however, bet ur enabled me to make observations, as pome of the newness had worn off. This es on Friday, the 18th inst. The condrous power of spirit influence was chibited in a manner that both astonmed and delighted the few of us who erre present to enjoy that sweet communion with our so-called dead only brown to Spiritualists. The Indians were out in force and fine shape. The int one was my old friend and guide "White Cloud," arrayed in all his glory of paint and feathers, and as I have known bim. He came quite across the room from the cabinet, giving me kind and loving words of advice and cheer. The next form was "Black Cloud," a friend of Mrs. Nealans of your city The usual controls of Mr. Willis were present in their full power and distinctiveness of form and speech. But the crowning feature of the evening was the transfiguration of Mr. Willis, the medium. He was sitting in a good light, completely changed in features and general appearance. In fact, he was quite another man. I noted the change overcoming him as he was winding up the music-box, when he suddenly remarked: "I feel very strange-almost is if I were some one else." And so he was, looking like a larger and heavier man, with long, full, brown whiskers, dark bair, longer that now worn, and enreloped in a light overcoat. His guides then said that they had been trying for a year to effectuate this transformation and had at last succeeded. They did not he was a new guide for the circles to follow. Words are inadequate to express one's felings of this remarkable phenomenon. Among those who witnessed (also the writers home). Mrs. F. Nealans, Mrs. M. Reid, Mrs. Willis; and Mr. Kirchoff, of Cincinnati.

My next seance was with Mrs. E. M. Shirley, a trance medium, who also gave me many tests, including a delineation of my character and spoke of truthful events no other medium ever touched ple what you have seen." "-Carrier Dove.

Later I called upon Mrs. Dr. Carter, of Price Hill. With this cultured lady I was particularly charmed. Her gentle voice and manners making an exceedingly pleasant impression on the first meeting. She kindly welcomed me to her seance-room, where everything was exposed and plainly showed that no collusion was possible there. I was permitted to examine the little draped table which she uses for slate-writing and saw nothing that idicated jugglery. I was she said: "I see three initials, but they are not very plain. Yes, the last one is an F." This was correct. Then she continued: "They are J. T. F." This was my father's initials. Then my question was answered, and others also answered-all correctly. Finally she got my fathers name in full, followed by the names of my other spirit friends and raides-giving me the best evidence that she was a splendid medium.

To say that I am pleased and perfectly stinged of the truth and houesty of Cincinnati mediums, is but simple justice doe them. All honor to them. Besides that every one that I have had the pleasure to meet, impressed me as earnest and true Spiritualists in addition to being good and conscientious mediums and of whom we can be justly proud, 1 cas conscientiously recommend them to our Southern brethren in the cause, and Cincinnati as first and best stopping place for Southern investigators. May all be as fortunate as I have been in ob-

#### THERE IS NO DEATH.

The most remarkable book of spiritmi experience recently published is that of Florence Marryat (Mrs. Lean), printed in London, and re-issued by the John W. Lovell Co., of New York. The author is the daughter of Capt. Marryat, the writer of sea-stories. The book is of interest from beginning to end, and all the facts is it are well authenticated. Among the materializations described was that of John Powles, an officer of the British Army in India, who died at the house of Fomised to try, and she went to New Reberts, and the spirit appeared in the beilorm worn thirty years ago by the Meets of the 12th Madras Native Inbuty. She says:

Mona bearing the word 'Ava,' encircled so well.

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. Their karkee,' or undress uniform, established in 1859, consisted of a tunic and trousers of a sad green-cloth, with the regimental buttons and a crimson silk sash. The marching dress of all officers in the Indian service is made of white drill. with a cap-cover of the same ma- clock or watch. In this she never fails, terial. Their forage cloak is of darkblue cloth, and hangs to their heels. different ways by men of established re-Their forage cap has a broad, square peak to shelter the face and eyes. I mention these details for the benefit of those who Thursday at 10:20." George White had was the package for a moment placed out are not acquainted with the general dress of the Indian army, and to show how difficult it would have been for Virginia Roberts, or any other medium, to have procured them, even had she known the private wish expressed by me to spirit 'John Powles' in Boston, that he would try and come to me in uniform. On this first occasion of his appearing so he wore the usual everyday coat, buttoned up to his chim, and he made me examine the buttons to see that they bore the crest and motto of the regiment. And I may say here, that before I left New York he appeared to me in every one of the various dresses I have described.'

Here is an account of a materialization by "Florence," the guide of Miss Show-

"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 me dium, which I accordingly did. 'Florence' led the way into the back drawing-room, where I found Miss Showers reposing in an arm-chair. The first sight of her terrified me. For the purpose of making any change in her dress as difficult as possible, she wore a high, tight-fitting black velvet frock, fastened at the back, and high Hessian boots, with innumerable buttons. But she now appeared to be shrunk to half her usual size, and the dress hung loosely on her figure. Her arms had disappeared, but putting my hands up the dress sleeves, I found them give the name of the stranger, but said diminished to the size of those of a little child-the fingers reaching only to where the albows had been. The same miracle had happened to her feet, which only occupied half her boot. She looked it were Mrs. Emma Beach, of Nashville, in fact like the mummy of a girl of four or six years old. The spirit told me to feel her face. The forehead was dry rough, and burning hot, but from the chin water was dripping freely on the bosom of her dress. 'Florence' said to me, 'I wanted you to see her, because I know you are brave enough to tell peo-

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

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 Bi-Centennial." 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 Gordans, told to write a question and throw it England, to America, and a re-interment under the table. No sooner done when in Pennsylvania soil, probably on or near the site of the "Old Elm Treaty" tree that disappeared from mortal gaze about the year 1832. I spoke of the folly of such a movement as being entirely inconsistent with the life and actions of this unobtrusive and peace-loving Friend. An appeal was made to the proper authorities for this removal, but there came only one answer to this foolish demand, and that was decidedly negative.

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. When apparently finished we opened the slate, and found this message written on one

Nay; I desire not to have my bones or dus disturbed. My spirit lives. My dust is of n account. WM. PENN.

as surprise on receipt of the message, I turns out as she has predicted. It is taining tests, though a perfect atranger supplemented it with the remark that I horrible to look at her when she is lying wished the spirit friend had written it in what the people call a trance. There upon paper, as I then might have some- is not a sign of life. Her eyes are wide thing to exhibit to receptive minds and open and her features are the features of honest doubters. But the words had the dead. Instantly she springs up and hardly passed my lips, when the me- begins to improvise on the organ, or to dium's hand was mechanically and involuntarily controlled to write:

It grieves me to hear the talk of expending monies on the removal of that hand-ful of uscless dust. Let it lie. I have no further need of that; for I have found a spiritual body that doth well content me. WM. PKNN.

I was certainly well pleased with the spirit's desire to meet my wants by placing the message in a more tangible form; and now for the benefit of all honest the writer, in Madras. While visiting a skeptics will say I found the signatures addium in Boston, Mass., she asked the of these messages somewnat similar to photography and testing the genuinemint if he could not materialize. He those attached to certain autograph letters of William Penn, framed and placed Took and had scances with Miss Virginia in old Independence Hall, this city (Phil- far as possible to determine, one that inspired men and women can do. A adelphia), the letter W. being peculiar in had never been exposed to the light. its formation; and considering that it The plate was taken into a ruby light, was another hand that did his bidding, placed in a plate-holder, and the slide and the lapse of time since he left phy-This corps were facings of fawn, with sical life, the wonder is that he even did

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. The first indication of prescience noticed about Miss Bremer was her ability to tell the time of day without looking at a and she has been tested in a hundred putation. A few days ago she said: "George White will be at home next

No one believe that he would turn up in accordance with the prophecy of the strange girl, but he did. He had come from California. He had never seen Miss Bremer in his life. It is utterly impossible that there could have been any communication between the prophetess and the prodigal. He came on the very day, and at the very hour she said he would come. A few hours before he came she described the color of his clothing, and she bit it exactly. These people are all reliable, and it is in a part of Texas where all have had the advantage of a liberal education.

his people mourned him for dead.

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 plate was at no time placed in a camere. in the state, went to see her yesterday. He said to a reporter: "I am simply dumbfounded. They say she never took plate had never been exposed to the light a music lesson in her life. Well, when I first came here she looked like a corpse. ingly, and is convinced of the genuine-I would have sworn she was dead. In a few moments she arose from her bed Aber being permitted to attend as a

All of it was in perfect accord with the rules of harmony. It would take years a photograph has been received without for a good teacher to make such an ac- a camera. But with spirits everything complished musician out of the most is possible when the proper conditions brilliant young lady."

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. Hundreds of people are going to see her every day, and she astonishes everybody. A few days ago a lady whom it is certain she never saw before, stepped into her room. She instantly called the lady's name, and told her where she lived, told her when she left home, and accurately described an incident that occurred on the road. The physicians say that she is not sick, and when she is in what the people call a trance, that there is no evi-

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.

dence of life in her body. "We would

pronounce her dead," is their verdict.

She certainly looks as if she were dead. She says she has been in Heaven, and she will turn to some of the people about her and say: "I have just seen your father," and then she will go on and deliver a message from those that have Wednesday, when the writer was having gone to the shoreless sea of the unknown a seance with Mrs. Seery, when his that amazes the listeners. People say: "It is impossible—she could not have known my father, or mother, or brother back in Virginia or Kentucky." There is only one solution: she communes with the spirits.

In the vicinity of Caldwell people talk of nothing else but the strange girl. She has only the benefit of a countryschool education, and yet she is a living encyclopædia. The strangest thing noticed is her definition of words. Almost instantly she defines every word given to her. For a moment she looked puzzled over "integral" and "differential calculus," but she went shead, and you would have thought that you were listening to some professor of mathematics. She is the daughter of a widow who lives on a farm on the old San Antonio road, about nine miles west of Caldwell. They have lived there for years, and the people have known the family and the girl since she was a child. She often says Miss A. or After expressing my pleasure as well Mr. B. will be here to-day, and it always prophesy.-Waco (Texas) Day.

#### PHOTOGRAPHY WITHOUT A CAMERA.

On September 7th at the Liberal, Mo. camputeeting a committee, composed of Messrs, G. H. Walzer and E. A. Carpenter, was appointed for the purpose of witnessing certain experiments in spirit ligence. To believe less than this of ness of the manifestation. A sensitive plate was obtained, and, so

closed over the plate. The whole was at hand. It will come to us as we are then wrapped in a cloth and conveyed unfolded to receive it. by the investigating committee to the

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

As an immediate circle she chose Mrs. Anna Orvis, E. W. Emerson, Lyman C. Howe, G. H. Walser, A. W. Gifford, W. W. Aber, E. A. Carpenter, and your humble servant.

Mr. Carpenter was commissioned to place the photo-plate, still wrapped up, into the hands of the medium, Mrs. Aber. who placed the same in her lap, and in sight of the entire circle, as it was a light seance and in the afternoon; nor been gone from home two years. No of sight, so that there was no possible word had ever been heard from him and opportunity for deception.

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. A short hymn was sung to bind the elements for the test, and in one and a half minutes three raps were heard within the photo-pack-

This being taken as a sign of completion, Mr. Carpenter took the package rom 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 out lines, the picture of a young girl, with beautiful head, face, and bust. This

Mr. Foster then gave his opinion, and said, as far as he could ascertain, that that

The committee then reported accordness of Mrs. Aber's mediumship-Mr. and going to the organ improvised the guarantee of the honesty of the invesmost beautiful music I ever listened to. tigating committee towards his wife.

This is the first instance known where are given.

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. Mrs. Seery is the guest of Mr. John A. Sarber, which is in itself a sufficient guarantee of her genuineness as a medium, as Mr. Sarber has been for a number of years one of our most respected citizens. An occurence has lately happened in the writer's family which tends to show that our spffit friends are ever guiding and guarding us through life, if we will only let them,

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 ap proach dashed across the road but a few feet in front of the horse. Nothing was said of this occurence outside of the family, until on the following grandmother, who passed to spirit-life about a year ago, came, and told the writer of the above occurence and said that she had given the light as a warning to his people.

At many other seances I have frequent ly witnessed many tests of an astonishing nature, and heard beautiful songs from the spirit friends in attendance. In conclusion I would say that such mediumship, as is possessed by Mrs. Seery, is a blessing to all humanity; for it brings us all under the beautiful influence of the spirit world. I am very truly yours,

E. L. BEARD, Sec. Church of Spiritualists.

Have we Spiritual Understanding To the Editor of The Better Way, C. H. Murray, in your issue of Sep

tember 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. I have long believed that to the spiritually receptive-to the spiritually unfolded the infinite spirit, cause and power, called God, would be spiritually demonstrated. To expect a demonstration of anything spiritual, from the material side of life, is to expect too much. I have long believed that Thomas Paine was more than a believer in "one God and no more." I have reason to believe that he had mental and spiritual proof positive. I have reason to believe he was inspired, and received strength, light, and impressions from the spirit side of life, that caused him to acknowledge and recognize an intelligence beyond the material and beyond all human power and intel-Thomas Paine is, in my opinion, to lower the standard he raised and sustained, as only those remarkably great and wise spiritual demonstration of a supreme spiritual intelligence and cause of all things I believe to be possible and close

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#### Reported for The Better Way HARVEST MOON AT ONSET.

MASS. AUGUSTA FRANCIS TRIPP.

The season is ended but the fields are radiant with golden rod, wild flox and asters, for no frost is yet come to mar their beauty. The recuperated and sunbrowned sojourners at this watering place have nearly all taken their departure; still many of the "old-timers" have remained to witness our annual celebra tion, the "Harvest Moon Festival." I say watering place, for Onset is fast becoming noted as a health-giving resort, and many have come this year by the advice celebration. To give a graphic descripof physicians and friends, who have no tion of the decorations would be indeed interest in spirit-return as advocated by a task. There were rare flowers, choice Spiritualists, hence Onset has been very fruit and vegetables in abundance. On quiet this season. There have been the wall at either side of the platform more people resident on the grounds hung the pictures of Dr. I. P. Greenleaf. than in any previous season, but the Sat- H. F. Gardner, Ed S. Wheeler, and Wm. urday night and Sunday throngs of last | White, of the Banner of Light, each in a the Indians unseen we forget the Indians great garden of spiritual truth we may year have failed to materialize in numbers, shield of evergreens. At the foot of the that are suffering in the West, and who pray." For instance, a lady came to me centre was the large green leaves of the mentary on our civilization that we, two years ago to hire a cottage, said she plant caladium espaladum flanked on with a Bible and a prayer on our lips, would have me to know she was no Spir- either side by flowers and vegetables, itualist, had no interest in the matter, terminating at one end by a pyramid of humanity by our treatment of the Inshould not attend the meetings at all, wild asters and at the other end by one dians of the West. We forget the human but came by advice of friends, being com- of golden rod. The front of the platpletely run down by nervous prostra- form was covered with flowers and tion, was sorry to learn that so intelli- choice plants, and at either end were

was not surprised but somewhat amused of evergreens, while tempting fruits of to see her this season at most of the con- every kind were pouring from their caferences and lectures, occupying a front pacious openings. At each side of the seat and paying earnest attention to the proscenium were arranged anchors, remarks of the speakers. Of course, wreaths, bows and arrows, and a tall laddelicacy withheld me from reminding der of progression in roses and everher of her expressed views when first greens, while nestled among them all she came among us, but, as Muggins was the sweet face of "Little Silver-Star," says, "I kept up an awful thinking." And a favorite Indian guide of Mr. Ford, the our campmeetings all over the country florist. The piano was covered with are a great power for the spread of Spiritualism, towards enlightening and de- white eagle stood upon a pedestal just veloping the creed-bound masses, and back of the speakers, and above their leading them to think for themselves and heads hung an inverted umbrella of one who does not speak under control to progress to a higher plane of thought, flowers with a white dove in front of it. and so we bid them welcome, for though Branches of foliage stood in the backthey know it not, they are helping to ground, which blended harmoniously spread the gospel of this new dispensation, of charity for all and malice towards none.

ing, as they were very scarce at the beginning of the season. The visiting that have plied so industriously from good deal of attention, taking parties man of the committee, assisted by a sailing and blue-fishing. He has named score or more of ladies and gentlemen. her the "Fleetwing." She has a large Saturday afternoon Dr. H. B. Storer, the well in the centre, the sea-water flowing President, made the opening remarks, in and out constantly, and the fish are welcoming all to our Harvest Moon Feskept alive in their native element until tival, remarking upon the occasion of sink in unquenchable flames or to walk We speak many words without thinking, wanted for the table, an improvement which this was the outcome, and speak golden streets, sing forever and play on which carries a sting with it, and how on the ice-kept fish of the market, which ing feelingly of our dear arisen brother, golden harps. How a man is born again, pleasant it would be to pass one day on the ice-kept usu of the market, which will be appreciated by the residents and Dr. I. P. Greenleaf, who was the originable steps out of this muddy vesture of without hearing an unkind word of any other season.

A new postmaster has just been appointed for Onset. Where the postoffice will be located has not yet been

settled. The ladies of Onset have recently organized a society called "The Ladies" Onset Improvement Society," their object being to raise funds for the improvement of the streets and assisting in various ways toward making Onset what property owners have long desired chosen President of this society; Mrs. Robbins, Vice-President; Mrs. H. M. Wood, Secretary, and Mrs. A. P. Brown. Treasurer. With such able and energetic ladies for officers, we feel that the society must be a success. With the "Ladies' Industrial Union" for an example, a society which lately disbanded, we are sure much good can be done. This little society earned over \$650 during its short existence, and when we their weekly meetings was only six persons, we are indeed surprised at the the children's Lyceum was in a flourishing condition this society gave \$75 for its banners and equipments. They also paid \$275 for street lights and the care of them, and for the fire truck, which stands as a monument to their efforts, they paid \$225. With such a showing, we know the female portion of this com-Onset "blossom as the rose." so to speak.

But I intended when I took my pen to

give your readers a report of our Harvest Moon Festival, which took place Saturday and Sunday, the 19th and 20th of this month. The weather of the week previous had been most delightful, and many had been engaged in the pleasant occupation of gathering ferns and wild flowers, which, with the cultivated flowers donated from the many gardens here (and some of them are most beautiful), together with the fruit and vegetables brought in from the country, made the temple inside look like some enchanted garden. Of course the most of your readers who are familiar with our Harvest Moon celebrations know that this festival was first inaugurated by the late lamented and highly esteemed Dr. I. P. Greenleaf in honor of the red man, who once inhabited these groves and plied his canoe in these waters, and as the doctor saw them clairvoyantly come at this season of the year for their harvest moon festivities, he thought it most proper that the present owners of the spot should celebrate with them at this season of abundance and plenty, and it was the wish of the doctor that the celebration should be continued from year to year. Hence the time for the Harvest Moon Festival has become a red-letter day at Onset.

The weather was all that could be desired on this occasion and there was a larger attendance than at any previous gent a person could be a Spiritualist; etc. huge plants of the scarlet salvia. Back Last season the lady came again, and I of this were arranged large cornuconias vines made of oak leaves. A stuffed with the woodland stage-scenery which made the extreme background to this beautiful scene. Over the front of the Bluefish are plenty; they are staying stage was a large star and below it was late this year to pay for their late com- suspended a drapery with the words, Welcome to our Harvest Moon," in white on a blue ground, with a full pleasure yachts, so numerous this sea- moon in the space above, surrounded by son, with their white-ducked and natty stars. Over the front centre-aisle hung crew, have left the bay, with the exit of a huge bell of evergreens, and turning the summer girl from the bluff. The around to face the audience one saw the little steamers. "Satan" and "Siren," words, "Onset Bay Grove Association," over the front entrance, with the stars Onset to Monument Beach all summer, and stripes draped on either side of it. and the excursion steamer, "Grace," are The whole scene presented a sight which laid up for the winter. Captain Tripp does credit to the taste and artistic skill think Spiritualism is the doctrine of they would bring the most advanced has lately bought a new fast sailing sloop- of those whose deft fingers accomplished yacht, which is just now attracting a so much. Mr. D. N. Ford was the chair-

should recount each year the circumstance of which this is the outcome. Our friend Greenleaf had been from and noticed Indian spirits passing back spiritual sight was opened, and he beheld Indians crossing the bay to Wicketts Island and back on pleasure intent, seemingly, and it occurred to him that it should be. Miss Helen Berry was they were celebrating the Harvest Moon. He said to the janitor of the grounds: "I want you to raise the flag on the common," and in the presence of half a dozen or so the flag was raised. That was the first celebration, which has grown from year to year, until the present sestivities are the outcome of thisthe first efforts of Dr. I. P. Greenleaf

Dr. Storer then proceeded to compliment the ladies upon their success on this occasion. Spoke of Massasoit, the lies sepulchred beneath it. Although consider that the average attendance at typical Indian, the white man's friend, of the element that enters into and becomes a part of us, to which we are inamount of work accomplished. When debted for our condition to-day, but it enlightened. There is no death to these early time in my own career I have been remained for Spiritualism to help us to glorious souls who lived. Let me take understand it.

Mrs. Sarah A. Byrnes, who said: "I men who are suffering on the Western on the subject, and that is, whether they feel I owe a debt of gratitude to the In. plains. They are passing away, but they are not superior to man. To day on dian spirit, the first influence that touched my brain when but a little girl, cient Greek or Roman. One by one the rhetoric and poesy, which entitles her and I think this day how much the Inmunity can do much toward making dian has done to open the gateway be-the same as his predecessors. But it is I have endured as much slander, aspertween the seen and the unseen. It is that race of prehistoric savages that we sion, ridicule, contumely, and caricaturtimely that we observe such an occasion as this. I think we love nature better lift our voices, our hearts, and our hands, my faith at all, except to strengthen it. and we have a broader intuition by our communion with the child of the forest, who might excel us in his spiritual nn-

foldment had he our advantages." Dr. Richardson was next introduced, who said: "It's a year since here we met, and we come again to this grand more sublime than all the earth can give. foldment we leave when disrohed of our reunion with pleasant ties of sympathy The mighty Indian is doing the grand- material bodies. Suppose you sat in a and love." Said he had been to eight campmeetings since spring, and everywhere he had met the Indian influence. 'Who could heal without the Indian influence? What could any of our mediums do without the Indian influence? It is the development of our souls that makes us what we are. We need to work for humanity. Loves are the ruling things in the spirit, and are we not spirits now? How beautiful it is, good friends, to meet on these occasions from year to year; why it is the flowering of the age of this philosophy. Our Spiritualism is a growing thing, and we want to get at the truths where immortality lies. We can shake hands over the chasm of old theology, for we are assured of the continuance of life, and the Indian spirits have helped us to a realization of this fact, and so we are gather-

ing each year the fruitage of the past." Miss Amanda Bailey presided at the piano and sang, "We are building a temple." J. W. Fletcher was here introduced. He said: "The Indian spirit has brought us much for the fact of Spiritualism, which differs from all other faiths upon its knowledge of what things are. It doesn't matter who brings the truth, or what the truth is. It is just as is a reformatory, a progressive work that grand through the Indian as through should establish the dignity of every anyone else. Waile we are talking of one who embraces its facts. In this have been repudiating the first laws of side of life in each other, we are so severe in our criticisms. We forget we are not yet ascended, but are still hu-

man." Mrs. Carrie F. Loring next took the platform, and spoke kindly and teuderly of her Indian controls, of the growth and advancement from passing joy through the ordeal of the trials of life, and the help the Indian gives, and the strength he brings. Song by Miss Bai-

ley.
Hon. Luther R. Marsh, of New York, was next called to the platform. He said: "I feel greatly the honor of this call. To assail such a subject as Spiritualism, so great, so grand, so universal, without preparation, would be what no can do. I was acquainted with the noble store when I was a boy, and we were such a tribute to that grand old Indian, power in Spiritualism. They come with day-a day when we shall represent a progression. Those of us whose mem- thought the Church can offer, and put it ory reaches back seventy-nine years beside our most advanced thought. know well what the doctrine was then. Wouldn't that be a gala day? Ministers That the spirit lying in the grave until would feel better towards us, and we ages and cycles hereafter, the grave would feel better towards them. Then I should be opened and each called forth would have another day at Onset, when and receive their sentence, either to all should speak pleasantly of everyone. tor. He said. It seems proper that we decay, and immediately passes judgment body."

on himself; for he gravitates by an infallible law to his own associates. If he has lived well he carries a good book-actime to time looking out upon the bay count; if he has lived evil, no matter how much money he has, he will be in and forth upon these grounds. While rags. I know one of our great mersitting upon his piazza one evening his chants who comes back to me, saying he has built a wall of gold around himof light, though he knows there is light."

Sunday was a perfect day. The exercises opened with a concert by the Middleboro Band. Mr. Packard sung "London Bridge," Mr. Eben Cobb was the first speaker

of the morning. He said: "If we go back to the old ruins of thousands of years we could go still farther back into the past and trace a race of people who had lived thousands of years before that and thrived, so the Rome of to-day is Red Jacket. built on many and many a Rome that we call the Greek, the Latin, the Saxon, feel at home in the court-room, but here dead languages, they still live, and it is through their efforts we may become it awkward and embarrassing. From an you toward the setting sun, and let us spoken for them. I believe they are an After singing the President introduced give our hearts and souls to those red equal with man. I have only one doubt will be taken care of the same as the an- this platform we have had examples of red men living must be called to account to rank with man, if not his superior. have to do with to day. To them we ing as any man alive. It has not touched and we say, thank you for all you have as the tree's roots grow stronger in the done for us. We talk of the dead Indian as though all was past for him. Spiritualism has not only demonstrated Life is ever eternal; grand is that stream the truth that we shall live again, but that lifts us on. The warm heart-beat- that we shall commence the spiritual ing that comes to us from the Indian is life on the same plane of desire and unest work to uplift this poor sick world,

> Mrs. S. A. Byrnes said: "While I seem to be the living letter of the labor compliment. My early recollections in enced my young mind. I caught a meaning in her words, and in all these years I have been influenced by it and his hand was placed upon my shoulder and he bid me God-speed in my work and to-day these memories are sweet, for I believe in the chemistry of thought We are none of us perfect, but we are growing; but we are no better in our belief as Spiritualists, unless we have practiced what it teaches. The forty years in the modern school of spiritual culture bless the women who are doing the work

appropriately beautiful thoughts, and spoke feelingly and encouragingly to choirs of heaven. To many a one the value in the cure of disease, and I firmly the co-workers and of the work being brush of the artist displays no charm; a believe that your discoveries are the done, and closed with a beautiful bene

J. W. Fletcher next came before the audience and said: "Fifteen years ago that the suggestion awakened by the York College of Magnetics, 78 East Spiritualism was a by-word in the mouths latter are the more agreeable, while by Tenth street, New York, and that of scoffers, and in that time you have made Spiritualism respected. It has lifted into radiance and joy. Alas! that his diploma at their own homes by a qualities of the red man before they been getting the people ready for somewere tainted by their contact with the thing better than old theology. The pale faces. My father kept a country churches have been obliged to give a to dull and prosaic realities, while others more liberal preaching. The Spiritualist rise to the beatitudes of the inner life. surrounded by red men. If he left his says, 'I live to learn, and only as I do In some such sense it may be that so best and leading minds to express their store open to go to dinner, which he learn have I lived at all.' Our real many are not only endowed with a gift thoughts, it should be read in every family often did, and the Indian came to get wealth is in the amount of truth we have for spirituality, but have no taste for, or circle. It will be sent on trial three months for some tobacco while he was gone, he got. In Spiritualism alone has woman appreciation of it. All people will not as centaleft the money for it on the counter. I stood equal with man. I would have soon become musicians, poets, artists, was very glad to hear our President pay next year a woman's day at Onset, and I or endowed with lofty tastes, and long would have a temperance day. So long will it be, well may we fear, ere man-Massasoit. We have no Indian in all as drunkenness is a crime, there can be kind will be pervaded with a sense of our history that stands firmer, truer to no rightful license law, so let us have a the relative trivialities of worldly affairs, holding of spiritual services, and locality, in his promise than old Massasoit. The grand temperance day at Onset next Indian is a great, a mighty, a physical year; and I would also have a minister's strength and healing on their wings. I theological side to Spiritualism; when

In the afternoon, after the band confirst speaker of the afternoon. She said: The slave owes more to-day to clairvoyance for his freedom than to any one thing on this earth. Not a reform on this earth but has spirituality at its heart and Spiritualism at its head. Man self so high that he can not see one ray is the epitome of the universe. Henry C. Wright said, 'God is my father, and nature is my mother; get you a better lack of character, the lack of the knowledge of your possibilities."

Onset Reverie."

in early life with the Indians, especially the school question now active. Those

that bright light of truth."

and so the red man's hand and heart is far and wide; the sky clear, all nature lifted to us to lead us evermore towards | radiant, and on one side a territory covhave been thinking of the harvest and tween; the dark space covered with peothe nature of its fruitage, these garlands ple, who were in fear and doubt, and of the women. Spiritualism stands above the space where you were, and you every other form and system of religion should call them and tell them how in regard to the rights of woman. We pleasant it was, and they should revile to-day are the result of the past. Going you, doubting your sanity, and should back forty years in the line of spiritual say all sorts of evil of you, would you observation I feel like paying woman a mind it, except so far as you would sor-Spiritualism bring to my mind Achsah I am amazed to see men give all their W. Sprague, whose instructions influ- time, all their thought, all their hope undertake to notify every subscriber of the our dearly beloved Dr. Greenleaf. When long, and which they can not take with afford to renew for a year, send in a half yearly pluck the choicest, the fairest, the purest | got himself up on pulleys and wires and But some "who come to scoff, remain to platform and covering the whole front need our protection. It is a sad com. thoughts. We can not do better than in would try to discover his apparatus." has swept over our country more than seeking to better ourselves. In paying Yes, they are ready to suspect collusion elsewhere, has developed a higher philtribute to the Indians, let us stop and rather than believe that any of the spirwatch the workings, the humanitarian itual manifestations mentioned through tofore known. Dr. G. E. Bill, of Waltham, thoughts that come to us from them and the Bible can take place at the present Mass., after graduating at Harvard Uniask ourselves if we have appropriated day. Hermetically sealed they think all their wise advice to ourselves. To are all the doors and windows of the two years in Europe, was astonished to day is pregnant with opportunities. God spirit world. Well, their eyes and ears learn from Dr. Babbitt's works that the of humanitarianism to-day. My prayer minds not yet unfolded. Some men are plained, a thing which none of his prois that the highest, the broadest, the insensible to the rhapsodies of poesy. fessors had ever attempted. The Rev. noblest thought, the loyalty of the works yet poesy nevertheless exists and thrills you have done, may bring you peace and with joy the higher souls. With some scientist, writes to Dr. Babbitt as follows: Carrie E. S. Loring was controlled by of melody; the strains of Beethoven, enthusiastic student of the system of the spirit I. P. Greenleaf, who gave some Mozart, and Wagner are only noise, and therapeutics, of which you are the dis-

diction.

with the stupendousness of things beyond. • " Saturday evening there was an entertainment in the temple, closing with a dance, with the Middleboro Band for music. Sunday evening there was a peace council held at the same place and every seat was taken. Thus ended our Harvest Moon Festival of 1891.

us in the grand work in which we are engaged. taken internally, and acts directly upon the THE BETTER WAR is to be a great agent for doing good everywhere. Pass the sample copy that reaches you to some acquaintance in order to spread the good news.

ert, Mrs. Augusta W. Fletcher was the pedigree than that if you can.' Do years bring furrows and wrinkles? Do they make you dumb and blind? No, 'tis the

Dr. Storer read the original poem, "An

Mrs. Coleman spoke of her experiences

upon, who spoke as follows: "I should it. above the themes of common life I find an advecate of woman. I have often gale. In the words of Albert Morton, place of beauty, the landscape extending ered with a dark cloud, portentious and angry, with no formidable barrier bewho knew not but that the cloud covered row for them? I wonder at the world; and aspiration to gathering a few ma- expiration further than to print THE DATE terial things together, which they must soon leave, which they can not hold TAG WITH YOUR NAME. If you cannot them. Chapin's funeral sermon over a rich man, 'No express can carry coupons or bonds, or gold or lands, to the beyond.' As a general thing men are so absorbed in material affairs, so encrusted. as it were, with the pressing necessities of time and sense that spiritual considerations can find no aperture through which to reach the soul. 'Unbelief,' says Marie Corelli, is nearly supreme in the America is decidedly in the foremost rank. world to-day. Were an angel to descend from heaven in the middle of a great the name of Magician in his applications square, the crowd would think he had of electricity and the subtler elements are closed; there is a plane in their the ear is not attuned to the enjoyment "I have been for some time a careful and vet the music of earth foretokens the coverer. I have proved its immense radiant angel on the canvas of Fra Angelice and a beer-pouring ostler on the In this connection it may be well to swinging tavern-sign are alike, except state that Dr. Babbitt is Dean of the New the former many of loftier grade are students can take his course and secure it should be so; but it is, that many are system of questions and correspondence. chained down by choice and adaptation

stations, honors, affluences, compared

#### PERSONALS. Correspondents will please write on

me side of their paper only. Contributions received: M. E., W. W.

S., G. S. P., H. T., S. A. M. Mr. E. L. Beard, of Columbus, Ohio, rites an account of Mrs. Seery's seances

on third page. G. H. Walser writes that the Spiritualists of Liberal, Mo., had a fine campmeeting and are already preparing for the next.

Thanks to The C. D. Haines Co., of Rochester, N. Y., for two sunflower badges, which the Editor and Business Manager will take pleasure in wearing.

"Soul-Culture" by Mrs. Richmond on second page is especially applicable to parents who have the welfare of their Hon. Luther R. Marsh was then called children at heart should read and digest

> Next Sunday Mr. J. Frank Baxter, the noted inspirational and test medium will honor a Cincinnati audience with his presence. He serves the Union Society at 115 West Sixth street for the month of October.

H. Junor Brown, from whose writings n the Two Worlds of Manchester, England, we recently extracted some interesting facts concerning the phenomena of Spiritualism, has issued a pamphlet containing his experience in this line, entitled, "Reasons for the hope that is within me: or, Wonderful and irrefutable evidence of a future life." The same may be had for a dime (post-paid) from Wm. Britten, The Lindens, Humphry street, Cheetham Hill, Manchester, England.

The Thomas Battery Company of Cardington, Ohio, that secured the gold medal and diploma at the Academy of Science of l'aris, France, for the best electrical appliances, announces another remarkable cure performed through the wearing of their electric supports, in another column of this paper. That this company is reliable, may be inferred from the fact that the Hon. A. B. French, the well known and cultured Spiritualist lecturer is financially interested in the same, and it is therefore safe for our readers to enter upon business transactions with the concern.

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### AMERICAN SCIENCE.

Whatever may be said concerning American science as compared with European in the coarser field of material forces, it is an undeniable fact that in the knowledge and application of the refined forces which lie at the basis of all power. Edison has proved himself worthy of of sound. And the spiritual wave that osophy of cure than the world has hereversity and Medical college and studying basic principles of all force can be ex-Mr. Mantell, of Australia, himself a most important ever made."

THE BETTER WAY being the chespest Spiritnalist paper published and the avenue for the

### Notice to Secretaries.

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

#### 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 aurfaces. Such articles should never be used except on prescriptions from reputable nhvsicians as the damage they do is ten fold good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & ## Introduce the paper to your neighbor. Ald | Co , Toledo, Ohio, contains no mercury, and in 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. Chenry & Co. serSold by all druggists, price 75c, per bottle.

### Correspondence.

Brooklyn, N. Y.

sanday morning, Sept. 20th, Walter Howall instead of a given subject, asked for and received questions from the audience. A numwere handed up and very thoroughly expared to the satisfaction of the questioners In his evening lecture the subject was "Spir-ital phenomena versus magic." The speaker ad Let it be remembered that the word miracle has become obsolete. Nothing can ocor except in obedience to natural law, and there is nothing supernatural. In quoting appritual phenomena we are compelled to quote most own experience to some extent, yel er do not set ourselves up as authority for anyage. What is truth to us may not prove the see to any other individual. My statements are only those of an earnest, honest thinkersearcher after light. The mere moving of the mile may be no proof of spiritual force; but mielligence behind the force, giving facts, which could not be demonstrated by mere pressione, is evidence that can not be poohsoled away. If you seat a few honest Methois around a table, and there are some manibutions through the table, and they begin to perrogate the movements of the table or the aps. and the doctrine of the Trinity, or of gersal punishment, or of the vicarious atonegentis denied, you can safely assume that the demonstrations are not the result of mindreading. If you should tell a good Christian matamaterialized spirit ate and drank with wast your own table, he would at once conan you a good subject for a lunatic asylum and yet Abraham set a hearty meal before his sagel visitants, and they are and drank with him, and there is no account in the Bible of his being sent to an asylum. Christ was transfgured before his disciples, and met and taked with Moses and Elias on the Mount of olives, and yet they were not summoned before the courts and sent to an asylum.

Mr. Howell here gave a number of very pointed and scientific personal experiencesapplicable to the subject-some of which were full-form materializations, under the strictest test conditions, state-writings, etc. But, in conclusion, he appealed to his audience not to accept anything that does not appeal to them astrath, and further asked them to form their own spirit circles, treating their spirit friends as they would were they here in the form, and taking care to present them the same loving conditions. In every instance they would be thoroughly satisfied of the grand truths of DOCTOR. Spiritualism.

The renewed warm spell no doubt was the reason that we had a slimmer audience than usual at the Brooklyn Progressive Conference on Saturday, September 19th. The meeting was called to order at \$:30 by President Bogert. Mr. Chas. R Miller read to the audience another message coming from Henry Ward Beecher; the life in the spirit world, saving that the beauties of the world beyond can not be described, the bright and radiant lights coming to us in dark places, being but a mere transitory state, reflecting upon the shortness of this life in which each mortal is but a pilgrim for when the scene changes, and we find our selves in a far-away land, all the memories turn up in a beart long since forgotten, and therefore let us reflect on the words, "My days are gliding swiftly by." The next message read came from a spirit who lived four hundred years ago, giving his name as Menkara, saying at that time public opinion courted communication with departed spirits, for in the time of antiquity, crowned heads and kings made researches for scientific means, far ex-

ceeding those of the nineteenth century. Mr Richardson gave an illustration of spirit trying to materialize at a seauce, concluding that investigators and searchers for the truth should join the conference.

read by the first speaker, gave his opinion on the conditions surrounding us, in this, as well as in the spirit life, maintaining that like attracts like, not alone here, but in the hereafter. Mrs M. Evans, of the E. D. Conference, next

Mr. Geo. Delaree, reflecting on the messages

read to the audience a highly instructive address on "Spiritual Forces," which was listened to with marked attention by every one present. The question asked by those outside of the spiritual ranks was, Are there really "spircan see it, no tongue can tell, it is infinite. henceforth it is spiritual. Oh hearers, investigators, and searchers for the truth, open the door of your hearts, so that you may receive a haptism of spiritual belief. Mrs. Bertine. speaking as usual in a very pleasing and soothing manner, gave a description of spirit return occurring in her own family not very long ago. While sitting at the bedside of a mortal body into the home above.

Mrs. S. M. McCutcheon, after a long absence from the conference, was warmly greeted by the audience, and made a few, but very intelligent remarks, speaking of the invisible forces ading us to either go upward or downward according to your own aspirations, as the same forces that unite us here to-day, will also unite us in the spirit land.

The meeting of the Brooklyn Progressive Conference opened at 8:30 .p. m. on Saturday, September 16th, with President Bogert in the

Mrs. Holmes being the first speaker of the erening, held the audience in close attention with her very inspiring and elevating discourse os mediumship, contending that if we are able loattract elevated spirits, we are equally liable loattract those of the opposite kind. But in order to have the pure elements surround us it was positively necessary to make ourselves powerful from within, which was first to dewiop character, next to study the laws under which spirits can come to us, to lead good, Pare and honest lives, but at the same time to be perient with those who may come to us out of a crude and ignorant state, trying to be just to ourselves, and then to those who may look to us for aid. It is for us to put out the helplag hand, and try not alone to lead them out these conditions, but to refine, purify and tierate them if we can.

took the platform and said, although he was not nor had been, in the best of health for wat time, his whole heart and soul was in the with and cause, at which helm he had stood for the past two years, and as long as he was to come he would. Mr. Bogert thanked the Ladies' Home Auxiliary for raising funds by two entertainments within the last two weeks for the benefit of the spiritual home, which home for mediums especially, was now completed and ready for occupancy. Mrs. with succeeding the president, thought !! more than just to give thanks to the Board Trustees connected with the home for the they had done, naming among those who been untiring in their efforts Mr. Sam B. God bless all these good men and women the grand and good work they are doing, a

President Bogert, having been re-elected,

brother and sisterhood thus united can not fall to be crowned with success,

Mr. Richardson made a few remarks regardng the storing up of wealth and knowledge, of which one is liable to be lost while the latter lasts forever.

Mrs. Ruggles next spoke of the death o Prof. Henry Kiddle, drawing a beautiful but truthful picture of his noble life and character as a men and a Spiritualist.

Mr. La l'umee spoke interestingly on the experiences everyone will have to undergo to become convinced of the truths of Spiritual

Mr. W. C. Bowen spoke at length of Prof. Briggs, who takes the ground that the scriptures are to be read just as they are advocating progressive sanctification after death. Mr Bowen then described an incident which had been published in the R. P. Journal concerning Prof. Underwood and his wife, and in conclusion commented in touching words on the death, or so-called passing out, of the late Henry Kiddle, remarking that he was in all tained poems written for the occasion, all filled reality a noble man, and hoped his influence would come to us to guide us onward and upward, until we all stood side by side in the land where there is neither sickness, pain nor

Your admirable editorial in a late issue o THE BETTER WAY, upon the present status of the Spiritual movement, and also the outlook for the future, can not be too highly commended and will meet the warm approval of every carnest and level-headed Spiritualist. The difficulties retarding the advancement of our cause are now, chiefly inside the ranks of Spiritualism; from avowed enemies of the cause, we have nothing to fear. It gives me great satisfaction to say that right here in Brooklyn, there seems to be a determination on the part of Spiritualis's, to make a grand advance along the line so clearly indicated by THE BETTER WAY. The Conservatory Hall meetings, as you are already aware, have been resumed with Mr. Walter Howell as lecturer for the mouth of September, and I am informed that their program for the entire season comprises lecturers and medlums of irreproachable reputations and unquestionable ability. I wish you knew Mr. Sargent, who is writing a series of articles for your readers, as we know him here. He is an earnest, thoughtful, sincere and able advocate of a clean, healthy and scientific Spiritualism; a man of sterling integrity The Brooklyn Spiritual Association is prospering, its outlook is encouraging and hopeful. The Eastern district friends will resume their regular Sunday evening meetings, the first Sunday in October Our co-workers and brothers, W. H. Rynus, W. R. Tice, and Henry Kiddle have passed in quick succession to the immortal land. When such as they are seen uc longer in our midst by mortal eyes, we feel as though a blow had fallen upon us, irreparable in its consequences; but we rejoice in the glorious fact that ifreed from the clayey tenement, it is possible for them to be often with drawing comparisons with the mortal life, and us in spirit. That they are still co-workers with us, still our brothers in "unity of spirit

and the bond of peace." Yours very respectfully, W. C. BOWEN.

#### Nashua, N. H.

From the old Granite State goes forth many greetings to THE BETTER WAY and the good work it is doing among the people. It has its many friends and adherents in this State and in this active city with its many busy souls and liberal minds.

Spiritualism is well represented here in that most excellent family, who for years have done so much for the cause and spread of Spiritualism not only here in Nashua, but throughout the country, the Barber-Baker family, whose souls and interest have been ever in the cause, and whose souls are atill as active as ever

in the dissemination of the truth. This is the home of Mrs. E. P. Morrill, who for many years has been a valiant worker in Spiritualism and with her people, above mentioned, has had a most extended experience in all phases of spirit-power, with the most favor able and convincing result, and have done their part well by the spreading of the truths of Spiritualism than many who have had in their power to do likewise. They are brave, true, and noble, and are a family of credit to our cause, the world, and this community. Their flag is truth and progression and the cause of Spirit-

ualism at all times and all places. What we want, Mr. Editor, is just such people itial forces?" Has any man ever seen God? and in our midst always, and those who are not yet God is in every man, so spirituality springs afraid to say they are Spiritualist and willing from an interior source, being divine, no eye to confess it before the world. No room for cowards in our midst. These are times for honest souls and outspoken men and women in our ranks. The days of the inquisition still exists, and the bigots are ever on the alert.

household" is true.

Spiritualists, it is imperative for you to be come more harmonious, and to first cultivate in dring relative, the spirit of a little boy named your own lives a harmonious consistency and Charlie appeared at the head of the bed, wel- spiritual-like nature. Then, and not till then, coming the one about taking its flight from the attempt to be instructors of the people. How sad it is, but a lamentable fact; that at our gr at gatherings there is such a lack of harmony among the leaders in charge-each pulling against the other. Should not brothery love abide with men? But let us hope for better things, and may a ray of light dispel such darkness and cloudy aspects.

We all look for a baptism over our land, and let us look for that "better way" in which we have got to journey in, in order to abide in the cleft of the rock of spirit-life here on terra firms. The songs we should sing here are those of reason and sense that thrill the mind. with facts aglow with knowledge and power.

Speaking of singing, let us suggest a fact: that to instill inspiration in one's soul at our campmeeting let the song sung there be just those and only those that are of a spiritualistic nature, and not those of the red-hot orthodox style, as was the order of one of our late campmeeting-and the oldest and largest. Why, it seemed more like an old, hery orthodox re vival-meeting of the latter-day saints to hear these old, dark Church songs. Let us have our own songs. Let us have "our own people" who quently, were not prepared for the many tests just know what Spiritualism is, and who can expound it, and not those who know nothing of its glorious facts. This is what is wanted. What ails our grand lecturers that they can not be engaged to lecture rather than those to be gotten who are "neither on the fence nor in the field?" We want Spiritualists to demonstrate this truth and not those who know nothing nor care for its truths till they have sat at the feet of those whom they laugh at-and learn of Him who taught us these things that He did-the meek and lowly man Jesus, the Medium, Seer, and Teller in whom we believe, and know that He was a Spiritualist and taught this in which we all accept is the "better way" of life here.

But we are a progressive people, and truth crushed to earth will rise again. () valiant souls, arise, go; battle for the right, A host of angels lead thee on, Dispel the host who 'gainst thee fight, The battle fought—then victory 's ours,

Trusting for all that is good, knowing in whom we believe, and possessing that knowledge which makes us free, let us in peace abide. with good will for all and malice toward none. Sogert, Mr. S. S. Gordon, Mr. La Fumee, and Never forgetting we can learn from the most if the Mrs. Nourse, saying in conclusion, ignorant some truths, we become wise unto our Mespectfully,

Westboro, Mass.

Oh! that I could find language to express the satisfaction felt regarding the convention, under the auspices of the Medium's Order of Benificence; but this is impossible at present writing. Suffice it to say that everything surpassed our most sanguine expectations. The weather being especially fine, made it possible for people to come long distances, and thus were many not slow to avail themselves of the opportunity to attend the first medium's convention ever held.

An important and pleasant feature of Saturday's conference, was the reading by the Secretary of letters of prominent workers who could not be present, vis: Amanda Spense, Edgar Emerson, Thomas Lees, John Egleston Cora L. V. Richmond, N. C. Smith, of Boulder Colo., Mrs. B. F. Smith, Fred W. Wright, B Franklin Clarke, principal Belvedere Semina ry, Dr. Lucy Barnicoat, Jenuie Rhind, Benja min F. Benner, President Parkland Camp, and Mrs. N. H. Fogg. Several of the letters with the spirit of benificence. Others came too late for the reading.

All the talent engaged were at their best, and that is saying much for such mediums and public speakers as Dr. G. A. Fuller, Prof. J. W. Kenyon, Cella M. Nickerson, Lizzle Ewer, Emma Mirus, C. H. A. Twitchell, Harletta F. Cross, Dr. W. H. A. Simmons, Dr. J. P. Thorndyke, and others-all inspired by the magnitude of the vast work before us as an order Mrs. Eliza A. Hammatt, of California, was present during the entire convention and working in behalf of a medium's home to be in above State, sang several songs to the acceptance of the audience.

The evening seances in connection with the convention are worthy of especial mention, as large number of the people present were church members, and must have obtained something to think of, as on Saturday evening J. D. Stiles gave ninety-eight names and descriptions—all but nine being recognized. On Sunday evening 168 names-all but nine being recognized. A quartette of singers were furnished by the Westboro Auxiliary, which made it the more pleasing; for I believe the more music, the more harmonious are the conditions for spiritual gatherings. Each session was presided over by Jennie S. Johnson, supreme president and founder of the order, who, in connection with the opening response, to the welcome extended to the convention, read an original poem written for the occasion.

Much credit is due to the entire committee who had charge, and thanks to those who so royally entertained the guests. It has been proven that mediums can hold a convention successfully, and we will say that a convention at regular intervals will be held after this, under the M. O. O. B. They will be held in Haverhill, as we feel sure much good will result from this one. We trust the numbers and influence may increase at Westboro in consequence of this one. Calls were extended to us to come over and help in several places.

Fraternally,

#### Pittsburg, Pa-

Sunday, Sept. 27th, Mr. F. A. Wiggin, of Salem, Mass., closed his present engagement with the First Church of Spiritualists of Pittsburg, delivering a lecture in the morning on the subject of."America's Relation to Liberty," and, in the evening, taking questions propounded by the audience. Mr. Wiggin gives proof of his grand mediumship at the close of each lecture. The descriptions of spirit presence are quite different from other platform test mediums, and being new as well as novel they seem to excite our Pittsburg people to the high est degree of curiosity, as is shown by the very large audiences that crowd our hall Sunday mornings and evenings. We are unable to ac commodate half of the auxious people who want to investigate the spiritual philosophy and phenomena. Although the weather is extremely hot the people are willing to be crowded rather than miss any of the grand discourses delivered through the instrumentality of Mr.

Wiggin by his spirit guide, John McCullough. As I have said before, the tests are new to Pittsburg audience, and they are given by reading sealed letters addressed to spirit friends, and, so far, not one of the answers have proved a failure. From ten to fifteen of these letters are read at each lecture, with descriptions, and, in some instances, as many as the needs of our surroundings. You are fully seven spirits have come to the anxious in- | aware of the dangers to our cause and to me-

On Thursday evening, Sept. 24th, it being our regular week evening meeting, when we are allowed to charge an admission fee, the audience assembled numbered nearly two hundred and fifty, the largest we have had in the existence of our society. We leave it with the reader to judge for himself whether it is owing to cities and towns have representatives. Among But do you know that the worst enemy are in our own midst. "A man's enemies are in his the support of the spirit-world, or just a passing curiosity of the masses to make inquiry in co called spirit phenomena. I know from very close observation that it is due to the former. The people here regret very much that Mr. Wiggin can not prolong his stay with us for another month; but we can assure them that we will try to have him again in the near future, if possible. His lectures and spirit de scriptions must be heard to be fully appreciated, as no pen can describe the effects upor an audience of the grand and eloquent lectures

> May the blessings of the angel-world guide and protect an instrument that can be used to such good advantage by them to send their sweet and always welcome messages to earth's children. May they also protect his dear ones in their home circle during the continued absence of short intervals of the husband and J. H. LOHMEYER, Sec'y.

> we have had the oportunities to hear during

the past month.

### Hamburg, la.

We have been favored with three lectures and est seances by Edgar W. Emerson, who spoke for us on Sunday, Sept. 13th, and also on Tues-day, Sept. 15th. Our towns-people had never had an opportunity of listening to a test me dium of Mr. Emerson's ability, and, consewhich were given. His subjects were welchosen for this time and place, and ably handled.

About seventy-five or eighty names were given in all, and circumstances given in connection to each one to prove their identity. Every one was recognized. It was a rare treat to those who were already convinced of the truth of spirit-return, while skeptics and unbelievers were compelled to do some hard thinking, and to acknowledge that they could see no possible way to explain the mystery-except through the hypothesis of apirit-return.

There is a large field open to such workers as Mr. Emerson and his band of spirits, especially in the Western States where such mediums seldom come. We feel that the cause, which is so dear to us, has made a grand advance durthis medium's ministration, and regret very much that he could not have remained longer with us. But his precious engagement elsewhere demanded his immediate return to the Rast. While we all regret his departure, how-W. L. JACK, M. D. yours for the truth.

Mantua Station, O. The first quarterly meeting of the Board of the N. S. and R. C. A. of Mantua Station, was held at that place, Sept. 19, 1891. A goodly

number of the officers were present, and sub stitutes were appointed for the three trustees absent. All seemed very enthusiastic over the coming camp-season and the vast amount of work accomplished.

The first in the order of business was to elect a general manager. D. M. King was unanimously chosen. Brother King has been a faithful and earnest worker in our camp, and he will fill the office with honor and ability. Mr. Asahel Belden, of Farmington, O., and

Mrs. F. Muhnhauser, of Cleveland, O., were added to the list of trustees, A motion was made and carried that the gen-

eral manager complete and revise the constitution in accordance with our charter.

The Ashley Camp, of Ashley, O., have made an application to become auxiliary to Maple Dell Camp, and desire a certified copy of the charter, in conformity to the laws of the State. Motion made to that effect by D. M. King and supported by A. J. Smith, and carried by the

The trustees appointed the following as Central Committee: D. M. King, A. J. Smith, Asahel Belden, H. E. Andrews, and Hiram Pot

open the last. Sunday in July, continuing three weeks and four Sundays. The Secretary was authorized to secure the terms of the following lecturers and mediums: Lyman C. Howe, A B French, Mrs. Adah Sheehan, Mr. E. W. Emerson, Mrs. Anna L. Robinson, Mrs. Anna M ivey, Mr. D. M. King as instructor in pay chic lessons. The board will council with Mr Lew Gleason and Miss Clair Tuttle in regard to entertainment. The Camp Advance will be published quarterly, D. M. Klug editor, Meeting was then adjourned.

LILLE A. LANE, Sec'y.

Capac, Mich.

As I have just returned from Kimball and Thornton, where we have given our thirtyninth lecture, we thought it but right and proper to speak of the efforts put forth by a few individuals who have the welfare of Spiritualism at heart.

Father Pace, an old gentleman who keeps general store and post-office, is a student and scholar-one of Nature's noblemen-has been an earnest worker, and with his wife are doing grand work for the elevation of humanity Through their endeavors, with the assistence of Brother Giles Cooley, they have had asseries of meetings for the past five years. Mediums have been developed, and, as we have been their regular speaker, we are pleased to note their spiritual progress.

Through the endeavors of a few earnest souls. such as Father and Mother Caswell, two old pioneers in the cause, their home has been hrown open, and their only daughter, Mrs. Alice Lawler, gave socials to raise means to carry on the good work.

Last Sabbath, as we entered their little church, decorated with mountain ash, myrtle, and a profusion of flowers, the work of Sister Lawler and a good Methodist lady, we though they ought to be rewarded by the higher spheres, and from the feeling expressed at the close of the meeting, we think they were.

We understand they intend to give another entertainment of some kind to raise means to carry on the work of saving souls from ignor ance and superstition, and hope, from a spiritual standpoint, their labors may be crowned with success. All honor to whom honor is due Fraternally, MRS. NELLIE S. BAADE.

#### Philadelphia, Pa.

G. W. Kates and wife hold meetings each Sunday night in Keystone Hall, corner Third street and Grand avenue. The meetings are increas ing in power and attendance. The lectures and tests are of a high order, attracting the cultured and refined. We expect much help to our local cause by the presence of these workers, who expect to give most of their time to labor in this city, where they are at home.

AN OLD WORKER.

TO PHILADELPHIA SPIRITUALISTS.

My home being now in your State, and wife and self seeking to do all we can for the cause of Spiritualism, has impelled me to investigate liums in Pennsylvania. My impulse is to urge the organization of a State association of Spiritualists. Are you interested? Do you think that sufficient members can be obtained to make it forceful? It is a large State. There are several societies at work. Pittsburg, Meadville, and Philadelphia are strong centers. All the the farmers there are great numbers of Spiritualists. A membership will make it a stronger and better working body than by any delegatesystem.

Other States are at work and enjoying the union and fraternity. Why not we? A little agitation is all that is needed. Will you help? G. W. KATRS. Fraternally,

2234 Frankford Ave.

### Lockport, N. Y.

I want to tell the many readers of your ever welcome paper that right here in Lockport, N. Y., we are having a wonderful work done or the spiritual cause.

Mrs. Anna L. Robinson, a trance speaker. well known at the camp at Mantua, Ohio, has been with us about three years. Her control 'Alice' has the unbounded love and confidence of a large and increasing circle of friends. She speaks for our society,"The United Progressive Club," every Sunday evening, in Mizpah Hall. When no subjects are handed up from the audience, she takes a text from the Bible. Next Sunday 27th she will consider a theme, recent ly spoken upon by Rev. Talmage, namely What shall I do to be saved."

Slowly but surely the light is increasing. Very truly your friend, E. A. Dorv.

### Seattle, Wash.

I wish to verify the genuineness of the me-dium Jules Wallace, while stopping over in this city. I had the pleasure of attending one of his meetings, and, to my surprise, received communication from spirit grandfather Nel son, that I am positive no earthly individual but myself knew of. The message was in my mother-language; and, as Mr. Wallace is an Irishman, I know he does not speak the Nor wegian tongue.

While at this meeting I found that severa others had received communications, that it was also impossible for any earthly individual to have any knowledge of, in consequence of which I pronounce him a wonder, Respectfully yours, OLE J. OLSEN.

Battle Creek, Mich.

The Spiritualist Society here has had with

them for one week Mrs. Hamilton Gill, of Chiengo, a grand test medium. She gave some wonderful tests, giving names and dates that were fully recognized; also describing spirits and giving descriptions of landscapes where the spirits had lived when in earth-life that more time to this vicinity, where the harvest is ripe and the laborers are few. Wishing THE BETTER WAY well-deserved success, I remain yours for the truth. MRS. F. W. TOEDT.

Spiritualists.

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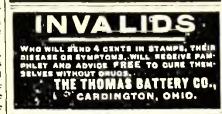
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Baltimore

South Western R R.

and Ohio

### Women's Department.

Written for The Petter Way. To the President.

6

ACROSTS. Rail to him when heart is with the Nation Awakening growth by kindly word and deed Rekindling in men's hearts new aspiration. kneeds are all past good in lofty creed. Imparting to all freemen love of home and bearth.

Source weds that promise fluitage mire appeared consessed and but pinty Naviaring trath-a Stateman's highest care. ST. JULIAN

#### Written for The Better Way THOUGHTS. ALLIE LINDSAY LANCE

A man remarked of the God or no God" question: "There is a great deal CHURCH SPIRITS vs. MEDIUMS. of barking up a tree, with no coon in it." It is true, effort has been unable to prove a God, will effort be as unable to prove the reverse. Setting the materialistic efforts aside, accepting the proofs of continued life that Spiritualism has given, can it be proven that there is no God? If it can, this barking is all for naught, though the coon is proven missing. The pros and cons presented have not hurt my morals, I hope they have not been a detriment to others. It has been claimed but recently through the columns of THE BETTER WAY that Bob Ingersoll is doing harm by presenting his views. ity proofs, how can it be demonstrated that his views on the God-question are doing harm. How known that he errs on the God-question. As far as he knows his claims are honest. I think no man who ever heard his elequence will affirm that the great orator speaks false to his views-therefore he has a right to give them publicity.

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. I make no boast of perfection, yet believe my standard of morality is up to the golden rule. I am here, and I have life. Ilhear from friends who have passed through the change called death. and they have life. Some believed in a God and a future some did not. The one lives beyond the grave, the other lives also. The moral man and the Christian man who was moral report "all is well." One seems to be as well off as the other, but neither knows more of God than I profess to know-which is nothing definite.

life of worth. If men pattern after his life, they will be advanced and happy in spirit-life. If the man who relies on a God is so perfect in his manhood as the noted insidel, his example will do equal good-perhaps. Some claim that man needs a God to reverence. Does this reverence for that which may not he smack of more worth in man than that feeling of reverence one - Ingersoll for instance-feels for a beautiful scene, or thought, woman, or child?

lugersoll sets a good example by his

A writer says: "If we first seek deity we relate ourselves thereto, attracting spirits of the same calibre" A question. How? What? For many years - for I was taught thus at my mother's knee-I sought this deity through earnest prayers: for years lived in the Christian's belief that I had found God. My reason now asks: How? Where? What?

I do not find my morals any worse, my footsteps more prone to stray from often lifted up with soul rapture, as ? hand of a noble man or receive the smile pavilion, but of the interior life, of a good woman; as I receive the holy influence of some dear guide. Am I evil because I no longer revere that which I can not see, hear, or learn of? I am led to regard nature with an exalted sense of admiration and thankfulness, possibly as great as the God-worshipper of to-day feels; equally, I know, with that which I used to feel; nay, far more, for I humbly confess to feeling teachings of the good and wise who for life, and friends, and beautiful nature.

The question that now presents is this: If there is an Infinite Mind, or God, an Intellectual First-Cause, do I not partake of; am I not blessed by the same -shown in my ability to feel this souldepth of admiration of the pure and know.

Not knowing, I care not to set up an idol. I fail to find a God whom I can admire within the Bible; therefore see no real beauty in that book, whose God This is why Ingersoll is atheistic. Why man should cling to that which, seemingly, is undemonstrable, when his present light throws past beliefs in shadow. hard to dethrone that which was taught in youth.

Many refute the assertion that fear keeps them clinging to God. I desire to librium of the twain. say just here, that I am not striking at allzing. Shall I not voice my views as gether peacefully and practically.

It to some the dethroning of a time! Written to if that seems a peopled work, and to another an effort to seek. Deriv seems as nevessary, let us reason together and judge the case by the best logic present. Discussing God, so great powerful, and every ed I feel not murderous have no desire to kill a God. I only desire proof of God's existence. It has been said that Spiritualism killed the devil, In fact, ne'er had existence. We are all of one accord in rejoicing. Shall we not seek to prove the existence or non-existence of that God which seems as mythical and to a great extent originates in the

Written for The Retter Way. MES, F. L. LOGAN

Dear Sister Lois: In your very kind letter of inquiry, in THE BETTER WAY of August 8th, in which you ask, "If it is the best thing for sensitive mediums and speakers to have a Presbyterian Sab. Took the place of dollies so they left the throne bath-school held in the room in the morning that our speakers and mediums must occupy the remainder of the May prays more wisely still, the Bible's her day

Many of us have become mediums, and grown strong through extreme persecution through want and suffering, and sometimes in direct opposition to what When they clasp glad hands in the manaiem some old experienced Spiritualists Setting aside his non-claimant immortal- might think or say of us, or of our inspirations. I have a case in point. About two and a half years ago, a dear, little lady came into my meeting, in San To the Editor of The Better Way. Francisco, and was so enthused with the spirit and harmony of the occasion (notwithstanding the hall had been used by in your issue of the 5th inst. And now a non-spiritual secret society the evening I wish he would, from his standpoint, previous) that she asked the privilege of and in your valuable paper, define Spirspeaking, and spoke with eloquence and itualism, or specify the required qualimuch feeling, which drew the tears to ties of a "legitimate Spiritualist." I many eyes in the audience, and when we make this request candidly, and in good stand, and from her pure heart and sweet moment's hesitation, a Spiritualist, Vea. hips poured forth the words and melody, I rejoiced so to do, while yet the newwhich the audience joined, making mel- munion, was "thick upon me," and I ody in their hearts; and who shall say suppose I am, as I do not deny the apthat our dear parents, who have long pellation. But I have long seen the been residents of the ethereal realm, did great difference in Spiritualists. A difnot join with us in the hymn and melody that they loved so well. Although that I have wondered more than once, the same sister, who makes the above in- what constituted a real Spiritualist. I quiry, burlesqued the performance through the press, nevertheless that idiosyncracies or hallucinations of many same little medium, who made her first public speech on that Sunday, is now debarred from adopting and enjoying holding meetings on her own responsi- any good that I might detect among the bility, and is none other than our dear teachings of Theosophists, Scientists, Mrs. C. D. Pruden.

question, I should say amen to Mr. lore, or if their faith be pinned simply Robinson, and renting the pavilion for the church and Sabbath-school in the morning, for if there is anything in the also be applied in degree to the spirit occult, in silent forces the church and world), where and how will good Sunday school are likely to be infected Brother Gould place the boundaries? with spirituality, and a better understanding of a continued existence after properly agitated, in so much as I conwhat is so-called death, besides the Sabbath-schools do not savor of brimstone and fire as they used to, but of love and charity instead. The truly spiritualized can go with lighted torch into the dark- pure as the air in thought and purpose, est dungeon unscathed, and while we would recommend that all mediums have sions and inspirations from spirit realms. as congenial surroundings as it is possible, we suggest according to our experience and observation that all Spiritualists of whatever name or nature do well to maintain a calm, collected equipoise the path I know as right. My soul is under all circumstances, realizing that beaven is not a place but state, that true view a sunset or flowers; as I take the spirituality is not a church edifice nor a

CONGRATULATING MINNIE. JOHN G. ARNOLD,

My idea of woman, is woman; and 1 come to me as guides. I am thankful their armor bright. My mother was a woman and a grand avenue for incarnations, and my wife, who served me well where she called my indulgence a good fellow.

union of mind and matter, and matter mind individualized does mean spirit that not to do, and this comes by not holding beautiful—equally with him who claims can not live in the animal body, and your own thought power or judgment in ITS HISTORY & TEACHINGS. to have a God? I only say -I do not weaves itself into a spiritual covering Soul is the medium between body and spirit, and the magnetic center of attraction, and our immortal friends hover

Immortality, love, and purity exist is pictured as ignorant and wrathful. In the realms deific, when the soul can no longer evolve from its unity, spirituality, and the life within. Every child ferently, Every one was given the power of the Father must purify and aggrandize an existence to suit the celestial but continually uses some one else's prizes to pages is well filled with handsom is rather odd. Reflection says: It is heavens, and then live in possession of everlasting youth and eternal life. Grand immortal love, originating in the heart of twin souls, that hold the equi-

Minnie's ideal is exemplary, and her any one or dozen persons, but am gener- waves of thought canabiling, and I am glad to greet her cheer and encourage openly as he differs from me. I do so ment for the grand realisation of twin we will endeavor to teach man, with all due respect for those who are as honest. If this liberty is denied me, why immortal love without this knowledge, think Christians narrow, illiberal, who and naught but the living sight of your feel that Spiritualists should not tell own soul mate will ever seal and satisfy different views because to them their the consciousness within. The grandest own is sacred. Come, let us reason to- sight I ever saw was the soul of my soul less intuitive perception or spiritual and pilgrimage.

TESTING PRAYER.

Three have tore dias May and Nell, stitting on the statt

Max emphasically asserts that soil will auswer prayer.

That he can move mountains, and that he name Spiritualism has proven that a devil That he cares for all the spatrows - Wonder

ful sava Nell Maybe he does care for the sparrows, but

some wars cuts that he forget long time wouldn't papa and mama be surprised

and pleased though If these dolls should be live babies a kingdon of beaven

We stablished through prayer " Yes a little kingdom of seven good be 'quainted with that me we ll watch

while you plus. Simple and earnest were the prayers of credu

Long the children united but no living haby

Gur passed through a fire ross archure, &

only guide Nell, critic, will not go to heaven in the old

Church way. But sometime somewhere, methinks, three happy tots will say.

house, in the hall, We, each, came home our own way, and that's the way for all

AN INQUIRY.

I have read with much interest the address of E. W. Gould, upon organization, were about to adjourn, she took the faith. Once I called myself, without a

'All hail the power of Jesus' name," in ness, and the sweetness of spiritual comference so apparent, and so common, would not like to take upon myself all the Spiritualists, neither would I wish to be etc., as scarcely any two, no matter how If I may be permitted to answer the deep they may have delved in spiritual and solely to seance-manifestations, seem to agree in opinion (and this may This is a question I have longed to have sider even a name, whereby we may be known as a sect, to be already, in a sense, a limit and a barrier. I long to see a band of truth seekers, as free and upheld and assisted always by impres-

> If this elicits a reply, I will follow with my idea of what should be the initial point, or basic principle of Spiritual ism, if it seems necessary and better to be thus designated.

ELLA LUCY MERRIAM.

Written for The Better Way. AUNT PANNIE

We find in looking over the people and their surroundings, that every man, woman, and child is under bondage, bondage of some sort, you are all slaves to some would have her be Teminine and lovely, degree. Some of you may, without Should she need polish, I would court thought, reject this statement, but think her favors, woo her confidence, and win when you are under subjection to any her love. Tis more valient to woo the one, in any way, to that degree are you heart of an undeveloped soul, than to in bondage. Some of you never act of win the hand and high attainments of a your own free will, but are influenced by purer since I have been following the lofty spirit. Friction is good to polish other stronger minds. Sometimes this the soul, and brave knights love to keep is done in an unconscious way, unconscious man, or man that is influenced unconsciously by outside power, the power of others to make him do acts that are entirely against his own judg-There does exist a living purity, but ment. If he but stops to think; that is not in the mortal form. Man is the the fault to a great degree of man at this present day. They are led, sometimes is perpetuated by continual changes; and driven, by others to do things they ought subjection to your own will, and not be so weak as to be influenced by every different influence you come in contact

Hold your own thoughts in subjection, and when you think you are right, do that, and not be turned aside and go under bondage to some one that thinks difof free thought, and if he does not use it, thought, and follows out their line of being, he is not using the talents given at Cassadags.

Sim. Let every man, woman, and child sent postpoid on receipt of price. Stay, to be taught the power of their own individuality. Let every one be taught to be independent of the other. It is this bondage that has held man back so long. and it is the freedom from this bondage

We can more readily notice our neighoors' shortcomings than our own, be cause it is ensier to cognize effects than causes introspection requiring more or penetration.

Springer builds Secure of ablence meeting at 2.5 per to the half it North nees at 77.1 h resident street, at 1.25 p.m.

Columbus C. The Property County Ladre' And Third street, Wolfmenta, creeing.

Cleveland, th. The Lycoum meet at Memor at Han, was over every Sunday evening. Thomas

Colorado CHO. Servicio de la contra estado e

Payton 4. The bird spiritualist acrety meet every raided in Grand Army Hall, Cland C. N. Maintenant for the Mark that the secondary of the West Flyingh street.

Detroit, Mich. - The Propie & Postspecie ar saving mean every sumar at our n in the m. at se Mianu ave. Speaker for thicker, in ian c. Hour.

Pitchburg, Mass. - The First Spiritualist Soci ty most every Sumay afternoon and eventue

trand Rands Mich. The Phenomenal Science at the State of Spiritualists Savely med evers at heat a.m. and Taylon, at Ells Hall, S a street. Also on Thorston high at a Mrs. K. r. Jusselyn, Pres.

Indianapolis. Ind. The Mansur Hail Asso-iation of Spiritualists mirel every sunday at Man-il Hall, "Somer East Washington and Clabama treets, at Sand Pab p. 1. The Indianapolis Association of Spiritualists increase every Sunday morning at his and in the yening at 24% at Lorraine Hall, cor Washington and Formseese streets.

Londs Hir. R.s. - The First spritualist church meet sunday at 11 a.m. 1 and 1p.m. at Mt. Fuell-Hall, West Jefferson street above seventh.

Liberal, Wes.—The Spiritual Science Association aresis every Sunday evening at a send or colonolay night; Ladies, Aid every Salurday termion.

Minneapolis, Minn. - The First Spiritual ? necapolis. Time. The re-house services every Sunday morning a-ing attible Pellows hall, I and I a Washingto North, at https://www.nand.com/ ewashington Union Sufficial Society hal-ces Sunday morning and evening at 190 to the country morning and evening and the country morning and evening and the country of the

Mills as hee. Win. - Liberal Club meet ever;

Aca fork 4115. The First Swiety of Suntinalists convenie every Sunday at Carnege Nusle Hall Building, Seventh Cenne between Sith and 37th Street, extrance on 37th street, at the a mand 7.6 nm. Honry J. Newton President. The Prendex Spiritual Meeting every Sunday evening at Mrs. Motrell's parior, IN Lexington avenue. Mediums: meeting thousay at 8 p. m. The New York Powhical Saxiety meets every Wednesday evening at 14 W 4th st. Speakers and mediums always present. The public invited J.R. Sunses, president 28 Broadway.

The Saxiety of Ethical Spiritualists meeterery sunday at Kurckerlischer (Vurservatory, 14 meet 14th street, at 1440 a m and 744 p. m.

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street, every Sunday evening at CM, J.W. Allen President Philadelphia, Pa, - The Pitsi Association of Spiritualish most every Sunday at hED in the expert of

Philindelphia, Pa.—The First Association of Spiritualists most weep samida, at hal in the morning and a lin the evening at the corner of Kighth and Spring Marden. Joseph Wood, Pres. Keystone Spiritual Conference mustacy excessione Spiritual Conference mustacy excess Sunday afternoon at 23s at the northesest corner Found and Spring Marden Station of Spiritualists meet at their church on Thompson afterd before Front every Sunday 220 p. m. Conference and Lycsum, Everth Association of Spiritualists meets every Sunday evening at 230 at Kesstone Hall, First and diffract axes. Mrs. M. Brown, Pres.

Pittaburg, Pas. The Prest Spiritualist Church of Pittaburg, Pas. The Prest Spiritualist Church of Pittaburg, as included every Sunday morning at at 16th and in the evening at 7 th. Unidered Six Lohmeyer, see

St. Louis. We. - Nifred spiritual "association meet at the ball corner traction are and office at anolay at him a m and TMP m; wellal conference at  $3\,\mu$  m.

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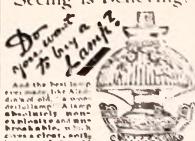
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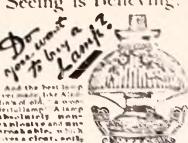
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TOPICS OF THE TIME. CHARLES CROMWELL

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 \$18,180 as "conscience money." All that is known is that in pos while the teller's back was turned, a big of gold, containing about \$3,000, disappeared from his desk. The amount, nker at its premium value at that time. un with interest compounded, figured is: about the amount now returned to the bank. The robbery occured at almost midday when the street in front of wher had taken the bag containing the money from the safe and laid it on his desk. He stepped into another department, and when he returned the gold ma human being was in front of his easter, and the unknown thief entered in his exit. There are various opinsas about the robbery. Mr. Tower, the bers the circumstances, is quoted as being of the opinion that the theft was not some business man, who was in pretty and in a moment of desperation, seeing the spirit of the book: a chance to rebuild his fallen fortunes, seued the gold and escaped. I say I and I will further say that I think so yet, and the fact that money has been returned only goes to strengthen my opinion, for if the robbery was committed by a crook the money would never have will be that of some fairly successful basiness man of this city."

To all who hold that the ultimate of news to learn that the statistics of English prisons show a remarkable decline in the number of convictions is really astonishing. The London correspondent of the New York Press says that thirty years ago an average of 2,800 people were sent every year to prison, and the population of the country was then about 20,000 000. Now, with a population of 30,000,000, only 729 men and women were sent to penal servitude. In 1869 there were no fewer that 11,660 convicts in the various prisons, while last July the numthan one-half. Concurrently with this these days: decrease is the number of those who are is worthy of note that eight convict prisons have been closed since 1882, while have already been marked to be disposed when the criminal classes are entirely under control, and their number is being reduced year by year. Has the lower chases become more educated, and the boss under which these institutions are conducted with the squalor and lack of detaliness that too frequently make up the lot of those who are reduced to a career of crime.

My predecessor in these columns was andent admirer of Victor Hugo; this Inher from a frequent allusion to him ad his writings. And justly so, I think. I there is any one man in the nineteenth catury to whom humanity is indebted bome of its best and noblest inspirait is the Shakespear of the ninebeath century. An extract from his Pope," which, I think, embraces the the essence of the highest religioninth, justice, and love-will be timely monnection with the foregoing paratoph. It is a dream of Hugo's, and, only a dream, that the Pope leaves Vatican, abandons the grandeur and por, comforting the sick, and inspirthe depressed. His address to the people is as follows: "People, I have to the world : No more war—civil or No more scaffolds. Before the beaven-Liberty. Equality before Fraternity before the l'ather of men. Love! Strength, help weak-Enlighten those who injure you; hose who wound you. Peace and Be merciful to the criminal. "se wicked; the just man who is sand, and the sun is no longer the "it does not shine on wolves and Pity! let repentance grow. think; executioners, recoil; live, Do not take to-morrow from the redeem their faults. Be humble rejecting the irrational theories that men have soldiers.

by giving ye will be richer. Sour! ye poor, poverty is not hate. Love! every good thought is a deliverance. However black the sorrow, retain hope. Hate is a wind, gloomy and pestilential; love, love, love-be brothers!"

Those who have had the pleasure of perusing the Rev. Howard McQueary's The Evolution of Man and Christianity" will read with somewhat less zeal, though of no less interest, his latest work, "The Church and the World," a series of lectures and articles contributed to the press, and now collected and pub the lank was crowded with people. The lished in one volume. It will be remembered that he held a pastorate at Canton O., and was disposed fromit by the action of the ecclesiastical court last winter for charges of heresy, based upon the conad disappeared. When he left his room tents of his first book, of which a digest appeared in these columns at that time. A general healthy tone pervades his latest book as to his views regarding spiritual and secular affairs, though at times a gerney, to whom the money was paid feint touch of a clouded vision shows itthrough an agent, thinks it was the re- self. For instance, his statement that mit of a death-bed confession, while a the national Congress is a conglomera-Boston police inspector, who well rememtion of boodlers. I do not think this will be fully borne out, at least as far as it applies to the popular branch-the committed by a crook. "I thought that lower house. As for the balance of the book, there is a freshness and a clearhard straits, happened along at the ness. I quote the following passage from time the teller withdrew from the room, the preface, which will give an idea of There are two radically different ideas of the

Church and the Pulpit. By many the Church is thought these were the circumstances, considered a sort of fire-escape, an in-titution established for the purpose of saving men from a distant, burning prison. The clergyman is regarded as a sort of religious policeman, whose duties it is to hold up before sinners pictures of hell, to scare them into doing their duty. He must scourge them into the straight and narrow way with the thong of fear. In been returned. If ever this thing is other words the Church and the Pulpit are supsolved, and the name of the mysterious posed to deal with the future world, not with man with a conscience is found out, it this, at least not primarily with this. Religion is separated, or at least distinguished from morality, and it is taught that a man may be a moral man, a very moral man, and yet go to hell. On the other hand, many people think that Jesus came to save His people from their sins, to save them from the hell of a depraved all things is slowly but surely drifting soul, and from the consequences of such detoward righteousness, it will be glad pravity here and hereafter, to convert earth into paradise. They therefore hold that the Church and the Pulpit have something to do with the moral aspect of every question, politof prisoners, so much so that the decline ical, social, or scientific, that the best way to prepare men for the next life is to make them better in this. They hold that religion and morality are twin sisters. The man who preaches orthodox theories of the atonement, the incarnation, etc., and leaves unpreached the great moral truths of the Decalogue and the Sermon on the Mount will find himself at the last in that large company who will cry: "Lord, Lord, have we not prophesied in thy name, and in Thy name done many wonderful things? But He will answer: "I never knew you."

In an article on "Capital and Labor" his criticism on the clergy is not overber had been reduced to 5,334, or less drawn, and is of considerable-moment in

I have received no special favor from my deprived of their liberty by the State it clerical brethren that I should defend them; but I do believe that most of them are kindly disposed to the working men, and would fain render them a good service. The reason why more Woking is about to be closed, and others of them do not do this is found not in their depravity of heart, but in their false education of. The time seems to have been reached | There is not, as there should be, a chair in social science in every one of our theological seminaries, to teach candidates for the ministry how to apply Christian principles to the solution of the complicated industrial problems. Their minds are crammed full of Latin, Greek, and Hebrew; they are taught how to prove that mincles happened nineteen centuries ago—or rather they are taught to attempt to prove this, in much lower than the mortality out of those, amounting to only 7.4 per thousmad, a rate which is lower than has ever the previously recorded. It would thus spear that going to prison is conducive the longevity, and one can readily understand how this must be when one computes the almost perfect hygienic conditions under which these institutions are constitutions are constituted in the constitutions are constituted in the previously regardless of whom they offend. \*\*

The atmed how they are taught how to prove that mincles ago—or rather they are taught to attempt to prove this, and the found by the student are fault and harmonious exposition of the entire science. The church terms, but the teaching for the most part is a fail-to be a full and harmonious exposition of the past fifty years, from the "martyr does not he afull and harmonious exposition of the entire science. The church terms, and whom the science. The church terms, and women of university to be a full and harmonious exposition of the entire science. The church terms, and women of the past fifty years, from the "martyr does collected will be found by the student to be a full and harmonious exposition of the entire science. The church terms, and women of the past fifty years, from the "martyr does collected will be found by the student are science. The church terms, as a whole can easily be traced and when a whole can easily be traced and when a so collected will be found by the student to be a full and harmonious exposition of the entire science. The church terms, the church the saken part in the leading reforms of the past fifty years, from the "martyr does collected will be found by the student to be a full and harmonious exposition of the entire science. The church terms, and the science and when and women of entire to the Church. They are a fully will be institute Their minds are crammed full of Latin, Greek, oppression, regardless of whom they offend. \* " Workingmen, therefore, must not make unreasonable demands of the clergy. Let them remember that they are mere human beings; let them consider the amazing influence of environment or surroundings, the force of hered-Ity and early education. Above all, let them remember that some, indeed many, clergymen are already aroused and are doing what they can; and their example and influence will tell in due time. What the workingman should do is not to stand alcof from the clergy and the Church, for they certainly can never win their help by such means; nor should they denounce them either in a bunch or individually, but they should get possession of the clergy and the Church. We want a workingman's Church, if not a workingman's political party, and the workingman can give us this. They can put their men into the ministry and build them churches, and tell them to preach, not theology. but the "ology" of leaus Christ-the gospel of good deeds-and then they should go to hear that gospel.

In the article on "The Necessity of Creeds" the following, which will perp, becomes an humble follower of haps not be fully endorsed, contains more Natarene Master, realizing his high- han a grain of gold in a desert of sand. monceptions of the Christ by feeding There has been too much worthless and inconsiderate condemnation by a class of phia, Pa. so-called liberals, whose "liberality" is as unwarranted and unwholesome as the extremes of its antithesis:

They glory in having no creed, in calling themselves " Infidels" or " Liberals," and yet these same people are often the most liliberal dogmatists and believe the greatest absurdities. They disbelieve in God, but believe that matter produces everything. They reject the soul, but they accept the brain as the cause of thought. They refuse to call Christ " Master." but eulogize Buddha to the skies. They ridinut enlogise and but they laud Mohammedan cule Christianity, but they laud Mohammedan ism. They are 'agin the Church,' but they are for all sorts of vagaries and absurdities. Such people are a weariness to the flesh, and I constantly meet them, and because I try to be truly liberal and reasonable, they fancy that I mus accept all the trash that they accept. True lib eralism searches freely and fearlessly for truth. and acknowledge it wherever it exists. It bows

thinkers, be lofty souls. Ye rich, it is promulgated about Him. It admits the defects of popular Christiauity, but attributes them to human nature, not to the Founder of Christianty or Ilis teachings. It recognizes scientific historical, or even moral imperfection in the Bible, but also considers it the Book of books, the most magnificent and wonderful piece of sacred literature ever published. It sees the abuses of ecclesiasticism, but it has no objection to creeds just because they are creeds.

> Since the above was written the press reports that Rev. Howard McQueary has given up the fight and withdrawn from the Episcopal Church. He sent a letter to Right Rev. W. A. Leonard, bishop of Ohio at Cleveland, giving reasons for withdrawal, which are that he can not conscientiously continue in the Church and hold to his views. Mr. Mc-Queary has entered the Universalist Church, and his first charge will be at Saginaw, Mich., a wealthy congregation. He will leave for that city at once.

#### LITERARY.

The prospectus of Funk & Wagnall's New Dictionary of the English language has reached our table. It will supercede all that have come under our observation. It will embody many new principles in lexicography; and will contain nearly 2,200 pages; over 4,000 illustrations made especially for this work 200,000 words; 70,000 more words than in any other single-volume dictionary.

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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, usually followed in dictionary-making. The aim is to remove everything that stands between the vocabulary word and the meaning that will be more generally sought after by the average reader. The scientific alphabet, which has been prepared and recommended by The American Philological Association, and adopted by the American Spelling Reform Association, is used in giving the pronunciation of words. This department is under the direction of Prof. Francis A. March, President of the American Spelling Reform Association, and who is recognized in Europe and America as one of the most eminent of living philologists.

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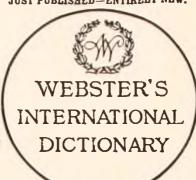
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remove.

Ho not use any so-called Toilet Creams, for they we merely perfumed muchlages, which, acting like earnful, completely smother the skin, and upon seconding thoroughly dry leave the guin as a dist necoming thoroughly dry heave the guin as a dis-upon the surface. Use Alm. Beautis, an elegantly prepared and per-famed antiseptic lotton, without grease or guin, which, being absorbed by the skin, leaves no residue on the surface, acts as a lonic, and assists nature to maintain health.

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with the houlds and gettly rold downward unit
dry thee, it desired, apply power. For blackhound discolor desired, apply power, for blackhound discolor water and wash the part at-ected,
using a soft hand brish: trins-well and apply AlmaDermis as above. Repeat every morning until the
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Cincinnati, O.
The Union Society of Spiritualists closed its engagement with Mrs. Richings last Sunday. G. A. R. Hall was well filled on both occasions of the departing speaker's ministrations. At the morning services the audience was regaled with an opening poem, entitled "The future life of animals," by Rev. Nathaniel Butler. Cougregational singing and music, of course, constituted pleasing parentheses in the regular

The first subject handled in the morning was tion, adding that the New York Board of Edu-cation which caused his resignation were

"dead, too; they know better, now."

Although the news was somewhat startling to Mrs. Richings, and unprepared for the sub-ject, she paid a beautiful tribute to the grand man, who so vallantly stood his ground in deworldly position and worldly honors. She said he was not dead. In fact he knew not what life meant until to-day. Nor was the old board, re-ferred to, dead. If they were they could not "know better, now." They probably could teach Mr. Kiddle something, having preceded him in spirit-life. And Mr. Kiddle would accept their teaching graciously. He would not, as they did, reject them. He is too grand a soul for that-too noble-minded to resent the injury done to him by them. Nay, he would for the truth. yet offer to help them to the light if necessary and, in fact, ald many others left behind. His work is not completed, so far as his desires to help suffering mankind is concerned; and, as one of the brightest lights in Spiritualism, would continually be attracted to friends in the cause who are in accord with his high views purity of purpose and sympathies generally.

In addition to this, two questions were sent up which were answered interestingly. The first, "What does the spirit-world think of secret societies," she replied to from her standpoint as a medium, as she said, and did not wish the answer to be accepted as final. She thought while there was much good in thent, there was also much harm, in so far that there were self-seeking individuals in every depart-

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 or whom everybody agreed with. But one had been announced whom no one seemed to oppose—Mr.Hudson Tuttle—who, with a good committee, could probably effect better sugges tions than she could as a single medium and thus she had nothing special to offer, but trusted to the near future for a solution.

The afternoon services were devoted to tests and the evening to the usual exercises, Mrs. Richings bidding her audience an affectionate farewell, who responded at the close by many well-wishings and hopes of her early return to

Next Sunday Mr. J. Frank Baxter will delight his audiences with interesting lectures and spirit tests Services will begin punctually at

At the close of Mrs. Riching's discourse or Sunday evening (the last of the course, the chairman announced that a committee had been appointed to prepare a testimonial to their eloquent speaker, and called on Mr. Geo. S. Bowen to submit the result of their deliberations.

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, and know ing that she is about to depart from this city to new fields of labor, it seems proper that some expression of opinion should be given of her work in this city, and I deem it not only a pleasure but a duty to submit the proposed testimonial, and trust that the sentiments offered may meet with the cordial approval of this entire congregation. I therefore beg, on behalf of the committee, to submit the follow-

Whereas, Mrs. Helen Stuart-Richings has given, in this hall, a course of lectures covering the entire period of the month of September, both morning and evening of each Sunday, we desire to offer a tribute of our respect and appreciation of her noble work in this city: therefore be it

this city: therefore be it

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, using the choicest
expressions and most refined sentiments in all
cases, and we deem it proper to say that her
lectures have an elevating, refining, and educational influence of the highest degree, leading
all who hear her into a clearer conception and
more perfect understanding of the truth we
love so well.

We, therefore, recommend her to all societies as a most estimable woman of graceful presence and refined manners, giving forth, at all times the highest type of inspirational thought, and that in leaving us, she carries to her new fields of labor, wherever they may be, our heart-felt expressions of gratifude, our best wishes for her health and prosperity, and an earnest hope that her days may be many an earnest hope that her days may be many and full of usefulness while on this plane of existence.

The Ladies' Aid met at G. A. R. Hall Wednesday afternoon, the 23d ult., with Mrs. McCracken presiding. All the officers being present great amount of busines was transacted-way and means being discussed in a very pleasant and agreeable manner. A vote of thanks was tendered Mrs. Kate Dechant, our retiring Secretary, for faithful services rendered during the past year.

Other busines on hand was soliciting donstions for the supper, which took place on Sept

All the members of the aid are earnestly re quested to be at the hall on Wednesday, Oct. 7th, election of officers and other important

Resolved. That we express our heart-felt sympathy to our dear sisters, Mrs. Kate McKay and Mrs. Anna Allen, in the loss of a dear husband and brother. Msy they be comforted with the glorious assurance that the dear one is now free from suffering and will commune with them daily.

PLYMOUTH WEEKS.

#### Richmond, Ind.

In a recent issue of the city dally press, Captain Wingett advertised the fact that he would cure headache without money and without price at his rooms, 33 N. Seventh street, at from tw to four p. m. Monday. Nearly everybody suffers sometimes with headache, and this propo sition to cure, without medicine or money was a novel one. Actuated by curlosity a Pal ladium reporter called at the designated ber about three o'clock in the afternoon. The captain's room was full of ladies and gentle men, and he was busy giving treatment. Peo ple forgot that his advertisement only said headaches, but called on him to cure all kinds of aches and pains. Neuralgia, theumatiam paralysis, and indigestion were part of the ills complained of. Some came with cares, and all were in misery. The strangest thing of all is that in each instance, thirty-eight in number an instantaneous cure was effected. The reciorents of the bounty were supremely happy and many offered to pay, but he declined to ac cept even a gift from those whom he had o

fered to heal for nothing. When the captain came here his character protected him from the attacks of the malicious, but now the wonderful cures he has per formed testify both to his power and to his desire to use the power for good.

Rochester, Ind.

creased until now we have quite a good audince at Lyceum Hall to hear Drother Peters His subject Sunday afternoon, the 20th, was from Job, "If a man die shall he live again." Evening subject, "Spiritualism and the Devil." Every seat was occupied by attentive listeners. His arguments are along a line that will estab-lish a sympathy between him and the people of this place, being grounded as they are in their old beliefs. Yes, Spiritualism is gradually Yes, Spirituolism is one which touched the sympathy and interest winning its way into the hearts and minds of of every hearer. A gentleman present sent up a notification of Prof. Henry Kiddle's transitude it may be a bidden and welcome guest, a bearer of glad tidings and of great joy in many homes.

The tests given by Mrs. Henkle are getting to be quite a feature; especially so are the private readings given by her. Our engagements with Brother Peters is indefinite.

ROBERT HENKLE.

MRS. PHILANDER KNAPP.

Geneva, O.
We hope it may be interesting to the many readers of THE BETTER WAY to know the pro-gress our society is making at present. We have opened our fall campaign by employing our resident medium, Mrs. Carrie C. Van Duzee. We enjoyed two lectures last Sunday, that were of a high order and very instructive. We would like to open correspondence with some first-class slate-writing medium. Yours

Pueblo, Colo.

Will you please mention in your valuable paper that a materializing medium could do a great work for Spiritualism, and, at the same time, make a profitable and healthful trip by coming West to Colorado. You can buyare turn-trip ticket from any point in the East that permits of you visiting Denver, Pueblo, Colo rado Springs, and Leadville, at the one price that it costs to visit any one of the above-men Yours, A. K. Alden, tioned places.

New York, N. Y.

Lectures in Adelphi Hall will open Oct. 4th under the auspices of the Spiritual Research Society. At 2:30 Mr. J. W. Fletcher, the regular speaker, will address the meeting, also other

prominent speakers.

In the evening a memorial service, in honor of the late Prof. Henry Kiddle, will be held. Address all letters to J. W. Pletcher, 268 West Forty-third street, New York, N. Y.

Dayton, O.

W. E. E. Kates writes that Bishop A. Beals has just closed a successful engagement, to be followed by Rev. F. Laishbrook, who addresses the society to-morrow, the 4th inst.

Obltuary,

Mrs. Dr. Newton-Magoon passed from earth life at 2:30 p. m., on the 22d of September, of Bright's disease, at Lowell, Mass. She had been ill most of the time for three years, and a great sufferer for the last year. She was fortyfour years old and leaves one son, Mr. George Newton, and one step-daughter, Miss Lillian Magoon, both eighteen years of age. The departed has been a Spiritualist for twenty-five years. She was a lady gifted with no ordinary intelligence; also was a very fine medium. She had personal friends that are among the best of spiritual lecturers. Her remains were interred at Montpelier, the home of her youth. M. B. MAGOON.

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

"Reedie" was a lad of great promise—very affectionate, intelligent, cheerful, active, and patient. During his illness he endured with fortitude and without a murmur of complaint or irritation, the pain and distress of his dreadful disease-diptheria.

He will be sadly missed by the parents and remaining children-three brothers and a weet little sister; but the consolations of the spiritual philosophy take away the sting of eath; and the loving presence of this dear boy in their home will still be feit, and its hallow ing influence will blend them still closer to gether and lift their thoughts to those bright realms above, where love, innocence, and peace reign supreme and joy abides forever.

"When Reedie died the house was hushed and still,

A nameless presence seemed to enter there, A presence we could almost see and hear-When Reedie died.

When Reedie died the birds forgot to sing, And nature sympathized in tears of rain, When Reedie died.

When Reedie died we could not understand: We bowed in grief, the children 'round us cried But now we know the angels took his hand, When Reedie died.

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Hall's Hair Renewer cradicates and prevents the formation of dandruff, thickens the growth and beautifies the hair as no other preparation

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No STAMPS taken in payment for either subscriptions, advertisements, or books.

Summer Fishing. I went a-fishing with sweet Nell One August day Up stream, through mead and wooded dell,

We fished our way. That day to me was one sweet song, From discords free; I caught a trout three inches long, And Nell caught-me.

-New York Press.

Is that so? THE HETTER WAY IS determined to take the lead and therefore has placed its subscription price within the reach of everybody. Only \$1,00 a year

A darky was told to make incompatibility of temper the cause of asking for a divorce. At the propittious moment, however, he gave "in-competent tempter" as the grounds. The Court's liver was sufficiently moved to divorce the bonds of a button and button hole.

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 nov ocated at No. 7 Dwight street, Boston, Mass. Mrs. Nellie S. Baade 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 Walter S. Eldridge, M. D., and Mrs. Eldridge are now located at 53 East Concord street, Boston, Mnss.

Mrs. Mary F. Lovering is in Washington D. C. , for the present, but will return to Boston in October.

Mrs. Effic Moss, the materializing medium may be addressed for engagements at 5% Scoville avenue, Cleveland O.

Mrs. Lizzie Fulton, state-writing medium, may be addressed for engagements at post office box 356, Kausas City, Mo.

F. N. Foster, Spirit Photographer, has gone to Kansas City, Mo., where he will remain about one mouth. Address Hotel Thorne. Mrs. Elizabeth Strange, lecturer and test me-

dium. Calls will receive prompt attention. Address 91 McConnell street, Grand Rapids, Mich. Mrs. Julia E. Davis, platform test medium, is endy to make dates for the coming season Address her at Windsor street, Cambridge.

Mrs. F. A. Logan holds her public spiritual circle of harmony ever Sunday at 11 a. m. in St George Hall, 9091/2 Market street., San Franclsco, Cal. T. E. Casterline, Edgar, Nebraska, writes

that he is very desirous of engaging a good test medium for platform work. He can be addressed as above. Frank T. Ripley may be engaged for a fee

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 inspiritual speaker. Will attend funerals. Moses and Mattie E. Hull hold meetings in

St. Paul, Minn., Thursday and Friday nights, Oct. 1st and 2d; in Dubuth, the Sundays of October. Address accordingly. Carrie C. Van Duzee, of Geneva, O., will start for the Pacific slope in the early spring-going

engagements en route. Address as above. Dr. Marguerite St Omer, of London, England, trance speaker, psychometrist and platform test medium, will accept engagements for the coming winter. Address Box 1656, Fitchburg,

first to Oregon, then to California. Will take

Mass. Mrs. E. A. Adams, magnetic healer, of Fresno Cali., is at present located at Santa Cruz, where by the power of magnetism, she has worked conders, particularly in cases of nervous pros

Mrs. Maggie Stewart, platform test, clarryovant, and business medium, will give advice by letter from lock of hair on business, domestic or social matters. Price \$1. Address 264 East Main street, Piqua, Ohio.

Mrs. M. W. Leslie has returned from Lily Dale, N. Y., and has a few Sundays not engaged. Would like to make engagements on iberal terms with societies for speaking and platform tests. Address 484 Tremont street

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. 22d and 29th in Lynn. For week evenings address him 181 Walnut street, Chelsea, Mass.

Willard J. Hull is engaged at Indianapolis fo November, at Boston for December, at Philadelphia for January, at Norwich, Conn., for Feb ruary, and at Cincinnati for March and April. Will also answer calls for week evening-lec tures while in Indianapolis and other places Address 280 Dewitt street, Buffalo, N. Y.

Geo. A. Fuller, M. D., of Worcester, Mass. has the following dates unengaged between now and the year 1892: Sept. 27th, Oct. 18th Nov. 22d and 29th, and Dec. 20th; would like engagements for the same. Address him, 42 Portland street. He will speak at Mediums Convention, Westboro, Mass., Sept. 19th; West

Edgar W. Emersou was at the Liberal (Mo.) ampmeeting from September 5th to the 11th at Hamburg, Iowa, from the 12th to the 17th; also at Ottumwa, Iowa, September 3rd, and Sundays 20th and 27th. He will be in Grand Rapids, Mich., the Sundays of October 4th, 11th, 18th, 25th, and at other places during the weeks of the month.

Harlow Davis, the celebrated platform test for engagements after September 15th. His work in Seattle has been a success. Societies Seattle Wash. Would like to hear from Galves-

ton, Texas and Deuver, Col. Mrs. Ida P. A. Whitlock has just closed as engagement of two Sundays with the First Spiritualist Society of New York City. She is to speak at Willimantic, Ct., Sundays the 4th and 18th of October ; Salem, Mass., October 11th Fitchburg, Mass., October 25th. She would like to make arrangements for week-day lec-tures near Boston, Mass. Address Madison

Park Hotel, Sterling street, Boston, Mass. Prof J. M. and Mrs. M. T. Alten have been un der engagement with the Spiritual society, of Wichita, Kansas, during a portion of June, July, August, and September. Mrs. Allen has siso visited Topeka, Delphos, and other Kansas points during the summer, and Is at present on a flying visit to Peorla, 111. Their next engagement is at Springfield, Mo., where they

may be addressed in care of W. J. Black, Lyman C. Howe speaks in Detroit, Mich., the Sundays of October. He will answer cults for week evening lectures during the month and for Sundays in November, January and Pebru-ary. Address care of H. W. Tibbals, 109 Columbia Rast, Detroit, Mich. In order to arrange for lectures in October calls should be made as early as the last of September. December is taken at Pittsburg, Pa., and March at Indian-

W. J. Colville is engaged in Norwich, Conn. Sundays, Oct. 4th and 11th; in Haverhill, Mass Oct. 18th, and in Hartford, Conn., on interver ing days. He commences a six weeks' period of work in New York at Union Square Hall-Oct. 21st. He is engaged in New York, Brook lyn, and Philadelphia till end of November after which date he is open to consider offer of engagements from societies or a responsible business manager.

Excursions to the South, The C., H. & D. will sell harvest excursion

tickets from from all stations Oct. 14 to al points in Plorida, Virginia, Louislana, Teu nessee, Kentucky, Georgia, Alahama, and Mis sissippi, at one fare for the round trip. The tickets will be good going Oct. 14 and returning at any time within thirty days from date of sale. Ask your local agent for tickets via C., H. & D., or address E. t. McCormick, G. P. T. Ag't, Cincinnati, O.

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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. Freuch, is business manager.

CORRY, PA., June 15, 1891. Thomas Buttery Co., Cardington, O.

one of your Kinney Battery and Support combined for abdominal dropsy, and I feel it my duty to give you a history of my case. While serving in the army in 1862, I met with an accident by the collision of boats at Ship Island by which I had five ribs broken, and was so badly crushed that I was taken up as dead. My kid neys were so injured that dropsy intervened, from which I have never been free. For the last fisteen years I have been entirely disabled from doing manual labor. My sickness cost me a good farm near Wichita, Kansas, I employed the best doctors in that city and vicinity, who finally declared my disease incurable, and that I could live but a short time. I started for the vicinity of Corry, Pa., last December, and, by the advice of Dr. Mackres, purchased one of your batteries. Before purchasing same I could walk only with great difficulty, and could not get into a carriage without assistance. I now weigh sixty pounds less, and measure twelve inches less around the abdomen, and my health is better than it has been in fifteen years. \$5 000 would not tempt me to be back were I was six months ago. I could not lie in bed without being bolstered up, and many nights I was obliged to sit in my chair all night so I could breathe, so great was the pressure from the dropsy. Now I can go to bed and sleep natural and comfortable. My nervous system was very weak and irritable, but is now more natural. I feel that I can not too highly recommend your batteries to those suffering from chronic and nervous diseases. Yours truly,

M. W. DEWING 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 BATTERY are made of. the Academy of Science, Paris, France. They have conferred upon these healthrestoring appliances two gold medals and diplomas. This academy is composed of the most scientific savants of France, and their recognition of the Thomas battery appliances being superior to all others is proof beyond doubt of their scientific construction. Sufferers from chronic disease should not fail to avail themselves of this treatment. They have Kidney and Stomach Batteries, Female Battery Supports, Lung and Spine Batteries, and last but, not least, their Galvanic Insoles, which have a joint in the Instep. These are worth their weight in gold to those suffering with cold feet. Send for their pamphlet.

A Marvelous Cure by Dr. A. B. Dob son, Across the River, in Hanover.

Dr. A. B. Dobson-Dear Sir: One of the greatest cures has been performed nedium, and independent slate writer is open by you in my family that medicine has ever done. My daughter Emma was in any part of the country desiring his services sick for months with a complication of address as early as possible to Box 405 diseases, and was attended by three physicians until she got so low she could not turn in bed or scarcely swallow, and all hopes were gone for her recovery. At this critical period we sent for your remedies and commenced giving them to her. In a few hours we could see a change for the better, and in three days she was up, and after taking the remedies a few months, she is as well as any person in the country. No one would think she had been so near the grave. The most remarkable thing about this case is this: After she could get about the house, she ate too many oysters, which made her very sick. The next day I wrote to Dr. Dobson, stating the case, but before I put the letter in the post-office I received one from him answering every question in the letter I had not sent; he also sending more remedies, which soon completed her cure. This showed me he could answer questions by some power outside of himself. I wish I could let everybody know the great power Dr. Dobson has in curing suffering humanity, and I earnestly ask you to write me in regard to this case, for I am willing to give testimony under onth to the above facts. H. B. HUNT.

The above was also told a short time ago by Mr. Hunt to Calvin E. Northrop, a highly respected citizen of Maquoketa -Maquoketa Record,

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. Germany need have no fear of American spies. We don't fight that Aug. 8, 1891.

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Since January 3d last I have worn constant y 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

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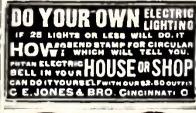
Electricity all the time the battery is in use, and it produces no shocks. It is the best Electric Body Battery or Belt in the world for the Cure of all

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Yours very truly, Mrs. M. D. DALTON, Kennedy's Medical Discovery sold everywhere. Price, \$1.50.

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