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CREEDS WITHOUT VIRTUE ARE PALTERING VANITIES.

ONE DOLLAR FOR SIX MONTHS.

VOLUME 5.

### CINCINNATI, SEPTEMBER 28, 1889.

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### THE BETTER WAY

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### THE ROSTRUM

(Specially Reported for The Better Way.) VITAL ISSUES OF SPIRITUALISM

Lecture Given by the Guides of Miss Emma J. Nickerson, Sunday, Sept. 15, 1889, for the Society of Union Spirit-ualists, at Grand Army Hall, 115 West Sixth Street, Cincinnati, Ohio.

FRIENDS: The question has been asked us "What are the Vital Issues o Spiritualism?" We reply: To us they are all the interests that affect in any degree the temporal orapiritual welfare of mankind. Spiritualism does not dea with dead issues. The feathered builder does not require last year's bird's ne t. The material of to-day is from the past but the construction must be established upon a basis of facts sustained by brains This is an age of reason and demand and the create supply is spirit evidence that deals with live issues, and furnishes proof of immortality.

Our English poet, Tennyson, says in noble lines:

"Self-reverence, self-knowledge, self-control These three alone lead life to sovereig

power, power, (power of herself would come uncalled for).
But to live by law, acting the law we live by, without rear."

The environments of the past have been barriers of fear. Through the eventful vicissitudes of past history, man has been crippled by rules and limitations man-made. Narrow experience retards growth and gives imperfect form to character. History repeats itself in better guise to-day than ever before. The natural development of spiritual

forces from within radiates a truer manhim with the angels. The thraildom of prejudice and ignorance is the stone wall that has given way before new lines of demarkation; reaching out into new fields of investigation; dely-

ing into realms of science hitherto un-

explored.

tion; crowned with the light of science revealed through intuitive sou perception, it blazes forth from a tallow dip to an electric headlight that illuminates the world. In forty odd years we have seen cobwebs swept from the eyes of the blind; we have watched the mists of error rise over the moun tain tops of despair. Rejoicing millions
mourn no more, for the great issue o finite demand has been swallowed up in Infinite possibility. Certainty and Hope are the benignant hand maidens that lead the trembling footsteps

tude; verily, the courts are many; all eyes look forth from prison windows The spirit world is en rapport with those whom you call sensitives. awake to the divine in nature and blos som like the rose from roots and branches into a stonger and purer growth of spirituality. As we things spread upon the ample board of was invited. Scientists questioned, "Shall we go?" while Theology stole all the scraps. air, but it cleared the atmosphere, though faint mutterings are still heard. The board is free to all; there are epicureau morsels left. Conscience is the monitor of ceremonies. Here are and Wisdom met. Sige and Poet with drops of dew, and beading pearls

run forth from children's laughter.

Modern Spiritualism has ushered in a sorrow of hopeless night; a new star is et in the firmament: this last Christchild of the centuries unheralded save by love is the grand evangel of the world. The finger marks of time are upon the pages of the past; the dim corridors of dusty ages bear the impress of foot-prints that point beyond. The wondrous unfoldments of art, science, literature, are the product of brains whose busy wheels have ground cut the Promethean spark of latent heat to kinwith torch and brush caught from altars of blood and sacrifice; its results are the press, the telegraph, the mighty diagons of commercial interest, propelled by steam, the beneficiaries of man's need; the splendid utensils of agricul-

"Froth rides the stormlest wave." but fathoms deep beneath the sunken rocks, the calm currents run in steady undertow. So while questioning eyes are turned heavenward, the undercurrents are advancing. You may not know it; driftwood may hide the coral caves and wonders of the deep but they are all there; so the invisible beauties that illumine your pathway are filling every of space about you. The ders of the unseen are born into living consciousness through pain, sorrow, and oftimes, dicipline that tries the oul; but pure and white the radiance of good angelbood falls around you. Angel of the Resurrection is calling to new life and Spiritualism is an open door into the Eternal city where loved pes tread the airy spaces, and upper hambers of immensity.

John Stuart Mill has said: "First

mes agitation, then discussion, then loption." We have as children of the sw growth passed the first period, but

Court liveries are the badge of servi- the Theological waters are agitated; Science is discussing facts, and corre lates known phenomena into a defence against the network that is apreading over the sky. Our bann r is unfurled to the breeze and adoption is the pass "knowledge before faith." The Herods of authority have crushed the children of the brain with fabled jincles. back forty years we see a feast of good tales of torture, but motherhood is things spread upon the ample board of strong and speaks the freedom of those Truth; it was a free banquet; the world unborn. Give us a truer childhood and the man is already made. We can live go?" while Theology stole all in the basement of being where no There was thunder in the light penetrates or we can climb the winding stair and dwell in the starchamber of inner mysteries and commune with angels. It is necessary that we spend some time in the kitcher to sweep out corners, and clear away the rubbish; this every good house grace with laurel wreath, the fanc of keeper knows, but the best light must learning. Here is no Soma juice for come in at the upper windows; the thirsting lips. Life's chalice brims front light of the brain is the home of Deity. Here pictures rare and beautiful are limned upon the canvass of memory; winged cupids spring forth to new era of thought; it has entered the kiss the bee-sipped flowers of morn; house of mourning, and banished the high in sky the lark is singing to the heart of man; the meadow lark broods her young; the lowing herds browse through the livelong day, but man stands upright, his forehead pressed against the secrets he would win, and Spiritualism gives an answer to every question that pertains to future happiness and joy.

The Sphinx may hold the unsolved riddles unguessed, but prophecy reveals the estate of future years. The sway of all hearts is but the divine expressed dling flame. Genius inpires the present through highest unfoldment of sense and reason. Truth's golden seeds are falling every hour-all men are sower -reapers all. The fruitful soil will yield a goodly store. Each issue bravely met leads on to more. The grace

seen her sadness and we are with her and endeavor to help her carry the heavy burdens. Father sends his love and we are so happy. You may say, I am Stella H. Stillman, of Covington, Ky. Recognized.

ing before me and in it I see the name Covington, Ky., and I get the presence of a spirit who is anxious to communicate He does not seem to understand how to do so. He has communicated once great pleasure. He says he has many riends and relatives whom he would like to reach. He gives the name of Albert Yelton. Recognized. I get now the sensation of one anx-

lous to reach his friends. I feel a peculiar sensation in the head terribly con fused. This comes I think from the sudden manner in which this person passed out. I hear some one saying to "Fire up" and hear the sound of steam "Fire up" and hear the sound of steam cise of spiritual force infinitely greater era and achromatic lens. Set up the secaping from an engine, and I get a sensitive object you wish to photograph—a good life is what the world calls sensation of my side and arm being plate by an invisible, individual intellistic engraving answers an excels what history calls success.

ueed; the spiendid utensile of agriculture; the exhaustiess wealth of cities,
it has established trade; the caim
into the future issues with which
belith of another; the whird follows factories; the forge of enterprise; these, all
entering the caim
belong to the magazine (brain) whose
forces are limitless, and services exThe spirit realm is open to discerning
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dared to resoon a splendid liberty, a wawere digithed to resoon a splendid liberty, a wawere digithed, Mrs. J. H. Conant aswere digithed to resoon a splendid liberty, a wawere digithed to resoon a splendid liberty, a wawere digithed with the special control of an edification of the yesteriday. They
liad the corner-stone of the beautiful to the work of measurement of
the pale of the work of the splendid liberty, a wawere

which he made and which to his mind was conclusive, was in submitting the prepared sensitive film to the delicate pressure of a medallion or uneven sur face. (I think he used a fifty cent piece in his dark room and then applied the developing solution and an image was developed the same as if the plate had been exposed to light in the usual way.
This fact demonstrated the possibility

of producing an image equivalent in all essential respects to a photographed one in a dark room without the inter-position of actinic light in any form. This was exceedingly interesting to me and furnished stimulus to further ex-

periments in occult photography.

The fact would seem to have been e tablished that a photograph could be formed on the prepared plate by physical manipulation in the dark room, and I had many times witnessed the exercise of spiritual force infinitely greater

these two invisible rays acting with increased energy as we approach opposite ends of the spectrum.

rays excite the optic nerve or produce the phenomena we call vision, and neither of them are coincident with the visual ray, and therefore do not focus at the same point when trans mitted through a single menisous lens upon the ground glass of the camera

You will now more readily under the following experiments, fo which purpose use any ordinary cam

crushed. He passed out from a railroad acident, and gives the name of Charles Fox. Recognized.

The services closed with an exquisite improvisation of a peem from topics handed in by the audience. The especial distracteristics of her improvisations are that they are postry, not merely like.

SPIRIT PROTOGRAPHY.

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find the greatest heat some distance beyond the red ray. This ray is not, however, the one which produces chemical action.

It will be found that the chemical ray is also invisible but increases in power as we proceed toward the most refrangible end of the spectrum, and the spectrum, and the produce of the spectrum, and the greatest energy is manifested some way beyond the visible violation.

the greatest energy is manifested some way beyond the visible violet ray; these two invisible rays acting with increased energy as we approach opposite and of the spectrum.

It is evident that neither of these says excite the optic nerve or produce

Thomas Paine lived a long, laborious, and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his He ace the bitter bread of sorportion. row. His friends were untrue to him because he was true to himself, and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure, and

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NAD.

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HITH PAGE—Which, by R. Neely; Causes
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belong to the magazine (brain) whose forces are limitiess, and services exhaustless.

The spirit realm is open to discerning minds and back of these effects, back of the grind of civilization, the ceaseless energy of directive will is shaping the dectiny of tuture ages. It is the will of the spirit individualized, acting as mind upon mind that constitutes the Spiritualism of to-day, when Tyndall, Huxley, Spencer, Darwin, Paine, without the pale of so called canon and creed dared to reason a splendid liberty, a sacred right to en'er the forbidden precincts of divine revelation and question the inspiration of the yesterday. They laid the corner-stone of an editice that will bear the assailing winds and storms of Time.

Living inspiration in the now is the necessity of the hour. The first and last issue of interest to us is life. A million sails upon the sea of change will only speak a universal language in desire and aspiration whose interpretation is soul quickened by spirit. "Froth rides the stormlest wave," but fathoms deep beneath the sunken roc. the caim currents run in steady underlands of the caim currents run in steady underlands of the heavenward, the undercurrents are advancing. You may not know is difficood may hide the coral caves and approach in the sea of the care advancing.

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all hearts is but the divine expressed through highest unfoldment of senee and reason. Truth's golden seeds are fulling every hour—all men are sowers —reapers all. The fruitful soil will yield a goodly store. Each issue bravely met leads on to more. The grace and strength of your effort must determine the future issues with which Spiritualism has to deal. The vital issues must ever be individual. The con-Spiritualism has to deal. The vital issues must ever be individual. The concrete is the moulded conception of master, man and God. "Perfection is the flower of every virtue," but virtue is the flower of all perfection to charm the soul until universal harmony is the presu of jubilant rejoicing in a new found life.

Miss Nickerson gave a large number of psychometric readings at the close of her lecture, but space forbids their re-productions in these columns. They

productions in these columns. They were very clear and distinct and most were recognized. When the readings were fluished, Mrs. J. H. Conant assumed control of her and said:

Good evening, Friends: It is Faunle and I come to make way for those who love their friends and whose friends love them, to give evidence of their return. I see before me the name of Stella H. Stillman, and I want to go away from this place and reach out to friends in another locality. She says, Covington, and to tell mother not to worry; that Hosea, her father, is with her. She says, tell mother we have seen her saduces and we are with her and endeavor to help her carry the heavy burdens. Father sends his love and we are so happy. You may say, I am Stella H. Stillman, of Covington, Ky. Recognized.

I now see what looks like a mist rising before me and in it I see the name Cavington, Ky., and I get the presence of a spirit who is anxious to communicate

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John Stuart Mill has radi: "First comes agilation, then discussion, then adoption." We have as children of the adoption, and provided a sensition of my side and arm being that the formal of the sense of the man of the first period, but the sense of the name of the first period. The concess is think from the sudden manner in which this person passed out. I hear some one saying to "Fire up" and hear the sound of steam are close of spiritual force infinitely greater than that required to affect a sensitive sense of the man of first was exceedingly interesting to mean function of man function of man function of near and furnished stimulus to further experiments in occult photography. The fact would seem to have been estilished that a photograph could be formed on the prepared plate by physical many times witnessed the exercise of spiritual force infinitely greater than that required to affect a sensitive sensitive prime from an engine of many times exceedingly interesting to man function from an function of near function. The difference is and furnished stimulus to further experiments in occult photography. The fact would seem to have been established that a photograph ould be formed on the prepared plate by physical many times exceedingly interesting to man function in the function of man function in the head terribly continued to have been established that a photograph. The fact would seem to have been established that a photography could be formed on the prepared plate by physical many times exceedingly interesting to man furnished stimulus to further experiments in occult photography. The fact would seem to have been established that a photography

es which science had promulgated and adopted, required that a subject to be photographed must be to a certain extent opaque; in other words a perfectly transparent body could not be photographed, it must be dense enough to reflect sufficient rays of light to project a visible image on the ground glass of the camera. At that time I believed these views to be correct, therefore, when questioned as to my belief in the truth of statements made, that through certain mediums spirits had been photographed, I pointed out the obstacles in the way and stated that to my mind, as I understood the laws governing such

the way and stated that to my mind, as I understood the laws governing such cases, they would be insurmountable. At that time Spiritualism had developed but a limited variety of phenomens and occupied a very different position in the world from what it does to-day, and the scientific theories which prevailed thirty years ago have in many instances, been modified, and in many instances, been mo entirely changed in others. or not we know anything m Whether billy that in the no distant future, science will adopt the theory that electricity and light are identical. Should this be so it will not follow that we shall know practically anything more about light than we do now.

When photography was first introduced, and for many years after, science claimed that the action of light on the haloid salts of silver was a chemical action. This claim went undisputed and unchallenged until about the year

haloid salts of silver was a chemical action. This claim went undisputed and unchallenged until about the year 1865, when one of our most noted American chemists published the result of a series of experiments bearing upon this question. In his published statement he says that he became thoroughly convinced that the action of light on the sensitive film was purely mechanical and not chemical. The theory was that light traveling with the velocity sensitive film was purely mechanical and not chemical. The theory was that light traveling with the velocity which has been demonstrated, must, in coming in contact with any substance, exert a degree of physical force corresponding to its density and rapidity of motion, therefore, when the light implied on the delicately prepared film, sufficient mechanical action resulted to produce the photographic image.

He states that one of the experiments which he made and which to his mind was conclusive, was in submitting the prepared sensitive film to the delicate pressure of a medallion or uneven surface, (I think he used a fifty cent piece) in his dark room and then applied the developing solution and an image was developed the same as if the plate had been exposed to light in the usual way. This fact demonstrated the possibility of producing an image equivalent in all escential respects to a photographed one in a dark room without the interposition of actinic light in any form. This was exceedingly interesting to me and furnished etimulus to further experiments in occult photography.

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SPIRIT PHOTOGRAPHY.

MY HENNY J. NEWYON.

Whether spirits have been or can be photographed is in the minds of many still a mooted question. When the subject was first brought to public notice the law of optics applicable to such cases which science had promulgated and adopted, required that a subject to be photographed must be to a certain extent opaque; in other words a perfectly transparent body could not be photoeffect the sensitive surfaces prepared by different manufacturers of photographic

In the early part of my experiments the idea of full form materializations had hardly been broached, and therefore did not form an essential element in my methods as it did afterwards. It is not my purpose in this article to detail any of my experience with the many mediums who have kindly volunteered their services, as that alone would make a long article; suffice it to say that I obtained two or three pictures which were produced by spirit power, and about which fact there can be no reasonable question. My purpose mainly is to point out a way by which any medium who believes him or herself an instrument for producing spirit

any medium who believes him or herself an instrument for producing spirit photographs, can know beyond a peradventure that whatever results are obtained of an abnormal character on the sensitive plate through their mediumship can be relied upon as genuine.

First, however, I wish to say something more about light, so that the reader can more readily understand the whole subject. A photograph can be made in light from which the visual ray has been abstracted. It must be borne in mind that the visual ray in the solar spectrum is the ray which excites the optio nerve and produces the phenomena we call seeing; therefore it

tween the visible rays and increase in intensity as we approach the least re-frangible end of the spectrum, and we find the greatest heat some distance be-

ind the greatest heat some distance beyond the red ray. This ray is not however, the one which produces chemical action.

It will be found that the chemical ray is also luvisible but increases in power as we proceed toward the most refrangible end of the spectrum, and the greatest energy is manifested some way beyond the visible violet ray; these two invisible rays acting with increased energy as we approach opposite ends of the spectrum.

It is evident that neither of these rays excite the optic nerve or produce the phenomena we call vision, and neither of them are coincident with the visual ray, and therefore do not

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### ANCIENT GEOGRAPHY

At what time geography first began to

distance from the equator. These Grecian scholars lived 300 years before our era dawned upon the world. One of their observations gave rise to the discov of the procession of the equinoxes, which was demonstrated by Hipparchus 150 years afterward. He also delineated parallels of latitude and the meridians of longitude on the surface of the earth. thus laying the foundation for geography as we now have it. This prepared the Prior to this, maps were simply rude outsketches. The first map of any great importance was made by Sesostris, an Egyptian king, who traveled the greater par of the earth, recorded his march on maps, and gave copies of his drawings, not only to the Egyptians but to the Scythians greatly to their astonishment.

Forbes tells us, in his "Five years In China," that geography has been cultivated in the Celestial empire from the most ancient times. This fact is proven by the description of the kingdom, given in a work issued 500 B. C. The Imperial Geography forms 264 volumes in quarto, with maps and plans. It embraces every topic, topography, hydrography, monu ments, antiquities, natural curiosities; in dustries, commerce, agriculture, government, population, general history, biography and bibliography. A map has been found in China, in one of their libraries, the antiquities of which goes back many beyond the first geographical date we possess, in either Greek or Latin. It is possible this map, so curious and valuable from its great age, may throw some light upon the first steps of this science. The Chinese visited the Pacific coast thousand years before Eric the Red

in Joshus tells us that they were sent to walk through the land, and that they described it, in seven parts, in a book. Josephus says that when Joshus aent out people from the different tribes to measure the land, he gave them as companions persons well skilled in geometry, who could not be mistaken in the truth.

The first Grecian map on record is that of Anaximander, mentioned by Strabo. This is supposed to be the ancient map referred to by Hipparchus, and that it was a map of the then known world. Herodotus gives a minute description of a map made by Aristagores, tyrant of Miletus. Aristagores, tyrant of Miletus. Aristagores, tyrant of Miletus. Aristagores showed this map to Cleomenes, king of Sparta, to induce him to attack the king of Persia, in his palace at Sufa, to resorte the Iomians to their ancient liberties. This map was traced on brass or copper, and contained the intermediate countries which were to be traversed in that march. Heredotus tells us this map contained the world (typified in the dragon fly) rely upon the forces created by themselves. It remains for man to imitate the insect, realist of the world of the plaything of the templeast of the plaything of the templeasts the world of the plaything of the templeasts the world of the plaything of the templeasts of a templeat of his one—that he can carry with him and both thim, and, as it were, enwrap himself with a westure and a garment.

It is not wings that we have been all direct disminishist thought of "wings," or they will him and a garment.

This map was traced on brass or copper, and contained the whole of the world (typified in the dragon fly) rely upon the forces created by themselves. It remains for man to imitate the insect, re were farther from them. After the separation of the manipulations of sugar-cane, the law to the law to

At what time geography first began to be studied, as a science, is not definitely known. In Europe the Greeks were the first to cultivate this science, yet they derived lis first principles from the Expritans and the Babylonians. Which of these two nations were the first to formulate this department of science we have no means of knowing. Herodotus informs us that the Greeks first learned the pole, the gomomo, and the twelve divisions of the day, from the Babylonians.

Thales, of Miletus, was one of the "seven with the Greeks first learned the pole, the gomomo, and the twelve divisions of the day, from the Babylonians.

Thales, of Miletus, was one of the "seven with the Greeks first learned the pole, the gomomo, and the twelve divisions of the day, from the Babylonians.

Thales, of Miletus, was one of the "seven with the Greeks first learned the forest of the Expritant priests. After his return from Expr the was the author of two books, one on the tropics and the other on the equinoxes. Thales also defined the four seasons of the year, which he determined by the solutice and the quinoxes. He adopted the Expritant theory of 156 days in the year. This megitus lived about the time the children of Israel left Expr, and Experiments of Israel left Expr, and Experiments and the Aquinoxes. He adopted the Expritant theory of 156 days in the year. This megitus lived about the time the children of Israel left Expr, and Experiments of Israel left Expr, and Exprisions from the calcine of Expr the day was known among the Exprisions long before the time of Thales. Pliny further tells us the ground and the calcine of the properties of the Expr than the method of determining the measurement of the world. The Encount of the manufacture of the was the manufacture of the server sent on the calcine of the calci

The latest thoughts issued regarding the theory of aerial traveling is contained in the following extract taken from a book on this subject published by Mr. Thaddens Hyatt, entitled "The Dragon Fly, or Reactive Passive Locomotion; A Vacuum Theory of Aerial Navigation based on the Principle of the Fan-Blower." London: Whittingham & Co., Tooks Court, Chan-

cery Lane:
The Mongolfiers and men of Franklin's day attempted to solve the problem by changing the specific gravity of the machine or flying creature, with not a single analogue in Nature to justify them, and later experiments have dealt with the question as one of projectiles. The study of bird flotation and movements throws no light, or insufficient light, on the new condition of the problem, and fails to suggest

it. But the insect world, represented by the dragon-fly, have an aerial locomotion own, based relatively on small wings driven at high velocities on the principle of the fan-blower, their movements through the air not being the reactive locomotion that results from the play of wings when employed in their combined dual capacity of fan-blowers and propellers-as is the case with birds but the re-active, indirect, or passive locomotion resulting from the employment of motion resulting from the employment of wings in their single capacity of fan-blowers. This species of insect locomotion is analogous to the passive locomotion I have mentioned, where the bird is impelled by the action of combined wind-forces directed against the balanced body of the creature as a weighted inclined plane; the difference being that in the case of the insect the wind-force and pressure originate in the insect, but in the case of the bird the wind-force and pressures originate not in the bird, but in the vast magazines of external nature.

The Chinese visited the Pacific coast a thousand years before Eric the Red crossed from Iceland to Greenland, and thence to the Eastern shore of North America, and fifteen centuries before Columbus was dubbed "the mad Italian," a packing aid to sail in quest of the "World. The Chinese have a map of the Pacific coast from Lower California to Alaska.

The Jews must have made a map of the land of Cansan when they gave the different portions to the nine tribes at Shiloh, for Joshua tells us that they were sent to walk through the land, and that they device the stream of the proposition of the propos

Spirit Teaching

less still attracted to the earth sphere, and waiting and working to advance both The dwellers in the earth sphere are main the flesh; 2 Those who are yet in the flesh; 2 Those who have left the flesh, but who still attend and carefully watch the progress of children and friends who are yet in the vale of tears smid trials and limited fleshly and spiritual joys; 3. Those who, from having committed great and overwhelming errors, principally in sexual opposite sex, that it takes long years of re-gret and weary advancement in earth gret and weary advancement in earth sphere of the spirit world before they can attain to the sate of advancement that will permit them to rise beyond the earth into the higher circles.

Some writers of the past have stated that those spirits who wait on their friends as in class 2, usually remain on the earth for 30 or 40 years. This is, as a rule, true. When those who are near and dear to them leave the earth life, they then take the pla ces of waiters on those who are still in the tion that preceded them in this duty of affection, the latter at once progress to the phere to which they may be best adapted

affection, the latter at once progress to the sphere to which they may be best adapted. It has been long proverbial to the spirit world that too much direct intercourse between those who are in the flesh and their spirit friends of earth sphere is or rather has deen, likely to do injury to mankind, by causing men to trust to spirit guidance for instruction in those matters in which each one can do well for him or herself. The working of those in the flesh, both in manual and intellectual labor, is the great secret of advancing humanity, so that those who arrive in spirit life shall be the better able to press forward to the higher spheres; for the minds and bodies that are best developed while in earth life produce the high est and purest spirits for union with the Supreme Power-while union will fully occur when the spirits have advanced to the Great Temple of the Godhead which constitutes that vast thinking and ruling republic that has planned the universe.

Thus it is that in many instances it has been deemed advisable by spirit friends to assume to know less than they really do know, so as to leave each mortal to work out his life's labor without unfair favoritism towards the few to the prejudice of the mar y who are forever struggling through one wave after the other to attain to those uncertain will-othe wisps, the j rys and pleasures (whether intellectual or bodily) for which most men long during their earth existence. And jet these longings may, many of them be considered almost as prophecies of the joys of the future state, for the perfect realization of the pleasures of intellectual loves and friendship, can scarcely by any possibility be realised, fully on the earth and those aspirations contain within themselves the glorious germs that will one day bear fruit that shall shine and live for ever, to the glory of the Most High in the temple not made with hands—More Light, Queenland, N. Z.

### The Sunday Law Question.

A Portland parson has been giving special attention to the necessity of Sunday law." Do not the laws of all the states recognize Sunday as a day of exemption from business duties and respon-sibilities? What more can be expected of the State, considering that the religious observance of the day is a matter of church ordination, not even expressly authorized by the book that is held to be the commo authority of the class of churches so or is made subject of legislation that there is room for improvement. We believe that the interests of education and morality, especially temperance, would be greatly promoted if it were made lawful to open museums, theaters, libraries, art galleries, etc. to the general public on Sunday, and a wise move in the same direction it would be for municipalities to provide musical entertainments, weather and season permitting, in the public parks. To these educational, moralizing and recreative in dulgences, which would be appreciated to the greatest extent by the working people, the doors of the churches would be open for all disposed to look for pleasure or profit, or both, in such ways. Jesus, the Jewish reformer ignored the special religious observances of the seventh day. The exigencies of these times may call for a still more radical change and require a more frequent occurrence of a reesting day—say every fifth, or at least sixth day, beginning with the first day of the year. All classes are worked irreligiously hard.—World's Advance Thought. room for improvement. We believe that



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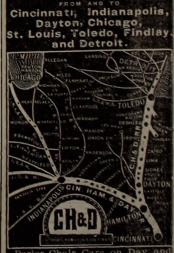
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medium

Inspirational machines are those who preach without practicing.

Without self-knowledge mediums are but intelligent automatons.

The man of few words generally says the most when he does speak

Those who claim big spirit controls should give us some big thoughts. Try to eradicate the evils of humanity

but look only for the good in the individ-

Justice deferred for fear of public opinion is implanting a cause for our own

over it when we begin to realize that we same or not have been in the wrong.

Only a medium knows of the sorrows, obliged to contend with

Only a medium knows what it is to be a medium. Thus none can sympathize with a medium except he or she be a medium. But the angels are their companions.

In the days of Washington they had neither railroads, b'cycles, electric lights, telephones, postage stamps, nor street cars. Now we have them and more, but-Washingtons

Fat and fancy food are not favorable to forces; thus a little fasting is more favorable to the furtherance of faultless and fruitful mediumship than feasting.

The recommendation of a medium for correct manifestations will depend on the kind of spirits the investigator carries with him to the medium. As we deal with the material world, the spirit world deals with us-like attracting like.

Having a preference for certain old chairs or certain corners of the room to sit in, is due to their individually suited magnetized conditions. Every person an individualized magnetism which affinitizes best with its owner.

Since mesmerism has been called hyp notism, scientific men discuss and experiment with it. Next they will be dabbling in Spiritualism under a new name and claim it as a new discovery or an improvement on the old plan. But we can stand it.

True inspiration is not only perceived on the brain of the medium, but through every fibre of the physical body as well. that becomes necessary to insure a copiwrite or speak.

Man-the ego-is not wilfully bad; he The spirit-of which the cannot help it. body is the instrument-is simply weak and succumbs to its evil passions-its an imalism. But as we have to suffer or pay the penalty in comparison to our weakness is our duty and to our interest to curb these passions.

That which is good is approved of by the public and therefore does not need the commendation of its contemporaries. whether it be a medium, a lecturer, preacher or a campaign budget. Silence on part of the latter is often better than praise, while criticism or fault finding only makes it all the more popular.

Until the masses are more liberalized and freed from conventional englavement it is advisable for our magnetic physicians to protect themselves with a "regular's" diploma, and for our societies to apply for a "religious" charter from their respect-ive state governments. There is some thing in a name at times, and a little dip lomacy or policy is not out of place, when dealing with bigotry and ignorance, fanaticism and injustice, arrogance and

roguery.

For every prejudice we have there is in our being. The former are the exterfor manifestations of the latter, but as the latter are rounded out, the former vanish A harmonious soul condition is general in its feelings or emotions towards people or principles, exhibiting neither prejudice

omething which we never attain; and finding that through this race we have eached a spiritual shore-our distaste for the material being the first indicator for

With what glance of commingled horror and feigned surprise some people cast their eyes heavenward when listening to similar heart's emotion, is telling of the horridly fitting basque that Mrs. So-andso had on in the street when making her weekly society visits to the sick. But some people will be benevolent though poor themselves in world's goods-and that is what the uncharitable so much

We should have the same sympathy for Only a medium knows the wants of a the political bigot and fanatic that we have for the religious one. The politician who sympathizers, and when persons call on like a man, for example, or another spirit exercises his intelligence to let out his spite against an opponent is a bigot, and drawing on them for sympathy, for withas much in darkness and ignorance as a out this there is no comfort. Those who cognize surface operations. fanatic. The true devotee to his country is above party politics; is generous, highminded and liberal. Such cannot feel at debt to nature, which if not concelled at The truly great always look upon others home in the politics of the day and long riotism shines forth in Nationalism.

With some people fault finding is as uncontrollable and deep-rooted passion such often being unconscious of the fact that they are so gifted or troubled. One will censure another for not doing a cer tain thing, and after having succeeded in reversing matters, will, as we positively know of instances, forget the circumstance in time, and then censure him for having followed the advice, clearly proving that those who are disposed to find fault will Truth always stabs at first, but we get do so whether there are reasons for the selves from God or law. Those who are

The official recognition of Spiritualism will rest in their alliance with some new love-its first and only true love. That trials and sufferings that a medium is party. The present ones have had full opportunity to gain the Spiritualists' vote, heart has been won and its holiest affecbut it is passed. A new party is in pro- tions annexed, is but relative-earthy-and cess of organization, which will attract to can never harmonize with the source of all itself all the liberal elements, politically, love-widowhood excepted, for such is nasocially and spiritually considered, and ture's own decree, and in re-marrying which will soon disrupt and disintegrate man is only justifying himself in accorthe old parties. By an early alliance and dance with the law of nature. God takes interest in the new party, Spiritualists will and God gives. He manifests his love to gain a foothold in the offset and thus us through his mediums, the mother of his make themselves understood by their in- life bearers-individualized intelligences.

> It is not the pure Christian who opposes Spiritualism; for did not Christ himself teach the purest kind of Spiritualism? But it is the hauty, supercilious, straightlaced and straight-backed, ignorant and bigoted orthodox Christian who looks down with contempt on it. But such also look with contempt on all other sects or beliefs that are not of their especial creasomething, and those who hate are not fit associates for either true Christians or true Spiritualists. And as their company is not wanted, their opinion is not worth heeding-in fact, has no weight with the least of good people.

suffering from the effects. Pain that cause others is our pain in spirit.

The mission of spirit guides is to act or our positive forces, or those which constitute our interior or soul nature, in orde to bring them to the surface, unfold them actuate them or incite them to action. By so doing our passions and weaknesses become allayed, our physical habits curbed and modified, so that when age comes creeping on we will not be hampered by unspiritual desires, emotions, tastes, and may enjoy that peace and comfort which a needed for health and happiness in the ripening days, when the soul is preparing to leave its material abode to enter the spiritual, and which is heaven or hell ac cording to the soul's accord or discord with the same.

Recently a young Norwegian girl, after two-days' sojourn at Castle Garden, se tured a situation in a New York family In attempting to acquaint the girl with In attempting to acquaint the girl with the character of her new duties, the head of the family was surprised at the lump of unsophisticated innocence he encountered. Finally in despair he asked his acquisition, "What can you do?" Her face brightened up momentarily and the flaxen-haired native of the land of the midnight sun replied: "I can milk reindeer."

We may pity without sympathizing, for

to sympathize with every pitiable object would be to throw our sympathy away. Sympathy does not reach him, who does not deserve it, and we might as well reserve it for those who can be benefitted by effort as it does physical effort to raise a spiritual they cannot give us any informademand too much; for a constant draught in other material forms analogous to moron another's soul vitality finally exhausts tal life on earth. the giver and not only produces disease and power is gradually converged into but may cause death. Every one needs as more spiritual desires.

but may cause death. Every one needs as much as they really exist for this class much as he or she can generate for his or of spirits, and those mortals to whom they her physical body and physical health, are attracted will enjoy the same heave and when giving it to others must have the exhaust renewed in some waywhether by a counter emotion of soul love or an artificial stimulation is indifferent. Those who are so poor in spirit that they must have somebody's sympathy or soul faculties are unfolded, see the positive side stimulant, should not forget to pay for it in some way—especially not when they are rich in pocket. Money can always purchase some comfort by which a giver person or principle in question. of sympathy can benefit him or herself in those who forget this are spiritual robbers. Mediums and sensitives are the greatest are comforted therefore when leaving a medium should not forget that they are in the time of receiving consolation will be called on to meet a draft at some future time that will not be quite so welcome. Pay as you go, especially when owing na ture by the demand for sympathy.

MARRIAGE NO PAULUPE Marriage is the most sacred bond in na ture, and those who regard it spiritually cannot but see its relation to the highest law in God's universe. Those who disrupt it are robbing themselves of future peace and happiness. A married couple symbolizes nature in its highest attitude. and to dissever the tie is to divorce our guilty of the act often exhibit an unusual fervor towards the opposite sex thereafter. It is the soul intuitively seeking its lost which appears as love, when once another fluence. The early bird catches the worm. Without spirit or universal intelligence there would be no life individualized-no newly created souls evoluting from the material condition of universal life, and human life would become extinct on this mundane sphere. And without God's love acting on or through material life we could not enjoy the blessings of love or happiness. To perceive it we must place ourselves in a condition to that effect. By a selfish use or abuse of life we repel it; tion; so it makes no difference. Having but by a faithful adherence to our duties towards God or nature, and the duties we have taken upon ourselves by a vow or promise, we attract love, i. e., cognize or sense it, and which is and constitutes the happiness all life is seeking; is aiming and struggling for; is contending and battling for; and instead of following out the sim Injustice and dishonesty towards our ple duties assigned by nature, endeavor to fellow beings will be met by so called reach it by other means and fail. Divorce spirit mockery until the same be neutral- is a failure and not marriage. Evolution zed by paying the "uttermost furthing." has brought it down to monogamy, as it Such is the law of nature. By unjust acts exists in nature. Spirit and matter coa man creates an aura around himself lesce in equal proportions. There is no which either attracts spirits who deceive excess of one or the other for the creation him or pervert the truth that is given of life, and once a coalition has been efhim by honest spirits-except he create fected, there is no divorce until God or a counteracting aura by good towards nature separates them again; and this is others to offset the influence of the former. not until their mission is ended; and with But then he might as well right those he it decay the worlds that have sprung from s physical purity is the first principle has wronged, if he have the chance, to it. Marriage is a compact which naught save his conscience from regret in the fu- but death can dissolve when once it has ous and uninterrupted flow when impressed ture, should such a wronged one still be resulted in issue. For children are the like preachers, are not born perfect, nor flowers in God's garden, and their parents are they above temptation, but are led to are the gardners in whose charge they have been placed. They who have partaken of the tree of life in Eden-have tasted of nature's sweets or nature's love, enjoy t in the future as happiness, but must be faithful to their trust, and in so doing, be

true to each other. Such invites the love FIRST MARRIAGE AT SUMMERLAND On Sunday last, at the residence of Mrs On Sunday last, at the residence of Mr. O. K. Smith, by the Rev. P. S. Thatcher, H. L. Williams, proprieter of Summerland, to Mre. Agnes Strickland Morga of Santa Barbara. Mrs. Williams is the grand-niece of Agnes Strickland, the celebrated English historical writer, and cousin to the Earl of Strickland. The cousin to the Earl of Strickland. The occasion was one of rare joy in Summer-land. The entire community turned out to gladden the event with beautiful floral decorations. The spirit of harmony and good will prevailed, and unnumbered blessings were invoked upon the heads of the happy pair. The Summerland colony is composed of grand, harmonious souls, who have the utmost confidence in Mr. Williams and the grand work he has languagurated.—Golden Gate.

We too extend our congratulations to health and prosperity in their worldly Summerland until called to its counterpart in spirit.

faculties, so that we may be able to under stand life in spirit when we arrive there Earth bound spirits are those who have material things as mortals do. Having no To sympathize requires as much soul faculties wherewith to comprehend heavy object. Thus it is energy wasted if tion concerning the same, and thus speak not applied properly or where it might do only from their limited standpoint—their some good. Thus to ask for sympathy is spirit world therefore having a material to demand a part of another's life force, hue; as often depicted in the past in the and we should therefore be careful not to form of cities with golden streets, and still

But this is of no consequence. with them-even if what they do see is seen subjectively, or materially. Every thing that exists in nature has a positive to it. Those spirits in whom the spirit -the cause, this having a transparent hue, and enables the one so gitted to see and enjoy all the inner workings of the object

Whether they are enabled to see force some way to make up for the loss, and or law itself is another question. At all events they see how nature operates the inner construction of an animate object this, and like mortals, are only enabled to

Clairvoyants are those who have already reached spiritual sight while in the physi cal body, and can, as spirits employ that phase for a similar purpose. But this only one faculty unfolded. Every physi cal sense is subject to a similar spiritual zation, and spirits who have not all o their faculties unfolded, as spirits, are like mortals with as many of the physical senes lacking. But this does not affect their perceptions as earth-bound spirits. If but one sense is spiritualized they always have an advantage over those who have none, just as a mortal with the gift of clairvoyance, clairaudiance or psychometry, has

over those with no so-called spiritual gifts. Those who are simply intuitive are so y a strong desire for spiritual attainments. this desire allaying the material activity of the senses and permitting the spiritual or etter harmony with the spiritual of nature. Those who have clairvoyance or any of the other spiritual gifts in connection with intuition have an advantage over those who are not intuitive in connection with such gift or gifts, because they have higher comprehension of that which they see or hear or sense psychometrically. As spirits they are also superior to those

who have but the simple gift. Inspiration is a phase of mediumship which requires practice and attuning to be perfected in the one to be used as an instrument for spirit dictation or spirit direction. Trials, tribulations and personal sacrifices are often necessary to bring the medium up to the pitch required by the law of harmony, i. e., a condition of brain sensitiveness which will heed the slightest intelligent impulse that is sent forth by a spirit or a band of spirits. Such of course will also have advantages in spirit that earth-bound spirits have not. They will have a higher comprehension of their surroundings, even if not sufficiently morally developed to be happy as some earth bound spirits are. Such happiness is an effect of good deeds rather than intellect ual development. Although the latter are happy in having more light, they would be supremely so if they had moral purifi cation in conjunction with their medium ship. As spirits they may also be used a mediums but it is not a common practice, for spirits who have attained to this emi nence are able to advance without further aid from others, and therefore do not need to hire themselves out at a recommense, as It were-obtaining instructions and other case with mediums in earth life.

In like manner all phases of mediumship aid the spirit in the future, but as in the inspirational phase, happiness will depend much on moral purification. Mediums do much good by force of circumstances, which goes to their credit on the spiritual side of existence. Spirits aid both, for preachers are as much mediums as ecturers are otherwise they would not have been called to that particular profession, or would not have been adapted There are comparatively few speakers in the world who can rely entire y on their own powers. The large ma iority are more or less inspirational, and the best in the materialistic rank is Bob Ingersoll himself. His work is as necessary to the uplifting of mankind as that of our best rostrum mediums, and whose gifts will yet prove his grandest

Ignorance, vice and crime means dark ness in spirit, though ignorance, if unsuffer, and has no other labors to perform than to gain knowledge; while spirits troubled with vices suffer to the extent that these govern them, and criminals carry a nell within them. But not all is crime the the world denominates as such, while selfishness, injustice and hypocracy ofter range far below crimes committed in the heat of passion or by force of circumstan ces (intemperance and temptation).

Conscious deceit and speculative selfish. From Our Reporter's Note Ho ness are always worse crimes than the lat-ter; for one is the willful desire of the spirit to be mean or do wrong, while the other is often due to sensitiveness surrounded by unspiritual conditions, i. e., willing to do good or do right, but powerless on account of opposing influences-mortal and Such do not suffer for crimes piritual. committed, for they have the sympathy of angels, and such sympathy has potency enough to offset the action of law discords thus created are outgrown or neutralized by good deeds to which the higher spirits lend an active aid. Man attracts help according to his innate de sires—his will. The willing criminal at-tracts spiritual brethern of his own ilk, while the unwilling one attracts those of an opposite disposition. The former can alleviate it.

So it is with the sensualist. The love attracts his companions in lust, while the orchestra furnish the audiences at G. A.R tempted sensitive has angel friends ready Hall with music of a high class. Miss to receive him when passing out of the Bertrand will return from Put-in Bay, body.

Justice awaits everyone, and everyone in a short time. will receive it in ratio as he deserves it. "Lead us not into temptation" is a suppli- Spiritualists for the ensuing season is as cation for strength to resist it, and as we resist, we aid our cause in being emancipated all the sooner from the environments of matter and material influences-som even reaching that blessed state while yet in the body, and may rejoice in having a realization of the true life before shuffling off this mortal coil.

POLITICS VI. INDUSTRIES. To judge by the compliments that the

he field for political ascension, they are for the purpose of perfecting their organiboth corrupt, and leave no choice open zation and adjourned to meet at the same for the true patriot or peace-loving citi-place the first Saturday in October. A zen. No stranger could obtain an idea of large number of people were present and the true principles of either party if they enjoyed a stirring address from the "Grand had to depend on the political organs of Old Man" Parker Pillsbury, who has been the day for information. They set forth a pioneer in the army of reform over fifty no problems by which the people or their years. At the meeting in October the own party can be benefitted, except to un- constitution of the society is to be adopted dervalue those their opponents have in All Spiritualists are cordially invited to view. We often gain more information attend. concerning a party's principles or policy from an opposition paper than we do from the party organ itself. The first-named Building the first Sunday in October. Mrs. may be necessary policy, but it disheartens Adah Sheehan will be the engaged speakthe better class of citizens and makes er for October, November and December, them disgusted with politics, and accounts The following are the officers of the new for the loss of votes that one party accuses the other of having, and both believing themselves to have been the gainers. Politics have done their work for this country and are no more needed. What we want now is an industrial government, and the sooner our people institute a new party for this effect the better for the country generally. Prosperity cannot attend political government in time of peace, and a war department is all that is needed Sunday afternoon at 3 p. m. to attend to the latter. It is not necessary for the whole nation to be in a war attitude, or one of continual contest and internal dissention to the disgust and detriment of its peace loving and industrial citizens. Let party politics, with their various side issues and unprofitable spoils system, be frowned down, and let a new organization of the people meet the foes that are menacing our republic-one of which is courting imperialism, and the other commun-We cannot harbor either, for neither is an aid to industrialism. Their platforms are mere vote catchers, with no intention of carrying them out when concocted-except by force of circumstances

politicians, get a candidate into prominence or into office whose principles are above partizanship. If politics were generally so pure, there would be no danger; but they are not, and never can be purified under their present regime in this country. There must be a radical change instituted to free our system of government from the contamination of past manipulations, and to effectuate this a new party is necessary. Whether it is to be found in Nationalism or some other party is yet to be unravelled. But that it is imminent and needful is no question and many are looking forward to a realization of the same.

TRUTH HARD TO BEAR.

Everyone likes to hear the truth told about some body or to some body, but not to himself, i. e., if he has perspicuity enough to see it. Some never see it, and can only be made to feel it by knock-down arguments, practically applied, or by sledge hammer blows.

When a man delivers a sermon, for example, he is not doing his worst, but his best. In it lies the truth of his life. He means well and expects to make an imbut they are not, and never can be puri-

or when nature aids them, as it were, by

accidentally and against the wishes of the

ample, he is not doing his worst, but his best. In it lies the truth of his life. He means well and expects to make an impression on his hearers or readers that will cause the same delight that the formulation of it has caused him. Should this tion of it has caused him. Should this gentleman send us a copy for publication, and we were to write him, that simultaneously with his sermon another arrived, treating on the same subject, but better worded, taking up one-third the space and saying all that he had said and thus would use the other, he would feel grossly insulted perhaps, although we were telling a simple truth and nothing but the truth. He would perhaps argue to himself that the subject could not be better treated and could not he expressed in less space. Perhaps not by him; but others can. This, however is hard to admit, and instead of accepting the truth as stated, he remains insulted and refuses to be comforted. Such things do happen; but who would venture anyone's displeasure by telling a truth to that effect? Not we. Should such things happen though, we beg our contributors in advance to forgive us.

LOCAL ITEMS.

The Lyceum should be attended by veryone and everyone's children.

Mrs. Adah Sheehan may be found at er home tto Mill Street, Cincinnati, by those desirous of seeing her or correspond-

ing with her. Mrs. J. H. Stowell has removed from 32 where she will be pleased to meet her

Mrs. Florence Blakely-Hilliard was called suddenly to the bed ide of her mother, Mrs Benteritter, of Erie, Pa., who is dangerously ill.

Mrs. S. Seery has removed from Bra. sheers Street and Spring Grove Avenue, to No. 26 Pine Street and those desiring her services will find her at that number

The Trio Orchestra miss their organist where she is at present with her mother

The talent engaged by Society of Union follows:

October-Mrs. R. Shepherd Lillie and Mr. J. T. Lillie. November-G. H. Brooks. December and January-Mrs. Adelside

M. Glading.
February—J. Clegg Wright,
March—Mrs. Helen J. T. Brigham.
April—Mrs. Ada Foye.
May—Mrs. Helen Stuart-Richings.
June—Edgar W. Emerson.

The Nationalists held a meeting at daily press extend to their opponents in Douglass Building on Saturday evening

The Society for Psychic Research will

open its regular meetings at Douglass organization: President, John W. De Hoog; Vice President, Charles W. Eber-sole; Recording Secretary, John B. Connelly; Corresponding Secretary, Miss Emma Strasser; Treasurer, Wm. Skinner. The Society has a membership of over forty. Their objects and aims will be given to the public at their hall next Smday, where they will be read from the platform. This meeting will be held on Miss Emma J. Nickerson, during ber

tay among us has made mary friends and has proved an indefatigable worker in the cause. As a lecturer Min Nickerson is profound and elequent, logical and critical, and at the same time poetical, presenting a happy combination that charms her hearers like some melods from ancient masters. She has organized a class in "The Laws of Spirit Control" and the second lesson was given at the hall Wednesday afternoon of last week The topic was "Color as applied to Me diumship", being a continuation of the previous lesson as well. Her methods are philosophical and impress her audience with the fact that she has obtained a thorough mastery of the work she has un dertaken,-an application of the philoso phy of Descarte to Mediumship. It will pay any one to attend the remaining lectures.

Clairvoyance.

Petticoat government out in Oskalo



The Friends of Human Progress will hold their third annual Spiritual Festival at Forest Temple, North Collins on Saturday and Sanday, June 14 and 11, 1800.

J. Frank Barter and Jennie B. Hagan are the speakers whose services have been secured for the occasion. Yours in the cause of trait,

EMMA TRAIN, Sec'y.

Chicago, Ill.

Brooklyn, N. Y.

Brother Daniel Coons, among other pleasant things, writes: "We bare now at Conservatory Hall Bro. J. Wm. Flotcher, the able piritualist lecturer from Doston, and sa he is a favorite with Brooklynites we hope for much good that will result from his present three mouths' engagement, september, October and November.

The Hooklyn conference meets at the Eventual Brooms, corner Bridge and the product of the pro

An enthusiastic, as well as interesting meeting, of the Independent Club, was held at 219 W. Springfield street, Thursday, September 12th.

tember 12th.

The meeting was largely attended, and the interes shown by the members present augus well for the continued success of the club during the coming season. The meetings of the club will be held at Twilight Half, commanding Geobort 1st.

The next business meeting will be held at the residence of Mrs. Russell, 250 Washington Sireet, September 28th, at 7:30 p. m.

September 15.

Boston, Mass.

Friends of the Children's Progressive Lyseum are invited to a meeting at the Paine Memorial Hall, September 29th, at 10:30 p.m., or an adjustment of the roll of membership, he receiving of applications for membership, preparatory to the call for a general idection of officers and managers to serve lift the annual election in January, 180.

If the annual election in January, 180. the same, Let us step promptly forward to renew our defense to the truth, love, virtue and progression. This appeal is made to all spiritualist Societies, mediums, and believers in progressive religious truth.

THE EXECUTIVE COMMITTEE.

Buffalo, N. Y.

We have started off in fine style, holding two meetings on each Sunday during September. Mrs. R. S. Lillie has outdone herself in her lectures for us, and we shall part with her with regret. She fills our hell to overflowing. Mr. J. T. Lillie is as genial as ver, and his vocal and instrumental music adds a great deal to his wife's attainments. And Edgar W. Emenon, with his fine platform tests, are as good, and, we think, better than ever.

to ever.

Ve of Bofdish congratulate you of Cinctati, all because you are going to epjoy the
e intellectual treat during October that
have enjoyed during the month of Sepnber, 1889. Yours fraternally,
J. W. DENNIS,

Haverhill, Mass.

For the past month Mrs. J. S. Johnson has opened her pariors to Dr. E. B. Ros ell for the purpose of holding Sunday evening lectures, which have proved both entertaining and instructive. The doctor is an advanced Spiritualist, and his suddes discourse principally on scientific matters that are agitating the thicking minds of the day. After the lectures he gives psychometric readings to the strange special forte in building up societies that luck the spirit of organization, and will attend to calls for this purpose at a small remuneration. There is a growing in Spiritualism manifested here, and good results are anticipated.

the stormy weather. The inanegers were very active looking after the pleasure of the caupers and visitors. The association had a full supply of speakers and mediums, which greatly advanced the cause.

There is quite a number of new and c stly cottage: we also notice an improvement in the spiritual city of the Neshaming Park Association at Parklaud, in he way of buildings and ground, which will make a beautiful city.

cation at Parkiaud, in he way or causing a diground, which will make a beautiful and groundy which will make a beautiful fire Fourth Association of Spiritualists bare dispensed with their tent and have rented a haitwenty feet square for the purpose of noiding free circles. This building is useful to the mediums, visiting mediums and campers. In this building Mrs. Minnio Brown, president of this association, held circles every Sinday afternoon and evening Many received their first lesson of the life as it is in the world beyond; many spiritual communications was received through this medium.

Ashland. O.

Mrs. Kates and yours truly spent a highly enjoyable week at the hospitable home of Mr. and Mrs. M. Clugaton in the above little city. We found the cause was steadfastly being upheld by a trio who formerly maintained nain holding meetings, viz: Messrs Clugston, Whitting and Beer. Arrangements being made by these friends we were enabled to hold three meetings in the Opera House, the last one Sunday afternoon, September 15th, whilet was announced at the morning service held at the Disciples Church, by its pastor, Rev. Mr. White. The act was very courteous, and to us is indicative of a tendency to respect Spiritualism as a religious factor. We trust that other ministers may emulate him.

ency to respect Spiritualism as factor. We trust that other ministers may be factor. We trust that other ministers may be comulate him.

The frieuds here are firm believers in the honesty and genulneness of Mrs. Cobb, of Wantus, as a materializing medium. The late exposure of her at liudalo they believe will be favorable to her when the facts are known. From their reports she has most certainly given positive phenomenal proofs of apirit return and materialization. From the correspondence we saw, it is certain that the published statement in the social papers is garbied and a great ibjustice done a sincere worman and medium. But facts must appear be garbied and a great ibjustice done a sincere worman and medium. But facts must income the decision of prijudice and ignorance; but never lay aside what we positively know.

With hope that truth shall always prevail and that the numan family may week it more than they shall error, I am farernally, O. W. KATES.

than they shall error, I am fraiernails;

G. W. KATES,

O. W. KATES,

The First Society of Spiritualists of
New York.

Miss Neille J. T. Brigham discoursed this
morning upon the following subjects: "Is the
mind the man?" "What makes the mind?"
'Ideas, you say, are positive entitles—from
whence are they derived?" "How does the
mind get ideas?" "Are there true and false
ideas?" "How doe we think? Can we think
as we chos? Are not our thoughts involuntary? Can we train the mind?"
The speaker said: There is a spirit in every
thing, every tree and leaf and flower; in
every thought and idea yon attract what you
need, but if you search, what comes to you,
you will soon learn to reject the evil, and as
you open the door of your heart your spirit
friends can come in and co-operate with
you. Ideas are derived from the "Divine
Overson!," as Emerson calls it, and aithough
to our humane understanding they often
seem perveted and crooked and wrong, it is
because we corselves are imperfect and cannot understand it. Our thoughts to a certain
exient are involuntary. Many of them are
prompted by outside persons or things, but
we can let in and culitivate the good, and
this will crowd out the bad. You may not
be able to prevent disagreeable people from
salling, but you can choose your friends. So
we can train the mind and cultivate the
hyber and purer attributes just as we trais
dowers and iruits to a high degree of perfecMrs. Brigham also improvised poems on the Spirit
was able in "Thisterotype" of the Spirit

h wher and purer attributes Just as we train dowers and truits to a high degree of perfection.

Mrs. Brigham also Improvised poems on the subjects of "Co-operation of the Spirit Friends," "Thistedown," and "Motter Dear." "Thistedown," and "Motter Dear." At the meeting for manifestations in the Arrown, Mrs. M. E. Williams presided. The audience was large and a representative New York audience of attentive listeners. Mrs. Williams in her remarks commented on the tendency of the price is of the Catholic church towards breaking the orthodox bonds and silying themselves with the advance thinkers of the day. Mr. T. D. Bunce thankers of the warning effect on the cause. An interesting feature of the proceedings was the unique exhibition of spirit control by Miss M. J. O'Niell. She spoke in foreign languages with surprising fluency and evident ease, to the wonderment of the large audience. Mrs. Dr. H. C. Drake spoke on manner. Mrs. Brighem spoke in the morning upon a subject selected by her guides, "The idea we nave of God." The uniquet was a good one and handled in a mast-riy manner, with unique comparisons, of which the audience did not weavy, atthough Mis. Brighem spoke for forty minutes, then improved the audience did not weavy, atthough Mis. Brighem with unique comparisons, of which the audience did not weavy, atthough Mis. Brighem with unique comparisons, of which the audience did not weavy, atthough Mis. Brighem with unique comparisons, of which the audience did not weavy, atthough Mis. Brighem handled in a mast-riy manner, with unique comparisons, of which the audience did not care, atthough Mis. Brighem with unique comparisons, of which the audience did not care, atthough Mis. Brighem handled in a mast-riy manner, with unique comparisons, of which the audience did not care, atthough Mis. Brighem spoke for forty minutes, then in Proceding Missing Colon.

Fraternally PATTERSON.
New York, Sep. 22, 39.

Cleveland, O.

Although the farthest away of any city baving a large representation at Cassadaga Camp during the season just passed, Cleveland had the largest delegation of them all. Clerk Reynolds of the Grand Botel was suthority for the statement that there were one hundred and sixty-two Clevelanders there at one time. Of all societies there represented the Society for the Advance of Scientific Spiritushism certainly took the lead numerically, as its chaliman, vice-chairman, secretary, tressurer and seven of the intertunce were all at camp, accompanied by their families, besides many members not holding office.

Cassadagu is, without question, the most

Philadelphia, Pa.

First Association of Spiritualists of Philadelphia closed like samp meeting at Parkiand Bacas county, Pa., September 8th.

This season was a success, not withstanding the stormy weather. The managers were the stormy weather. The managers were the property of the model of the model of the property of the model of th

This season was a success, not with standing be stormy weather. The imangers were rety active looking after the pleasure of the an pers and visitors. The association had a full apply of speakers and mediums, which will make a beautiful speakers are already calling on him for Spiritualists have disponated with their tent and have reated a haitwonly feel square for the purchased to the made that the speakers are already and take the rostrum next; which will be substituted for the purchased to the made that the sacond the life and any received their first lesson of the life and the speakers are already and the only regularly included the speakers and mediums, which will be soon of the life and the speakers are already and the speakers and mediums, which will be soon of the life and the speakers are already and the speakers are already and the speakers and mediums, which will be speakers and mediums, which will be speakers and mediums, and the speakers are already and the speakers and mediums, which will be speakers and the spe

September. Mrs. Brooks and self started in good time to enable us to stop at Detroit to visit friends, and at Castile to sec relatives of mine.

I found the Ethical Society in Elimira full of zeal and enthusiasm, under the guidance of Mr. Smith and Mrs. B. J. Martin. They had closed their regular meetings during the summor months, but resume them now. The Society is fortunate in having Mrs. Charles Teed, who is a fine meeting. More of the same as well as a test medium, and ere long, i trust, her sphere will be larger. Mr. Teed seconds her in her endeavors to build up a strong liberal society, which Elmira very much needs.

There are some who have not outgrown their narrow creed, having come from the liaptist Church into Spritualism, and bringing their ideas with them; they, I believe have a society of their own, calling it the "First Spritual Church" of Elmira.

There is another society that has been in existence over one year, called the "hiplitusialight Society." Its appeaker is Mrs. Perrin, a trance speaker, whom I had the pleasure of meeting. The cause cannot fail of being well represented.

I had a good sudience on Tuesday evening: the society gave a social and dance, which was a very enjoyable stiffir. I was loth to leave them.

We spent one night with the friends in Waverly; was entertained by our good brother, Dr. C. T. Lyon and wife. The dector is president of the society here; they meet every Sunday at some one member's home, and their aprirtual instructor is \$\text{Nrs. Buyder}, a trance speaker. She has been faithful all these years, and is loved by the society has done agrand work, and when she becomes less retieent she will do more.

We were to hold a meeting at the residence of Dr. Lyon, but rain prevented the friends from coming out, so the few who did brave the storm spent the evening in social converse.

Friday morning we started for Vineland, N. J. Not being able to make connection we

money.

October we spend in Washington, D.C., and when I get the re I will write of the good work done there. Yours for the truth,

G. H. BROOKS,

"O, Summerland, sweet Summerland, Upon thy shores we long to stand."

prospects of the colony will without doubt receive a new impetus from his added happiness, which will extend to all and glow with the colony with the colony of the colony

generation.

In the evening Mr. Joseph D. Stiles gave one of his seances, and gave a large number of names of persons passed to the higher life, which were about all recognized. In which ever way we look at this medium he is a serious and profound natural problem. Sunday, the last day of the convention brought rain, but the stiendance was good. People poured down from the sides and recesses of the mountain, eager to taste of the true bread of life. I apoke to them morning and afternoon.

St. Louis, Mo.

The First Association or Spiritualists met at Garrison Hail, September 15th, with an unusually large attendance. The meeting opeced with music by the choir, after which Miss Jennie B. Hagan offered an impressive invocation. The audience were requested to furnish subjects for the lecture, and a large number were presented to her for consider ation. In her treatment of them, Miss Hagan more than fulfilled our expectations, and gave us the most indubitable proofs of the marvellous gifts with which she in endowed. Miss Hagan closed the afternoon services with a magnificent poem on the "Johnstown Disaster," which was so realistic and pathelic that her audience were moved to tears. It is a great pity that the poem was lost for the want of a stenographer, and; that we have only a memory of the exquisite tendernes and pathos of the poems that were snowen like a golden embroidery into the pattern of the graceful prose. In the evening siles Hatlecture—"The Religion of the Future" it was an elequent and magnificent di-course replete with pure and beautiful thoughts, and prophetic of a happy state of existence in the future. Miss Higgs gave a brief history of her life and enterers a medium, and prophetic of a happy state of existence in the future. Miss Higgs gave a brief history of her life and enterers a medium, and prophetic of a happy state of existence in the future. Miss Higgs gave a brief history of her life and enterers a medium, and prophetic of a happy state of existence in the future. Miss Higgs gave a brief history of her life and enterers a medium, and prophetic of a happy state of existence in the future. Miss Higgs gave a brief history of her life and enterers a medium, and prophetic of a happy state of existence in the future. Miss Higgs gave a brief history of her life and enterers a medium, and prophetic of a happy state of existence in the future. Miss Higgs gave a brief history of her life and enterers a medium, and prophetic of a happy state of existence in the future of the prophetic o our mands the ripemed fruits of ruth and knowfile. Read to we say God bless her! Brother
file. Kershaw made a stitring appect cypressive
of the coolety's appreciations of Miss Hagan's
Gorts in our behalf; and moved for a vote of
the saw which was warmly approved and
arried ununimously, after which the meetlag adjourned. Fraterinsity.

Jassie W. LEE, SECY
OF A Wonderful Cure of a Gentleman
Nearly Seventy Years Old, who had
Hemorrhoids for Thirty-Five Years.

Dipont, Ind., Seatember 2, 1889.

DUPONT, IND., September 2, 1889. GLOBE MEDICINE Co., Cin'ti., Ohio.

Gione Medicine Co., Cin'ti., Ohlo.

Gents:—I was a great sufferer of the Piles for thirly-five years. At times I was so bad I was not able to stand on my feet, and bad to wear a tross for years. I threw away many dollars trying so-cailed "Pile Remedies," but got no relief until I need a part of the contents of a box of Giobs Pile Cure you rearr ago. I have not been troubled one bit since then. Very truly, L.O. DAVIS. Mr. Davis will be gleat to answer any letters if stamps are increased for reply.

MOVEMENT OF MEDIUMS.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week

Bishop A Beals may be addressed at North Clarenden, Penn., during August.

Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate.

J. H. Randall will answer calls to lectures n Spiritualism. Address, 229 Honore street

in the Eastern States.

F. N. Fosier, the spirit artist, is now located at Mansfield, Ill., and is ready to take pictures from photographs, etc.

I wing will lecture for the First Spiritualist Church of Pittsburgh during the month of September.

ing the mouth of September.

H. R. Wardell, psychometric resder, clairvoyant and test medium. Address 208
Eleventh street, Louisville, Ky.

Mrs. Cyrrie Van Duzee is at present in
Wheeling, W. Va., but may be addressed at
Geneva, O., for engagements to lecture.

Mrs. Fannie Ogden, 618 Msin street, Peoria,
Illi. Trance, Test and Psychometric reader.
Can be engaged for the season of 89 and 60.

Mrs. Nellie 8. Baade of Capac, Mich., is now
ready for winter month engagements as lecturer. Terms moderate and references given.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the
fail and winter months. 98 Park street, Chelall and winter months. 98 Park street, Chel-

iember, October and November, at No 701 k. Third street, St Paul, Minn.

Mrs. R. S. Lillie desires engagements to lecture for societies during the week in this vicinity through the month of October, Address care THE BETTER WAY.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage herevices as a lecturer and test medium. Address Faiton, Oswego Co., N. Y.

Mrs. Meeracken, Medium for prophetic symbols, has changed her residence from Calcago to Hot Springs, Ark., where she can be addressed for written readings.

Mr. Juhn Wrn. Fletcher lectures in Brook. July, N. Y., September, Cotober and November. Philadenphia during December. Address 6 Beacon street, B. saton, Mass.

Frank T. Ripley, lecturer and test medium, is open for engagements for November and Decamberany where in Onloor Pennsylvania. Address 310 B aver Ave., Allegheny, Ps.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements for November and Decamberany where in Onloor Pennsylvania. Address 310 B aver Ave., Allegheny, Ps.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address 7 hospitalists worth and medium for independent of the property of the pennence of the

Light.

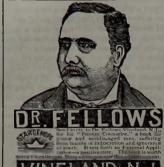
Mrs. Sophronia E. Warner-Bishop, the lalouted lecturer and medium, may be addresseu - 1.07 Fourth Freet, morth Mines polits,
engagements for season of 1883-1890.

G. W. Kates and wife held meetings in
Pitteburgh, Pa., Aug. 25 and 27; Wheeling,
W. Va., Sep. 1 and during the week. Will be
at Ashland, O. Sep 19 to 16; Bucyrus, O., Sep.
27 and 18; Greenville, O., S-p. 19 to 22; Anderton, Ind., Sep. 26 to 30. Permanent address,
623 Frankford ave., Philadeiphia, Pa.
Dr. E. B. Russell will continue his Sunday

lon. Ind. Sep 25 to 33. Permanent address, 234 Frankford ave., Philadelphia, Pa. Dr. E. B. Russell will continue his Sunday Proceeding lectures in Havernill through September. Will make engagements with societies as far west as New York State, giving most savorable terms. Psychomet ic readings and singing in foreign language affeliectures; funerals attended. Address 36 Winterstreet, Haverhill, Mass.

Mrs. E. Cutler, test medium and psychometric reader can be engaged for societies on reasonable terms, and where they are unsule to pay for speakers or mediums will go for expense; having a great intered in the cause for 20 years will add those who need beig Address, Mrs. E. Cutler, 1025 Spring Gaiden Street, Philadelphia, Ps.

Mrs. Adeline M. Glading, the popular lecturer and platform test inedium, being engaged during the month of October to give a series of lectures at her home in Doylectown, and during November in the city of Washinkton, D. C., will engage to give a limited naces or lectures, in Philadelphia or vincingt, during those months. For terms and dates, address Box 82, Doylestown, Pa.



### VINELAND, N.J. What we know of Dr. Fellows.

what we know of Dr. Fellows.

Inquiries are frequently received asking the contents of a now of Giobe Pile Cure you tent me by mail in the Fail of 1857—two years ago. I have not been troubled one bit since then. Very truly, L.O. DAVIS.

Mr. Davis will be glad to answer any letter is tamps are inclosed for reply.

All humors of the scalp, tetter sores and dandroff cared, and failing hair checked; hence baldness prevented by using Hail's Vegetable Sicilian Hair Renewer.

What we know of Dr. Fellows.

Inquiries are frequently received asking what we know to Dr. Fellows.

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MRS. S. SEERY,

## Trumpet Medium

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reader. Outline Chart of Destiny, 20 cents,

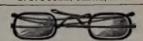
age, color of eyes, hair and handwriting. CATARRH CAN BE CURED

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To Preserve and Bestore Eye Sight POOLE'S MAGNETIC COMPOUND

IS THE BEST. e throat, swelled tonsis and sore mouth, gives immediate relief. In cases of scales, rns, bruises or any inflamations, it may bed with good results. Sanfaient compound one pint, 30 cents. Sent by mail, prepaid, the full directions. For any of the above, dress



RESTORE LOST VISION. My Clairvoyant Method of fitting the eyes never falls. Sent by mail. \$1 lb. State age and how long you have worn glasses, or send a two-cent stamp for directions. Address B. F. POOLE, CLAIRVOYANT OFFICIAN, Clinton, lows.

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ROWLEY'S OCCULT

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SCIENTIFIC FACT. Demonstrated fully before leading scientists during the last three years and fully vindicated by recent successful experiment under the supervision of the most prominen electrical and medical experts. It is a won derful demonstration of spirit power, and it used for he ling the sick; thousands of whom can testify as to its efficacy. A very intelli gent spirits as to its emeacy. A very intelli-gent spirits calling himself Dr. Wells, diag-noses and prescrib-s with marvellous accu-racy. Leading physicians sverywhere apply to it in their obscure and difficult cases. Send for circular "C," giving full details and testi-monials. Address,







Given by the Guides, Waubenekuhn and and the mortgege lifted. Watonowan, through the Mediumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, September 18, 1889.

INVOCATION. Oh, Thou Divine Source of Infinite Love our humble offerings of thanksgiving for the wendrous blessings thou hast bestowed upon thy children. Many long years have upon thy children. Many long years have we dwelt in the darkness, but now bath arisen upon our visions the glorious star of spirit communion lighting our pathway at first with a few feeble rays—but 'tie grow me Jack. I want to say to my brothers, log day by day, increasing in wondrous beauty, until its rays shall illumine the darkest depths of human sorrow or light the way to the glory crowned heights of Love and Joy. May we as the inspirers of the hour be faithful to our trust as measurger between the spirit side of life and those who yet live in the earth homes, forevermore. Amen.

The hut a few days since I passed to the logining. If there ever back to the beginning, if there ever

### JOHN KIRKWOOD.

### MARY COOPER.

I rejoice to day at this opportunity of Question-What is temperance? communicating with my loved husband and Answer-This is a question much disapolis, Minnesota.

### FRANK MOORE.

greeting to all the old friends at Spring- temperance. field, Mass. Times have changed wonder-

but I have outgrown those conditions and Just proportion and balance." Alfred and Charles to know that I am near them, To Mrs. Caroline Ford.

### CLARENCE SWIFT.

Here I am John. You have been longing for some word from me, and so I come in response to your desire. Do not attempt any changes in your business at present and especially do not take C. K. into partnership. Not to be trusted. You will understand me when I say Joe and S-quatche are here. To John Swift, Arlington, Neb.

### SKIWAUREE.

epeak the English language, perhaps, as Watts-Bouton engine. well as some who have been over longer, well as some who have been over longer, but my heart goes out to my medium with the deepest love, and I want her to stop needs for the highest good of the cause? putting on such a long face, and get those wrinkles from between her eyes, for much hetter time come soon. Keep up your de

hands of a few, and on the other hand, com- you will understand!" bination of men banded together to force you are above? Who are you that you their employment to the exclusion of others should sit in judgment? we tremble for the perpetuity of our institutions.

This is strange. They told me I was dying but I was never more astonished in my life than when I found that I was not dead Y. Good-bye.

Maine, and I want them to know that I am are weated for useless heat.—New York ever watching over them. Jennie and Telegram.

SPIRIT MESSAGES Frank are with me and send love. Do not written for The Better Way.

South Control Weight Design of the control of the discouraged for theory will come home.

South Control Weight Design of the control of the contro

Tis but a few days since I passed to the From the realm of spirit I approach this open door-way for the spirits, to once more send words of love to my dear ones who joice that I am free at last from the tired lire in Cincinnati, Ohio. There are many pain-worn body, where there can be no things I am desirous of saying to them on more hurte or wounds. Allie, se in earth private matters and I want them to give life you were my all, the comfort of my me a suitable opportunity through another soul, so now I shall ever surround you medium, a lady. They will understand, with a loving care and watch over you and This much I can say: Do not be alarmed Sister Mary to whom I send a brother' or worried. The reins that have dropped deepest love. Auntie is with me and sends from your hands for the time being will be love to all. Many at the Quincy House, held by you again in a firmer grasp than in Boston will remember me. To my wife, Alice Gould, Boston, Mass.

## Answers to Questions by Orontides.

children. Oh, John, may the richest love cussed and the answers have been as various and blessings of the angel world ever abide as the individualities of the answerers. But with you in recompense for the tender care the answers of the past concern us not save you gave me during my lingering illness. as we profit by the mistakes of others and I am often near you and the children and thus avoid the ditches into which they 1 am often near you and Cooper, Minneover the broad field of life and view the vast extent of territory included within I will be remembered as Col. Frank this question, we acknowledge our inability Moore by many of the friends and I send to mark for another the boundary lines of

To us temperance means something more fully since those days when my regiment than abstention from the use of intoxicating left Springfield. My passing away was liquors or any specified vice. To us the caused by a sabre wound, received at Cold temperate man is he who has learned the law of self-control and pursues the even tenor of his ways, undisturbed by outside My Mother: To-day I reach out from events. To condense our definition of tem the spirit world to aid and bless you with my love. My heart is filled with gladness that line of thought and action which will although I parted from you in such sadness; | bring to an individual the highest developit was hard to leave you in the way I did, ment of physical and spiritual faculties in

now pressing forward along the path of spiritual growth. I want my brothers, the highest form of medium-ship—physical or mental?

Answer-Once before we have touched upon this subject, and without going into a lengthy discussion as to the merits and de merits of any one form of mediumship, we say neither can arrogate to Itself any superiority over the other, for each is performing its work as the angel world has apportioned it. There may be instruments more highly perfected within one phase than another, but this does not arise from the su periority of the phase but from the finer and more delicate adjustment of the instru-Skiwaukee comes with much love to his ment, just as the Corliss engine is a finer medium, who calls him "Sky." I cannot and more powerful machine than the old

Answer-More work and less boasting More doing and less promising; more harwellopment, for promises made shall be fulfilled. Skiwaukee has spr ken.

MIRAM STEINFETZ.

I come to my son in Cincinnati, and say
to him that he must look beyond for the
great success of his life. He will find a
change coming to him from the spiritual
side of life in a short time.

CHAUNCEY SPEED.

As I look back over the stirring events
of the last forty years and behold the many
wonderful changes that have taken place,
some of which I had a part in effecting, I
rejoice that out of the pans of a fratricida
war, there has be no born a new republic,
purified and cleanced from the curre of slavery, but as I look becasts the surface, apparently so calm and peaceful, I am impelled to lift my voice in warning that
you are standing upon treacherous footing
and that under the weeping soldity of your
and the subtract of the response of the result of the response of the result of the present and correct one won the plant of the result of the present state and see and know persons and
though near of ar fart ricida
my three has be not no a new republic,
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and that under the seeping soldity of your
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The Chicago, Hammonia Society of Spiritualists
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The Chicago Hammonia Society of Spiritualists
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way tranke the uncoustous body along
way tranke the uncoustous body along
way tranke the uncoustous body along
was tranked mony and less fault-finding, bickering, and

but more alive than ever. This life is light from a luminous beetle—sufficient for beautiful. I am happy. Give my love to reading a newspaper—is shown by the mother and father sho live at Canton, N. spectroscope to be all of one kind, and

It has been well demonstrated that My relatives live here in Cincionati, and and I want them to know that I come often in the home and love to be many them all the home and love to be many them all though not able to read the home and love to be many them all though not able to read them. own inherent powers, yet it is known already that it does all the thinking Oh, Thou Divine source of thumbs and though not able to manufact mysest as freely and Wisdom—Father and Mother Nature. To thee we approach this morning with our humble offerings of thanksgiving for the number of the number of the human body and is the one supreme intellectual power of the whole human body, the number of the whole human body. and is the one supreme intellectual power of the whole human body,

> back to the beginning, if there ever was a beginning, we find two principal primates that for convenience are called pirit and matter; each have distinct qualities but neither have intelligence or form. Spirit, the great living es sence; matter, the great material sub stance; spirit, the great positive power; matter, the great negative material; spirit active, matter passive. Spirit filling all space with its invisible power and ever acting and doing all things Matter everywhere, invisible first then visible, and becomes condensed by the a tion of spirit condensing matter into forms and beings; from ethers to gasses; atoms, soil, grass, herb, tree, animal to man and giving life and power to each according to the perfectness of its form and organization, and by degrees pro ducing intelligence in the highest and most perfect organization, and at last producing an intelligent soul in the per feet human organization.

But how is the human soul produced, may be the absorbing question of this inquiring and progressive age. We learn nature by the study of its operations; we see how atoms, rocks, trees animals and humans are built up; we can see how the material body is formed and we can see as well how the spirit ual body or soul is formed. Persons eat matter to build up the body and breath spirit to build up the soul, and both are commenced together at the same time and both grow and increase in size equally together. The size of the spirit soul is as the size of the mortal body, and each look like the other. The body furnishes size, form and shape; the soul furnishes life, 1 ower and intelligence. The soul and body when young are both helpless alike together. The soul gradually through justinct, reason, intelligence and education gain the controlling power, and finally through further development become the supreme power and moter of the situation, and can finally become independent of the body and can live without it, and while living in the physical body can draw and collect enough of spiritual vita from the better human blood to make itself a spiritual vital body, and hence become immortal, independent of the mortal body, and can go out of its mortal body temporarily at least and return again at will. As long as the physic spiritual connection is maintained between body and soul, they may be separ ted and yet both live on as personal beings—the body living and breathing, and the soul t aveling, seeing, knowing and communicating.

Then there is the foundation princiintelligence. The soul and body when

cating.

Then there is the foundation principles of "Soul Voyance" and "Soul Communication," and this may commence it very young persons. At first the sou when it cannot separate from its bod

pelled to lift my voice in warning that you are standing upon treacherous footing and that under the seeming solidity of your institutions, are seething fires of hatred, fed by unscrupulous demagogues, for their own caliable ends. Unless there be justice done to the toiling masses; unless there be justice done to the toiling masses; unless there be justice granted on the other hand to the employers, the now quiescent volcano will burst forth and sweep the country with a besom of destruction. When on the one hand we behold the wealth of the nation in the hands of a few, and on the other hand, com-

"When you are developed up to my plane you will understand!" How do you know you will understand!" How do you know you are above? Who are you that you should sit in judgmen?

"Heatless Lights.

An interesting fact is that one of the great problems now perplexing acientific men—the production of heatless lights—than it is. Well, it is the highest asplication of the human soul for something higher and the steer. It is the human soul for something higher and the steer. It is the human soul for something higher and the steer. It is the human soul for something higher and the steer. It is the human soul for something higher and the steer. It is the human soul for something higher and the steer. This life is light from a luminous beetle—sufficient for progression, and might do much better if the people understood it better, has been already solved by Nature. The reading a newspaper—is shown by the spectroscope to be all of one kind, and just the kind for seeing, while the thermody and the spectroscope to be all of one kind, and just the kind for seeing, while the thermody and subjects think it is something higher than it is. Well, it is the highest asplication of the human soul for something higher and better. It is the human soul for something higher and better. The life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own divinity and is all right to the life own

### MEETINGS

to air.

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atreets,trance lecture every Sunday at 3-p mby Mrs. Adah Sheeban. Admission free.
Strangers condisily invited.

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BOSTON SPIRITUAL TEMPLE, Berkeley Hall
Lectores by able speakers Sundays at 10% A. m.
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F, Ring, Fressurer; O. L. Rockwood, Oerresponding
and Recording Secretary.
FIRST SPIRITUAL TEMPLE, corner Newbury
and Kaeler streets—Spiritual Frateralty Society
will hald poblice meetings every Sunday.

and Exeler streets—Spiritual Fraterally coctors will hold public meetings every Sunday. The Temple Fraterally School for children meets at 10½ a.m.; afternoon services at %, and Wedues-day evening social at 7½.

Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10% a. m. 8% and 7% r. m. Eben Cobb, Conductor.

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each Sunday Dr W. A. Haie, Chairman.
A Public Social Meeting will be held every Thursday evening at M. In the office parlurs of Evans House, 175 Tremout street Elias J. Beunett.
The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Wushington atreet. It is the hell above the Ladies' Aid Hall

Ladies' Aid Hari Chelsea, —Spiritualist meetings are held in Pii-rim Hall, Odd Fellows Building, each Sunday ove-

rim Hall, Odd Fallows Building, each Sunday eveting, at 7½ o'clock.
Meetings are held at Grand Army Hall, Sundays
at 2½ and 7½ p. m. All mediums invited. Q.
elight, Chairman.—The Ladies' Social Aid Fociety
olds its meetings every Friday afternoon and eveling at 180 Chaetmut street. M. L. Dodge. Sec.
Cambridgeport.—Meetings are held every Sunday
vening at Udd Fellows' Hall, 548 Main street. H.
D. Simons, Secretary.

### New York, N. Y.

Washington at., who will acknowledge all remitationers.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members [President, J. F. Clark, Gor. Henry J. Kiddle, President, J. F. Clark, Gor. Henry J. Kiddle, President, J. Columbla Hall, 876 ch Avenue, terveen 4th han 50th atreets.—People's Spiritual meeting. Services every Sunday at 254 and 745 p. m. Mediums and speakers always present. F. W. Jones Conductor Adelphi Hall, corner 528 atreet and 7th arenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m., 254 and 759 p.m.

A General Conference will be held every Monday reening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

### Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 r. m. at their church, Thompson Street. Seats free. Public invited.

T. J. Ambaosia, President.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.— Meets every Sunday at 10:55 a. M., in G. A. R. Hail, 170 Superior St. Spiritualists and Liber-alists earnesiy invited to send their children, and the public cordially invited to attend

and the public cordinity invited to steel FREE.
Spiritualist dectings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p.m. Ohldren's Lyceum every Sunday at 10:45 s.m. I.W. Pope, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p.m. in Probeck's Hall Farukiin Avenue. Admission free,

Newark, N. J.

# The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Con-gress street. Mrs. G. Dorn, Secretary.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B., J. nson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street,

### Chicago, Ili.

The First Spiritualist Church of Pitisburg has lectures every Sunday morning at 16:45 and evening at 7:45. Children's Lyceure at 2 s. m. at their hall, No 6 Sixth etreet, J. H. McKiroy, Pres. J. H. Lohmeyer, Seo.

The First Suciety of Spiritualists of Alleghanys Pa., meets at Washin ton Hall, corner of Washington and Beaver avenues, every Sunday at 11. a. m. and 7½ p. m.

r Hall, corner of Third and Fulton streets, (on nce on Fulton) every Sunday.

### Albany, N. Y.

First Spiritual Society meets in Van Vachten Hall, 110 State-street (first foor), cvery Sunday at 10% a. mani 8 p.m. Admission free, Ladice' Aid meets at 11 same place overy Friday at 3, p. m.; suppor served at 6, p. 3, p. Chian, jr, Secretary

# Brockton, Mans. Spiritualist Ladies Ald Hall, Day State Centre street, Meets every Wednesday at Sundays, locture at 7 p m. Mrs M. H. Fletcher, Pres.

Brockton Spiritual Instructive Lyceum at 1.15 p i, every Sunday, T. H. Loring, Conductor, Pouris, 111.

# At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, institutional and trance speaker; commencing promptly at 7% Seats free.

Chattanooga, Tonn, First Spiritualist Society meets in Odd Pellows Hall, Market street, every Sunday at 130 p. m., M. D. D. Higley, Fresiden; J Seemin, Treasuror: J. W. Payner, Secrotary Geo. A. Fuller, M. D., Begular Speaker.

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dar system containing only the sun, the earth and the moon, we should through the vast regions of space, tak ing with him the earth and the moon round the sun, taking with her the moon. We should also see the moon revolving round the earth, her motion and both sun and earth causing he to move in an irregular curve, always concave to the sun.

can describe how exceedingly compli-cated is the motion of the moon in her orbit, and admire with reverent awe the heavenly harmony that prevails even in this small portion of the material universe. For it must be remem-bered that our majestic sun is but a shining point, seen from the nearest fixed star, and our earth and moon are invisible to the suns of space.

The moon revolves around the earth from any fixed star to the same star again, in twenty-seven and three-tenths days, completing a periodic or sidereal

The earth meantime has advanced in her orbit, and the moon requires more time to complete a revolution in regard to the sun, bringing sun, moon from new moon to new moon again in twenty-nine and a half days. This is called a Lunar Month, Lunation, or

Synodic Period.

The moon is often considered as of little consequence in the economy of oreation. Bit what would the earth do without her? Sue is our minister and companion. If she were blotted from the skies there would be no tides of any amount, no silver crescents hanging in the golden west, no glorious full moons flooding the sleeping earth with soft lights and shadows, and no total eclipses of the sun, the most sublime phenomena on which mortal eyes rest.

We have need then to be devoutly grateful for our satellite, for her position

We have need then to be devouty grateful for our satellite, for her position in the heavens, for the short period of her revolution, and for all the blessings that follow in her train. Her movement round the earth is but one short chapter in the complex history of our nearest and most intimate celestial neighbor.—Youth's Companion.

Most boys and girls do not like ser-mone; they say they are too long for their bighnesses. Perhais they may like these short sermons. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out of the window and was badly hurt, but with clenched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famou General Bauer.

A boy used to crush flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titlan.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did, for he was Michael

Angelo.

A German boy was reading a blood and thunder novel. Right in the midst off the said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book out dato the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why simply this, that in boyhood and girlhood are shown the traits for good or evil that make the man or woman good or worthless,—Jewish Messenger.

### A Strong Writer.

"Stephen," said the colonel, speaking to an old negro who had come to cut you lutend to give your son a good

l'arnin', an' I is 'termined dat my son shan't travel b'arfoot ober de same fint rock road dat I did."

"A noble resolution, Stephen. There ls something beautiful in the unculti lowledge. Is your boy learning rap

Ez fast ez er hoss ken trot, sah. W'y last week he writ er letter ter his aunt at libes mo' den twenty miles frum yere, an' atter while he gwine write terhis udder aunt dat libes fifty miles

"Isn't You Most Froo, Papa?"

"Inn't You Most Froo, Papar"
Queer happenings happen on the occasion of little people's first "outlings" at church, all of them suggestive of the startling innoceuce of childhood and its bewitching talent for "hitting the nail on the head." A minister's little daughter was attending her first church service, at which her father presided. She had never seen him in presided. She had never seen him in the pulpit before, and on his entrance therein her presence of mind forsook her, and she piped up, in a voice ex-pressive of joyful recognition: "Why, t-h-e r e's my paps, up in that box!' Avenging propriety swept down upon the little maiden, and for a season there the little maiden, and for a season there was a great calm. But the services were grievously long to such a wee worshipper, and she became very rest-less, walking up and down the pew and sighing audibly. Mamma whispered comfortingly: "Papu's almost through, dear," whereupon ensued another briel period of quiel; but it was not to last. Tred baby nature had reached its utmost limit of endurance, and, by-and, by, over the quiet listeners arose a little voice, clear and plaintive and coax'us: "Isn't you most froo, papa!"—New York Tribune.

### A Little Logical Lass.

A girl six years old was on a visit to her grandfather, who was a New Eog-land divine, celebrated for his logical

powers.
"Only think, grandpa, what Uncle Robert says!"

"What does he say, my dear?"

"Why, he says the moon is made of reen cheese. It isn't at all; is it?" "Well, child, suppose you find out for

"How can I, grandpa?" "Get your Bible and see what it

"Where shall I begin?" "Begin at the beginning."

"Begin at the beginning."
The child sat down to read the Bible. Before she got more than half through the second chapter of Genesis, and had read about the creation of the stars and the animals, she came back to her grandfather, her eyes all bright with the excitement of discovery: "Ive found it, grandpal it len't true; for God mads the moon before he made any cows."—The Presbyterian.

### Remarkable Childish Memory

The other day, at table, the talk turned on the dress and appearance of certain tribes and races of men. A little five-and-a quarter year-old who appeared to be listening attentive who appeared to be listening attentively, and who, two years ago, had seen real specimens in their Western homes, was asked how an Indian looked. Without hesitation she answered: "Like a bundle of blankets with a head on one end." Which was exceedingly good after two years' interval.—Boston Transcript.

### A "Rare" Exhibition.

A five-year-old boy on the East Side was taken to the Star the other evening by his uncle to see "Nadjy." When he came home he said he didn't like it a bit. "A man went around the stage saying 'Jacksss,' and lots of the women were all raw, here and there, and there," pointing to his breast, arms and legs—Buffalo Courier.

### Didn't Suit.

Mother-Well, did you get that situ-

ation as office boy? Little Son-Nope

What was the matter?

Don't know. The gent is a lawyer, and he asked me if I was a good whister, and I told him I was the best whistler on our street, and he said I wouldn't do. Guess he must want a reg'lar professional.—New York Weekly.

Philadelphia Dame (to little son taking a bath)-Did you use plenty of soap, as I told you? Little Son-Yes, ma'm.

And then did you take plenty of water and wash the soap off?
Yes. ma'm.
Well, uow take this basin of filtered water and wash the water off --Phila delphia Record.

I asked my own class of boys and girls if they always said their prayers night and morning. Most replied that they did, but one small child said she only said her prayers in the morning.
"Indeed, and how is that?" I inquired.
"I should thi k you would need God's
care more at night than in the daytime.
Why don't you say your prayers at
night?"
"Care I always sleep in the mid
dle," was the quick reply.—Pittsburgh
Press.

KNOWLEDGE, ERROR, LYING.

Many institutions of learning have been founded on error; that is, institutions for educating the rising genera-tion in the various phases of theologica However all that is taught in them is not error; there is much truth taught with it, which constitutes the vital principle. The error in theologi cal tenets and systems is demonstrated widely from each other; so if one is right the other is wrong. Errors and stages, "Why doesn't he write to her now?" Oh, he kalo't write so fur yit. He can write twenty miles fust rate, but I sie him not ter try ter write fifty miles illi ne got stronger wid his pen. But the gwine ter git dar, I tell you. Won't mon er year fo' dat boy ken set does at one send o' de guberment an ille er ietter cl'ar ter de udder eend." Arkansaw Traveler.

truths are enduring, and are in perfect harmony and agreement with each other, when correctly understood. Science is knowledge in a given di-

rection. To gain knowledge we must take the testimony of others. For in-stance, astronomers make known to us what is revealed through the telescope, and we accept their testimony; and many can verify the truth of their testimony. Faith is belief; reliance on testimony. It is not knowledge, but a means of acquiring knowledge. In pursuit of science or any other informa-tion, we accept certain statements as true—believe them, and thereby learn by faith, and that which is learned be

"But suppose the propositions or state-ments are false or untrue, is anything learned or knowledge gained?"

No, nothing but darkness, error or damage to those who originate them, and also those who believe, receive and errors are nothing—nothing but untruth or the absence of truth; delusion, non-entity. If a person believe and receives or falsehood no knowledge is of something unreal and untrue. Truth is a reality; a lie is unreal, deceptive. Some people believe and act upou falsehood and error all their mortal lives, only to flud out at last that they are

trying to grasp impalpable emptiness.
"Suppose a person states or utters
things that are false or untrue, would you say they are lies, and that he is a liar? No; I should be careful to say nothing than charge any one with lying. modify such an opinion; but if I could always upset or defeat a lie or an error.

untruth must sink and disappear. him with the highest dishonor and take upon yourself the highest responsibili-To charge your fellow-man with

or unture, and yet not a lie, necessarily. To be a lie it must be uttered or ex pressed by the person with the intent to mislead or deceive, and with his or her knowledge of its untruth or unreality. It is a sin to lie, but it is as great a sin to call a person a liar; and this, too, is often a dangerous experiment. Nations and individuals have often got into war that way; generally the result of misunderstanding. When you feel like calling a big man a liar be sure you are right, then use the telephone. Don't be too hasty in calling one a liar; it sometimes amounts to slander or scandal, and it's bod manners. Few things are more offensive than to be called a liar, or to be accused of lying. But if my neighbor really and surely lies, is it not right for me to say so?"

No; not always. There are many ways of expressing yourself without saying he or she has lied, or is a liar, without giving offense or using offensive language. You could say he is mistaken; he is wrong; he is in error; he is inaccurate or incorrect; he has a misunderstanding or is mistaken in his judgmen; he has got a wrong impression; he has a misapprehension or a misconception. You may even say the thing spoken is false or untrue, or it is not so, especially if you can present the truth, or show how, why, or wherein the statement is untrue.

Every untruth or falsehood is not a lie. A person may state what is untrue from ignorance or misconception, He may endeavor in all honesty of purpose to tell the truth, but fail to do so, and say what is false from a misunder standing or misconception of what he is trylug to tell; or he may be joking, which is not a commendable habit. How often persons have been accused of lying when they were innocent of the hateful imputation. Oftimes a man will charge his neighbor is right and himself in error.

"Suppose a person lies about me, with the intent to slander, insult, or in any the tent to slander, insult, or in any the intent to slander, insult, or in any the tent of the hateful method is right and himself in or unture, and yet not a lie, necessarily. To be a lie it must be uttered or ex

last that his neighbor is right and himself in error.

'Suppose a person lies about me, with the intent to slander, insult, or in any way blure my character, would it be right for me to charge him with lying and call him to account?

That is another circumstance—that is a personal affair in which each one should be free to exercise his or her own judgment. The tetter way is to exercise self-control; be not hasty nor act rashiy, that you may say or do the right thing at the right time, and accertain if there may not be some justifiable cause for the mistemeanor. A lying tongue is a bad thing, causing much unnecessary trouble.

Certain things may come to your ears

unuecessary trouble.
Certain things may come to your ears
from a second or third party—a thing,
for ins ance, claimed to have been said
or done by you, which you, in your
thouse may "it land he, or he is a har;" for ms ance, ctaimed to have been said or done by you, which you, in your laste, say, "It is a he, or he is a har;" whereas, on tracing the matter back to the first party, accertain that the thing first spoken was quite different from what you heard, and perhaps very true and harmless. Reports are often exaggerated and colored somewhat. A person in relating a statement he hears, may a 3d to, substract from, or in some way change it; and a third party may tell it still different, so that a wrong impression goes forth. If we are disposed to report what we hear, we should try to be accurate and truchful, holding our words in perfect control.

Saying you do not believe a thing it is a lie. You do not say it is false or that is a lie. You do not say it is false or that is a lie. You do not say it is false or untrue, but only say do not believe a thing it is not acqual to saying it in ings that are true, in some instances. We are not oblig d to believe all things that are true, in some instances. We are not oblig d to believe all we hear; and it is not always best to speak or express all or all we know. When we talk about other people we should be careful what we say if we want to keep out of trouble.

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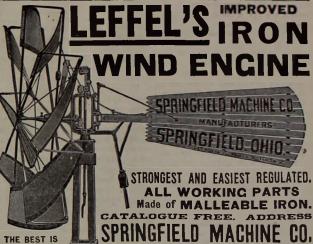
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WHICH?

Did Eve tempt Adam, or did Adam tempt Eve—which?

This was the question put to us by lady friend and we promised to discussift. Adam was the first man and Eve the first woman. Perhaps there is not one of our readers who is not acquainted with the Bible story of Adam and Eve, and I need not repeat it further than to say that the serpent is charged with tempting Eve, and Eve in turn tempted Adam, and they both ate the forbidden fruit. It this be regarded as absolute truth, then the question is settled, and the woman is the guilty party. Here are the words of Scripture: "Unto the woman be said, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and githy desire shall be to thy husband and he shall rule over thee.'" Gen. It is.

This was carried out into the Curistian system by no less authority than the apostle Paul, who say: "Let your women keep silence in the churches, for it is a shame for women to speak, but they are commanded to be unto obedience as also saith the law. And if they will learn any thing let them ask their husbands at home, for it is a shame for women to speak in the church." I Cor. xiv. 34, 35- Again: "Let the women learn in slence with all subjection. But I suffer not a woman to teach nor to usurp authority to the woman being deceived was in the transgression." I Tim. 1, 11:14 Nelther was the man created for two man but the be in silence, for Adam was not deceived, but the woman being deceived was in the transgression." I Tim. 1, 11:14 Nelther was the man created for two man but the woman for the man I Cor. xi, 9.

This is given as a reason why she This i

should be in subjection. Here is your position, ye women, both Hebrew and Christian: to be in subjection to your bands and learn in silence, not even respect, except that the husband is to 'render to his wife due benevolence," is all this? Because Mother Eve ate for he was not deceived; so says Paul.

two sides. One has been given and here is the other:

In the long, long ago, thousands of years before our era, and long before Moses was born, or our Bible was written, there existed in the far East, in India, a people, a language, religion, philosophy and laws from which all others in every other part of the world sprang. From the Bible the Vedas, or boly scriptures, the most ancient sacred books known to history, we get the following account of the creation and

first transgression of the first pair: Enhans (160d) deev from the great Sul, from the pure essence, a gent of life with which he asicaned the two plerons whom he made made and female, that is proper for reproduction like plant and calmals. He distinguished the man by strength, abapta discipling the dear the distinguished the man by strength, abapta discipling the strength of the streng Brahma (God) drew from the great aul, from the pure essence, a germ of life with which he animated the two

Written for The Better Way.

Causes of Suicide, and its Remedy.

The Boston Globe holds by assertion without proof, that Spiritualism promotes suicide. Though there is nothing therefore in it to answer, it awakens husbands and learn in sheare, we to speak in church and to presume to speak in church and to presume to no sect, no society, no order, no preach as some of you do is flagrant rejection of apostolic authority. You which leaves me unshackeled with the which leaves me unshackeled with the jection of apostolic authority. You which leaves me unshackeled with the have no rights which man is bound to right and freedom in myself to govern myself for myself; and to examine into "render to his wife due benevolence," all things, purposes, propositions, forms whatever that may be. And for what and associations of life, so far as I do not infringe on the rights of others, and the forbidden fruit and gave of it to holding on to that which reemeth best But she did not deceive him, for me, treating all else as probable r he was not deceived: so says Paul.

But this question, like all others, has cannot therefore be held as blased in cannot therefore be held as blased in my views, as I look into all things to find some good.

The truth is that suicide is the result of distress, pain, or disturbance of the mind upon some particular line, and the hope of getting relief thereby. No class are free from its vortex unless they retain a well balanced system, by exercis-ing every faculty of mind and body harmoniously together.

Spiritualism being a new doctrine, and a large majority of the mind of man being combined in unbelief of the close union of the ties of hereditary life still existing between us and the departed, it is natural in the unbeliever

of the existence of God belongs to doctrina

The Association met at 10 a.m., at Man sur Hall, Sunday, Sept, 22. President Ralston in the chair. A sony was rendered by the choir which was well received. After the transaction of business by the Association Prof. Van Horn made a few preliminary reverse file which the chettered on Striffice.

J. K. Reinbard Alter writes, that the propects of building up a Spiritualist scolety Stutigurt, Ark., is very hopeful, and that I is ready to continue corresponding with pa

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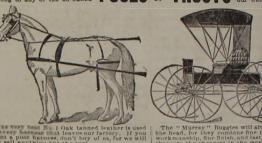
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