VOLUME 9.

### CINCINNATI, OCTOBER 17, 1891.

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION

NUMBER 16.

### THE BETTER WAY.

MAURD EVERY SATURDAY BY THE WAY PUBLISHING CO. Southwest Cor. Plum & McFarland Streets.

A. F. MELCHERS - - - - EDITOR

## EDITORIAL.

PROGRESS is the highest religion.

THE finest parts of our being are moulded from suffering.

FAME may be acquired by conquests of peace as well as by those of war, and it is far preferable to day.

SEPTEMBER records no less than

twenty-one bride grooms, in various pear at their weddings. IT is reported that the Sultan will ad

mit the Jews to the Holy Land-if paid. Now, for another Moses to lead the chosen people to the land of their fathers-with the necessary cash.

EDISON, the lightning manipulator, has new method of propelling street-cars, in sight. It shall do away with the overhead wires, feeding the present motorcars from the rails without injury to pedestrians.

In one of his essays, Mr. W. W. Sargent says: "If man could know himself in entirety, he would have an index to all knowledge." Self-knowledge is undoubtedly the key to truth, and in comparison to our proficiency in this science, we do possess an index to nature's book of facts or causes.

ORGANIZATION must have a spiritual foundation to become permanent. If not directly through spirit-aid, at least through the process of viewing things, pertaining to Spiritualism, from a spiritual standpoint and not a wordly one, as materialistic and orthodox minds do. Such is listening to the voice of the spirit.

DR. BRIDGMAN, who resigned the tenents, preached for the first time recently in an Episcopal church, and is a candidate for that order. The more clergymen. But what of the laity? Will come. not they, too, follow?

by personal abuse of your political enemies."-Might not the same principle be applied elsewhere as well as in politics?

The Arena for October expresses the philosophy of mental-healing in a nutshell thus :

fact that mind-healing is not demonstrable by orgument. It is not sutellectually apprehended It concerns the inner man and can only be grasped by the deeper vision of intuitional and spiritual sense. It is like a cyclorama, the beauty of which is all inside. An outside view

THE completion of the Nicaragua Canal is again becoming a matter of interest to our nation, and mainly on account of the diuternity required to transport war vessels to the Pacific coast. In countries our western shores would be at the mercy of invaders. Thus, not only this, but our commercial interest too, demands an early completion of a water-way through that section of the continent.

CHARLES Stewart Parnell, the popular advocate of Irish reform, has passed the portals of death to join the great army of immortals on the hither shore. His career as a mortal worker has ended, but not as a spiritual worker. Mau's alm in this life is to develop a force or function (a power) with which to continue progress in the next, and that in which he excels will be his occupation. Thus Parnell will take up his life's work where he left off here .- Since the latter's passed out from this mundane sphere to what he has made of himself.

Briggs and Dr. Vincent as infidels, wicked world's progress to-day.

METHODISTS are holding an ecumenical council in Washington, D. C., where, gards it." among other business, evolution and the higher criticism, with their probable effects on religion, are being discussed. While some of the speakers convey the parts of this country, who failed to ap- idea that they mean to be non-committal, others think that religion and science should be friends, and that criticism and doctrine should be reconciled. Of course, a little old-fogyism, attended with its usual animus against progressive thought, is also manifest. But this is not very far reaching in the light of modern opinion. The world moves.

> DURING his life-time, Wagner, the great composer, often remonstrated with actors that his works were not performed according to his conceptions, but consoled himself with the fact that posterity would accept them understandingly. 'Now people have come to see the truth of his theories," writes a critic, "and Wagner is performed a la Wagner-after his death." Probably it needed Wagner's spirit to assist performers in obtaining the right conceptions of his are and is the reason why many others do not receive their just dues until "after death."

THE world will shortly be regaled to new Bible, or, rather to an old one altered and amended with additions. Bible scholars of America, England, and Germany propose to have a new translalation of the "scriptures," and include in it the so-called Apocrypha and Pseudepigrapha—writings heretofore not considered part of sacred records-the last Raptist ministry six months ago because named including four Esdras and the of disagreement with its theological Psalms of Solomon. Whether of any historic value or not, it will temporarily lend the Bible new interest, and perhaps suggest new ideas that may prove of liberal creeds are attracting liberalized value to spiritual students. Let her

be doing some service to the cause you navy did not exist, England might disfeel is right. No votes were ever made mantle half of her ironclads, as France is the only power that can invade is to uphold the peace of Europe, and to prevent discord among nations. Russia seems to be in alliance with Great Britain on this score, as it has leaked out recently in that little manæuver to quiet the German Emperor. So long as England and Russia hold together, then, we may feel assured of peace in Europe.

A DISPOSITION has recently been manifested in this country to abolish State and National Senates (the so-called American House-of-Lords), while a certain conservative element are in favor of retaining them to prevent, as they contend, hasty and, perhaps, unwise legisthe event of difficulties with foreign lation. We are sorry that the latter should be taken into such serious consideration, as it does not speak well for the judgment of our voters and politicians (or wire-pullers would perhaps be better said). But why representatives of that sort? We want neither impulsive nor unwise men in our legislative bodies Let only men of honor, integrity and culture be sent to the law-centres of our State and Federal governments, and one body will suffice to answer for both as they now exist.

tain Marryatt, the well-known author of sea tales and romances, says in her latest book "There is no Death," that several years after her return from India the subject of Spiritualism was brought to death King Karl I. of Wurtemberg has her notice. Using her own language she writes: "Cusorily I had heard it menanother-better or worse according to tioned by some people as a dreadfully wicked thing, diabolical to the last de-

Y. Sun, and thinks that if Shephard had either be humbug or a very solemn thing, erodox and itself too orthodox to permit have but little effect in retarding the ism not to be humbug, therefore I regard unskilfully handled. world's progress to day.

It is a mat. The general spirit ter of constant surprise to me to see the indifference with which the world re-

SUICIDE-SUGGESTIVE OR IN-

HERITABLE? Suicides, it seems, are very suggestive. The departure of Balmaceda and Boulanger by this route, one closely following the other, has brought to mind similar circumstances. About four years ago a German merchant committed suicide in a Southern city—the first case of the kind ever known in that community. Within one year six others had followed the first-all merchants of about the same mental sphere, and all taking the pistol route. Cases of a similar nature in private life may be cited, but they are mostly familiar to the general newspaper reader. But history, too, records many remarkable suicides, and many for the reason that Balmaceda did. Hannibal and Mithridates poisoned themselves to escape being made prisoners. Cato stabbed himself rather than live under right issue. the despotic reign of Cæsar, and when Thermistocles was ordered to lead the Persiaus against his countrymen he took poison. Many of the noted suicides of history are due to the philosophy of heroism rather than to other causes. cowardly. Others are due to sentiment, ness. The young prince of Belgium, for example, loved beneath his station. and finding that love could never be realized, on earth, sought it in the spirit world. But much of the love-sick suiciding is due to a foolish sentimentality -not sentiment; to despair-not constancy; and in the majority of latter instauces, a girl has made a lucky escape not to have married such a man. Illluck and failures in business have been often sought as causes for getting out of the body or away from misery-if they MR. STEAD thinks that the cordial do, which is questionable at times, and A POLITICAL party organ in this state welcome extended to the French fleet at especially so with people who permit recently said: "Hold up the record of Portsmouth by the English was an ex- selfish causes to govern them. Indians parties, and especially the good that you cellent illustration of democratic de- and other savage tribes will risk their believe to be in your party, and you will plomacy and popular tact. If the French lives rather than be captured by an enemy, be doing some service to the course will plomacy and popular tact. If the French lives rather than be captured by an enemy, be doing some service to the course will plomacy and popular tact. If the French lives rather than be captured by an enemy, be doing some service to the course will plomacy and popular tact. If the French lives rather than be captured by an enemy, be doing some service to the course will be some and the course w though knowing that they will not be put to death. Such may be regarded as a sort dation of the world, making sure of of moral suicide-if it is man's sacred peopling an orthodox heaven by electing England. The policy of Great Britain duty to save his physical life, as it is certain human beings, individuals, to believed by many. But all deaths caused therefore she exercises every means by intemperance or excess may be classed character or subsequent acts of the peras such-even including the follies of son, and made provision for the applicayouth and the heedlessness of maturer tion of sufficient moral or spiritual force, days. Many are born with the tendency, and like disease, may be regarded as an inheritance. Are such responsible for the act of suicide any more than they are for having inherited liver complaint or consumption? However, every one views facts through his own spectacles or spiritual aura, and concludes accordingly. But the more we shall be enabled to look beyond effects and into causes. the better able we shall be individually to give an opinion of things satisfactory

### to everybody-including this subject. HERESY HUNTING.

The New York Presbytery has decided, by a majority of two votes, to formally try Dr. Briggs for heresy. The step may be an unwise one for the Church; it may, and probably will create schisms and ruptures which will never find a theological healing; it may prove a hurricane, or even a cyclone to the Churches whose creeds teach that the Jewish and Christian Scriptures are the sole and sufficient authority for man and life; but it is best for truth, for progress, for the liberal-FLORENCE Marryatt, daughter of Cap- ized Church of the future, that Dr. Briggs should be tried for heresy, on the very charges and specifications formulated New York Presbytery, of which he is a member.

> In its main features, it is the renewal the right of individual interpretation so now, but in so doing they denounce he has not quarrelled with them. The phist.

BROTHER Shephard stigmatizes Dr. gree, by others as a most amusing pas- and application of Scriptural teachings their own creed. This living hypocrisy Doctor has had a fresh attack, and is time for evening parties. . But against an assumed creedal or Churchly has become too heavy a burden on the pouring the shot and shell of vigorous intriguers, and diabolical conspirators, neither description charmed me, nor court, and is in the interest of personal and exhibits the astute Presbyterian tempted me to pursue the occupation. I freedom and progress. The outside revision of the creed is popular among be a bilious condition for which the lawyer, Elder Henry Day, as retained by had already lost too many friends, world will care little whether one part of clergymen as well as laymen. There are liver is responsible. He says that young the devil for their defense, says the N. Spiritualism (so it seemed to me) must the Church pronounces Dr. Briggs het- other like features of that irrational and scientists with Darwin under one arm, his will, he would burn the whole lot of and I neither wished to trifle with it, or him to retain his membership among have to be surrendered. The world is pers under the other, make him sick." these doctors of divinity at the stake as be to be trifled by it. And after twenty them. Orthodoxy and heterodoxy are a pious duty. But thanks to modern in- years' continued experience I hold the very convenient theological terms, but creedal bigots are moving with it in of ipecachuana, or if he is allopathic in spiration, Brother Shephard's will can same opinion. I have proved Spiritual- they are in the nature of a boomerang if spite of themselves.

The general spirit of the Presbyterian Church, manifested in so marked a degree in its proposed revision of the creed, is not asleep, or wholly dormant over the question of the personal right of interpretation and the correlative right of scrutinizing the Book itself by the highest and most cultured intellects. When Dr. Briggs is condemned and excommunicated for the exercise of this right, and pronounced a heretic, the Presbyterian

woods will be full of like heretics. We trust that the brethren upon both sides will retain even temper, will talk and act like courteous gentlemen, not to say, as true Christians should. It would be a public disgrace should they let their bigotry and spirit of intolerance blossom into harsh and bitter persoual denunciations. There is need of this reminder as the lie formal was passed between two clergymen during the preliminary stages. We hope the angels of good nature will be present in force during the trial, and that the contest will be brought to a

THE THEOLOGICAL FERMENT.

The Presbyterian Church, by its general convention held in Detroit, submitteatine question of the revision of its creed to an able committee, and recommended the two hundred and sixteen There are some that might be called local Presbyteries to take action, advisory, and send their findings to that comwhile the antithesis of this again is mel-mittee. These local Presbyteries are ancholy-very often an effect of selfish- discussing the creed and formulating re-

The general trend is in favor of revision, but generally as to a change in verbiage. The naked statement of some of the incorporated dogmas is too repulsive for even the ministry to accept, much more to proclaim from their pulpits. There is a horrible coolness, and lack even of natural sympathy in the creedal statement touching the eternal roasting of non-elect babies, and the article will be expunged or so modified as to practi-

cally ignore the question. And yet, we submit that, if the Calvinistic theory is retained in the creed, the damuation of non-elect can not be modified or ignored. If an anthropomorphic Torpidity seems not to be the normal that high estate, irrespective of original to overpower their choice and trend of nature; passing by and rejecting all others, then it follows, without formal statement, that non-elect babies must take the rejection they certainly would receive if they should live to become men and women. It is a horrible alternative, but then the whole creed is horrible. An ordinary sense of justice revolts at such conceptions of Deity, such an administrative plan, and such arbitrary partiality.

It is a sign of coming events when such general unanimity obtains for the glossing over or omitting from the creed such monstrous doctrines. Once broken in upon, the creed will lack consistency and harmony with itself, while the incipient changes will emancipate a vast number of communicants from the mental and creedal bondage under which they are now held. Modern thought, supplemented by spiritual forces, is shak ing old dogmas out of their entrenched places, and disclosing the weakness and irrational nature of orthodox creeds.

It will not be deemed heterodox ten years hence for a Presbyterian clergyman to comfort a bereaved mother of his flock, by telling her that the innocent and presented by the committee of the and sweet little baby spirit who hied away from her arms and sight, has not gone to an eternal hell of suffering through any eternal decree or reprobaof the old battle of Martin Luther against ation of the All-Father of the universe. the Papal assumption of infallibility, or They tell bereaved mothers and fathers

ministerial conscience, and hence the language into the scientists. This must horrible Calvinistic creed which will and a collection of birds and grasshopmoving forward, not backward, and

### A QUESTION OF THE LIVER. "Bubble, bubble, toil and trouble, Fires burn and cauldrons bubble."

The conservative, thinking, unsectarian world looked for rest, and certainly a respite from the hot sirocco of hot temper and words from the lips and pens of our creedal brethren, after the heresy convention of the esteemed Presoyterian Church at Detroit had adjourned, and upon the long postponements of trials of Dr. Heber Newton and other progressive lights of the Protestant Episcopal pulpits. But there is no rest for the weary. The fusilade continues to be kept up and both spirit and style are peppery. Now that the heated term cardinals, and other officers, with an Italof summer is passing we may look for greater ebullitions of the vesuviuses of Churchianity; for a general shower of ligious family matter in which we have not cinders, and for an overflowing of molten lava, piping hot.

"Heresy" has overflowed the brain and attacked the heart; and heresy with its Roman persuasion can do the same counter condition of heresy-hunting, is thing for the same reasons. very acrid in its nature. The minister who made theology a matter of the liver; Calvinism an excess of bile: Armenianism a minus modicum of bile : Universalism a total absence of bile; and Spiritualism a dead liver incapable of secreting aut of any foreign nationality or kingbile, was more of a philosopher than he

Take the Detroit Presbyterian convention as an example. The bilious condition of its majority, if pathologized by any well-read physician or surgeon of the human anatomy, would have clothed relations with all other governments, the examiner with the gift of prophecy, and the result of the vote putting a quietus upon Dr. Briggs, could have been safely announced before the vote was taken. Bile carried the day. As ways carry the day.

the higher criticism" also disclose that they have theological and creedal livers. would accept our exhortation we should and it was intended to be. say: "Brethren, purge your livers and let us have a little rest. Infant souls will continue to be roasted in the burn- right to change the uniform customs, ing lake; the elect from eternity will continue to receive their harps and of it a hybrid of all tongues and inconcrowns; and the reprobates—dating gruous systems, will not be received their personal reprobation from the same eternal period—will continue to take up their future and eternal residences in the lurid brimstone country f your theology be true-whether there is an excess of, or absence of bile in your physical or theological anatomy. But for the sake of harmony and peace among the brethren and sisters, get your livers into a normal condition.'

And now comes good Brother Talmage, of Brooklyn, N. Y., with a fresh outbreak. In his case there is a doubt whether it is the brain, the nervous system, the heart, or that same old scavenger of the human machine, the liver. We knew he had been drinking freely of the appollonaris of the river Jordan; that his heart had been worshipping Oriental relics; that his nervous exaltation in the high Intitudes of the old mountains in and around Jerusalem had been tautamount to delirium; that he is a Calvinist, but one which it takes a river or a tank full of water to satisfy, when the original Calvin was satisfied with a slight sprinkle from an ewer; but our diagnosis of his case never led to the liver as the seat of his creedal disorder.

The good Doctor has attacked almost everything and everybody, except those who set up and sell to weekly newspapers his sermons, in advance of their delivery, and pay him a round royalty for the privilege, and we do not know that

Clearly a case of the liver. A few doses medicine, as in words and phrases, then a few doses of calomel and jalap will empty the biliary ducts, and give the rest of the world a little peace.

Oh these creedal livers! While they are abnormally active creedal Churchianity will never give place to a harmonious and loving Christianity as taught by its founder, the humble, peaceable Brother of Nazareth and Gallilee.

THE BUFFALO CONVENTION. Some of our German-American Roman-Catholic citizens seem to have lost their heads, or their hearts, or both. It is no business of ours if they seek to build up a German Roman-Catholic Church, with their own priests, bishops, arch-bishops, ian Pope as their head, within the Roman Church as it exists. That is a relittle interest, except to continue our observations of the trend of things. Our Irish-American fellow citizens of the

But when American citizens, as such, seek to interfere with the civil powers and institutions of Europe and to demand that civil power shall be given or withheld to any class, section, or claimdom, they would do well, in advance, to study the "Monroe doctrine" which governs all the international relations of this country. As American citizens following the principles early laid down for the guidance of our government in its they will let United Italy attend to its own affairs.

There is a suspicion in the resolutions adopted by the German-American Roman-Catholic convention at Buffalo, that against justice, free thought, growth, these citizens owe primarily an alleand mental and moral expansion an ex- giance, not to their adopted country and cess of theological or creedal bile will al- government, but to a European power or claimant whom they demand shall be Good Dr. Briggs and his disciples of placed in civil power. This position, in its civil features, is a dangerous one to take. The oath of naturalization, which What Calvinist of the old or new school persons seeking citizenship in the Rehas not? Bile appears to be plentiful. public of the United States of America all take, forswears all allegiance to any the Detroit convention. If the Church thing more than a mere powerless form

> The second claim of this Roman-Catholic-German-American convention, of a habits, and laws of this nation, and make with either kindness or approbation by the great majority of American citizens. Our language is, has been, and will continue to be the English. It will continue to be, as it has been, the authorized, legal, and universal language in all our legislative, judicial, and executive departments and records, and of necessity will continue to be the authorized language taught in our public schools, because of ts universal, official use.

It seems to us that the spirit and tone manifested in the convention as reported in the secular papers, was hardly compatible with peace, fraternity, loyalty, and true harmony, upon the common basis of American citizenship and the settled policy of our government.

In the Bloomingdale Reform Church, New York, Sunday night Dr. Madison C. Peters spoke to an immense audience in defense of Dr. Briggs, whose trial on charges of heterodoxy is now pending. He likened his case to that of Dr. Lyman Beecher, Albert Barnes and Prof. David Swing, whose prosecution the Presbyterian Church has occasion to remember with shame. Such trials, he said, should be placed side by side with the burning of witches in Massachusetts years ago and he thanked God that a majority of the clergymen of New York were in sympathy with Dr. Briggs.

Pere Hyacinthe has become a Theoso-

## A THREATENED INVASION OF RELIGIOUS FREEDOM.

For many years the cry has been raised by an organization known as the Nation al Reform Association, that the Coustitution of the United States does not rec ognize the existence of God, or enforce the observation of the Christian religion, This association, at first composed of a few unknown persons, by its continuous and blatant demands became a subject of witticism by the press, and its members were proclaimed cranks whose preposterous scheme need not awaken any uneasiness as to its success. But there was method in their crankiness which ran in a groove parallel to the desires of all zealous Protestant church members. There was enough bigotry left in the ordinary ministerial mind to stimulate the desire for recognition of their beliefs.

The cause grew from year to year and its conventions were attended by larger delegations, until the secular press, quick to feel the set of the tide, no longer sneered but advocated in a quiet way or dauger as menacing, and the measure as foolish as at the beginning? Paradoxical as it may seem, the silence of the press measures the strength of the movement.

The full purpose of the reformers was expressed in the following resolution offered at a convention at Philadelphia at au early period of the movement, at which Judge Strong of Washington presided.

"In view of the controlling power of as national policy, it is of immediate importance to public morals and to social people. order to secure such an amendment as will indicate that this is a Christian nation and place Christian laws, institutions, and usages, in our government ou an undeniable legal basis in the fundamental law of our nation, especially those which secure a proper oath and which protect society against blasphemy, Sabbath-breaking, and polygamy." One of the speakers struck the key-note of the meeting when he said: "As at present respecting the authority of God in our Constitution we are a nation of Atheists. If we adopt the resolution of Dr. Ilvaine we become Deists; if we abide by the report submitted, we stand before the world a Christian nation."

Recently the Christian Statesman, the organ of the movement, said that the watchwords have been for twenty-five years: "Christianity the religion of the nation, and the Bible the text-book of our common Christianity and in all the schools." Again it said: "Give all men to understand that this is a Christian nation and believing without Christianity we perish, we must by all means maintain our Christian character. Inscribe this character on our constitution. Euforce on all who come among us the laws of Christian morality.'

This "enforcement" means the subjugation of a great majority to the will of a bigoted minority. Of the sixty millious of people in this nation, not twenty millions take an active interest in religion of any sect; not half that number attend church. This one-third demand the right to rule the other two thirds, and to prescribe for them what they shall believe, and what disbelieve. For this end they assert that the nation is not religious and can only become so by a change in its organic law, by which it shall be labelled Christian.

We have completed a full century of government, began as an untried experiment, and the result has been the most successful the history of the world has ever recorded. Our nationality withstood the shock of internecine war, the magnitude of which has no parallel. In these hundred years it has made material and error; expresses no remorse; but with spiritual progress, with which nowhere else in past or present is there comparison. The various sects have dwelt to gether under the shadow of a flag which gives equality to all and allows domination to none. All this and yet God is not in the Constitution or Jesus Christ recognized by name. Why then is it necessary at this late date, after perfect and perma nent success, to make such recognition

The Constitution has received the unqualified praise of the best statesmen of this country and of Europe, as an instrument by which the balance of power is wonderfully preserved and all contingencies provided for with marvellous pre science. The omission complained of was not an over-sight or blunder, for while its formation was fresh in the minds of the people in 1799, under the adminis- statue of the infamous Bruno. tration of Washington, the following provision was made in the Treaty of Tripoli:

"As the Government of the United "As the Government of the United States is not in any sense founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquility of Musselmans; and the said States never have entered auto any war or act of hostility against any Mohammedan nation, it is declared by the parties that no pretexts arising from religious opinions shall ever pro-duce an interruption of the harmony existing between the two countries.'

The American nation is Christian in the broad sense of the word, which is synonymous with civilization. It seeks to "establish justice," "promote the general welfare," and "secure the blessings of liberty to ourselves and our posterity;" to guarantee equal rights to all. But such were the broad and catholic views of the framers of the Constitution that

erence over any other of the great religons of the world.

They recognized the rights and influ ence of all religious, and ignored the narrow selfishness of theologians who can as little appreciate such liberal ideas as moles the broad sunshine. The Mononmedan must be respected in his beief as much as the followers of Luther or Calvin. The Stars and Stripes were flung to the breeze from a staff fixed in the firm basis of equality, liberty and justice, and all natious invited to its protection, bringing their own beliefs, assured the right of enjoyment to the fullest extent compatible with the rights of others. On this foundation the nation has grown for a hundred years, with a separation of Church and State, not as tended, without a protest until the present reaction of the "Reformers." They would so amend as to "place the usages of our government on an undeniable legal basis, in the fundamental law of our nation, especially those which secure was silent. Strangely silent! Is not a proper oath and which protect society against blasphemy, Sabbath-breaking, and polygamy." The real meaning of this ambiguous tautology simply is that there should be constitutional recognizance of laws which compel the observance of Sunday by attendance at church and an official test oath, that will exclude all but church members from office, and disfranchise them. It means a theocracy, a form of government which sad experience has taught to be the most cruel, the Constitution in shaping state as well narrow, utterly immoral, extortionate, audtyrannical possible to impose on a

Europe, during the dark ages, had such a government, when the Christian priest ruled with undisputed sway. The power over the spiritual being of deciding its eternal destiny, but owned the thrones of kings and emperors, the spade and plow of the squalid peasantry, and almost the fee simple of the soil of priests, whose authority was delegated from God direct through the Apostle Peter by a deed of trust recorded in the Bible, was supreme.

What was the result? The answer is written by bleaching bones on countless battlefields; the decimation of nations autos-da-fe; rack and dungeon; and on the lurid sky reflecting the flames of a million fagot piles, where strong men and delicate women writhed in agony.

It is written-this unspeakably sad, terrible, and satanic story of robbery, murder, falsehood and demonic crueltyon the black page of history with the blood of earth's most noble men, and the tears of women vainly imploring mercy from the red hands which tore their quivering bosoms with red-hot pincers.

It has taken several centuries to escape from this thraldom; poor, martyred humanity has been borne onward by its inherent development past those fields of one heavenly Father of the Unitarians, pain, out of the quaking bog-lands, and its vanguard is scaling the height where bondage to the past is unknown, and the new excites as great a degree of reverence as the old.

Guardino Bruno was burned by command of God's governmental agents three hundred years ago, because he asserted that there were other worlds, and the present year has witnessed the triumph of justice in the erection of his monument by the advanced thinkers of the world on the very spot where he was immolated.

The power that destroyed him and millions like him because they dured to think; which filled the dungeon's cell, torture at the mention of which the the ungodliness of the times in a papal allocution.

Cardinal Gibbons in calling attention to the latter anachronism, snarls vindictively as a chained tiger. "A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that in Rome impious men dared to unveil the statue of an apostate monk to the admiration and veneration of the thousands assembled. Dragging the memory of a wild theorizer, a shameless writer, and a denier of the divinity of Christ from the obscurity of a grave that had for three centuries closed upon its disgrace, those men, backed by mere brute force, have set upon a pedestal in the Holy City the

But what has Bruno, or the Catholic Church, to do with God in the Constitution? Apparently their connection is very remote; really they are parts of the same movement.

The allocution and the red Cardinal's instructions to the minor priesthood unmistakably show that in the heart of his Church three hundred years have formers." made no change. To question the infallibility of that Church is the uppardonable sin, for which the state is slight punishment, and Gibbons would burn Bruno to day with the same eagerness which impelled the priesthood three centuries ago.

Manifesting such an animus, it is not strange that the Catholic Church, which has always regarded a Protestant as which is of vital use will be preserved worse than a pagan, is now desirous of and the effete discarded. joining hands with the national Reformers. Pope Leo thus commands his

should do all in their power to cause the to be modelled on the principles of the Catholics) are willing to co-operate in resisting the progress of political Atheism, we will gladly join hands with them."

To the Catholics, the only true religion is Catholicism, and to have any other especially recognized by the State, would be far more undesirable than the recognation of none. They can not hope to have Protestantism rejected. Then why do they encourage the Protestants in the demand? Catholicism is a most wonderful organization, with trained and unscrupulous leaders, and they know that Rome always gains in times of national complete, however, as the founders in- peril and strife. She can lose nothing she may gain an empire.

The "Reformers" are actuated by the zeal of bigotry; Rome by far-seeing policy. The former manifest the same bitter intolerance, and given the power would express themselves in the same manner. At their convention held in New York in 1873, Rev. Jonathan Edwards, after defining the term Atheist, as including Deists, Jews, Seventh day Baptists, and all who doubt, or are not in unison with the Orthodox sects, said "What are the rights of the Atheist? I would tolerate him as I would a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The Atheist is a dangerous man !''

Torquemada never uttered a more vindictive or remorseless sentence. Romanism could ask no better ally. Atheists-that is Agnostics, Spiritualists, Church not only arrogated the terrible Jews, Swedenborgians, Unitarians, Universalists—have no rights the Orthodox Church, represented by Rev. Edwards, is bound to respect. All unbelievers, or those who believe other doctrines, are dangerous, and to be tolerated as con-Europe. Christianity, through its chosen spirators. If they "rave," that is, express their thoughts, they should be treated as lunatics and criminals.

"Tolerate Atheism!" he continues; there is nothing out of hell I would not as I said, but God helping us, the taint of his destructive creed shall not deface any of the institutions of this fair land."

From the foregoing quotations, which might be multiplied to almost any extent, it will be seen that the same spirit actuates all parties, and that a determined onslaught will be made on the Constitution. Admitting this, we ask, after you have modified the Constitution so as to recognize God, what kind of a God do you intend to place there? Will it be the cruel, avaricious Jehovah, who trod the wine-press of the nations in His wrath, until His garments were clotted with gore, or the loving Father, as taught by the apostles? Are we to have the or the three-in-one of the evangelicals?

What kind of religion are we to have as His worship? Here is the uncharted reef on which this scheme is surely wrecked. Shall

it be a composite, blending the countless divergent sects? They can not be blended for they split apart because their elements were heterogeneous. Should the differences be compromised, would the result be aught else than Catholic? If the State recognized the evangelical sects, would not the Catholics with reason demand the same recognition and maintainance?

The Protestant leaders ought to have prescience sufficient to warn them of the and invented nameless instruments of imminemt danger they recklessly court. If the State ever becomes united with a cheek of Courage pales, acknowledges no Church, the least Catholicism will gain will be equality, and it has the probabilsullen growl of rage protested against ity always of being first. In the turbulence of the times which would follow such a radical change, the lesser Protestant sects would find they had no support and would fall back on the larger. They would soon find that the logic of ideas and of facts were against them. Granting that the Bible is an infallible, inspired book, and the foundation of law and government as the "Reformers' claim, the Protestants' boasted right to reason and protest vanishes. An inspired revelation from an infinite source necessitates an inspired interpreter, the priest, to stand between God and fallible human reason. Catholicism, surely planted on this logically invulnerable basis, many arrogate the claim of being the only true religion, and is able to enstronger in following and in the unquestioning obedience of its subjects than all the Protestant sects combined.

Contradictory as it may appear, the preservation of Protestantism depends on the agnostics, infidels, and liberals who interpose to prevent the suicidal measure demanded by the Church "Re-

Instead of laboring for blending of Church and State, they ought to petition for yet stronger safeguards, for their only safety is in preserving inviolable the fundamental law which declares State and Church absolutely distinct. Then every sect has the right to organize its members, present its peculiar beliefs and by comparison and discussion that

Religious culture is an affair of the individual, not of the State, which can Christianity by name was not given pref. American subjects: "All Catholics not wisely define the God that shall be

Constitution of the States and legislation | Legislators are not qualified to determine such questions, and if thrust upon true Church." And to this the Christian them they would have to appoint a every sect; a sert of ecclesiastical counthe niueteenth, which instead of harmoniously agreeing on dectrines, would re-cuset the disgraceful scenes of its early prototype.

Shall we not heed the lesson of history? Shall we allow ourselves to be bound hand and foot by this same power in auother guise? Shall the priest rule or shall we rule ourselves? This is the issue fraught with consequences far-Having attained the maturity of manhood, are we again to be put in leadingstrings, trundled in the baby-cart of an effete theology, whipped if we cry out, and shut in dungeons if we are obstinate and refuse to bow down to the Bible as a fetish and say parrot prayers?

Just escaping into the light, are we to be forced back into darkness? Reaching the firm heights of liberty of thought, shall we be thrust back upon the quaking marsh lands of unsatisfying conjecture, where the priest, wrapped in the stolen mantle of God, is the irresponsible power? A broad and thorough culture of the masses by the diffusion of accurate knowledge may avert the catastrophe, for as light is opposed to darkness, so is education to superstition.— The Arena.

NATIONAL ORGANIZATION.

In your issue of October 3rd I was glad to see an article reviewing the addresses I had the privilege of making before several of the campmeetings the past summer, which was reported in THE BETTER WAY of September 5th. I was also glad to see that you were in sympathy with my views in a large part. I certainly agree with you in all you say in regard to the results of organization in the past when it has been allowed to dogmatize or control the human mind, or circumscribe free and independent thought. At the same time no one will contend for a moment that harmony and tolerate as soon. The Atheist may live, concert of action will not secure far greater results than is possible by individual effort. The ground I take is, that the experience of the past, the advanced civilization, education, and intelligence of the present is a guarantee against the success of any effort that need be apprehended. Beside, we have the best evidence for believing that our contemporaries on the other side of life are interested in our efforts to promote this philosophy, and if we move in the wrong direction may we not hope to be corrected in time to avoid any serious ca-

lamity? You remark, "to us of the earth-side, judging by the experience of the past in all great departments of religious or ethical work, it would seem to be imperative that an organization of Spiritualists, on some common basis of agreement, should be effected at once." To this proposition it would seem that we, on this side, at least, could all agree. But I observe that there are some who are opposed to organization for fear mediumship will be interfered with, and others again, that some creed or theological dogmas may be engrafted. Others that free thought and free action may be

circumscribed, etc. Heretofore I have studiously avoided all reference to what should, or should not, be embraced as fundamental principles in a national organization. Believing that fifty or one hundred delegates from all parts of the country convened ready they will be more than glad of the produce these results—the panorama of for the purpose of formula ganization, would be entirely competent the meantime we may have accomplished to recommend a satisfactory constitution and by-laws. But for the purpose of allaying apprehension and showing the practicability of organization, sup pose we say, to illustrate, there shall be no dogmatic creed or articles of faith, further than is involved in the following declaration, viz.: That there is no death except that of the body; that the soul is immortal and eternally progressive; that spirit return and communication with mortals, through mediumship or otherwise, is accepted, and that retribution or moral responsibility is recognized. Is there any valid objections to those fundamental principles of the spiritual philosophy? If there is not, the question that is often asked by sincere inquirers, What is Spiritualism? will be answered, of thought, with which we are surand when published to the wor done of force its claims by numbers, for it is the minor objects of organization will be secured.

But the important point you and many others make is the only one that is from the closing paragraph of your very power shich he possesses of thinking. able criticism.

"As we look at the work, we are reluctantly forced to the conviction that the leaders on the higher shores of life itless as space itself. Everything visible are not ready to begin the work of construction on a scale commensurate with thought-power of some kind and characthe magnitude of the cause. Attempts ter. The steamship on the sea, the at a general organization have failed for massive bridge across the river, houses, want of ripeness in local organizations, all material forms fashioned by the art of agreement in philosophic and religious opinious and their formulation. And not the least, a lack of some clear, welldefined plan, by or through which the errors and crimes against the individual only for the outline form or shape. The in all the religious organizations of the past and present shall not find a repe-

We believe a grand organization is im-

worshipped, or the form of that worship. peritively needed; that it will yet be tain, or the valley through which flows effected; that it will be both in general outline and in detail the work of wise spirits, and that when presented it will Statesman replies: "Whenever they (the higher commission of priests from be generally accepted by the increased local societies and their membership. cil of the third century transposed into It can not come a day too soon to receive our heartiest welcome and support.

The only material difference between us is whether we shall inaugurate a system by which humanity is to be the sole the spirit world to do it for us. It is an that help themselves.

positively defined as coming from them, subsequent developments been made? And who can doubt that great good has resulted to those who have devoted themselves to these developments. I have great faith in the influence of spirits and of their wisdom. But it is a very grave question, whether they will do for us, what our experience and our observation in daily life ought to enable us to do better. I think what you attribute to the

causes of former failures in attempts to that we find much to affirm the Spiritual general organization are only partially ists' idea of creation over that of the true, or at least there are others that Materialists. Were there but one thought were important factors in causing such failures that are so well understood that terialist could bie behind that one no apprehension need be felt after all thought, that one deed as the sum total these years. I feel that we can confi- of creation in quality, quantity, or dedently rely upon the spirit world for council and advice in matters they know better about than we do. But I am among those that believe they are quite transcendent in character and quality. as liable to err in judgment in secular If there be a thought there must be a matters as are wise men on this side of thinker; if there be a deed there must life. There is so much general work that could be done by a well-organized thoughts from the same thinker, many society, under judicious management, and can be done in no other way, that it help but assert that the thinker must seems not too soon to make the attempt. To enumerate the advantages is only to greater than the deed. repeat what has so often been said. The example of all other sects, denominations, parties, and clubs in all countries abundantly prove the advantage of organized effort over that of individual effort, even though that may be directed on a basis more substantial than hispartially by spirit influence. Even toric data or legends of the past though we defer to that influence the The chart for most spirit knowledge direction or control of the spiritual part, is within the human organism in lifeor duties of an organization, there still form to-day as much as in any period of remains so many secular duties that can the past, and the nearer we approximate only be performed through human an analysis of the thought-power of agency that we can not longer well post- man in the expression and formulation pone an effort in that direction. It seems to me social organizations are necessary into webs of logic, are we able to sense and should be formed wherever there is a sufficient number to justify, and they should and would, of course, become auxiliary to a national organization when formed. But the object and the duties of the two are not the same and should

in no way conflict. Independent of the dissemination and spread of the spiritual philosophy, we need a representative body, with delegated powers, sufficient to protect the order against unjust legislation; to repel false and damaging accusations; to devise and recommend some system of education by which teachers of spiritual philosophy may be better educated; to provide homes and hospitals for sick and destitute mediums; to provide for a sinking fund where subscriptions and result of an invisible thinking power; donations made for certain purposes leading us to affirm that an invisible may be safely deposited, and if, as anticipated by you, Mr. Editor, the leaders on The multiplex character of the products the hither shores of life are not yet of mentality or man thinking power, ready to step to the front and lead the should go far to controvert the theory of grand organization. Whenever they are law or habit in nature as sufficient to much good, hence my conclusion: we have everything to gain, nothing to Respectfully yours, lose.

E. W. GOULD.

Written for The Better Way. THINKING, DOING, WHAT AND

W. WINES SARGENT .-- NO. 12. Should the reader be one who has ever been rocked in the legendary cradle of thought-work and worship-still hungering for something that shall appeal to and appease the mental consciousness -harmonial to the finer expressions of of the great thought power everywhere heart-soul emotions-then let us for in the universe a stepping stone, as it the time cast aside pre-conceived ideas which had their birth in legend only, for the most part, thought power, to adand carefully grope into the present sea rounded. If man could know himself in entirety, he would have an index to all possesses must have its germ of existknowledge. That being beyond his possibilities, must be content with approximations. The most distinguishing feature worthy of serious consideration. I quote in man, to mortal consciousness, is the us devote this article to thought So

> character, its provinces, its power. The sea of thought is large-ave, limto the human eye is the product of man denotes thought power and action inherent in man's organism. The steamship, the bridge, the house, all fashioned objects are indebted to mentality form-ideal belongs exclusively to man, the substance of the ideal form reaches back of mentality into the domain of causation.

the broad river, we see the form-ideal, but of a magnitude which puts them far beyond the possibilities of man to form. ulate. In the steamship, as in the mountain, we can but see the same or similar thought-power; but in different degrees of execution. Again we look over the forest tree, the golden, wavy plain of grain, the ripening fruit, the blossoming flowers, and while all are form-ideals, beneficiary, or whether we shall wait for there enters into them an element of productive power beyond the province old and trite saying that God helps those or possibilities of man. He may quite successfully counterfeit in appearance; The spirits waited from the creation but there will be lacking the essence of of man until the present century before life which gave outline to the form. reaching as the destiny of the Republic. making demonstrations that could be Again we may view the heaven, with its blue canvas dotted with shining and then by the simple rap. Through sun, stars, satelites. A man may make human efforts have not all, or nearly all, a minature heaven, but there will be wanting the power of suspension. He may have the power of imagining the heavens, but not the power of invisible suspension of the image. Mentality may construct ideal forms, however so much may be lacking the power of creating the substance.

It is from this multiplex power of mentality to create ideal forms, and to imitate that which at present we will call products of the hidden energies in nature -were there but one deed, then the magree. But matter is so multiform, its character and quality so multiplex that we must look back of it for something be a doer, and where we find many deeds from the same doer, we can not be greater than the thought, the doer

It is not the purpose to argue, in this article, Spiritualism vs. Materialism, but rather to pave the way for the orthodox Spiritualists to formulate his belief in that which pertains to spiritual doctrines of ideals and the weaving of abstraction the organic power which lies back of man, of all creation. The poet has said: God loves from whole to parts, the human soul Must rise from individual to the whole.

It is easy to confound thought with thinking as being one and the same. Everything that we see is a materialized thought of the designer or thinker. A chair, a table, a house, everything of that character is a materialized thought. The invisible thinking power in man produces as in objects of the character named, visible results. This we can see and in a measure comprehend. Anologically we can say the tree, the rock, the land-scape, man, beast, the globe, systems of globes, everything of their character is a materialized thought, and the thinking power is, of necessity, a truth. hange which we see in nature.

Man's analytical thought-power in reducing the diamond in its elementals forces the argument that there must have been a similar or higher power in combining the elements, resulting in the diamond. It is on this ladder of materialized thought that man-mortal must ascend to higher truths, making the expression of the poet of great force—that "the human soul must rise from individual to the whole. "Material forms of whatever kind or character are objectlessons, which would seem to be in the main for this purpose—a manifestation were, for the divinity in man, which is, vance from the primitive to the profound, from the simple to the complex. And while this power of thinking which man ence the life-germ of the cereal must be within the kernel of grain, external psychic or soul influences are necessary for full fruition. This leads us to a consideration of the subject of thought, and thinking in a broader aspect, such as good thoughts, bad thoughts, inspirational, intuitional, etc.

If it is earnestly desired that the reader will carefully follow this line of thought, for, however weak the attempt may prove to be, I feel it to be a demand of the age, and the great desire of humanity, that the throne of grace shall be approached and achieved by the same processes known in all nature, from the elemental to the combined, from the primary to the profound. That by a natural process of thought development and growth, men will finally see as Christ saw, hear as He heard, feel as He felt, and religion will be shorn of its When we look at the massive moun- mysticisms and unnaturalness.

SOME REMARKABLE SLATE-

"Opposers of Spiritualism may be sincere, but they know nothing of what dark, and their utterances are based on dore Hansmann, the well-known physi-Washington Post reporter recently. . .

Dr. Hansmann has lived in Washington, D. C., since 1853, and up to six years ago was a pronounced skeptic on everything relating to spiritual manifestations. come to him almost constantly from the other : spirit world. The walls of his cozy study are lined with pictures of famous men, painted by invisible hands. He the score, containing brief communications from the most renowed people that ever lived, and, in many instances, apparently in their own hand-writing. He got these through mediums, who he declares had no possible chance to do the writing themselves.

"Spirits surround us always," said the doctor, "and when they find one who is willing to believe and in thorough harmony with themselves, they love to make known their presence. Time and again I have received word from Abraham Lincoln, and here is his picture just as he now appears. See the radiant look he wears, the expression of intense peace and happiness, such as we can well believe now glorifies his face, freed as he now is from all the terrible strain and harassing cares that burdened him here.

"Three years ago," continued Dr. Hansmann, "I began to obtain independent slate-writing through Pierre Keeler, the medium, and since then I have acquired at least 300 slates full of messages, mostly through him, but many through Dr. Stansbury, of Boston, and a few from other mediums. In many instances the medium did not touch the slate during the sitting. Many of these slates I have preserved. I also have a dozen or more book slates, of six pages each, full of spirit writing and identified by my private mark, put there prior to the performances. At the first trial the book slate was placed between two folding slates, and in about twenty minutes was taken out full of writing.

try a new test in Spiritualistic writing. I took a small blank book and wrote in it a dedication to the memory of Queen Louisa of Prussia, mother of the late Emperor William. Here it is in my own handwriting. It is, as you see, in German script and dated July 4, 1891. Several witnesses were called in and looked at 6th of July. In their presence it was opening of the package at my office on 3.30 p. m. it was opened in the presence of Messrs. M. C. Edson, A. J. Benton, D. L. Burnett, Judge S. Newton Pettis, W. H. Burr, and Mr. Agnew. The first three any sort written in the book.

get the little book free.

and that once he had fallen into a trance. hat he could not say whether any meswages had been recorded or not.

"So we opened it with feeling of some auxiety. The first bad this message: Those whose portraits appear herein are being caught at last. Upon his return thy friends. We send thee greeting.' Next came a good likeness of the Emperor William, of Germany. Here it is, and it is as natural as any picture I ever written 'Unser Pritz,' and on the followyou will remember, was to Queen Louiss, Emperors. Observe that the drawings drawer he commenced to feel for the pa-Look at the rest of the portraits. Here e Rudolph of Austria, the Empress Josephine, von Humboldt, Goethe, Henry VIII., Gen Rosecrans, Gen. Joseph E. Johnson, Swedenborg, Marie Autoinette, Otto (my deceased son), George Combe, Auton Mesmer, and others, including a few unknown faces."

erated appear along with the drawings, than when they were in his possession, fer to do right, and it must be admitted that most of A short time after, in a little talk with I met occasionally at the tables a mid- him !"-Summerland.

them look marvelously like autographs. the guides of the medium through whose die-aged man, whom they called Robert, No shadow of doubt rests on Dr. Hansmann's mind that the spirits of the departed affixed their own signatures. He they condemn; they are groping in the talks of them as though they were his around and about him constantly, as do can, of 1310 I street northwest, to a long-departed friends whom he associated with in the "fatherland" over half a century ago.

A correspondent makes the following corrections and additions to the above Now he is an enthusiastic believer. He as contained in the album, and as the talks interestingly of the revelations that portraits and autographs follow each

Portrait of Emperor William Lof Germany Autograph note from Prof. B. Langenbeck chief of medical staff during Franco-German has albums and slates packed away by herein are thy friends and all send thee greet

Portraits of Emperor Frederick III., Rudolph of Austria, Josephine, and Alexander von Humboldt.

Autographs of Jung-Stilling and F. Adolph Krummacher.
Portraits of Mahommed claiming to be and

of Henry VIII. by Hans Holbein.
Autograph message from Dr. J. Weier the man who dated to denounce the torturing o ful hast thou been in all things. Thou shalt receive thy reward."

Autograph of Justus von Liebig. Portraits of Mile. L. Normand and Aug. F Mahlmann.

Autograph of H. von Moltke and Gen. Jos

Portraits of Gen. Joe. E. Johnston and Gen Rosecrans.

Autograph of K. Spurzhelm Portrait of Emanuel Swedenborg. Autograph of F. E. D. Schleiermacher. Portrait of Heinrich Reine.

Autographs of Lessing and Hoheulohe. Portraits of Marie Antoinette, Otto Hans nann, and George Combe. Autographs of Theo. Frerichs and Hans

Portrait of Auton Mesmer.

Autographs of H. R. F. Lamennais, Leon Gambetta, Sir Walter Raleigh, Franz Joseph Gall, Henrietta S. Paschen, John L. Motley, D. F. Strauss, P. Hegel, P. E. Todleben, U. S. Grant, J. A. Garfield, and A. Lincoln.

Portrait of Tassc. Autographs of Wm, Dingle, W. Drest, A. Urban, W. Wicke, D. W. Roeben, O. Zedelius, David Ramsay, G. Kinkel, J. J. Pettigrew, J. W. S. Jeneatte W. Stansbury).

Written for The Better Way A RARE EXPERIENCE. FLORENCE E. ALCOTT A friend whose growing interest in our cause led him to seek a writing medium, to see what that phase of spirit-"In the absence of Mr. Keeler from power held in store for him, had a very Washington, I resolved not long since to curious experience. In his present condition he is about half-developed as a simply says he doesn't like it; it feels etc., and continued, has the effect of placing him into a semi-trance condition. what to him appears a lot of queer-lookcarefully wrapped, sealed, and addressed ing creatures, that do not appeal to his to Dr. D. J. Stansbury, Onset, Mass. A admiration. Upon questioning, I find few days ago it was returned, and the they are earth-bound element that are field. To render his case still more Sunday, September 6th. Accordingly at difficult and make matters a shade worse, he is surrounded by a Church element. of the title page there was not a line of fruit, and, like little "Oliver," he is ready proceeded to cut open the package at at family history, or she never could both ends, and it was no easy task to have told so much general truth. I tried to disabuse his mind of such thoughts, "What if there should be nothing in it as being ungenerous and untrue, for even after all? The only intimation received if she were so disposed, the family refrom the medium at Ouset was that the | cord and burisl-ground may not always package had been kept lying on his table, be at her disposal, and she needed both, together with extra assistance from some

aged member of the family who could

run hack several generations. To cover

all these points, it would certainly give

the medium a great deal of work for the

small sum of one dollar, at the risk of

to his home some of the family were

him. He then went to his room and

under lock and key and retired for the

morning meal, he sought his room again

inspection revealed the fact that they

source they came, they having remem-(though I dare not tell the young man ordinary companions, and Goethe and from the locked drawer, but would unemotional in his nature, and could prejudice," were the words of Dr. Theo Heine, though invisible to his eye, seem be returned again to the same locality win or lose with equal equinimity. 1 when they felt he had been sufficiently punished for his reflection on the character and integrity of the medium. But to he brief, after several months they were again returned to the identical place from which they took their departure, much to the joy and astonishment of the friend, who still shakes his head whenever the papers are spoken of. I still think he feels there was some kind of and both lost; he much more than my jugglery connected with their disappearance. I don't believe he will ever touch a writing-medium again, though he is still a Spiritualist of a very conservative type.

P. S. I see I have omitted to mention that the door of the room was also tightly fastened as well as the drawer.

Written for The Better Way.
A CURIOUS CASE OF REFORMA-TION.

During the thirteen years that I spent

in the Rocky Mountains or their vicinity I came in contact with many odd characters, and learned of many singular experiences. I at one time acquired an intimate acquaintance with a most companionable young man, whom I shall denominate as X. He was well informed and intelligent, and he and I enjoyed many a stroll together in the incomparable sunshine of that clear, heavenly climate. He was a fortune-seeker like many of the rest of us, trying to find the rocky door that nature had closed over some of her stores of gold and silver. On one occasion he gave me a bit of personal history that I think worth repeating. Before relating it in detail I shall say that in the various mining towns, or camps, as they are called in the mountain vernacular, gambling is a very common vice and very openly conducted; and the Prince of Wales would not find it necessary to carry his own chips with him in any town of enterprise from Montana to Mexico. The practice of betting is none the less evil in its results there than in the Eastern portions of our country, but the frequency and publicity that characterizes the habit makes it much less a subject of surprise or comment. My friend X had no bad habits. in fact, was more than ordinarily abstemmedium, but extremely sensitive to those lous and free from the besetting sins who are strongly magnetic, and will not of frontier society. However, he told let such touch him if he can help it. He me that he had not escaped the seductions of the gaming table when he first like pins and needles going through him, came to the mountains. "I did," said he. "indulge in the practice of gambling for more than three years at different times. the book with the minutest care on the and through clairvoyance he will describe I never played at any game but faro, which, you know, means the fair game, because the player has equal chances with the dealer where the game is squarely dealt. I must say, in selfwitnesses were invited to attend the apt to trouble all new-comers in the defense, that I did not begin playing for the sole purpose of winning money or subsisting upon my luck. I had watched and studied the game until I believed. The young man is strictly moral, but perhaps like many others, that there was unfortunately has a father, a retired local a method of analysis that, properly perpreacher, who has warned his son to keep sued, would constantly bring me success were present when the volume had been away from all Spiritualists, as they are and eliminate the element of hazzard sealed, preparatory to sending off, and had nothing but imps of darkness; but the I imagined that by reducing the risks scrutinized it closely to see that outside son has had a taste of the forbidden to mathematical formula, a preponderance of certainty could be maintained for more. But to return to the point at that would reward my expenditure of "Each of the six gentlemen above issue, his visit to the writing medium time and study. With this view I held named was called on to make a close in- brought a number of messages, some on those that het at random in contempt. parmed was called on to make a close in spection, and their unanimous verdict was that the package had not been tampered with. It had come back to me precisely in the condition it was when forwarded to Dr. Stansbury. The same retermal wrapper used for sending it away was used for its return as shown by the addresses and postmarks. The inclosed package bore the five wax seals with the imprint of my own seal ring, a very peculiar one. The paper was also gummed very carefully, set that there was no possible way of gening it without tearing or cutting. After this had been noted by us all I proceeded to cut open the package at a touch and the slate, others by an automatic process where it was dignified by intellectual effort. I was soon to be taught how visionary such speculations were. My first ventures were attended with success, where it was dignified by intellectual effort. I was soon to be taught how visionary such speculations were. My first ventures were attended with success, which I attributed altogether to my method of calculating the chances. Then I was exasperated by losses that defied not appeal to the spiritual side of his seemed to be dealt out by some imp of the prevense. So I alternately won and lost at different times, but before I was papear to the prevense of the maision recently determined to exorcise the unwelcome visitor, and accordingly summoned the local bishop to his assistance. The worthy mail selence. The noises go on as shown by the addresses and postic ventures were attended with success, which I attributed altogether to my method of calculating the chances. Then I was exasperated by losses that defied not appeal to the spiritual side of his worthy and accordingly summoned the local bishop to his assistance. The worthy mail selence in each of the world and the doctrine of evority mail accordingly summoned the local bishop to his assistance. The most received a visit from the mysterious visitor, and has been ill ever since. The noises go on as before."

Commenting on the above The Medium spection, and their unanimous verdict the slate, others by an automatic process and raised my method of play to a plane mined to exorcise the unwelcome visitor, ceeded my winnings. Not liking to be defeated I determined to play until I got even and then abandon the practice. But that numerous ghosts had been 'laid' by another very disagreeable fact was becoming apparent to me, I had acquired a tion with them, finding out their requirehabit of gambling. No one knows, who ments, and liberating them their from Mrs. SARAH E. HERVEY, Onset, Mass is innocent, how the demon of the play earth-bound condition." can take possession of and enslave the soul. I was never addicted to drink, but if an incbriate is held in bondage by as exacting and merciless a master as that of play, he has reason to call on the at Mr. Blood's, in Carpinteria valley, for mountains to bury him. I found I was drifting in a course that my self respect denounced and abhored, and I sum- the seance-room. He wrote a question informed of what spirits had furnished moned all my manhood to make a firm in Chinese, asking if his folks were all resolution never to make another bet or saw. On turning another leaf there was placed the messages in a bureau drawer again go near the accursed tables. This the slate in Chinese stating that his folks I would keep for three or four weeks. ing page was his picture. The dedication night. The following day, after the when an irresistable thirst or rage would name of his grandfather came upon the awaken in me to try my luck once more, mother and grandmother of the two to review his treasures. Unlocking the Having broken my resolution I would than he could do it himself, and he furgive way to frenzy until my losses would. and names are in gilt and indelible pers, but could not find them. A deeper admonish me to withhold. In vain his grandfather's name. would I again resolve to abstain. In my were gone, he made inquiries about the desperation I would swear and call on house, they declared they had not seen beaven and angels to witness my oath, them, now his condition of mistrust had that I would free myself from this com- Chinaman who replied to the statement changed to one of sorrow, as he possi- ing thraldom. I would pray for strength in a somewhat similar strain to which tively asserts that he not only placed to sustain me, and fall again with the manyof his American brother skeptics do: By The Members of The Spirit Band of them in the drawer, but fastened it prayer fresh from my lips. I would ask

I never learned his other name. He was bered the affair, it was as I thought a habitual gambler. I had only such an acquaintance with him as would spring so), they were removed by spirit-power up under such relations. He was very often envied him, his coolness, and his dispassionate treatment of whatever fate had in store for him. A man of such temperament is never disliked. When adversity can not mock him or success unbalance him, he appears to set destiny at naught, and challenges the respect of less stolid characters. It happened that we played one day at the same table self, for he played heavier. We rose from the table at the same time, and we came down the stairs together. I turned to him and remarked, "Robert, the game is hard to beat," "Yes," he replied, "no man can beat it. I have lost thousands of dollars trying to do it." I was startled by something so mournful in his tone, it penetrated and shook me, although his face was as impassive as marble. "Well, Robert," I said, "you will never see me gamble again. I have made my last bet." He did not answer, but I caught his glance for a moment, and at that instant a great burden appeared to be lifted from my soul, and I somehow felt and fully realized that I told the truth; that I was saved and cured. I know I received strength, but in a manner I can not interpret. This was four years ago, and since then I have never had the least inclination to gamble or to go near a table. I have frequently had money that it would not have greatly inconvenienced me to lose, and I have passed a hundred times by the very rooms that we quit together, but I have never had to resist temptation to enter there. All morbid desire that used to overwhelm me has been completely eradicated, and I stand. in respect to this vile practice as a new person, reformed and redeemed. Thus in a moment, in the twinkling of an eye, some occult influence from this man accomplished what the prayers and protestations of months failed to achieve. I feel with thankfulness that I shall never relapse into the old habits. How this came about defies analysis. I do not imagine for a moment that the man cared if I reformed, or that he felt the least interest as to whether I should keep my word. I never even met him afterwards. Now with all your knowledge of psychology and with your extensive reading about the metaphysics of the mind and its operations and motives, I shall like you to explain to me how I so peculiarly and suddenly acquired power to resist evil in that direction. "I can not explain it." said I.

> A GREEN "GHOST" IN FRANCE. A letter from Paris in the London Daily Telegraph gives the following:

"A fin de siecle ghost who, instead of being attired in the traditional white robes, goes about dressed in green, and a good deal of attention in the neighborhood of Le Mans. The haunt of this creature is an old chateau belonging to the ancient family of Le Gonidec, and she is supposed to be the departed spirit of an ancestress of the present owner. Mysterious noises, as usual in such cases, are heard in the rooms and passages, and the green lady makes her appearance in one particular room whenever any one sleeps therein. The proprietor of the mansion recently deter-

Spiritualists to diligently supply editors with acceptable facts. It might be stated Spiritualists entering into communica-

THE CHINAMAN'S TESTS. While Mrs. Miller, the materializing and slate-writing medium was stopping the purpose of affording some amusement, the Chinese cook was invited into well at home. The answer came upon were all well at home. Later on, the slate in Chinese, better written, he said ther stated that no one in America knew

This Chinaman was transported with what he had received, and next morning be showed his messages to another "You foola me, you write him yourself." tightly. I had to smile at his misfortune, myself despondently if there was no Disgusted with him, he showed it to an The names of all those above enum- for he really valued them more now help or control for one who would pre- other, who made the remark : "Me understand, but it the Debbelim that writes

# SORETHROAT

Bronchitis, colds, coughs, asthma, and even consumption, in the early stages, yield to Ayer's Cherry Pectoral. Singers, actors, auctioneers, public speakers, clergymen, teachers, lecturers, and all who are liable to disorder of the vocal organs, find a sure remedy in this wonderful and well-known preparation. As an emergency medicine, in cases of croup, whooping cough, etc., it should be in every household.

"Two years ago I suffered severely from

### And Bronchitis

It seemed as if I could not survive, all the usual remedies proving of no avail. At last I thought of Ayer's Cherry Pectoral, and after taking two bottles of this medicine I was restored to health." - Chas. Gambinia Smith's Ranch, Sonoma Co., Cal.

"There is nothing better for coughs than Ayer's Cherry Poctoral. I use no other pre-paration."—Annie S. Butler, Providence, R. I. W. H. Graff & Co., Druggists, Carson, lowa, certify that all throat and lung troubles are speedily

## **Cured By Using**

Ayer's Cherry Pectoral. It leads all others, "In January, 1889, I was taken down with measles and scarlet fever, and exposing myself too soon, caught a severe cold which settled on my lungs. I was forced to take to my bed and was so ill that the doctors despaired of my recovery, supposing mo to be in quick consumption. Change of climate was recommended, but I began to use Ayer's Cherry Pectoral, and soon found relief. After using several bottles, I was cured, so that I am now as well and rugged as ever."—John Dillander, Cranesman of Steam Shovel, G. S. & S. F. R. R. Co., Justin, Texas.

## Ayer's **Cherry Pectoral**



copyrighted lessons, Chartered College, and regular sessions. Every physician should learn it to be successful. Send

and regular sessions. Every physician should learn it to be successful. Send postage for free reading to AMERICAN HEALTH COLLEGE, FAIRMOUNT, CINCINNATI, O.

The VITAPATHIC SANITAFIUM, in connection with the College, boards, nurses, and treats all manner of disease with the best success. Also diseases treated by mail. Dr. J. B. CAMPBELL, Physician in-chief.

Studies in the Outlying Fields

PSYCHIC SCIENCE

BY HUDSON TUTTLE.

BOWLES PAMPHLETS.

No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, including Later Papers Carrie E. S. Twing, Medium. pp. 91. Price 25 cents, postage, 2 cents.

Later Papers from Bamuel Bowles, Carrie E. S. Twing, Medium. pp. 21. Price 30 cents.

No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Carrie E. S. Twing, Medium, pp. 142. Price 30 cents.

No. 4—Out of the Depths, Into the Light Price 35 cents, postage 2 cents.

Ed S. Wheeler in Spirit Life—Materialisation; The True and False; Reincarnation and its Deceiving Spirit. Advocates; The War of Wills in Spirit Life over the Spread of Spiritualism ou Earth, as seen by Ed S Wheeler since his entirence upon Spirit Life. pp. 52. Price 30 cents; cootage, 2 cents.

Else Ainste, a victim of Social Wrong, by Caroline Lee Heuts. Sarah L. McCracken. secribe. pp. 108. Price 25 cents; postage, 2 cents. robes, goes about dressed in green, and best success. Also diseases treated by is known as La Dame Verte, is attracting mail. Dr. J. B. CAMPBELL, Physician

This work essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent concection, by referring them to a common cause and from them wrise to the laws and conditions the second that the contract of the second that t

THE ESTY FAMILY

▲ Delightful Story

Just Published by

Neatly bound in cloth. Price \$1.08 Ramil by postal order or registered letter. Makes a good birthday or Christmas gift. For sale by the WAY PUBLISHING CO.

Lights: and: Shadows

By D. D. HOMB.

'LIGHT MORE LIGHT,'

Price \$2.00-419 Pages. FOR SALE BY THE WAY PUB. CO.

### LIFE AND LABOR

---IN THE-

SPIRIT WORLD,

MISS M. T. SHELHAMER.

A volume of 426 pages, neatly and substantially bound in cloth, \$1.00; postage, ro cents. Full gill, \$1.00; postage free.

A special edition has been issued which is embellished with eight illustrations, representing scenes in spirit life.

## Religion of Man And Ethics of Science,

By Hudson Tuttle

The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divibily of man and his eternal progress lowerd perfection in the foundation of the RELIGION OF MAN and be system of ETHICS as in all d in this work. The following are the litles of the chapters:

Part first-RELIGION AND SCIENCE.

Introduction; Religion; Petisbism; Polythe-Introduction; Religion; Fettablam; Polythe-iam; Monotheism; Phaltic Worship; Man's Moral Progress Depends on His Intellectual Growth; The Great Theological Probleme— the Origin of Fvil, the Nature of God, the Future State; Fs.,i of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free Will, Free Agency, Necessity, Re-sponsibility; Duties and Obligations of Man to God and Himself.

Part second-THE ETHICS OF SCIENCE. The Individual; Genesis and Evolution of Spirit: The Laws of Moral Government: The Spirit; The Laws of Moral Government; The Appetites; Pelfash Propensities; Love; Wisdom; Conscience; Accountability; Change of Hearl; What is Good? What is Wrong? Happiness: The Path of Advance; The Will? Is Man Free? Culture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Bin; Punishment—Present and Future; Luiy of Prayer; Duty to Children; to Parenis; to Hociety; Duty as a Hourse of Birength; Obligations to Modesty; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.

320 pages, finely bound in muslin, sent,

820 pages, finely bound in muslin, sent, postage free, for \$1.50,

Address THE WAY PUBLISHING CO

## Illuminated Buddhis**m**

TRUE NIRVANA. PRICE, PAPER, FIFTYCENT® For Sale at this Office.

POR SALE AT THE OFFICE

-01-THE BETTERWAY

PARADAT PAMPRILETS.

cents.

The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christ-olatry, by Gerald Massey. This book is writ-ten to show the identity of Christianity with the Astrological myths of Egypt. The evi-dence is taken from the monuments of Eyypt and from the Egyptian "Book of the Dead."

Dead."

Gerald Massey proves irresistably that Christianity is a borrowed cuit from the ancient Egyptian religion, pp. 240. Paper 50 cents; cloth 75 cents; postage 8 cents.

A Sprague's Experiences in the Spheres, 200 Tree and Serpeni Worship. Price 16 cents. Stamps positively refused in payment for any of the above books.

# BEYOND;

A Record of Real Life

--In The-Beautiful Country

-Over The-

River and Beyond PRICE 50 CENTS.

For Sale by The Way Publishing Company,

LECTURES

PROFESSOR J. S. LOVELAND.

A course of seven lectures delivered at Mt Pleasant Park Camp Meeting during August, 1888. Also an additional lecture on the

PERPETUITY OF SPIRITUALISM.

Price, Cloth, \$1.00. Large clear print and neatly bound. An in

valuable amount of spiritual information and exposition is contained therein; and it should not alone occupy a prominent place on library shelves, but be well read and digested. Send no stamps.

Por Sale at this Office.

STARTLING FACTS

MODERN SPIRITUALISM. DR. N. B. WOLFE.

Fine English Cloth, Gold Back and Sides, \$2.24

FOR SALE AT THIS OFFICE

[Entered the Post-Office at Cincinnati, Obio, an Second-Class Matter.]

### THE BETTER WAY

18 ISSUED EVERY SATURDAY
THE WAY PUBLISHING CO., PROPRIETORS, Southwest Cor. Plum and McFarland Sts., CINCINNATI, OHIO. M. G. YOUMANS. President, J. H. WRIGHT, Treasurer, C. C. STOWELL, SECRETARY.

CINCINNATI - - OCTOBER 17, 1891

Terms of Subscription.

THE BETTER WAY will be furnished until orther notice at the following terms, invarifurther notice at the ably in advance.
One year
Clubs of ten in copy to the one getting
up the Club,
Six months on trial
Three months ou trial
6ingle copies

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or draft on Cincinnatior, New York. It costs ten or fifteen cents to get drafts cashed on local banks; so do not send them. Postage atamps will not be received in payment of subscription. Direct all letters to The Way Publishing Co., S. W. corner Plum and McFarland Streets, Cincinnati, Obio.

The Better Way cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever It is made known that dishonest or improper persons are using our adver using columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the post office address of The Better Way is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualists Meetings, in order to Insure prompt insertion, must reach this office ou Tuesday of each week, as The Better Way goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to.

The WAY PUBLISHING CO.,

Southwest Corner of Plum and McFarland Sts.,

Obituaries free to the extent of twenty lines, ten cents a line over this amount, for which

Ten cents a line over this amount, for which the sender is held responsible. Rejected Mss will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

### SUGGESTIONS FOR CLUBS.

To facilitate the handling of our 25-cent trial Subscriptious, it would be of immense advantage if trial subscribers clubbed together and remitted names and money at one time. This offers a splendid opportunity to our friends, who are intimate with the scope and merits of THE BETTER WAY, to introduce the same into homes and families where a scientific-spiritual Spiritualist paper has heretofore been exclud ed by reason of high-priced subscription. Truth and purity is the basis of our work and we need the active and intelligent co-operation of all in the same.

### **FAREWELL RECEPTION TO PROF** BUCHANAN.

The reception of Prof. Buchanan by the Buchanan Anthropological Society at 6 James Street, Boston, Mass., was a pleasant and interesting occasion, highly enjoyed by all. In addition to the society we observed the Hon. Stephen M. Allen, Dr. N. L. Allen, Dr. C. E. Nichols, Dr. M. M. Averill, of Lynn, editor Flower of The Arena, Prof. Blum, of Russia, Dr. A. H. Richardson, Benj. O. Wilson, Rev. Wm. Bradley, and many others.

The following resolutions were presented and read by the secretary, Walter K. Fobes, and also letters with expressions of regret from some who could not attend, which were accompanied by a bandsome donation.

At a special meeting of the Buchanan Anthro pological Society held September 22, 1891, the following resolutions were passed

Whereas, we, the members of the Buchanas Anthropological Society, having learned that Prof. Joseph Rhodes Buchanan, M. D., whose honored name we bear, finds it desirable to remove to a distant city, we feel that we can not allow the occasion to pass without an expresus; therefore be it Resolved, That we cherish with the most sin

cere gratitude the instruction he has imparted to us, and will ever hold in grateful remembrance the counsel and advice he has so freely given, to which many of us are indebted in a great measure for our success in various pur

Resolved, That the members of this society will suffer irreparable loss through his absence, and will yet more earnestly strive to increase their influence and spread the knowledge of his scientific discoveries, to the end that others may thereby profit in some degree, and be encouraged to live nobler lives.

Resolved, That while we are assured that he will receive, in the new home he has chosen, in the congenial climate and society of former friends, the appreciation his learning and rewe trust he will not forget the warm and devoted friends and admirers left to regret his absence. J. P. CHAMBERLIN, Prest.

WALTER K. FORES, Sec'y Boston, September 30, 1891. Dr. Buchanan-My Dear Sir: I exceedingly regret that imperative engagements through the whole evening will prevent the paying of my respects in person to-morrow night, and still more do I regret that the occasion is to be a farewell reception. I trust the West will give

you even a more generous welcome than Boston Cordially yours,

ROXBURY, September 30, 1991. My Dear Friend-I am pleased to be recog nized as among those who appreciate your life long labors, and the valid reasons for doing you honor on your departure from our city, and though I can not be present, I heartily join in the spontaneous regrets and earnest God speeds which will touch your heart on that occasion. Your stay among us has been a time of seedsowing, and here or elsewhere, you may be surprised at the abundant harvest which, though it may be slow, is sure. The years have not forgotten our valued friends Miss Lucy Goddard and Miss E. P. Pesbody; you know as well as I how continily they, in heart and spirit, would he with you, for it is only the translent body that yields to time. I hope we shall hear from you in your new home, and that It may have for you a most genial and receptive atmos . With thanks to you, and most sincere good wishes for you and yours.

ANNA Q. T. PARSONS.

HYDE PARK, MASS., October 1, 1891. Prof. J. R. Buchanan-My Dear Sir: 1 regret extremely to learn, as 1 do from Mr. Fobes' card that you are soon to leave Boston for a permanent residence in a western city. During your residence in Boston, Liberals, Reformers, and Progressive Minds have in their efforts for social and legislative improvements felt themactes stronger, and have been more successful

because sustained and encouraged by your laors, eloquence, and connacls. Now that you are about to leave us, our selfish sorrow at your departure is lightened by the conviction that therever you make your home, there will be work for the betterment of your fellow men. and we shall be the better for it. My health is such that I shall be unable to meet with the Buchanan Anthropological Society in their reception to be given to you this evening in your ionor. But though absent in body, I inite with them in spirit in desiring that your future life, wherever speut, may be one of deserved appreciation, honor, and happiness.

Sincerely and cordially yours, ALERED E. GILES.

WELLESLEY MASS. October 1, 1801 Mr. Walter K. Fobes-Dear Sir: 1 regret ex ceedingly that I must deny myself the pleasure and the honor of attending the farewell reception to be given this evening by your Society to Prof. Buchanan. But elreumstances render it seemingly impossible for me to do so. 1 regret, but not on his account, that he must leave Boston. Wherever he may go, his intellect must bear him company; but we who remain, and who have felt that his presence here has been to us a tower of strength, shall more and more fully realize our loss. My son, William D. Denion, who is now in Washington, and of course can not be with you, will join me in these regrets; while he will, I know, also join me in the desire that Prof. Buchanan may yet see his long-continued and earnest laborahe past crowned with the royal radiance of success. Kindly thanking you for remember ing us on this occasion, I am,

Very truly yours,

ELIZABETH M. F. DENTON.

NEWTON, September 28, 1891 Prof. Buchanan-My Dear Sir: I am in re ceipt of an invitation to an informal reception o be given to you on the evening of October ist, previous to your departure for residence in western city. I regret that I shall not be able express my regret that Boston is to lose you as a resident, and to wish you God-speed in your new departure. Since I am not permitted to clasp your hand, please accept my kind farewells, with the hope that the days of your resi dence in a western city may be the brightest and the best that you have experienced and shull experience on this plane of existence. 1 appreciate the noble efforts you have made fo he cause of truth, and recognize how far in advance of the world of thought your thought has been, and if it is not given to you to see the full fruition of your labors, rest assured that the light given through you will yet illumine the thought of the world, and from another plane of action you will see the harvest into which the seed sown by you shall ripen. God bless you for the work you have done, and may you be permitted to realize your highest expectations in the field into which you are called.

Sincely yours, JOHN T. LANGFORD.

An interesting address in response was made by Prof. Buchanan, illustrating the philosophy of climates and the reason of his choice of the West, and of Kansas City, Mo., not only for health, but for its free spirit of progress. His departure, however, may be prolonged a few weeks by business, and he was getting out anther edition of "Therapeutic Sarcog nomy," the last being already exhausted. Though never very anxious for fame or wealth, having adopted a course in life which carried him far away from both, grateful for the tribute of the evening.

fered to the Boston public. producing lively stimulation and animation, others producing soothing and healing influences, by which one of the

The evening was prolonged in social intercourse, and many a cordial and regretful adieu expressed.

Tritten for The Better Way.

WAS SHAKESPEARE A MEDIUM?

ST. ALBANS I read your correspondent Mr. Hammond's article on Shakespeare in the issue of August 8th, with much interest, thank him, while I do not exactly agree that Spiritualists have an easy way to was the real author of the plays commonly attributed to Shakespeare. He is surprised to find that any such person should ascribe to Lord Bacon (or to anyone else) what has so long passed current under the name of Shakespeare: that as we have had in the past "inspired" prophets and apostles, and as we, to say have "inspired" speakers, trance mediums, artists, etc., so it was in the Elizabethean age that Shakespeare was the "inspired" medium of a band of ancieut Greek dramatists and poets of the highest order, through whom they produced the works, than which there are none greater in all the world, known to us as Shakespeare's Plays.

Thus the "easy way" that he refers to is for those who believe in inspiration as an existing fact is simply to claim Shakespeare as a medium and let this claim settle it beyond peradventure. But will this do it? Yes, with a few who are plays, employed Lord Bacon to revise thus easily satisfied; not with the many premises. Suppose another makes a kindly give his authority for this state-

gifted contemporary. One has better reasons for making such a claim in the latter case than in the former.

The accomplished editor of this journal knows the writer to be not only a Spiritualist, as commonly understood, a psychic as well-fortunately or unfortunately, as may be considered; and so tinued to be published years after his he is not ignorant of the claim which death? Is it not more in harmony with may be set up in behalf of Shakespeare. or special inspiration. Few recognize its validity any more than he does, and yet despite this fact, he is not convinced of its applicability to Shakespeare, save in its most general sense-certainly not peare was well known to be, could possito the extent of claiming him to have brain that ever existed on this planet.

For many years the controversy for and against the claims of Shakespeare tation at that day, if known, would have to the highest honors in all literature material aspect of the case. From this point of view after all the available evidence, external and internal, that I have been able to compass, I am fully assured that he is not entitled to it either by right or by proxy, but that it legitimately and justly belongs to another.

The claim made by the Shakespereans in behalf of their Deity has no better basis than that of association. Granted to be present at the time named to personally that his name appeared on the title page of some of the quartos of the plays published in his time, in every instance was his name spelt differently from the way he himself was accustomed to spell it and different from the way it is spelt in his will, which is prima facia evidence that it was used in order to disguise the real author. Several of the Shakespeare plays were first published with no name attached to them. It is also well known that his name appears with others in connection with plays that even Shakespereans now repudiate and ignore.

I have no other suterest in this matter than to have the truth made known, than I have the person or persons to whom it rightfully belongs receive what is his or their just due. It is, however, of the utmost value and every way deof the intellect. Who wants to pay adoration to a false God? Mankind generally has worshipped unquestioningly at ing evidence against such impropriety and injustice now seems to count for and habit.

Your correspondent seeks to transfer he was deeply sensible of the esteem and the question from the domain of the soas well as in this. Such a course leads course let it be done. If by such a proposed to show his friends some of I for one would gladly welcome it. But means. The "stuffing process" is essen-The static machine, flashing its power, being the exact truth, without questionthe Galvanic battery, the 400 pound ing its spiritual origin or the conditions plies. magnet, and the various electrodes were under which it is uttered, may be consion of the profound sorrow his decision causes in the colleges to be possible. A current say the least, are equally sincere and in- pose, with clearly defined plans, and of magnetism was diffused through the telligent, if a little more critical; nor vindicate its superiority by its success, circle, and recognized as a powerful, will it convince the world generally. Is when important questions are involved?

Touching the settlement of the authorship of Shakespeare's Plays, the reported physicians was relieved from neuralgia. communications that have appeared as proceeding from the thither side of life are more unsatisfactory than even those from this side, and are more contradicforget what was once said on this subject through Fanny Consut, in many respects the grandest, most versatile and known. I am conversant with the charthough I could but feel that the spirit of acteristically opinionated psychometric his contribution was to be commended delineations received by Dr. Buchanan, more than its wisdom. But for his effort which evidently were the reflected views to help make clear this vexed question I of the learned doctor. These, however, and Mr. Mansfield is well qualified. are largely outweighed by the dispas with what he said. He seems to think | sionate disclosure and spiritual revealments of the same historic characters positively settle the question as to who through the gifted Hudson Tuttle. I patronage, There is no longer necessity am knowing to what has purported to of subjecting the plastic minds of the come from Shakespeare through Mr. young to the influences from which their Evans, the slate-medium, as reported in parents have escaped. the Golden Gate; the very interesting communications from Shakespeare to ting forth every effort to found an insti-Mrs. Horn; what has been published by tution of which Spiritualists may point several parties in THE BETTER WAY, and to with affection and pride. They are also what has come to several of my personal friends, developed mediums of unselfishly. They are working for the my own city. Alas! what has been received from the spiritual side, through enlisted, without the least expectation these several channels, widely differing of personal gain. There as yet has come from and contradicting each other as forward no Gould or Stanford to endow they do, give us no warrant that the with princely revenue, and the achool reproposed transfer will satisfactorily set- lies on the united exertions of its friends. tle this question any more than if the transfer had not been made? If we accept the say-so of every communicating the cause is worthy of their support. spirit on this subject, and they fatally disagree, what are we to do?

Mr. Hammond says: "Queen Elizathem; and that is all there is in the

alter ego, his learned and otherwise years before the plays were first collected and published, and Shakespeare himself became an excarnated spirit seven years before this event. What have those Spiritualists to say, who believe Shakespeare was a medium, through whose brain ancient Greek dramatists poured but, softly be it whispered, somewhat of their marvelous inspirations, when it is kett: known that like wonderful plays conspirit,' who thus utilized this channel of communicating his masterful knowledge, study, and powers of invention? Is it at all likely that such a person as Shakesbly have been a conscious or an unconknown to his family, friends, or associates? The existence of such a manifescaused far greater commotion than the have been considered solely from the performance of a hundred plays, whatever their character.

Well might Coleridge exclaim; "Are reverently. Does God choose idiots by that this claim can not be successfully whom to convey divine truths to man?" maintained as belonging to Shakespeare; The mediumship of that day was not o such a character.

Something of the law and order of mediumship is now pretty well underman Shakespeare and Shakespeare's Plays, on the assumption of the former being a medium, is to manifest an unfortunate lack of knowledge of the subject of mediumship and of Shakespeare.

Written for The Better Way.
THE CASSADAGA EDUCATIONAL MOVEMENT. HUDSON TUTTLE.

It has been constantly reiterated that Spiritualism had not developed any educational purpose or institution, and of a place of learning where their childreu might receive a culture free from They have been content to patronize the which fell far short of what such institutions should be, or under protest send sirable to know for certain who in all where progressive ideas are sneered at this wide world of ours is the true Lord and denounced. The most liberal are classed by the influences from which it careful investigator and a keen critic. is difficult to escape. The old ideas and prejudices linger, while the new philosthis counterfeit shrine so long that no ophy of life, here and hereafter, requires amount of valid argument or overwhelm- a revision of all systems and methods. It must be admitted that great difficulties environ the new educational moveanything, such is the power of prejudice ment. The method of culture by drawing out the mind by independent thought; the making it the instrument of thought as well as a store-house, instead of the approbation of the wise and good, and called natural to that of the so-called old method of "stuffing," requires trained We should endeavor to secure the appro- realm is as natural as the other. If any until produced by this same process. bation of the wise in the higher world thing can be gained by adopting this There is a multitude of instructors who have learned their lessons as parrots, to the only true success. In return he transfer the truth can better be reached who are able to teach others by the same electrical discoveries and improvements will this be likely to be the result? tially from without, and if it by reaction given to his pupils which he had not of- Those Spiritualists who accept whatever produces independent thinking, in that stimulates thought by the food it sup-

Such au institution is to be opened at soothing, hygienic agent. Currents of it not well to have spiritual testimony Cassadaga. It is to be the commencemedical electricity were diffused, some corroborated and verified, especially ment of what will become a free university-free in the highest and best sense of the word.

> That such a man as Prof. H. D. Barrett is engaged as principal is a sufficient guarantee of the work that will be done. He is in every sense a gentleman and scholar, a graduate of Meadville College, tory, if such were possible. I do not an enthusiastic educationalist, an experienced instructor, able to command any position, and brings to the work a national aptitude which no collegiate developed medium this country has ever course can bestow. He is one to whom the most exacting parent may with safely consign the moral as well as intellectual training of the child. Mrs. Barrett is death. also a trained and experienced teacher,

The school is furnished, and it now remains for Spiritualists and Liberalists who desire its success to give it their

The management of Cassadaga are putdoing this with noble generosity and good of the cause in which they have They may rely on the disinterestedness and ability of those in charge and that

BB" Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent both, who was much interested in the on trial three months for as cents.

In that so? THE BETTER WAY IS determined subscription price within the reach of everysimilar claim on behalf of Shakespeare's ment? Queen Elizabeth died twenty body. Only fice a year.

CAPT, JOHN A. RACKETT.

This well known citizen and Spiritual ist, of Orient, Long Island, passed to a higher life September 12th in his eightythird year. The following appreciative words were given by his old schoolmate and intimate friend, Capt. Henry J. Rac-

These ever-recurring occasions bring with them, too, lessons that it would be well for us to heed. They speak of the probability that Shakespeare's name and frailty of human life and of the slender or anyone else, on the ground of general profession were used by some mortal tenure of our earthly existence. They tell us there is no time to fritter away in idleness; that we should fill up the measure of our days in usefulness, caring for the unfortunate, dealing gently with the erring, raising the fallen and rescuing the perishing. We do well also in possessed the grandest, most capacious scious medium, and that fact not become this presence to renew and strengthen our affection and friendships, so that should death suddenly call us hencethere may be no regrets for unkindly feeling or actions toward the departed friends.

My acquaintance with Capt. Rackett was life-long, as both were pupils in the we to have miracles in sport? I speak school of this, our native village. In early life he evinced an unusual strength and clearness of intellect. Independent in thought, and led by his own convictions, it was impossible for him to become a servile follower of any political leader. So we find him during the stood. To attempt to account for the struggle for the maintainance of the irreconcilable incongruities between the Union, leaving a party with which he had always acted, because he thought it favored the cause of the insurgents. Such was his patriotism that on one occasion he asked me to assist him in getting a position in the navy. It was when my own convictions led me to embrace what seemed to me a broader and more rational view of religious truth that I became fully acquainted with his own.

The theological teaching of sixty or sixty five years ago was so repulsive, so blasphemous as it appeared to him, so Spiritualists have felt the urgent need contrary to his conceptions of the character of an infinite God, that it was utterly impossible for him to accept it | tertainment and charge ten cents admisthe bias of creeds which they ignored. Having the courage of his convictions, he did not hesitate to avow them. The so-called liberal schools, the best of clergy and laity of that day were intolerant of what they were pleased to call heresy. Assuming to be the only custheir children to orthodox institutions todians of truth, they did not believe a guarantee me a regular salary, but to man could be honest or sincere who those only who desire the services of a differed from them. Our friend was a

' On old beliefs or later creeds, Which claimed a place in truth's domain, He asked to see the title deeds."

Man's interpretation of the mysteries of life or death, of heaven or hell, he did not accept as authorative. That which his own enlightened reason and judgment approved was truth to him.

He had his full share of life's sorrows. Death entered the home circle and bore away wife and children-all. In this spiritual world, though in reality one teachers, and these were unattainable dismal isolation he seemed to cling with affectionate tenacity to the few friends who, for years, had recognized his manly qualities and his real worth.

During a busy life Captain Rackett useful knowledge. His memory was al- statutes. New York allows no divorce is spoken through personal mediums as much is of value. The new method most phenomenal. He could summon except for adultery. The majority of the at will the more important historical States make desertion and failure to supevents in the early centuries of the Chris. | port sufficient causes, and some of them Such an educational effort can afford tian era. With the ethical teachings of add also habitual drunkenness and even displayed, and experiments made on the tent with what is received, but this will to make no blunders or mistakes. It the great author of Christianity, our incompatibility-contending that these company, producing results not believed not satisfy other Spiritualists, who, to must start out with a determined pur- friend was in perfect sympathy, and may be even more fatal to the security while he opposed with all the energy of of the marriage relation than infidelity his nature what he believed to be bar. itself, especially so far as concerns wives barous creeds of the Church, he had only words of kindness and approval for her deeds of benevolence and charities.

As the setting sun spreads a soft effulthe silvery clouds with a mellow radiance, so those most intimate with our friend noticed that the earnestness which was natural to him, and which to some may have appeared to border on impetuosity, was giving place to a milder, a gentler spirit. The years were bringing with them a mellowing, I may say a hallowing influence Let me record this as my sincere belief that a kindlier or more tender heart never throbbed within a human being than the one now still in

He saw that decay or change was a law written on all things material and he accepted the inevitable. His philosophy had conquered the ghastly specter, which, like a nightmare, had haunted his youthful dreams, so death had no terrors. If he seemed a little impatient sometimes when some well-meaning friend attempted to convince him that in his present belief there was imminent danger of being lost, it must be remembered that the bitterness manifested toward him on account of his honest opinions sometimes amounted to social os-

After the origination of Unity League he at last found a home. He looked forward with delight to its meetings and was an earnest and reverent participant. Parewell, dear friend, until we meet when parting is no more.

Notice to Subscribers.

me" Watch the tag on your wrapper as it ndientes the time when your subscription enpires. Renew immediately if you do not wish to lose a number of your paper. We cannot indertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION ON BACH YELLOW if they wisely use their reason in the Racon authorship, etc." Pray, will be to take the lead and therefore has placed its TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

PERSONALS. Mrs. Mary C. Lyman is at present in

Contributions accepted: J. W., M. P.

R., R. S. L., H. W. B., P. R. A. Brother Moses Hull holds a debate with Rev. Mr. Nichols in Minneapolis this week.

Mrs. Hyzer, the well-known speaker. s'filling an engagement in New York at present.

Mrs. S. Seery, the famous trumpet medium, of Davton, Ohio, will visit Muncie, Anderson, and Indianapolis, Ind., during the present month.

Mr. J. Frank Baxter is the guest of Mr. and Mrs. C. C. Stowell, of 468 Baymiller street, while in the city, where he will be pleased to meet his friends socially.

"A social evening with J. Frank Baxter" may be anticipated with great pleasure on the 21st inst. at G. A. R. Hall. Music, recitations, spirit descriptions, etc., may be looked for, and those attending will surely have a good time.

We would refrain from saying anything about Grover's baby, as the subject has been sufficiently commented upon; but as there is a possibility of its being a third member in that family who is friendly to our cause, we say "Hurrah for Ruth!"

Mrs. M. E. Williams, of New York, has returned to ber home in the city, and is ready to open her usual seauces Tuesday evening at 8 o'clock and Saturday at 2 p. m. She desires to thank the numerous friends whose letters of sympathy were gratefully received on the announcement of her accident while driving at Long Branch. In response to calls from our leading cities, she contemplates a lecture tour later in the season.

Mrs. M. T. Allen writes that she will accept a few engagements with societies and friends of our cause upon the following terms: That the society furnish me a hall or church to speak in, attend to and pay for advertising, give meension at the door to lecturers and give me the total proceeds, be that little or much, and I will take my chances for remuneration. Of course the above does not apply to societies that are able to trance lecturer and platform test medium, but can not offer financial security to a medium of that ability. Address Lock Box 1082, Springfield, Mo.

### DIVORCE LAWS.

The American Bar Association, at a recent meeting, declared itself in favor of a uniform legislation by all States as the only practicable remedy for the evils which are said to be due to the existing diversity of laws relating to divorce and marriage. It is the same plan that has been advocated for some time past by the Boston Divorce Reform league. The obstacles to uniformity, says the N. Y. Sun, seems to be insuperable, for it is due to a radical difference of principle had improved the few opportunities and conviction and not to any disagreewhich offered in storing his mind with ment as to the mere form of the and children. Differences as to the time of residence required to bring divorce proceedings might be adjusted without difficulty; but here are two essentially gence across the Western sky, fringing opposing theories of marriage and divorce to be reconciled, and they express a corresponding division of sentiment which has prevailed for centuries throughout Christendom.

> It is very suggestive of conspiracy with soloon-keepers when large cities refuse to erect a number of drinking fountains for the benefit of visitors and citizeus generally.

"The more that persons know, the more liberal they are; the less they know, the more bigoted they are. Be not afraid to pluck and eat the fruit which gives knowledge. To ascertain the real is to progress."

THE BETTER WAY being the chespest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for 25 cents.

Notice to Secretaries.

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

## How is This?

We offer One Hundred Dollars Reward for an case of Catarrh that can not be cured by taklug Hall's Catatrh Cure. P. J. CHENRY & Co., Prop's, Tolepo, O.

We, the undersigned, have known P. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm. What & Tuuax, Wholesale Druggists, Toledo,

Ohio. WALDING, KINNAN & MARVIN, Wholesale Drug-

gists, Toledo, Ohlo.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c, per bottle, Sold by all Druggists.

## Correspondence.

Brooklyn, N. Y.

Your very able correspondent in this city W. Wines Sargeant, was our speaker a Conservatory Hall, Sunday morning, Octobe 4th. His subject was "Happiness." Mr. Sar-geant is a forcible and thoughtful speaker, and always does his subject justice, and in this instance there was no exception to the rule. Sunday evening, we enjoyed a lecture by Mrs. Dr. Le Plongin, giving a history of the explora-

tions of Dr. Le Plongin and herself through the Peninsula of Yucatan, where they have spent number of years living among the inhabitants. searching through the ruins, and thoroughly writing on the wall at Belshazzar's feast, also with the last words of Christ upon the gross, which the lady proposes to illustrate with pho-tographs of some of the more important points. Many oth of interest to be thrown upon canvass. photographs were taken by Dr. and Mrs. Le Plongin direct from the ruins themselves and purport to be very interesting. The Spaniards, in subjugating the country, destroyed every vestige of the superior civilization of this people; their books and religious rites and cere monies, and tried by devastation and general tendered in Saratoga.

destruction to destroy the entire people, most of which that were not ruthlessly murdered were enslaved and held subject to the will of the herce and savage invaders. At that time the country was at a very advanced state of civilization, with many large cities and villages, most of which were connected with each other by causeways, their buildings being beautifully decorated with paintings, stucco work, etc. They also had books printed in hteroglyphics, some few of which escaped definition in the books of the base of the state of the struction by the Spaniards, who seemed most anxious to destroy everything that might tend in anyway to interefere with the Catholic priest hood. The lecture was compiled of facts gathered by actual experience, the lecturer claim-that there are no printed works embracing the facts given. Fraternally yours,

Mr. J. W. Fletcher opened the services for the Spiritual Research Society at Adelphi Hall, Broadway and fifty-second street. New York, at 2:30 p. m., on Sunday, October 4th, with an announcement of a free platform devoted to truth, the object being the study and discussion of Spiritualism, Theosophy, and all Pay-chical questions, at the same time extending an invitation to all those having a truth to offer to come forward and assuring them a patient courteous hearing. How different and how much more in accord

DOCTOR

with true Spiritualism is this announcement from the narrow, bigoted ideas governing the mass of rostrums, spiritual as well as others, where nothing is tolerated, except it favors the particular theory that we are professing to teach. Has anyone sect, denomination, creed, or society, arrived at that state of perfection where mere truth is impossible, and where it is practical to discard all save that particular form of knowledge that is embraced withlin our ideas. Mr. Fletcher was greeted with good audience, who were evidently in accord with his declaration of principles, and being himself one of the most popular speakers on the Spiritual platform, aided by such talent as Rev. Mr. Savage, of Boston, and other popular speakers, this will be one of the centers for Spiritualism and free thought in New York for the season. We trust that success may attend the new society. Fraternally,

### DANIEL COONS.

New York, N. Y.

At Adelphi Hall, so long and favorably known in connection with the Spiritualists of New York, a new society called the "Society of Spiritual Research," held its initial meeting Sunday. October 4th, Mr. J. W. Fletcher is to be the regular speaker, exchanging from time to time with other well-known workers in the field. There was a large and fashionable attendance at both meetings. But particularly so in the evening, when memorial services, held in honor of Prof. Kiddle, were listened to with earnest attention. Mr. Fletcher said in substance, we are here to recognize the passing from this life, of one who as a man, who was an honor to

this generation, and who, as a Spiritualist, did walls, and an organ to aid the harmony. Conmore than almost any other one man to give respect to our cause with the most intelligent occupied as a home by Mrs. Ehler. Of her more people everywhere. He was the friend of edu- anon. The number in attendance last evening cation. He was the defender of noble and upright principles. As an advocate on the nia form, or as a writer at his deak he had few equals and no superiors. He has now simply passed into that larger life, where his wisdom and desires will reveal new avenues of expression. In no sense is he dead, and only in our

outward life shall we miss his presence. Dr. Augusta Fletcher followed in a stirring address. She sketched the life of Professor Kiddle, emphasized his entree into Spiritualism and the firmness with which he has withstood all attacks. To-day he looks down from the screne heights of the spirit world where in company with S. B Britten, Epes Sargeant, and many others, be can contemplate the great work yet to be done.

Mrs. Milton Rothburn, who is too seldom heard, followed in an interesting address, speaking largely from her own experience. Mr. Bunce brought the meeting to a close

with words of a highly eulogistic character. Thus closed an evening long to be remembered. Many prominent Spiritualists were present. Judge Dailey, E. H. Benn, Esq., and others sending letters of regret. Mr. Henry Kiddle jr., and wife and Miss Kiddle occupied seats on the left of the stage.

It was announced that the afternoon lectures would be of a general character, together with the phenomena, but that Mr. Fletcher would invited to visit the meeting and take part. for some years, that would push forward into All communications should be addresses to J. activity, fearlessly and openly." W. Fletcher, 268 W. Forty-third street, New York City.

### Saratoga, N. Y.

The Pirst Society of Spiritualists on Sunday instenjoyed a rare treat. Prof. Clegg Wright two lectures in the large room in the | nessed. town hall to splendid audiences. During his of creeds in this age augured that spirit and "If you will permit me I will describe upon which man would finally settle. Mr. tell you of her." convinced that error had no friend, but truth a beauce Wednesday evening at the hall. powerful advocate in the speaker. He left the

following Tuesday for New York City where he lectures this month for the First Society

On Monday evening, September 28, 1841, Mr and Mrs. Harvey Lyman tendered Mr. and Mrs Clegg Wright a reception at their home in Sara toga. The spacious pariors were crowded. Pather Lyman began the exercises by making some pleasing remarks. He was followed by General Bullard, who gave some interesting early experiences. Mr. Kneeshaw referred to his long acquaintance with Mr. Wright as a lecturer in England and also in this country. His remarks were full of humor and were very much enjoyed.

Mr. Wright for himself and wife responded suitably, and said, that he was delighted to be able to meet and renew a friendship with so many who had been early made known to most interesting portion of our continent. The lecture embraced a general history of the ruins, the face of the country, the characteristics of the inhabitants, tracing their language back to and claiming it to be identical with the hand writing on the wall at Belsharan's formula. ever seemed laboring to promote the happiness of others, and he believed that the first thing that Father and Mother Lyman would do when with the last words of Christ upon the wrose both of which the speaker claimed, the first being written and the latter spoken in the pure grand reception for somebody. Mr. Wright, Mays language, which is the language of the people of Yucaiau. This lecture was the first ined the meeting, followed by quite a little of the series of lectures to be given during the stunday evenings of October, the last one of Sunday evenings of October, the Sunday evening the Sunda

Many others spoke, among whom were Mrs.
These Beach, of New York. Mrs Thompson, anold resident of Saratoga, Mrs. Pape, a fine clocutionist, of New York City, gave, with excel-lent effect, a couple of readings, after which a collation of fruit was served to the company Every one present was delighted and declared that this reception was one of the best ever AN NON.

Elmira, N. Y.
The weekly meetings of the First Spiritual
Church of Elmira, which had been for some time suspended, have lately been resumed. The attendance, although not large, has been regu lar. The welcome faces of the same old Spir itualists have been seen on each occasion, with slight addition to their numbers at the last meeting. I had the privilege of speaking for the Society on each Sunday evening. On the ith inst. I made my farewell address, as I am engaged to lecture in Saratoga on the 18th. This has been my first engagement with Spiritualist Society, and I feel bound to express my gratitude to the members for their general kindness to me, and the attention with which they have listened to the words which have been given to me to speak. I am called now to labor in other fields, but on some future time may perhaps have the opportunity of address ing them again. For the present I must say to them adieu, wishing them worldly prosperlty and spiritual growth here and a happy reunion in the great hereafter. E J. BOWTELL,

The Echo Spiriritualist meetings were reopened on Sunday. October 4th, in America Hall, 724 Washington Street, with very large and appreciative audiences. Local talent of superior mediumistic powers participated as usual, including Dr. W. S. Eldridge, Mrs. A. Wilkins Mrs. E. F. Howe, Mr. Osgood F. Stiles, C. Fannie Allyn, Dr. Thorndyke, Mrs. J. E. Wilson, Mr. M. E. Plerce, Mrs. Dr. A. E. Bell, Dr. P. C. Drisko, Mrs. Chandler-Bailey Mr.C.W.Capell, Mr. M.T.Brown, Mr. Frank Rip ley. Mr. Ed Tuttle, in remarks of deep and in structive characters and convincing tests. Wm. A. Hale, M. D., presided during the day, in his usual pleasant manner, and offered remarks of vital interest. In the evening, in the doctor's regretted absence, Mr. H. E. Bagley presided with marked acceptance. Prof. F.W. Peak asisted by Miss Peak, Miss Campbell, and others discoursed sweet music. The hall is cen trally located, largest and best managed hall for meeting in the city, seating comfortably 550 the largest place of spiritual worship in Boston, and its clean, wholesome appearance, and elegant furnishings, combined with proficient management, cause harmony to reign su preme, and results far superior to any. Ban ner of Light, BETTER WAY, and The Fre-Thinker are for sale at the door. Public generally, and especially visiting Spiritualists and interested friends, are cordially invited to attend.

### Springtleid, III.

From this point, my old home, and my mother's residence, I pen these lines. I am glad to report favorably on the efforts that are going forward in behalf of our cause. Last evening l attended a meeting at Progressive Union Hall, and listened attentively to the services conducted by Dr. Carr. The hall is small, but nest, with some appropriate mottoes on the nected with the hall are two rooms, at present occupied nearly all the seating capacity.

Dr. Carr offered an invocation that with radical views. I pronounce quite good. His meeting at least once a year at the home of our God-idea seemed as near my own as I can old friends, and much good came by so doing. grasp. Before the lecture the doctor spoke in Mrs. Brown is a very good medium and they eulogy of Prof. Henry Kiddle. A man, he said. who sacrificed his ambition to Spiritualism; and it is very desirable that all should turn out sacredly and lauded as highly as are Lincoln them. Come everybody. and Washington; a man of nobility, carnest ness, integrity, manhood.

Subjects for a lecture were requested, and two handed in. It seemed a happy thought came when I gave "the agitation of thought. it was handled in a masterly manner Carr is fearless, eloquent, earnest. After the lecture he called for articles from which to give readings. It being my first meeting with him handed up a handkerchief with a ring tied on one corner. I would speak of this personal reading, which I publicly acknowledged true

and surprising.

Holding the articles, he said, "from these get two individualities. Will you tell me if this is not true?" Understanding his meaning a having reference to the things having two owners. I replied, "no sir." But he proceeded I sense two individualities. The one is timid retiring, clinging to home and solitude, con tent to find heaven therein if harmony is pres ent ever; shrinking from contact and eflecture each Sunday evening. Speakers and forts with the public. Back of this I find an Spiritualists visiting New York are cordially individuality that has an ambition, cherished individuality that has an ambition, cherished after a long time, come into harness, and is

activity, fearlessly and openly."

I can not give his true words, I only know h drew my soul's true picture, and I murmured I confess to the truth of your reading wo individualities in one. Three other readings he gave were acknowledged as correct. I pronounce them grand, the fullest I ever wit-

On last Friday I persuaded a friend, whom lecture Mr. Wright said that Spiritualism was claim as my "recruit," to call with me on Mrs the greatest fact of the sage, that it proved be. Ehler-simply a social call. I was pleased with youd doubt the existence of the soul and life her appearance, and an incident spoke well after the death of the body. He showed that the general decay of superstition in the form few moments when she addressed my friend untural progress would be the ultimate truths that comes no plainly that I feel that I must Permission was quickl Wright is a most eloquent speaker, an earnest, granted, and a full description of my friend cautious teacher, and a man of logical and mother was disclosed. I know it true: know scientific power. Those who heard him went also it was the first meeting of the morials swsy with food for new thought, and all were myself included. So I shall attend her public

Strawberry Point, la.
I am an interested reader of Tilk Berra WAY. It fills the place of Bible, politics, and religion. I am more than interested in the dif-ferent correspondents from different localities, and/was in one particularly, namely: "Bondage" by Aunt Pannie. She very truthfully remarked than men, women, and children are under bondage of some sort; all are slaves to some degree. Oh, how often we see this exemplified. Some are willing slaves, while others are so from force of circumstances; some from feat of the speech of people; some because, as they say, their bread and butter are depending; some because they think the public are not ready for advanced ideas. Some of your good Christian brothers and sisters are in bondage to their creeds; some to the old Jewish fables, called Bible. Others complain of bondage to soulless corporations, trusts, combines, and

On the evening of September 30th a minister said to me, "I have been a Spiritualist for twenty years, or since I first began investigating. I know that the philosophy and phenomena are true, and, oh, how I would love to proclaim it to the world, but I must touch it lightly, oh, so lightly, because of its unpopularity here. I must touch it lightly because I wish to reach the masses. I must give those people skimmed milk now, so that I may some time give them strong ment." Said he, "though, if I advertised to expose the tricks of Spiritualism, the Churches would all turn out, or if I should advertise to show all the failceles of the religiou of that peculiar people called Spiritualists, they would all attend and pay twenty-five cents per admission. Ah! you remember Matilda Fletcher who preached such a powerful spiritual discourse at your place under the auspices of the M. E. Church and who took for her subject "Are men angels?" how, before she finished, related some of the most startling phenomena of spirit-return and cited cases which had come under our own observation; how the Church lauded her; how the Methodist pastor cellinded her; how passage after passage of scripture was quoted by the latter of spirit-return. Had she advertised to speak on the evidence of spirit return from a Spiritualist standpoint the pastor and members would have hooted her out of town, even though she may have used the identical lauguage which she did make use of.

We were all given the power of free thought, why can not we use that power, how long must we hold our best thoughts in subjections, how long shall we be under bondage to those who think differently? There are in this locality about fifteen adults who are in a measure free very few of us are outspoken and try very hard to defend the cause whenever it is assailed; but we are so lew, and our finances are so much embarrassed that we are not able to secure a good speaker. Oh, if some good medium and lecturer would come this way and help us. The material is here for quite a society. A

small amount of money could be raised for the purpose of paying some one who might feel able to donate the time. I believe northeast ern Iowa a good field for an earnest worker Will some one come over and help us.

### Mantua Station. O.

The Ober Union Society of Spiritualists will hold their next meeting and basket picnic at the residence of Mr. and Mrs. Henry Andrews, Auburn, O., one mile south and one mile west of Auburn Corners, on Sunday, October 18th, at 30 a.m. The Mantua Association of Spiritualists are especially invited to meet with them and participate in the exercises of the day; also the friends of Cleveland, Chagrin Falls, and surrounding country, one and all. Everything will be done to make it pleasant and profitable to all, so let us join in one grand parlance and give brother and sister Andrews house-warming long to be remembered.

Perhaps it would not be out of place to say that during the session of the Mantua camp this summer brother Andrews won a prize for which all his friends seem to be highly pleased. Now, let everybody put up a nice lunch and come early. De sure and not forget your purse when you change your old working clothes for your Sunday suit. Some one might help them-self to it while you are absent and you will need one dollar to pay for one years' subscrip-tion for THE BETTER WAY. Friends, let us double the subscribers for our grand and good paper in the next six months. Do you know that editors are confined day after day to the work of making a good paper, and the work of getting new subscribers largely depends on the Spiritualists at large. It must be austained, so let us work for it.

NOTICE.

Friends of the Mahoning Valley Association of Spiritualists and Mantun Association of Spiritualists are cordially invited to meet and hold a union meeting at the old house of Mr. and Mrs. Lawrence Brown, one mile east and one mile north of the center at Charlestown, O, on Sunday, October 25th, 10:30 a. m. Basket picnic at noon.

and Mrs. Lawrence Brown, one mile east and one mile north of the center at Charlestown, O, on Sunday, October 25th, 10:30 a. m. Basket picnic at noon.

In years gone by it was customary to hold a and let them know that we have not forgotten D. M. KING.

### Atlanta, Ga.

I did not intend that such a long time should elapse before I gave you some news from our But the bright summer days have passed like a dream, as have also the golder hours of autumn, which seem to glide by scarcely giving us a thought of days that will soon be cold and dreary, except the softly falling leaf, and the drooping of the flowers, which seem so isuggestive to us Spiritualists, fading ere, "to bloom again in Eden's bowers."

Through the summer our Society moved on here, "to blo

very quietly, working with our home talent but last mouth we were visited by Hon. Warren Smith, of Tennessee, who gave us two able and Interesting lectures, one on Churchanity and Christianity, the other on God or Theology. There were large audiences both evenings, and thile our society is well divided between Chris tian and radical Spiritualists, the honorable gen tlemen seemed to please all, more especially with his first lecture. Brother Ladd has again, working with heart and soul for our society, and the cause he so well loves, his lectures are very fine and eloquent. Our mediums are work ing very quietly, on account of City and State Legislation, trying to crush out the life of our cause. Our society is small, but, I think, there must be good leaven in it, that the preachers fire at us from the pulpit, the city fathers with grape shot, and even the big guns of our State legislators are turned on us, but our brave little band never flinches; and if mortal eyes could only ace, we are encompassed about by an innumerable host of ministering spirits The time may not be far distant when these mighty solous may, with crushed and aching hearts, seck some media to tell them if their dead live again. We all love THE BETTER WAY its bright pages are a source of pleasure to those who read it. Hope the time may s

TER WAY. MRS. PANNIE HALL, Cor. Sec'y, me No Stames taken in payment for either subscriptions, advertisements, or books,

come when thousands shall choose THE BET-

Mrs. Seery has daily turned from her doors dozens of people who have tried to get into one of her circles to obtain some knowledge of their departed friends and relatives, and it is only to be regretted that Mrs. Seery or some other good medium of a like phase of medium ship will not make this city their home, as there are hundreds of our citizens who are hunger ing and thirsting after some knowledge of those of their friends who have passed to the apirit world, and many who investigate for the sake of science, and some who go for the sake of idle curiosity. So when Mrs. Seery does come to make us a visit there are hundreds who try to see her in a few days.

Anyone who has seen the trumpet phase o mediumship, or who for any remon could not get in, would do well to visit our home medium, Mrs. Mattie E. Clemens, who is located at 11412 South High Street.

Mrs. Clemens is one of the best and most re Hable clairvoyants that the writer has ever had the pleasure of coming in contact with. Sh has been a resident of our city for a number o years and bears an enviable reputation for he truth and honesty, both as a medium and in al other respects.

As clairvoyant and magnetic physicians Mi and Mrs. Clemens are both favorably knows unlists of this city, as their kind assistance a our circles and meetings gives them a wonder ful impetus. To them we owe the greater par of the success we have achieved in the past year and which is increasing every day, as our meetings are attended better and better at each meeting.

The following article from the Ohio State Journal of this city, of Tuesday morning. October 6, 1891, that will speak for itself in regard to the progress of Spiritualism in our city:

Remarkable and interesting spiritualism mour city:

Remarkable and interesting spiritualistic manifestations occurred at a seance held last evening at the residence of Mrs. John A. Sarber on South High Street. Mrs. Seery, the well known and successful medium of Dayton, gave a sitting to a circle of persons numbering about twenty. Mrs. Seery has at previous times in the last mouth given seances in this city, but last night's results seem the most satisfactory of any yet obtained. She gave ex-Governor Gray, of Indiana, a sitting yesterday atternoou, which is understood to have been of a surprising nature. He was brought into communication with a dead son, and the conversation which followed deeply affected the Governor, who is a firm believer in Spiritualism. The meeting last night was to invited guests, and among the number was a State Journal reporter. The medium was under control of Dr. Sharp, a deceased gentleman who was well known in Columbus spiritualistic circles. The circle was formed in a small room bare of all furniture save chairs. In the center were placed the tin trumpets through which the communications from the other world were made known. It was probably a half hour before the knocking in faint raps on the trumpets announced the presence of a relative of Mr. James J. Beard, who delivered a startling message to this gratleman, informing him of the death of the mother of his wife at twenty minutes of five o'clock. It afterwards proved that this was true and Mr. Beard had not tearned of it until the information came from the other world. A German lady was brought into communication with a son who was killed in an accident years ago. One gentleman in a talk with a deceased daughter was told of happenings in his business which not a living soul but himself knew. Nearly every person in the circle was visited by some relative or friend during the seance. Sometimes it was sone who had been dead for years and on other occasions that of one who had but recently crossed to the other shore. Many of these comm

Without reference to what may be said for or against Spiritualism, the manifestations seen last night were wonderful and sur-prised some of the oldest believers.

I am truly yours, E. A. BE/RD, Sec'y Church of Spiritualists.

### Ashley, Ohlo.

At the meeting of the board of directors Sep tember 5th, it was resolved to secure, if possi ble, the services of Mrs. Adah Sheehan, Lyman C. Howe, E. W. Emerson, Jennie B. Hagan, and Mrs. Annie Robinson for the camp session of Mrs. Sheehan has responded and is engaged for the second and third Sundays and intervening week. D. M. King was retained as general manager, and will also give lessons and practical demonstrations in mediumship and psychometry. These lessons were so valu

The sum of thirty-five dollars was appropriated to pay for advertising in the Camp Advance. H. C. Morehouse was elected editor of the Camp Advance for the Ashley department. The Advance is designed to be the camputed ing organ of Ohio, and will be issued quarterly, beginning about November 1st.

The camp session of 1892 will begin Friday August 20th, and close Sunday, September 5th If mediums who are expecting to be present will report to the undersigned they will re ceive mention in the Advance.

All of the old officers of the association were retained, and in addition Wash Granger, Ashley, Ohlo, was elected recording secretary. association is now organized under the N. S. and R. C. A. charter. The charter of this association is somewhat extraordinary in its na ture, granting, as it does, special privileges never before enjoyed by an association for re liglous propaganda,

The history of the spiritualistic movemen in central Ohio would form an interesting chapter in the annals of Spiritualism. It is by far too long for the scope of this article, bu auffice it is to say that those who have toiled In years past can see their labors ripening into a work of untold value to humanity.

The Ashley campmeeting for 1891 was a success on both the secular and spiritual plane "Better than Cassadaga" was the universa mment of those who were qualified to know Every Spiritualist in Ohio (worthy of th will attend next year and bring his other half-converted friend. Located in geographical center of the State, on the main line of the Big Four railway and midway be tween the great cities of Ohlo-Clucinnati Dayton, Springfield, Columbus, Toledo, and Cleveland-it is the most natural, desirable, and accessible point that could have been se lected for a great spiritual compreeting. We aiready have assurances of an immense attend ance next year from all over the State. Truly Ohlo is taking high rank spiritually. Locally, the cause is advancing as never be-

fore. Much attention is being paid to the development of mediumship with encouraging results. Mr. Will Randolph, a clairvoyant of excellent powers, is holding weekly Sunday evening scances in his pariors at Ashley.

H. C. MOREHOUSE, Marengo, O.

The best and surest dye to color beard brow or black, as may be desired, is Buckingham's Dye for the Whisker. It never fails.

### MR. & MRS. F. N. FOSTER, Spirit Photographers, No. 372 CLARK STREET,

CINCINNATI, OHIO.

Sittings, daily, except Saturday, from 10 a. m. 0 4 p. m. We are permanently located in Clucinnuti, and are prepared to give sittings for spirit photographs either in person or by mail from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Address F. N. Foster, 372 Clark atreet, Cinciunati, O.

### MRS. I. H. STOWELL.

## Trance Medium.

No. 468 Baymiller St., City,

Sittings daily for information and tests from 8. a m, to 4 p, m.

ALL WHO WOULD

Know Themselves and Destiny, SHOULD SEND FOR THE WILLIAMS'

## **Psychological Chart.**

Mrs. M. E. WILLIAMS. 232 W. 48th St., New York City.

## **FORFINEWATCHES**

Send Your Address to

A.S. FELKER, Jeweler,

LOCK BOX 86, STRELTON, PA., And Get Price-List Free

Prof. A. C. C. Pfuhl, SCIENTIFIC AND SFIRITUAL ASTROLOGER AND HEALER

Cast life Horoscopes, gives Astrological Charts Send age and Sex, give hour of birth, if poss ible.

Outline Chart of your Life, \$2.00. Full Written Chart of Life, \$5.00.

413 G STREET, N. W., WASHINGTON, D. C.

The Blind Clairvoyant,

Prof. HENRY W. SINCLAIR Will send by letter a life-reading of the Past and Future with DATES. Mail lock of hair and One Dollar. Address, Prof. HENRY W. SINCLAIR, Hotel Vermont, Lowell, Mass.

## WHY SHE

Became A Spiritualist,

Abby A. Judson, Minneapolis, Minn. l'astefully bound in cloth; 263 pages. Price

i.oo; postage 10 cents. Remit by P. O. order or egistered letter. Contains a portrait and life of author; he method of going under spirit influence; twelve ectures; selected poems and communications from her missionary father and mother and

other guides. "Terrestial Magnetism," to ets Address author as above. RULES AND ADVICE TO FORM

CIRCLES, WHERE THROUGH DEVELOPED MEDIA

They May Commune With

# SPIRIT FRIENDS

Together with a Declaration of Principles and Belief, and hymns and songs for social and circle singing. Compiled by JAMES H. YOUNG. Fourth thousand; revised and enlarged. Published by The Ouset Publishing Co., at Onset, Mass. Price 20 cents. Can be had at this office.

AUNTRALIAN PLEATRO PILLS.
No more use for Liquid Medicines. Underther notice, I will mait a large 81.00 box lays' treatment of this wonderful discovery the readers of Tax Intrake Way as a trial entroduce it for only 30 cents, just half pricht immediately relieves and in a short time cures any reasonable case of Liver, Kidneye stomach Trouble. Itabitumi Constipation. Indigestion, Rheumatism, Femali (Compliaints and all Main Discasses, It's purely vesetable compound, containing from four to six times the real merit found to dollar preparations.

85/12 Address. | Mother preparations. | 1987 | Address at once, | 1987 | 1987 | Sole control of U.S. & Canada | Ashland, | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 | 1987 |

## LADING TRY FACE POWDER

Produces soft, behalfest complexions. As a per less san Freetant s 'Hinwatha,' the exquisite new Perfus-teres. Sold and recommended at the following plants

B. F. POOLE'S

MAGNETIZED COMPOUND FOR THE EYES.

will cure sore eyes. It will strengthen keyes and make them strong. Sent, postpaid, for co-cents; with directions how to the eyes, and receive medical aid from spirit friends. Address B. F. POOLE, Clin-



PEBBLE SPECTACLES Restore Lost Vision. e Speciacles that I send are large eyes ated in a FINE STEEL FRAME.

Sent by mail in a nice wooden box—Loss or breakage it iny risk. Sinte how lone you have worn glasses; or send me your address and I will send full direc-tions and Hustrated circular, bow to be fitted aend me your address and I will send full direc-tions and illustrated circular, how to be fitted by my New Method of Clairvoyant Sight, Price of spectacles, \$1.10, Address B. F. POOLE, Clinton, Iowa.



\$1.00 A YEAR FOR THE BETTER WAY Are you with us: Remember THE BETTER WAY is the cheapest an I best Spiritualist pape: In the world. Read It, subscribe for it, circu-

### A LIBERAL OFFER.

Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease

free. Address, J. C. BATDORF, M. D.

President of the Magnetic Institute. GRAND RAPIDS, MICHIGAN.

### A. WILLIS. Materializing Medium,

264 East Third Street, City,
Will hold circles Tuesday, Wednesday, Thursday
and Friday afternoons at two o'clock. Every evehing (Monday and saturday excepted) at eight
o'clock. Take Fifth street cars running east to
Third and Lock.

## An Astonishing Offer

Send three 2-cent stamps, lock of hair, age, name, sex, one leading sympton, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON.

Maquoketa, Iowa.

## Dr. F. L. H. WILLIS

May be Addressed Until Further Notice GLENORA, YATES COUNTY, N.Y.

title, may be addressed as above. For this point be can sitend to the diagnosting of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as the does, accurate actentific knowledge with keep and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancer, Scroula in all its forms, Fpilersy, Paralysis, and all the most delicate and complicated diseases of systems.

silf are most concate and complete sith sixes.

Dr. Willis is permitted to refer to numerous parties of the six of the si

### DR. J. C. PHILLIPS,

After his summer vacation is again located at

315 Van Buren St., Chicago, And is ready to give his Unparalelled Psy-chometric Readings. Examines Disease and gives Advice on Business. Send lock of hair, one dollar and three 2-cent stamps, address as above

## A Liberal Offer

By a Reliable

Clairvoyant and Magnetic Healer Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

## YES YOU CAN

Get well. Send \$1 for a Bottle of Ellxlr of Life. A spirit remedy. Purely vegetable, and Magnetized. Positively renews life. Thousands rejoice over health restored. Por blood, liver and kidney ailments there is no better renedy made. Send for circular. DR E. K. MYERS, CLINTON, IOWA. A SPIRIT REMEDY.

HAVE YOU THE CATARRH? I WILL treat you for less than one cent a day and cure it. Magnetic catarrh remedy, in concentrated solution A sufficient quantity to make one pint by adding pure water will be sent, postage paid, by mail, on receipt of \$1.00. B. F. POOLE, Clinton, Iowa.

FRANCENA WADSWORTH,

MAGNETIC HEALER,

East Hiram, Me. The poor treated free of charge. Magnetized paper sent by mail upon receipt of price. \$1.00

DOUBLE Breech Loader \$7.99.
BIFLES \$2.00

PINTOLY STEP PISTOLS 75

Spirit Quetogna's Wonderful Stellar Reme-lies will cure you. Send three >cent stamps dies will cure you. Send three ≥-cent stamps, age, sex, birth and date for a free diagnosis.

DR. E. B. RUSSELL. 611 1st Ave., South, Miuneapolis, Minn.

WANTED Names of persons to whom to send a sample copy of the best and brightest paper. Send them to THE BETTER WAY.

Wanted: An Agent

which has cured some of the most remarkable cases ever put on record. It will cure the Kidneys, Stomach, Bowels, Liver, Bladder, and all forms of Skin Diseases, as well as La Grippe, Marlaria, etc. For undoubted proofs of this write for a pamphlet giving a jull history of the spring and photo engraved letters from those who have been hea'ed by its use. Pamphlet sent free; send postal or letter with description of vour case to J. R. PERRY, Manager of Water of Life, it south Main street, Wilkesharre, Pa. Agents wanted to sell this water!

### THE LYCEUM BANNER.

A Monthly Journal for

The Lyceum Banner, a monthly journal for
conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. Morse, assisted by Florence
Morse. The Lyceum Banner contains Interesting serials. Lyceum Recitations, Attractive
selections, Lyceum Notes, the Monthly Chat,
The Golden Group, Historical Sketches of Our
Lyceum Lyceum Letter Box. Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum
Union, etc. For notes, announcements, and all
things that Lyceum workers need to know, see
The Lyceum Banner, Monthly, price, 2 cents,
annual subscription, 40 cent. Special terms to
Lyceums The Progressive Literature Agency,
Seedham Road, Liverpool, England. A Monthly Journal for



## Women's Department.

Written for The Better Wav. Wedding Bells. ST, JULIAN.
Hear the bells, the silv'ry bells, Whose music sweetest joy foretells-Gently wasting on thine ear; Singing songs of happy greeting, Calling to a gladsome meeting,
Alike soft whisperings from the air,

Hear the bells, the merry bells, Whose memory intones and swells And chiming notes of happy joy Coming as from heaven above. Where reigneth peace and purest love— Sweetest love without alloy.

Hear the bells, the wedding bells, Resounding through the peaceful dells, Sending anthems from the sky; Telling that two hearts are burning-For each other dearly yearning, To be joined in sacred tie.

Written for The Better Way.
"FASHION'S SLAVES." ALLIE LINDSAY LYNCH.

Quite recently I was so unfortunate as to fall down a short flight of steps and lame my pen-hand, besides other bruises, which caused a few days of fever; and while I reclined and declined gracefully, but not tastefully, I enjoyed, among other reading matter, the essay by B. O. Flower, in September Arena, on "Fashion's Slaves." I turned my mind backward and recalled my first hoop skirt and first love! To show that pride makes fools of my sex, even at an early age, I will relate what memory recalled.

I was ten years of age-I won't say kow many years hoops had been in style before I began dealing with the abomimation. Up to that age I had not thought of marriage. My brother, a few him, for he emphatically affirmed that I wed his chum "Ziddic." Woman like I thought I must obey the stern sex and be dressed in style when my future intended was near.

Ouite early one day I was bidden to run for a basket of chips. I flew to the wood-pile—but left my hoops in the and soon he and brother were atop the smoke-house. Hid behind some lumber I heeded not my mother's call. Kind mother! Sensing my situation, she called the boys and sent them on an errand. The little slave of fashion flew to the house. The jest from brother over my pride, killed the blooming love and I stood up for my rights and defied him to compel me wed his chum. But there as is displayed by women who are shocked at the bare possibility of a dress reform that will end the corset,

Let us, in our department, agitate these reforms. There are wives and daughters in our ranks who care more for reforms than complexion lotions and drug remedies. We ought to have a woman editor that is not too squemish for radical reforms and thoughts; one competent to lead yet not exclude willing followers.

Some one has sent an offering, calling it a "mite," for my medium friend, and signing only "A seeker for truth." I shall hope truth may meet this soul fully and freely; and more I hope the mite may do the medium in question the amount of good that the donor's kindly meant. Thanks, unknown but whole-souled donor.

mother at the capitol of Illinois. I will charity. thus go single-handed to battle a vast army of orthodox relatives and friends, only one of whom I have on my side, won found wanting. by letters exchanged. The dear old mother has not been visited since I became a Spiritualist, but now financesstrained 'tis true-seem to permit of this sweet pleasure. But oh! how bitter Into the glory of the better land. in her prejudice she has been by letters against "that lawful devil's work !" Can I, in person, bring about a less painful grief? It has been a deep grief to each heart truly. Notified that my friends will all be glad to see me "if I will not talk my belief," and have agreed prowided they do not worry about my soul and talk their beliefs. With my "talk box" thus locked, smong my own clan-I must look for congenial souls in the Spiritualist ranks at that place, and am glad to have noted an item from W. J. Black making mention of a society.

### Written for The Better Way. CONCESSIONS TO CHURCH IDEAS.

LOIS WAISBROOKER. There are always two sides to everything, one which looks backward and one that looks forward. Mrs. Logan thinks that when "All hail the power of Jesus' name" was sung in one of her the cemetery. They have laid her off in seetings, our fathers and mothers on the gloom. Who has done this? We the other side joined in and were made were so happy until I was full of rum. happy by hearing the old tunes sung. If ing to the old Church idea, are still be made happy by hearing his name adored in a Spiritualist meeting, as happy as Church people here would be if those who have left the Church should return.

But, on the other hand, if those faththers and mothers have progressed be- ble began. youd subservience to Church ideas; if they have come to see how much of Oh! for a breath of air, and to find hap- uia.

harm this depending upon lesus has piness once more. But it isn't for me done to the race, then to hear those lines sung by those from whom they had expected better things, would make them very sad indeed. I shall never forget my feelings when reading a communication from William Denton through a very fine Eastern medium, in which he says that he went to Springfield, Mass., into a Spiritualist meeting and tried to reach the speaker to impress upon her some thought that he desired to have and again. given to the people, but she was so surrounded by Church spirits he could not get near her. Now it is just such concessious as Mrs. Logan commends Mr. Robiuson for making that gives those Church spirits power to get between our speakers and such spirits as William Denton.

The little lady of whom Mrs. Logan speaks is, as I understand, a good medisay against her as a woman, but she, like thousands of others, came into Spiritualism from the emotional side of her nature, and has no comprehension, logically, of the great center going on in the radical, independent thinkers; the one for ourselves independently of all outside authority; and no matter how good such mediums may be, they can only prove the fact of continued life, but can never attract the mighty wisdom of spirits who can help us to find the underlying laws which, applied to human society, will lift the race out of the groove in which it has run so long.

There is a great deal of seeming good years my senior, was then far more ty- to individuals which is an actual curse rannical than I had or have ever known to the race. I mean just what I say. A large proportion of what are called the "should marry and marry whom he charities, while they temporarily help petuating the existence of the "unfit." If of spirit John and try to overcome." we would have superior men and woat once grew shy and always anxious to men, they must be born or made of superior material, and under good conditions, and any movement which perpetuates the lives of badly born children, scatters them at large through society and incorporates them therein, tends to house. Ziddic strolled into our yard lower the whole moral and spiritual tone of a community. Thousands of such children have been taken from New York City during the last thirty or forty years, and thus scattered through the country, and our ignorant, but wellmeaning,benevolent societies think they are doing a grand work in thus "scatter-

ing the seeds of human weeds." Poor, dear souls, how little they know what they are doing, but they are doing was as much sense to my childish pride it all in the name of Jesus, and think Jesus will bless them and say"Well done." "What shall we do with those poor children!" exclaims some tender, motherly soul, "must we let them grow up in ignorance and sin, and make no effort to save them?"

Study natural law and leave Jesus out of the question; then use the time and money now used in trying to save such as are "born damned," to destroy the causes which produce such results. Dig up the system, root and branch, which produces such bitter fruit,

Charity methods are Church methods, and concessions to Church demands a fear to speak the whole truth, lest, such become offended, gives Church spirits the power to hold back from such of our speakers as would be glad to speak out, brief message to myself has done. Ah! the spirits who are capable of giving words bring blessings when they are so them such utterances as would help to change conditions and give the coming generations all a chance to be so well-I am about to pay a visit to my aged born that there will be none to need

> Unless Spiritualism can step upon this high ground it will be weighed and

Written for The Better Way.

Come Up Higher. IDA C. HAWKINS

God called me-and I came at his command;

Where peace, and love, and harmony compos the song. Of those who are at one, with angels when they

To dwell, where they, the pure in heart, do

And, we, are as the blest, and soon shall tell. How all obey the Savior and the King jour

Pather .. as we said at mama's knee, while yet we dwelt on earth, And none could see that soon we'd reach the

sacred shore, And home on earth should know our face no

For thee we pray, for thee we ask let good ac

crue. While we protect, none can attack, And none can lujury do. We guard thee evermore.

And now, for little space of time, adieu.

Westten for The Better Way. A SPIRIT PLEADS.

"My God! I can't find Jennie. They have taken ber away from me, away to

"My bride was so beautiful, so flower those fathers and mothers are still hold- like, I thought so much of her. But one evening I came home full of rum. Jenworshipping Jesus, of course they would nie was heart-broken, but said nothing cross; she cried and pleaded in vsin for me to stop drinking and make our home pleasant again.

"I tried sometimes. Oh God! it was harl! But still the temptation kept me the Armenians to a distinguished comaway from Jennie. 'Twas thus our trou-

"They say I am crazy. Who can tell.

"Jennie cried on her bended knees for me to reform. To be once more her lover. But I laughed her to scoru.

"Great God! Did I kill her? They said I did. 'Tear the bars down and let me see, for if Jennie is dead let me die too.' This was what I said.

"Nothing but rum did the awful deed. I to prison went to be tried for murder. Who was to blame? Rum, I said again

"I tried to blame her. It did no good. The people were on her side. 'Look and see what you have done,' they said. 'But it was rum.' I cried.

"From an innocent girl I brought her as low as I could; then killed her and

"I live in the spirit-world, but want all to understand that I have never seen a day of sunshine or happiness since I did um, and I certainly have not a word to the wicked deed. Oh, for the light that would have been mine if I had lived a mon. If I had tried to live oright. 'Tis enough to make one mad,

"I tell you, Oh, drinking man, it will pay you to begin and let the stuff alone. spirit-world between Church spirits and Take my advice or you will come to a bitter end. Drive the demon from you, trying to hold the race to the old rule, tis your most bitter foe. Arise and be and the other to make us see and think doing while there is time, and soon you will thank me for coming in spirit to ing at relate to you what John passed through.

"I know all the temptations, all you pass through. You think your lot is a hard one, and know not what to do. Show now will power, be firm and all will be well.

"For God's sake, earth friend, don't do as I do. Take advice from a spirit friend, for Jennie is not with me yet. I am all alone.

"Live to do good. Reach out your hand. Friends will help you. You will find happiness in earth-life and on this said," further affirming that I should individuals, are cursing the race by per- side the line. Remember the condition

This is the story a spirit gave through my mediumship. I hope it may reach some soul now in danger and rescue that soul from rum.

### An Ideal Man.

LISLE E. SAXTON. My ideal man is more easily fancied than expressed. I discover but a word picture of him will be something like this: He must be well versed in the knowledge of self, and so realize his kinship to all things, that he will exercise a spirit of equity, kindness, forbear ance, charity and protecting care-when needed and practicable-toward all life expressions, appreciating each for its mission in connection with the whole and be able to practice self-abnegation and control in small matters as well as great, for a gust of temper displayed may be as conducive to dispepsia as poor cookery. He will possess that rare power that makes one forgetful of ones excellencies and deficiencies, largely, especially in the line of-we are the Adams of creation and you are only the Eves, consequently his external appearance will be a subject of lesser consideration -in short, I fancy him just so good as not to be an impossible character now or in immediate danger of transition.

### STRAY THOUGHTS.

The best is always the most difficult to uphold, while the timely, like weeds, overrun the former and obscure it for a

Rich men in ve olden time must have been a very perverted set that the Bible should have assumed to prohibit from entering the kingdom of heaven.

Much of the opposition among men and women is due to little prejudices of an individual character. Love being harmony it produces an accord of opinion

as well. The simplest idea, says Open Court, if misunderstood, becomes a mystery. And it may be added, what becomes a mystery is often discarded as a myth-as many

do Spiritualism because they have not sagacity enough to comprehend it. While sympathy is beneficial to the recipient, it is always healthful to the do-

nor; for it places him in opposition to the antagonistic influences of his material surroundings, and insures him a better rapport with higher spiritual conditions.

As the worldly-minded will sacrifice principle to obtain material gratification, the spiritual-minded or sensitive will often sacrifice opinion to obtain spiritual gratification in the form of good-will from others. They stoop to conquer, as it were, to offset ill-will or ill-feeling that causes suffering unbearable to their sensitive natures.

### Personal.

James Penimore Cooper's two daugh ters, who are now quite old ladies, reside

Mrs. Grover Cleveland is much intersted in mission work. She is vice-pres ident of a mission kindergarten, and visits the mission frequently.-It is hinted that she is also a progressive woman in a spiritual way. Mrs. Bishop, better known in the liter-

nture of travel as Miss Isabella Bird, gave an address recently on the condition of pany in one of the committee rooms of the House of Commons. It is probable that she will write a book about Arme-

### MEETINGS.

NOTICE—Secretaries of societies will please for ward us the mames, place and hour of newthing if their sucletors if not represently here; also all changes of time of meeting, place and others, so as to make this directory as accurate as possible.

Roston - Dwight Hall, 514 Tremont street, opposite berkoley. Spiritual incetings at 239 and 5-38 life in the action of the model of the street of the street

meetings at 10:20, 2:30 and 7:30. F. W. Müthews-conductor.
Alpha Hall, Essex street; services every sands 1/0:30 and 7:30 pm; abso Thursday, 2 111. Dr. Ella M. Higgin en, 61 Clarendon street conductor. or, one Hall, 691 Washington street; meetings

Chelsen, Mass.—The spiritual Ludles' Aid hald meetings to Phyrim Hall, Hawthorn street, after-noon and evening of the first and third Toesday-of every month. Mrs. L. M. Dodge, secretary...

purious Conference meet at meanoury rish; ealton street, every saturday evening at 80%. The Helping Hand Conference meet on Tue syening at 80'clock at Bradbury Hall, 280 Fu

Cincinnati, O. The Psychic Research Soc ety meets every Sanday afternoon at Douglass Castle Hall, northwest corner Sixth and Walmut at 3 o'clock. Admission free. Good speakers. The Society of Union Spritualists meets at O. R. Hall, IJS W. Sixth street, every Sanday morn

R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the eventing at 7:39. Good peakers and music. Murning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington on the first and third Sunday of every month.

People's Spiritual meetings every Sunday, 2:30 nm, at the American Health College, Fairmound Good music. Free admission. Free discussion All come.

Chicago, III. - P. O. S. A. Hail, corner of Washington bodieward and Ogden avenue, Mrs. Cora. I. Chichand, speaker, at 19-5 a m und 7.45 pm. vision of Mr. Jonifer, will hold services at Brick-layer's Hail, 91 South Perfast., at 2.9 pm., Services each Sunday at 2.9 and 7.99 pm at 681 West Lake at. A. H. Williams, president. The First Spiritual Culture Soriety of Chicago will hold a meeting at 2.30 pm in the hail II North Ada 8t.

Ada st.

The Philosophical Spiritual Society meets at Ar-lington Hall, Indiana ave. and Thirty-first st., at 10.45 a m.

The First South Side Spiritual Society will hold services at 77 Thirty-first street, at 2.35 p m. Columbus, O.—The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple or Third street, Wednesday evening.

Cleveland, O.—The Lyceum meet at Memoi al Hull; services every Sunday evening. Thoms Lees, Secretary.

Colorado City. Colo.—The First Spiritualist Society of Colorado City will hold services ever sunday at  $3~\rm p$  m.

Dayton, O. - The First spiritualist society mee every Sunday in Grand Army Rall, 25 and 27 Main street, at 10:33a m and 7:39 p m. Good speak ers, seats free, Wm. E. E. Kates, secretary, 126 West Fourth street.

Detroit. Mich. - The People's Progressive Spir

ual society neets every sunday at 10.30a m and 7.3a p.m., at 96 Miami ave. Speaker for October, Ly-man C. Howe.

Fitchburg, Mass. - The First Spiritualist Society meetevery Sunday afternoon and evening. Grand Rapids, Mich.—The Phenomenal So-clety meets every Tuesday evening at 7:30, at 30 Sinclair street. The Progressive Spiritualism Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Elss Hall, 39 N. Ionia street. Also on Thursday night at 7:30 Mrs. E. F. Josselyn, Pres.

Indinapolls, Ind. The Mansur Hall Asso ciation of Spiritualists meet every sanday at Mansur Hall, corner East Washington and Alubama streets, at 3 and 7:45 pm.

The Indinapolls Association of Spiritualists meets every Sunday morning at 10:20 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, My.—The First spiritualist church meet sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson street above seventh.

Liberni, No.—The Spiritual Science Association meet every Sunday evening at 7:30 and or Wednesday night; Ladies' Aid every Saturday afternoon.

Minneapolis, Minn.-The First Spiritual S. clety holds services every Sunday morning and evening at Odd Fellows ball, 1 and 14 Washington Ave., North, at 1039 a m and 7:39 p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 2:2 2nd avenue, south.

Minneapolis Progressive Spiritualists meet every Sunday evening at 7:30, at 624 Hennipin avenue. Lecture and tests.

Miss A. A. Judson, Pres.

Milwaukee. Wis.-Liberal Club meet every sunday evening at 218 Grand avenue.

National City, Cal.—The First Spiritual So clety of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth Street at 16 30 Serial against Mr. Herbert S. Dimock, president; Mrs. Mary I. Dimock, secretary Mr. P. Griffith, conductor of Lyceum,

New York City. -The First Society of Spir New York City.—The First Society of Spiritualists convenes every Sunday at Carnegic Music Hall Building, Seventh Avenue between 90th and 57th street, entrance on 57th street, at 10:45 a m and 7:15 p.m. Henry J. Newton, President.
The People's bijicitian Meeting every Sunday evening at Mrs. Morrell's parlot, 151 Lexington avenue. Mediums' meeting Tuesday at 8 p. m.
The New York Psychical Society meets every Wednesday evening at 14 W. 4th st. Speakers and mediums always present. The public invited. J. B. Sonjea, predictin. 26 Brondway.
The Society of Ethical Spiritualists meets every sunday at Kneighenbocker Conservatory, 44 west 14th street, at 10:45 a m and 7:45 p.m.
The Spiritual Research Society meets Sundays at 2. Mind. 2, p. p. m. for the discussion of Spiritual Liv. Firether and only psychical questions. Mr. Arenoum Hinli, 57 West Twenty-offth Street, N. E. corner Sixth Avenue. Spiritual services held every Sundays 13 and 8 p. m.

New Orleans, La.—The New Orleans Associa-tion of Spiritualists meet at their hall 59 Camp street, every Sunday ovening at 7:30. J. W. Allen President.

Omaha. Neb.-First Society of Progressive pirtundsis of Omaha holds meetings every Sun-ity at 2 p. m., at Marathon Hall, corner Twenty-lifth Avenue and Cuming Street, Mrs. Julia L. Montgomery, president; Geo. O. Richardson, see-

Philadelphia, Pa.—The First Association of Spiritudists meet every Sunday at 10.30 in the morning and Si20 in the colling at 10.30 in the morning and Si20 in the colling the Conference of the Conference of the Conference meets every Sunday Ribertson at 230 at the northeast corner Tenth and Spiring funders S. J. S. Rowbothem, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Bunday 2:30 p. m. Conference and Lyceum, Win, About, Secretary, Fourth Association of Spiritualists meets every Sunday evening at 2:30 at K.-ystone Hall, Third and Girard ave.

Mrs. M. Brown, Pres.

Pittaburg, Pa.-The First Spiritualist Church of Pittsburg has fectured every Stinday morning at at 10:45 and in the evening at 7:45. Children's Lyceum at 2p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, see.

Nt. Louis. No. - Ethical spiritual association meet at the ball corner Garrison ave and Olivest, sunday at 10 30 a m and 750 p m; social Conference at 3 p m.

Nanta Cruz, Cal, .- The Unity Spiritual Society holds meetings every Sunday at 11 a. m. and 8. j m. at Beulah Hall (over Santa Cruz Co. Bank Pacific Avenue. Sociable overy Wednesday ever

Wentboro, Mass, -The Spiritual Association meet every sunday evening at 730 in Henry Hall south street. Frank P. Marshall, secretary.



21.00 A YEAR FOR THE BETTER WAY 40" Remember that Int. Julia WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

# "Seeing is Believing."



"The Rochester.

And with it there is no smoke, no smell, no broken chimneys, no flickering, no sweating no climbing up of the flame. no "tantrums nor annoyance of any kind, and it never needs trimming. Its founts (oil reservoirs) height fough rolled annuless bross with con-

nor annoyance of any kind, and it never needs trimming. Its founts (oil reservoirs) being tough rolled acamless brass, with central draft, it is absolutely unbreakable, and as saje as a talino candle.

Only five years old and ever free million of these lamp, in use. It must be a GOOD lamp to make such a telling success. Indeed it is, for lamps may come and lamps may go, but the "Rochester" shines on forever! We make over 2,000 artistic varieties, Hanging and Table Lamps, Baiquet, Study, Vasc on Plano Lamps - every kind, in fronce, Forcelain, Brass, Nickeland Black Wrought fron Ask the lamp dealer for it. Lock for the trade-mark stamp: "Firs Bucuteria." If he hasn't the genulae Rochester and the style you want, or if no lamp-store is near, send to us for free illustrated catalogue (and reduced price-list), and we will box and sand you any lamp safely by express, right to your door.

BOCHESTER LAMP CO.

42 Park Place, New York.

\*\*Lanyacturers, and sole Omerca of Reheave Patenta. The Largest Lamp Stora in the World.

Best Fences and Gates for all purposes. Free Catalogue giving full particulars and prices. Ask Hardware Dealers, or write

SEDQWICK BROS., RICHMOND, IND. EIGHT REASONS Why every Lady FREEMAN'S FACE POWDER.



cent stamps to pay for postage and packing.
FREEMAN PERFUME CO. (Established 1876).
523 E. 152d St., New York, or Cincinnati, O.



TURELY VEGETABLE Dysper I, Malaria, Indigestic, and all Bowel Complems, Unequaled as an apetizer, and as a Tonic for the Weak. Ad by Grocers, Dr agists, and Deal-ers everywhere.

PREPARED AND BOTTLED ONLY BY CINCINNATI, O. Bequire No Ligger People 's License



AGENTS, READ!

OPIUM and LIQUOR HABITS cured in two weeks.
No Cure, No Pav.

### LACY'S WARNINGS.

The most remarkable and valuable record of spirth phonomena vever given to the world from the three phonomena vever given to the world from the three phonomena vever given to the world from the three phonomena vever given to the world from the three phonomena of the incomentation o

### OUR AGENTS. THE RETTER WAY can be found on sale in

ollowing oitles: J K. Cooper, 740 Market street, San Franoleco, Cal.

Mr. C. S'eluman, Howard's Hall, Garrison
Mr. and Olive st., St. Louis, Mo.
E. T. Actt, St. Olive st., Et. Louis, Mo.
G. T. Hower, 323 Lith st., St. Paul, Minn,
Mrs. C. D. Pruden, c33 Ceder st., St. Paul,

Mrs. C. D. Pruden, and Cruss and Mrs. Chas. MacDonald & Co., 55 Washington st., Chicag., 14 Coup. & Rich, 9 Sesworth st., Boston, Mass. C. Bradioid, 48 Boylaton st., Boston, Mass. Brentanos, 5 Union Square, New York J. B. Westervett, 712 7-th Ave., New York, Dr. Tuos McAboy, 727 12th st., Louisville, Cv. Edwards & McKnigt, 114 West lat at., Los

Augales, Cal. Mrs. T. Reynolds, 1831 6th Ave., Troy, N. Y. Br. J. H. Rhodes, 722 Spring Garden, Phila-Dr. J. H. Bhodes, 722 Spring Garden, Filladelphis, Pa.
Dr. J. C. Phillips, 8.5 W. Van Buren st., Chicago, ill
J. J. Kowetzki, 10th and Broadway, Oakland, Ca.
Joho M. Miller, 81 Marletta st., Atlanta,Ga.
S. D. Greene, 397 Nostrand Ave., Brooklyn
J. H. Lobineyer, 4 John St., Philadurg, Fa.
Mark Buruham, 346 Maihe st., Washington,
1.12.

D. B. Herbine, 136 W. Vermont at., Indian-

Jack Abboit, Il St. Charles st., New Or-leans, La. CITY.

I. S. McCracken. N. W. cor. 5th & Walnut H. M. Healy, 19) Walnut M.

J. R. Hawley, 162 Vine at.
Jones & White, 245 Vine at.
Jones & White, 245 Vine at.
Jones & H. J. N. W. or. 5th and Walnut G. A. R. Hall, 117 W. d b. st.
Louis F. Hohnengamp, 234 Walruf St.
Chechausti News Co., 10 31 Shullio ave.

11A 1127. The bost cure known came to made. 12 to mad before payment is made. 12 to made. 13 to make the made.



## Baltimore and Ohio

South Western R. R. \$2 Saved to New York.

All Trains Run Through

Washington, Baltimore and Philadelphia Vestibuled from Baggage Car to Pullman Sleeper, and heated by steam from the engine.

### SOLID TRAINS TO PITTSBURGH

Via Columbus, Zanesville & Wheeling. With Pullman Sleeper and Parlor Cars. Rates always as low as by any other line, and no extra fare for fast time on limited Vestibule train. Ask for tickets via Cincinnat and the B. & O. R. R.
W. W. PEABODY,
Vice-Fresident,
Gen'l Pass. Agt.



AN EVER-READY TICKET.

Thousand Mile Books at 2 cents per

mile. Good to a Thousand Points—
Thousand mile books are now sold by the Cincinnati, Hamilton & Dayton R. R. at the rate of \$10, and accepted on all divisions of the C. H. & D. and fitteen other roads, reaching a thousand or more points. The purchase of one of these mileage books assures the passenger not only cheap riding, but an ever ready ticket. They will be good for passage between Cincinnati, Indianapolis, Chicago, St. Louis, Toledo, Buffalo, Salamanca, Ft. Wayne, Peoria, Annarbor, Cadillac (Mich. and innumerable other points. The following roads will accept them, between all stations: Buffalo & Southwestern. Chicago & Frie and N. Y., P. & O. Divisions of the Eric R y; Dayton and Union, Dayton, Pt. Wayne & Chicago, Flint & Pere Marquette; Pt. Wayne, Cincinnati & Louisville, New Albany & Chicago, Terre Haute & Peoria; Toledo, And Arbor and Northern Michigan; Wheeling & Lake Eric & Vandalia Line.

E. O. McCORMICK,

Gen. Pass. & Ticket Agent. mile. Good to a Thousand Points.



94 MILES THE SHORTEST. B HOURS THE QUICKEST,

CINCINNATI TO NEW ORLEANS, Time 27 Hours.

Entire Trains, Baggage Car. Day Coaches and Sleepers run through without change.

110 MILES THE SHORTEST, 7 HOURS THE QUICKEST Cincinnati To Jacksonville, Fla.,

Time 28 Hours, Through Sleepers without change. The Short Line between Cincinnati and

Line between Cincinnati and
Lexington, Ky.,
Khoxville, Tenn.,
Asheville, N. C.
Chattanooga, Tenn.,
Attanta, Ga.,
Birmingham, Ala,
16 Direct Connections at New Orleans and Shreveport for TEXAN, MEXICO and OALIFORNIA.

Trains leave Central Union Depot. Cincin-Jati, crossing the faucus High Bridge of Kentucky and rounding the base of Look-out Mountain

Compartment eleeping cars on all through trains.

For Rates, Maps. &c., address, HERBERT SHAW, City Persenger Agt. 92 W. Fourth St., Cincinnati, Obto. U.C HARVEY, [Cincinnati] D. G. EDWARDS

# From Soul to Soul

BY EMMA ROOD TUTTLE.

BY EMMA ROOD TUTTLE.

This volume contains the best poems of the author and some of the most popular songs with the music by eminent composers. Among the poems which have attracted wide notice are:
Budding Rose. Lucidents of Life under the flue Laws. Parson Smiah's Prophecy. From the Highlands of Heanen. The City of Sorrew. Solitoquy of Fulvia at Sicyon. The Holy Man of Kent. Etc.

The Songs, with accompanying Music, hitherito only obtainable in sheet form, include. The Unseen City, Beautiful Claribel, We Shall Meet Our Friends in the Merning. Meet us at the Crystal Gate. The World is Growing Good, etc., Many of the Poems are admirably adapted for Recitation, and were used by the author in her public readings.

The volume contains 23 pages, is beautifully bound and furnishes a fine holiday gift.

PRESS NOTICES:—

Price, \$1.50. Postpaid.

PRESS NOTICIS:—

Mrs. Emma Rood Tuttle is masterful in hey prolific poetical genius.—The Two Worlds. Eng. Mrs. Tuttle is well known as a poetess and author of many exquisite songs.—Saturday Evening Journal.

Her poems are worthy to hang like a banner from our walls to recall us daily to our better selves.—Hester M. Poole.

A poet with abundant talent and versatility.

selves.—Hester M. Poole.

A poet with abundant talent and versatility.

Banner of Light.
Intuitive, spiritual, daintily refined, setting itself to music.—Progressive Thinker.

Strong, true and beautiful.—Mrs. Sara A. Underwood. detwood.

Claribel is exquisitely beautiful.—D. D. Home.

For Sale wholesale or retail at this Office or Hudson Tuttle, Berlin Heights. O.

PRUNKENNESS
LIQUOR HABIT.
WALL THE WORLD THERE IS BUT ONE LURE DE HAINES GOLDEN SPECIFIC

EARN TELEGRAPHY AT HOME
INSTRUMENTS AND INSTRUCTIONS
FREE
Address, THAD. BOWLAND, Obcrits, Obios

Written for The Better Way TOPICS OF THE TIME.

The opening of the National Liberal Federation Congress occurred at Newcastle, England, on October 1st. It was probably the largest Liberal demonstration ever held, representing the best mental and progressive political element of England, Scotland, and Ireland-including some eighty members of Parliameat. It was organized by Mr. Francis Schnadhorst, the great Liberal caucus chief. He has been a very prominent figure in liberal politics since 1872, and is said to have done more to lead the Liberals to success than any other man. In speaking of the aims of the congress, he said: "It is a general misconception, even among the bulk of the Liberals in this country, that our annual federation is for the discussion and settlement of party questions. It is not so. It is meeting not for discussion, but for declaration. When we find that the great mass of the party has agreed upon a certain course of action, then the council is ready to embody the party's wishes in a resolution, adding a new plank to the recognized platform. Thus we have adopted home rule, the disestablishment of the Welsh and Scotch Church, but we have not accepted the eight-hour-a-day movement, or some other measure which have ardent advocates among the Liberals. The platform reathrms, as the first and foremost plank, home rule. Mr. Gladstone will again declare himself on our Irish policy in his speech. The federation will again declare by resolution its perfect trust in Mr. Gladstone and its belief that no wise or durable settlement of the Irish question can be effected except by the establishment of an Irish legislative body for the management of exclusively Irish affairs. The other resolutions will be as given in the reports or council. They include a declaration that Britain ought to avoid entanglement in Continental quarrels, and should promote principles of international arbitration; that in any reform in the land-laws a just and equitable taxation of land values and ground rents is an essential consale and transfer of land should be abolished and more complete security given to tenants for compensation; that compulsory powers should be given to representative local authorities in town and purposes of allotments and small holdings and for the provision of dwellings for Iworking classes; local electoral reforms for county councils and local boards; the disestablishment of the Welsh and Scotch Churches; direct popular veto of the liquor traffic: the equal ization of the death-duties upon real and personal property; better housing of Factory acts, and the mending or ending of the House of Lords-that is our pro-

One of the significant indications of a possible political reformation was the enthusiastic reception of the speech of ition of the House of Lords. Mr. Morley said that Liberalism was prompted by the highest motives and stirred by the noblest impulses. Ireland, he said, had vindicated the confidence the Liberals had placed in her, by refusing to follow a leader the Liberals could not conscientiously work with. In regard to the temperance reform question Mr. Morley said that it was not the Liberals' fault if they had not legislatively advanced it, for, as usual, the Conservatives blocked the way. They were fighting for the privilege against the interests of the people. On this, as on most of the other questions the Liberals had at heart, they must boldly face the enemy. There was a prospect, however, that, even if victorious the members of the House of Commons would find to all such measures unyielding obstacles to progress in the House of Lords. Therefore, it became a matter for serious consideration as to how long that privileged House, nonrepresentative and unreformed as it was, out of sympathy and out of touch with the majority of the representative Chamready to renew the agitation against the hereditary peers whenever their lordships pleased. Alluding to the obstacles existing in the exercise of the franchise the speaker said that he did not know how the voice of the workingman could be heard with full effect in Parliament until England followed the example of every other country in having a constitution and by placing some moderate subsistence within the reach of those aspiring to serve the people in Parliament.

Mr. Morey favored the resolution subsequetly to be offered by Mr. Schnadrepresentative local authorities in town and country for the acquisition of land for purposes of allotments and small was anything, it was the party of those who were too weak and disorganized to speak for themselves. The country could not hear too constantly or too articulately the voice of the working population. Workingmen ought therefore to fud school-boards up to the great senate

of some preliminaries, Sir George Tre- land, and other like measures, the in- not a man-made ism.

velyan offered the resolution, which declared in favor of shorter sessions of on the same day, and recognized the House of Commons as the only means of securing an adequate representation of the working class in Parliament. He was of the opinion that while no princely stipend should be paid, it should be no of Ripon, ex-secretary of war, and exviceroy of India, advocated that Parliament should place full powers into the hands of local governments for the purpose of granting small holdings for villages, for places of worship of all creeds and denominations, for dwellings of laborers, and other purposes. This and the preceding speaker's resolutions were passed amid euthusiastic cheering. In the evening Mr. Gladstone spoke at the Tyneside Theatre, every inch of standing room in the same being occupied two hours before the proceedings opened. The limited space will only permit a or." small extract from his speech, passing by his review of the policy of the Tories and his Irish Question. Regarding the abolition of the House of Lords he

I desire to pass lightly over the difficult ques tion of the House of Lords. Owing to the priority of the claims of other subjects this question at present is rather in the shade. Well, I should not be sorry if it would remain in the shade still longer, provided the extra lease thus gained were gained by its wisdom, forbearance, and moderation in dealing with public sentiment. But if the question is remote, a mode exists whereby it may be made approximately very near-indeed, a burning question; that is, if in an evil hour the Peers be tempted to listen to the counsel unsuspiciously given by Lord Salisbury when he contemplated the possibility -his mind is open to the extent-of a Liberal victory at the general election, and reminded them that all would not be over even if the House of Commons should pass the Home Rule bill : that they might still rely I am quoting his sacred words on the play of other parts of the coustitution. There is but one other part of the constitution that could possibly perform such a prank as interpose itself between the deliberate judgment of the nation and the incorpora tion of the judgment in the form of a law-and that is the House of Lords. They tried that game in 1831 throughout the proceedings on the Reform bill. The consequence was they dition; that all restrictions upon free had to undergo a most painful humiliation, as they only succeeded in delaying the measure a year, and they themselves destroyed whatever confidence the people then had in them. I myself in 1860 and 1861 had the felicity or infelicity to be in conflict with the House of

Lords. We had a great battle upon the repeal of the paper duties, one of the most difficult country for the acquisition of land for and important questions in the whole free trade controversy. You know what the consequences have been in the establishment of a free press. which has done more than any other single cause to educate the country, and to which we mainly owe the vast extention of the franchise which has enabled us to multiply tenfold those who take part in elections. I hope and believe that the Lords will not accept the deplorable suggestion of the Premier. But should they be seduced they will themselves be the first to repent, and those who address you from this working classes; the extension of the platform will not tell you then that the question of the House of Lords is remote, but they will tell you that it shall have precedence ove every other question, because then upon that must be done. "It is not for such theoalone will depend the question whether the country is self-governing or whether there is a power, not upon or behind the throne, but between the throne and the people, able to stop the action of the constitutional machine, which John Morley on the necessity of the abol- has now been perfected or brought nearer to that the earth makes no journeys at all, perfection by the labors, struggles, zeal and wisdom of many generations.

> Alluding to the labor-problem and some of its concomitants, he said:

Another question undoubtedly forcing itself spon their attention can be summed up in single word-labor. The great enfranchise ment of 1885 added three millions to the constituency. But much remains to be done. Labor representation in Parliament must be extended It is among the indispensable duties of the Liberal party when in power to establish district and parish councils to bring self-government to the door of the laboring men throughout the country, and, I boldly add, to enact compulsory powers enabling suitable bodies to acquire land in order to place the rural population in nearer relations to use and profit from the land modern astronomers and geologists are they have so long tilled for the benefit of others but for themselves almost in vain. Reform o the land-laws and abolition of entail with facil lties to transfer land are absolutely necessary to do anything like justice to those inhabiting rural parishes. Instead of seeing them dwindie from one census to another, we heartily de sire to see them maintained in increasing num bers. Regarding the eight-hour movement, he was of the opinion that it is but an act of com mon friendship to caution our fellow coun tryman that it will require more than a mere majority of certain trades highly organized-more than a mere majority of all the trades over the country-so to bind ber, was to endure. He, at least, was the minority that they shall be subject to coer cive penal proceedings if unwilling or unable in justice to themselves and to those depend ent on them, to accept the standard hours pro posed to be imposed on them. I give no abso lute judgment upon the question. It has not yet by the bulk of the country been sufficiently examined. I recommend much circumspection much careful examination before proceeding with steps which may prove irretrievable therefore it ought not to be prematurely

A perusal of these accounts and ex tracts will evidence the strong tide that is flowing toward democracy in England. The abolition of the House of Peers will ter or he is a wonderfully gifted inspiraeventually carry with it the crown into tional writer, whose mind becomes ilhorst, as to giving compulsory powers to the things of the past. A better, and lumined with wisdom when in the mood probably the best, reason for the abrogation of the Peers is the threat to same therein depicted are principally metacontained in Mr. Gladstone's speech. holdings for the provision of dwellings Mr. Gladstone bases the menance upon for working classes. If the Liberal party a possible, and probable, Liberal majority at the next general election; this will secure the Premiership for him, and with it, the majority of the House to a passage of a bill of home rule for Ireland in some form or other. As it is positively known that the Peers will bitterly opbe encouraged to obtain representation pose any such measure, he demands the in all local authoritative bodies, councils, abrogation of the same in order to successfully carry through his measure. This will carry with it the disestablish-On the second day, after the disposal ment of the Church in Wales and Scot- in mind that this is a spiritual ism and

justice of which many are compelled to suffer under. In the meantime it will Parliament, that elections should be held be interesting to observe what influence these proceedings will have upon Great principle of paying members of the Britain as the world in general. The New York Times concludes a wellconsidered editorial upon the English situation by stating that "the Queen has never failed in Parliamentary crises to exert her influence strongly with the less than £300 per year. The Marquis Peers in order to prevent a deadlock between the two Houses. She has been most sagacious in recognizing how dangerous prerogatives of the Crown would be an agitation against the hereditary Chamber. The enthusiasm manifested at New Castle over the Liberal propaganda for the abolition of the Lords helps one to understand what the Spectator meant when, after Garfield's death it asserted that all Englishmen were solicitous at heart that the American Presidency, an office which half of them feel must one day exist in England also, should never be lowered by its possess-

Written for The Better Way, AN OLD, NEW DISCOVERY.

LYMAN C. HOWK

We are in good company. Denounced as frauds and fools by the school-men like the wonderful Siebert commissioners, we lean on truth, trust our senses and reason, and work on and wait. Modern savants hold the keys to the temple of science and the civilized world has credited them with much wisdom and great usefulness. The new astronomy and geology are adopted in text-books, and children are taught that the earth is a globe and the sun a great center around which it revolves. That there are other worlds than ours, and that some of them are many times larger than this plauet. Sir Isaac Newton stands upon the pinnacle of scientific fame, and we have long accepted the calculations of astronomers as mathematically reliable. But lo! A change has come. All this is delusion. The "earth is not a globe." It does not roll upon an axis. It is not spinning around the sun at the rate of 65,000 miles an hour. It is an irregular plane, "stretched above the waters." The sun, moon, and all the stars march around it every twenty-four hours. Don't our senses prove this? Oh, what a gigantic fraud these astronomers have perpetrated upon poor gullible humanity. But you may suspect me of a mischievous disposition to burlesque. No! This is a solemn matter. I have the documents for it. It is serious. The learned author is to all appearance in dead earnest. He is not Bro. Jasper either, but the advocate and defender of the Zetetic philosophy. He does not hesitate to grapple with Professors Proctor, Denton, Newton, Smith, Galilleo, and others.

I may have more to say of this later, but for this brief notice I will quote a little to show the reader that something retical calculators as the popular astronomers to talk of the earth's yearly journeys being shorter or longer. We of the Zetetic school will make them admit but that it is 'stretched out above the waters' and established that it can not be moved. We will let them know in forcible terms that there are people in the world who will not submit to be humbugged by them, and that their specious logic is of no avail in any human mind where common sense has found a lodgment."

Now hold your breath and think while I quote again. "There is no such thing in existence as a proof of the rotundity of the earth." The temptation to quote more is strong, but I forbear. But all unqualifiedly denounced as dreamers, theorists, fools, and frauds. And as much ability and argument is exhibited as I have read or heard from materialists or Christians against Spiritualism. and seems to proceed from a similar mental condition. More anon.

LITERARY.

Liberty and Life. Seventeen discourses by E. P. Powell, on the applications of scientific truth to morals and religion. Some of the titles of the separate lectures are: Life and death, what they are; Sinning against the Holy Spirit; A Sound Mind in a Sound Body; The True Life; The Doing Creed; A Substitute for Othodoxy; Character; The Religion of the Future. Second edition now ready. One volume, 208 12mo pages, cloth, \$1.00 postpaid. Paper edition, 50 cents postpaid. Charles H. Kerr & Co., publishers, 275 Dearborn street Chicago. The author of this book is either a powerful reasoner on human life and characfor writing or speaking. The truths physical and irrefutable to those who have had any experience in the same line of reasoning.

As the mother suffers who gives birth to a new being into this life, so the body | Being a Berles of QUESTIONS AND ANSWERS suffers from which a new soul is being evolved for a future life. Physical life is simply an embryonic one of the soul.

Organization without spirit-aid is as impossible of accomplishment as it is to produce the phenomena without spirits. Advocates of our cause should ever bear

### CASSADAGA: ITS HISTORY & TEACHINGS.

This valuable work should be in the hands of every visitor at Cassadaga and every Spiritual ist as well. Expository articles by J. O. Barret Hudson Tuttle, Emma Rood Tuttle, Lyman C Howe, Mrs. R. S. Lillie, Mrs. Cora L. V. Rich-mond, Walter Howell, Hon. A. B. Richmond, J. J. Morse, Hon. Sidney Dean, W. J. Colville and Chas. Dawbarn, on the principles of Spiritual ism, sketches of all the prominent camps it the United States, the history of Cassadaga li detail and biographies of Cassadaga's pioneers are to be found in this work. The book com-prises 150 pages; is well filled with handsome ngravings of the grounds and lake and with portraits of the leading speakers and workers

at Cassadaga.

Sent postpaid on receipt of price, \$1.50, 1 any address. Remit by postoffice or express money order, postal note or N. V. exchange.

Do not send local checks. Address BARRETT & McCOY, Mendville, Penn

PERENNIAL HAIR RENEWER

ABSOLUTELY UNFAILING.

No Patent Preparation. Natural Remedy

Not a dye: contains no harmful ingredients. Cleanses the scalp effectually, and promotes a vigorous growth of the hair. It was given to a widow by her deceased husband, as a means of support for herself and children. Has been well tested. Eurough will be sent by mait to mix with eight ounces of soft water for fifty cents, thus giving as much as in any dollar bottle of hair dye, and a much better article, at half the price. Address all orders to The Way Publishing Co., S. W. corner Plum and McParland sts., Cincinnati, O.

My head has not been entirely free from dandruff till now for twenty years. One week's use of the "Renewer" did tt. My har is grow-ling finely. LOIS WAISBROOKER.

I have seen an almost marvelous growth of the hair from its continued use. St. Klmo, Tenn. MATTIR R. HURSEN.

A BLOOD PURIFIER.

Cures Dyspepsia, Constipation and consequent Headache: Mainria, Debility, Torpid Liver and

Headache; Maiaria, Debility, Torpid Liver and Deranged Kidneys.

It is effective and perfectly harmless even for an infant. No alcohol is used in its preparation. No nausca or griple, results from its use. Try it.

Samples to cents. Small packages 25 cents. Large packages \$1.00

Sent by mail, postpald.

Live agents wanted in every town and county, in whose behalf ample discount is allowed.

HERBA VITA REMEDY CO.,

Uptown Office, 340 West 59th Street.

New York City.



J. E. POORMAN

AGENT,\_

Southeast Corner 8th & Race Sts.,

CINCINNATI, OHIO

# OF SEVENTY YEARS.

UPWARD STEPS

BY GILES B. STEBBINS.

The author has taken part in the leading reforms of the past fifty years, from the "martyr days" of the pioneer unti-slavery movement to our own time, is widely known as a speaker and writer, and has a wide range of acquaint-ance with men and women of eminent worth, moral courage and marked ability.

To give a glimpse of Puritan life in New England in his childhood, to show its good and ill, the growth of reforms, the upward steps of an era of marked activity and the coming duties, is the aim of the work.

Biographical sketches, personal reminis-

ing duties, is the aim of the work.

Biographical sketches, personal reminiscences, and narrations of marked experiences, illustrate and emphasize this aim in ways full of interest and value.

The above work will be issued in cloth, gilt. Price, \$1.25.

May be ordered from this office. Make money order or draft payable to

THE WAY PUBLISHING CO.,

Cincinnati, Obio.

### The Weekly Discourse. Containing the Sermons of

Cora L. V. Richmond.

Delivered through her by her Guides at Chica go, Ills., and published weekly. Price \$2.50 per annum; \$1.25 for six months; 65 cents for three months. For sale by Wm. Richmond, Roger Park, Ill.

No. 14-Our Responsibilities to One Another.

# Wilbram's Wealth,

## The Coming Democracy BY J.J. MORSE.

PREPACE-The present issue is a contribution to the literature of the social and economic questions dealt with, and which are appealing with ever increasing force to the intellect and emotion of man to-day. Education, justice and honor are the foundations of progress. In the end industry and worth will win their just reward. Some day Welgood Wilbram's dream may become a sober fact. As for the rest-the

Por sale at this office. Price, 25 cents NEW BOOK FOR LYCEUMS

BY G. W. KATES.

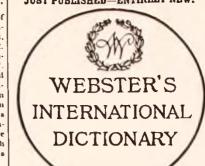
in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies.

Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to the General Cause of Spiritualism. The enquirer after truth will find much to instruct it is so written that all minds may find the lessons of practical utility.

Hristol Board Covers 10 cents cach.

31.00 per dozon; \$7.50 per hundred.

## THE NEW WEBSTER



Webster's International Dictionary. Wooster's International dictionary.
Editorial work upon this revision has been in
progress for over 10 Years.
Not less than One Hundred paid editorial
laborers have been engaged upon it.
Over \$300,000 expended in its preparation
before the first copy was printed.
Critical comparison with any other Dictionary
is invited. CET THE REST.

G. & C. MERRIAM & CO., Publishers, Springileid, Mass., U. S. A., Sold by all Booksellers. Hijstrated pamphletires

### Dr. Rhodes'

### PURE MEDICINES. Strictly Vegetable, Sugar-Coated.

A Perfect Liver and Kidney Renovator and slood Purifier. Cleanses the entire system from all Billiousness and Blood Poisons, from Malaria, etc. And cures Headache, Backache Side and Stomachache, Diarrhoca, Dysentery, Pains in the Limbs, Lameuess, Numbness, Kidney and Bladder, and all other wrinary ailments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of Hu manity.

PRICES: Trial box, 25 cents-by mail, 30 cts. second size, 30 cents—by mail, 55 cents; 12 boxes, second size, \$5; large boxes, \$1; 6 large

boxes, \$5.
For sale by THE WAY PUBLISHING CO.

Sample Copy, Sent FREE,

## THE BETTER WAY

SPIRITUAL PUBLICATIONS.

### THE SUMMERLAND.

It "labors for the presentation of common sense Spiritualism—to present original and selected matter pertaining to the science, philosophy and religion of the evangel of the nineteenth century, in a style to interest and instruct its readers." It is a 6-column, 4-page weekly journal; published by H. L. Williams and edited by Albert Morton, at Summerland, Cai. Price \$1.00 per year.

## THE CARRIER DOVE.

An illustrated monthly journal, devoted to Spiritualism and Reform. Each number will contain portraits and biogra; hical sketches of prominent mediums and spiritual workers of the Pacific Coast and elsewhere. Also spirit pictures by our artist mediums. Lectures, essays, poems, spirit messages and general information. Mrs. J. Schlesinger, Editor. Dr. Louis Schlesinger, llusiness Manager. Price, \$2.50 per year; single numbers, 25 cents. Published at \$41 Market 81, San Francisco, Cal.

### BANNER OF LIGHT

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

PHILOSOSCPHT OF SPIRITUALISM.

ISSUED WEEKLY.

\*\* Specimen Copies Sent Free

COLBY & RICH, Publishers. No. 9 Bosworth St. - - Boston, Mass

THE ESOTERIC

This magazine seeks to present themes that will cause its readers to stop and think. We aim to teach the truth, regardless of creed or precedent, and thereby disavow allegiance to form or dogma that tends to guide the Truth seeker through paths circuitious.

The Exoteric teaches a sure and practicable method of occult attainment. A mastery of the truth contained within its covers, insures an order of an existence infinitely higher than that at present known, and opens the door of Theosophy, Christian Science, and the higher phases of Spiritual Philosophy.

Issued mouthly: 48 pages, Price per year 1.50. Send for free sample copy. Estoric Publishing Co., 478 Shawmut Ave., Boston, Mass.

## Read THE FLAMING SWORD.

All who desire to pursue the mysteries of the spiritual world to their ultimates, should investigate the Koreshan system of Science as revealed through an illuminated mind. A bright hope for every inquiring soil weary of the social appression of this age and dissatisfied with the evidences of spiritual perpetuity—the dawn of happiness here and of Joy hereafter. Send for sample copy to The Flaining Sword, 3019 Cottage Grove avenue, Chicago, III.

### THE GOLDEN RULE, OF CINCINNATI, OHIO,

### A Nationalist - Socialist Journal Devoted to the discussion of the Labor Question

and the Abolition of the Wage-System by the substitution of Universal Co-operation in place of Competition. Published weekly; \$1.00 per year, Edward P. Foster, Editor, Address THE GOLDEN RULE CO., 92 Sycumore Street, Cln

### ALCYONE. This is a semi monthly journal devoted to the

Anis is a semi monthly journal devoted to the philosophy and pheuomena of Spiritualism without religious controversy. Price \$1.00 per year. Sent free to any one for two months who will enclose 15 cents in stamps with address. Issued by the Star Publishing Co. If. A. BUD-DINGTON, Editor, 93 Sherman street, Springfield, Mass.

## The EVANS TROCHES Will cure your COUGH, Contain no epiace Ordorsed by Physicians. Price 25 cents J. N. EVANN, Drugglat, 5th and Walnut.

LIFE IN THE STONE AGE.

The history of Atharael, chief priest of a band of Al-Aryans. An outline history of man. Written through the mediumship of U. G.

Price 30 cents. For sale at this office. The Better Way

MAY BE FOUND ON PILK AT PARVINS SONS' ADVERTISING AGENCY.

182, 184, 186 Vine Street. Where Advertising Contracts May be Made.

SOAP CLEANER - POLISHER

LEAVES SKIN SOFT AND SMOOTH CLEANS AND POLISHES ALL METALS AND WOOD WORK 5 CENTS A CAKE. ABK YOUR GROCER The MODOC TRIPOLI MINING CO. Cincinnati.G.



STANDARD MFQ.CO.Cincinnati C



# Psychopathy;

SPIRIT HEALING. A Series of Lessons

On the Relations of the Spirit to its Own Organism, and the Inter-Relation of Human Beings with Relation to

### HEALTH, DISEASE & HEALING.

Accompanied by

PLATES ILLUSTRATING LESSONS. By the Spirit of DR. BENJAMIN RUSH.

Through the Mediumship of Mrs. Cora L.V. Richmond. PRICE, \$1.50.

Published by William Richmond, Rogers

SINCE DARWIN'S TIME.

THE GREATEST WORK

Planetary Evolution;

# NEW COSMOGANY.

The Latest Discoveries IN THE REALM OF NATURE

AND THEIR RELATIONS TO LIFE.

Paper 50 Cents. Cloth \$1.00.
For Sale at this Office. No Stamps taken

PLANCHETTE.

---Or---

### THE PSYCHOGRAPH

FOR USE IN HOME CIRCLES. This instrument has now been thosoughly tested by the numerous investigators, and has proved more satisforty than the planchette, both in regard to certainty and correctness of the communications and as a neans of developing medium bits. on the communications and as a nears of develop-ing mediumship. Many who were not sware of their mediumstic gift have, after a few sit-tings, been able to receive reliable communica-tions from their departed friends. Price \$1.pt postage free, with full directions. Address, HUDSON TUTTLE, Berliu Heights, O.

LEAFLETS OF THOUGHT. —Gathered from—

# THE TREE OF LIFE.

Containing some of the experiences of a spirit who has been in spirit life fifty-seven years. Presented to humanity through the mediumship of B. E. LITCHFIELD.

Price \$1.25. May be ordered through this Office. Make post-office or money order pay-able to The Way Publishing Co

GLEANINGS FROM THE

# PAGES OF HISTORY.

By the aid and in the light of Progress. Seventeen articles in prose and nineteen songs, with music, constitute the contents of this book. Among the prose are: "Platform of Principles and a General Basis of the Coming Church;" "Statements of Facts and a Compend of Evidence;" "Spiritual Truths Recorded in the Bible; "Reasons for not being an Orthodox Church Member." Of songs, with music, are: "Pootsteps of Angels," "Shining Shore;" "We Shall Meet Beyond the River;" "Home of the Soul." Price 50 cents. For Sale at this Office.

# Alba-Dermis

A Beautifler of the Complexion.

If you have rough, freekled or blotched skin, or if thek-heads disligure your face, it is certain that some of nature's haw have been violated.

Do not use any soap, however delightfully perfamed, which leaves a greasy feeling on the hands Such soaps contain free all, which, as the soap ages, becomes ranoid and poisonous to a delicate cuticle, and which rinsing with plain water will not easily remove.

remove.

Do not use any so-called Tollet Creams, for they are merely perfumed muchages, which, acting like varnish, completely smother the skin, and upon the surface.

(lac Ala-) Skins, an elegantly prepared and perfumed antisentic lotton, without grease or sum, which, boing absorbed by the skin, leaves no residue on the surface, acts as a tonic, and assists instare to maintain health.

Alba-Dermis can be used with any face powder.

Alba-Dermis can be used with any face powder. Dimentions.—After well inlining off the sons and drying with a towel, apply the Alba-Dermis freely with the hands and gently rub downward interior, then, if desired, apply powder. For blackbends, dissolve two teaspoontals of baking sods in a half plut of water and wash the part affected, using a soft hand brish; rinse well and apply Alba-Dermis as above. Repeat every morning until the black specks are gone, then use Alba-Dermis only. Hold by drugglist. 25 cents: 50 cents.

Cincinnati, O.

Sunday, October the 11th, was a red-letter day in the anuals of the Union Society. Many moons have waxed and waved since old G. A. R. Hall has been so well filled and such i marked interest exhibited by its audience as on that occasion. Already in the morning nearly every seat was occupied, and every oc cupant enger to drink in the utterances that flowed from the lips of the eloquent speaker and cause of attraction, Mr. J. Frank Baxter.

After a finely rendered overture by the orches tra, Mr. Baxter read a poem, by Lizzie Doten, entitled "The Chemistry of Character." Ap-plause greeted the rendition. But when Mr. Baxter took his seat at the organ and sang "A mother kissed her baby while rocking it to ter." with a text added from Matthew chapter 19-v. 10.) This lecture was not only interesting, but replete with timely hits, instructive propositions, and logical deductions of the sub ject in hand. The speaker was frequently interrupted by lengthy applause which gave undoubted evidence of appreciation. Following 15 A synopsis of the same :

Anyone ,who has had some fair share of hu man experiences, has been brought often, amid the turmoil and cares, the pleasures and pains of life, to ask seriously what is the use of it all? Solomon in his wisdom concluded "vaniof vanities; all is vanity" to be the summing up. Job was brought through his tribulations to exclaim "Cursed be the day wherein I was born!" Now, if the problem of life has taxed the wisdom of Solomon and all the wise since, and tried the patience of Job and all afflicted since, and thus far, brought both wis dom and patience to despair, it certainly is a question for all to discuss.

There are a great many people, and as the world and word go, good people, who are con-tinually inveighing against life. Christians, even, who read of all God's creations, concluding with "And God saw everything that he had made; and hehold, it was very good," of tem arise from the reading, to at once pro-nounce his work ill. The world to them is "a vale of tears," "a wilderness of woe ;" they proclaim themselves "mere worms of dust," "miserable sinners," and cry, "God have mercy on us!" But why all this evil and ill, if God's it not been for the serpent, evil, man never had perverted God's intentions, and had never fallen. But is not God omnicient omnipotent and omnipresent? Can man, or serpent, or Devil thwart God's design? Ah, the dilemma of more powerful and intelligent than God. No, no, the question "From whence came evil?" is not answered by pointing to serpent or Devil. for how could either spring from the bosom of goodness? By such teachings, life's mysteries

Mr. Baxter proceeded to show how in the light of evolution could we understand why so, called evil is, and what its use. We learn that possibly, considered goodness of to-day, may in the march of ages become hideous wrong, in view of the knowledge of a greater goodness, or as may then be said, the true goodness. Many things once considered right and permissible, are to-day accounted criminal and unholy. Evolution shows evil and good to be relative, and as standards become erected on the roads over which successive generations take their way, so do the men of those times decide what is in their age and lives right and

This was fully and illustratively elucidated, then Mr. Baxter said; "Leave unproven the-ologies out of our reasoning and no arbitrary God or Devil will be needed or found ;no mise: able depraved beings will be seen, but rather hopeful aspirants to better life; no Bible nor creed would be our master, but natural law would be our teacher; no priest nor layman be our counsellor. The world would be seen a wonderful production, and life be felt as rich and plorious. It is not when man is dispas sionately reasoning that he complains. It is when creeds, Bibles and theologies have crammed the brain to the exclusion of all mental lecture is not our purpose. Suffice it, therefore, to say he built up to conclusion that the object of life is "to find out its object." Most men take a sort of inventory of the world's possessions, but count the worth only by the treas ures they can secure for their own selfish purposes, rather than by the abundance that is Men often go wild in their unreasonable overreaching. The fact is, you can give a man all ance. his eyes can see, all his ears can hear, all his and there's comparatively only a small proportion of all in the world, that he can get, or getting, can master and turn to his profit, morally and spiritually. The object of life. however, is not to get all we can, for in such greed we would over-ride fellow-man and cramp our souls, but it is, to find out just what we need and seek it, and gaining it, receive its benefits. Hence the true object of life may not be for worth, nor for learning, nor, neces development of human character while getting the needful we feel to be ours.

To maintain character? Yes, though not necessarily will reputation be acceptable in doing so. Character is what one is; reputation what anyone can convince another by slander or lies than one may be. But reputa-tion may be as far from the character of the same man as North from South, and as differ ent in color as black from white.

But how virtuous must one be to be true in character? All sorts of characters are there. Human pature is many-sided and myriadminded. One is stern and severe, that in his estimation he may be just; another mild and his lips, the house quieted into the condition forgiving, and for the same reason, in order that peace and justice may obtain. How often one looks askance to another in suspicion at his course, since the one would do so different in his desire to do right. No, if influenced and environed the same, each would do like the other. One then seeking the true meaning of life and the development of true character in self, looking at these apparently opposing forces, will, if he reasons wisely, undertakes to deal healthfully with all, and abnormally with none. nominate character good or bad by the standard of the prevailing sentiment of our own age, really by society's current opinion, and one may be accounted eccentric, perchance fanatical or evil-minded, who rightfully gov erns or would control his course by the stand ard of his individual conscience.

Mr. Baxter then analyzed the questions of ve racity, honesty, purity, sobriety, fortitude, char ity, etc. A true character must possess all these virtues. But to what degree must these virtues be exercised before man is true in character? How truthful, how sincere, how clean, how solver how firm, how loving? In there any limit? If not, one must be God, one must be perfection, be fore he is the true man, before he possesses car dinal virtue. And if there is a bound, who do res draw the line? Then let silence scal the lips charity paralyze the pens of any who censure blame, or decry the virtues of another. Mr. Baster went on to very serious considerations,

is considered justifiable. And he was very apt and searching. King David had said "All men are llars." St. Paul said a lie redounding to the glory of God was commendable. Henry Ward Beecher once is reported to have said "A lie for Christ's sake may be right." Many doctors and others, to encourage hope and endurance often deceive patients and justifiably make them think they will get well when they know they are at death's door. A certain woman was on trial for murder. Her sister by one wordhe-could have saved her, but conscienciously she spoke the truth, and the woman was hung.

Thousands condemned the truthful woman and justified their condemnation by the golden rule. All is, if lieing is ever commendable, then to that degree it is a virtue. And so he rest," the applause was great. Then followed analyzed all the virtues. He, in his course, was the lecture "The Enigma of Life and Characs suggestive in thought, rather than decisive. suggestive in thought, rather than decisive. He advised, however, a practice of the golden rule, into whatever position it might place one. As for himself, he believed each one should exercise any virtue to the extent that that one was capable—not necessarily to the extent possible in another. This would make in dependent and true characters of us all. In his application of the golden rule he was severely true, and roused intense thought as he applied it to practices among Christians, merchants speculators, and legislators, and to acts of Churches, orders, and our own United States

> Congress. In the righting of many wrongs and the es tablishing of equity, he was glad to note at uprising of the people's conscience and the demands that the golden rule shall establish in practice. Great hopes had he in the factorship of the children of this and a later generation, who, if reared aright, shall carry into success ful operation the thoughts of the untrammelec mind of the present liberal thinker and re former. Great faith had he, too, in the factor ship of woman, as a parent, as a teacher, yes, and better still, as a citizen-a relationship surely establishing. He paid a glowing tribute to woman, and plead earnestly for a higher moral equality in what is denominated the spirit of the law.

Mr. Baster was frequently, and at the close vociferously applauded, and congratulated by

After the lecture Mr. Baxter sang "The Hand that Rocks the Cradle is the Hand that Moves creations were all good? We are told that had the World," which was also rewarded by ap-

preciative applause.

The evening services were opened with or chestrial music, followed by a poem, entitled "The Lesson of a Creed," and a song, "I Saw a Little Blade of Grass," by the speaker, both theology! Admitting the story of "Adam's of which were duly appreciated. Then fol-Fall," we must, too, admit that God's plans lowed the lecture, "Spiritualism in the Dawn were changed, and that the Devil was and is Wictory." This was one of the most interest-more powerful and intelligent than God. No. form, and fortunately met a packed house to receive its benefits, upwards of 500 people be ing present.

"If Modern Spiritualism is an epidemic," said the speaker, "then it proves how strong are the ties and attractions despite the ten thousand repellant forces of society. If it is the Devil's work then it shows that fellow has at least one commendable virtue-that of industry. If it is a humbug, then certainly the capacity of manufacturing and of disposing of that commodity has been wonderfully en

hauced." Mr. Baxter pointed out the wonderful changes that had come over the land, into the sentiment of the people, into the lives and practices of humanity-what modifications had been neces sitated in arts, sciences, literature, theology and religion. Then easily showed how that much, or all, was the result of Spiritualism and Liberalism. He quoted freely from the pulpit, showing how enamored of and imbued with Spiritualism were many of the bright lights of the Church, notwithstanding the violent opposition of a certain number of sensational preachers like a Cook, a Talmage, or a Clag-gett. He clearly exhibited the fact, apparent to any unbiased observer, that Modern Spiritcould become our ruler, yet every man might ualism is an, if not the enervating stimulant to thought, action, and progress,

While Spiritualism is ages old, yet in its modern phases it is indigenous to America and hence thoroughly, though not exclusively American, bearing the most absolute marks of its Democratic origin. This had given it a effort. To enter the details of Mr. Baxter's radical basis, and so it not only asserted and emphasized the Protestant principle in contradistinction to the Roman Catholic, viz., the right of private judgment, but it has maintained, and still holds to, the duty and ability of every individual to become his own interpreter-the right to find access to the spiritual world in his own way, and to draw from thence a spiritual inspiration for his moral susten-

hands can hold, all his brain can contain, all the same time it courts criticism. It braves his heart can feel, yes, all his soul can grasp, all things. It has withstood and now with stands such analysis as no Christian creed could have bourn and survived. It wears no mask, but open-faced to friend or foe, it says "Search me and know me." Hence the hold and influence it has in every community.

For forty-three years or more have we, as Husband himself, friends, and the doc-Spiritualists, gone on, combatting here and contending there, defending our positions, not to add, offending institutions, as the opposi tion has come to us from the scientists, theolosarily, for happiness; but in treality it is the development of human character while getting seemingly unmindful of all the strite, has silently and surely made its onward way, presenting its indisputable evidence in thousands of unexpected ways, and through various and telling manifestations, despite all opposition. contention, and deception, scientists in many instances have acknowledged it as a science itself, religiouists in large numbers have accepted it, and materialists too numerous to

mention have been converted to it. After the lecture Mr. Baxter again reguled the audience with a song, one rendered by request, entitled "Beckoning Hands." It was pathetically rendered, and gradually dying on that a pin-drop could be recognized. In midst of this beautiful quietude and spiritual passiv ity, the speaker embarked into a poetical strain, giving an appropriate recitation for the occasion. This led him into the condition for giving spirit descriptions, or "tests," so-called. The first spirit manifested gave the name of

Lulu Hussey and said she merely came to open the way for others. She, however, was recog nized when the name of Harriet was pro-nounced, followed by Charles, claiming to be the husband of Harriet, who, he indicated, was Mr. Baxter sald the letters C. S. M. are presented to me. "That settles it" answered th lady, and acknowledging the test as a good one Mr. Baxter knew, neither the lady nor any o her departed relatives, and obtaining names and luitists in this manner, and pointing di rectly to the person for whom they are intend ed, is nothing short of a miracle-if spiritual discernment in the past is regarded as such.

correct in nearly all the particulars. One spirit gave his name as W. W. Ward, and said he had come with Dr. Wolfe. Another gave his name as W. C. Neff; gave a personification of his past lliness, and also mentioned the names of his sons correctly. On one occasion the speaker was taken with a fit of coughing, and intimated that a spirit, who had passed out with consumption, was present.

Mr. Baxter gave sixteen such supra mundape

descriptions, and in every one proved to be

out of the body from the effects of this disease and their names were John and Andrew. (Rec oguized as her two sons.)

The name of Ehrenberg was spelled out for Mr. Helleberg and was recognized. Then a spirit calling himself Charles Culman, giving street and number of his home, and stating that he had been billed during the last few months of his earth-life. Recognized by a cousin.

Prof. Schaffer gave a perfect personification of himself through Mr. Baxter, and was recognized. Then came a spirit calling himself Dan Wilcox and stated that while in carth-life he was instrumental in saving lives from drowning, but, though a spirit, will continue to save in another way. This spirit identified himself in various other ways, which drew forth the applause of the audience, as it did with many of the other descriptions. Before closing he pointed to Mr. Starry and said a spirit calling himself Louis Dechant came to him, giving the number 1431/4 as that of his earth residenceboth facts proving correct. This ended a most profitable and interesting spiritual service.

Ludies' Aid met Wednesday, October 7th, at o. m., with Mrs. McCracken in the chair. Officers elected to serve the present year, were Mrs. I. S. McCracken, President; Mrs. Charles Graham, Vice-president; Mrs. Anna Allen, Recording Secretary; Mrs. Roth, Treasurer; Mrs. Plymouth Weeks, Corresponding Secretary.

A vote of thanks was tendered Mrs. Winter ourn, our Ex-treasurer, for faithful and effi cient services rendered during the past year. The Indies decided to procure at once dishes and other necessaries for their own use.

PLYMOUTH WEEKS.

Fitchburg, Mass.

The Ladies' Progressive Leage was enter ained and instructed by Rev. S. L. Beal, of Buckton, Mass., the last Sunday in September and first Sunday of October. Mr. Beal is a Universalist minister, recently converted to Spiritualism. A more scholarly and cultured gen tleman has never been added to our ranks. Query-Is Spiritualism going into the churches or the churches coming to Spiritualism? His discourses are highly inspirational and remarkable for tolerence toward all who may dif-SEC'Y L. P. L. fer in belief.\_\_

Obituary,
From his home in Painesville, Ohio, on the
evening of October 1st, T. J. Babb, aged slxtyfive years, passed out of his mortal tenemen into the land of the real. He had been a great sufferer for several months, but the knowledge which had been his, for years, of the life be-

yond, sustained him to the end. Services were held by the writer on October 14th. MYRA F. PAINE.

Table of Contents.

FIRST PAGE-Editorial.

FIRST PAGE—Editorial.

SECOND PAGE—A Threatened Invasion of Religious Freedom, by Hudson Tuttle; National Organization, E. W. Gould; Thinking—Doing, W. W. Sargent.

THIRD PAGE—Some Remarkable Slate-Writing; A Rare Experience; A Curious Case of Reformation; A Green Ghost in France; The Chinaman's Test; Advs.

FOURTH PAGE—Farewell Reception to Dr. Buchanan; Was Sharkespeare a Medium? Personal.

FIFTH PAGE-Correspondence; Advs.

SIXTH PAGE—Voriespondence, avvs.
SIXTH PAGE—Woman's Department: Wedding
Bells, poem; Fashion's Slaves, Allie Lind-Lynch; Concessions to Church Ideas, Lois
Waisbrooker; Come Up Higher, poem by
Ida C. Hawkins; A Spirit Pleads; Ideal
Mnn; Stray Thoughts; Spiritual Meetings;
Advs.

Advs.

EVENTH PAGE—Timely Topics, by Charles

Cromwell; An Old, New Discovery, Lyman

C. Howe; Literary; Advs.

EIGHTH PAGE—Correspondence; Movements of Mediums; Advs.

\*\* Introduce the paper to your neighbor. Aid is in the grand work in which we are engaged. THE BETTER WAR is to be a great agent for doing good everywhere. Pass the sample copy that reaches you to some acquaintance in ordes to spread the good news.

### A REMARKABLE CURE.

Dear Dr. Dobson: It becomes a duty, as well as pleasure, to make due acknowledgement to you of the benefit my husband has received from your treatment. For six weeks previous, he had been sick with pain in the head, face, and eye. We used such remedies and appli- ary. Address care of H. W. Tibbals, 109 Colum ances as are usually administered, but without effect. Finally he grew so bad for lectures in October calls should be made as we called in an allopathic physician, the best in town, who used his medical skill Rapids, Mich., and March at Indianapolls, Ind to no purpose in the case as he steadily declined. He maintained that one eye must be removed to save the other, etc., but his remedies only made him worse. tor all despaired of his life, as a steady decline of his age, sixty-nine years, usually terminates at the grave. But I and of fact it applies in practice only to one other faithful friend would not give up yet. So upon his suggestion I wrote light draught gunboats on the lakes on you. A perfect diagnosis was given; remedies sent promptly and treatment begun. He had not been using your medicine and magnetized paper four days till a change for the better was Great Britain would find all the Amerimanifested, and his improvement is such, that now, after two months, he of a British fleet. considers himself well-better, in fact. than for twenty-five years. He has some hopes that sight might be in some degree restored to his eye. Whether it is or not, you and your band of healers have accomplished great things for him and we are truly grateful. He might have been saved much suffering had we employed you sooner. Blessings attend F. E. P. MALCOLM. N. Malcolm.

Glidden, Iowa, July 12, 1889.

P. S.-My husband's recovery is a great surprise to his family and neighbors, and is apt to make England more stubborn they can not account for it; but to me, a and exacting as to any matter of differ Spiritualist, it is no mystery. You are ence between the two nations. doing a noble work. Continue working in harmony with nature's laws. People should be taught what those laws are and how they operate. Truly,

F. E. P. M.

[Note-Having carefully copied the above from the original and read it by copy, we can testify to its correctness. We can also testify as to the truthfulness, honesty, and intelligence of Mr. and giving that notice.-N. Y. Press. Mrs. Malcolm,-Ed. N. T.]

See ad in another column,

## Exchanges carrying our advertisements Baster went on to very serious considerations, passed out with consumption, was present, will please change the subscription price of months's a pulse at times to be unvirtuous, and, too, which there were two spirits present who had passed THE BETTER WAY from \$1.00 to \$1.00 per year. that fact.

MOVEMENTS OF MEDIUMS. Bishop A. Beals serves the Albany, (N. )

Spiritualists during October.

Mrs. Nellie S. Baade may be addressed for fall and winter engagements at Capac, Mich. Moses and Mattle II. Hull hold meetings this nonth in Duluth, Minn. Address accordingly Mrs. M. T. Allen may be addressed for en gagements to lecture at Springfield, Mo. Lock

Mrs. Lillan L. Wood, of 704 Jefferson Street Topeka, Kan., may be engaged to lecture and attend funerals.

Mrs. Effic Moss, the materializing medium may be addressed for engagements at 564 Sco ville avenue, Cleveland O.

Mrs. Elizabeth Stranger, lecturer and test medium. Calls will receive prompt attention. dress 91 McConnell street, Grand Rapids, Mich Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box, 833 by parties wishing to engage the services of an inspiritual speaker. Will attend funerals.

Florence K. Rich, trance medium, of Boston, will spend the winter in Los Angeles, Cal. On the way will visit Topeka, Kansas City, Denver, and Minneapolis for spiritual work.

A. W. S. Rothermel, M. D., is now in Kansas City, Mo., and will remain there until further notice. Late in the season he proposes to make a trip toward Denver and California. Carrie C. Van Duzee, of Geneva, O., will start

for the Pacific slope in the early spring-going first to Oregon, then to California. Will take engagements en route. Address as above. Dr. Marguerite St Omer, of London, England,

trance speaker, psychometrist and platform test medium, will accept engagements for the coming winter. Address Box 1656, Fitchburg Mr. J. Frank Baxter is engaged during the

Sundays of October in Cincinnati, O.; Sundays Nov. 1st, in Brockton; Nov. 8th.in East Dennis Nov. 15th in Haverhill, and Nov. 22d and 29th in Lynn. For week evenings address him 18th Walnut street, Chelsea, Mass.

G. H. Brooks began a month's engagement it Whitewater, Wis., at Mr. Pratt's Science Hall September 20th. His time is not all taken; he would like to make engagements with societies. He gives public platform reading after his lectures. Address him at 124 Charter Street Madison, Wis.

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

Edgar W. Emerson has the following engage ments for the year 1891: November 1st and 8th Fitchburg, Mass.; November 15th and 22d, New Bedford, Mass.; November 29th, Haverhill Mass.; December 6th, Lynn, Mass.; December 13th, Providence, R. I.: December 20th, Salem Mass.; December 27th, Haverhill, Mass.

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

Helen Stuart Richings is engaged in Butler, Pa., October 18th and 25th; in Boston for November; in Philadelphia for December; in New York for January 3d, 10th, and 17th; in Norwich, Conn., for January 24th and 31st, and in Grand Rapids, Mich., for February, March, and April.

Mrs. Ida P. A. Whfilock is to speak at Wil limentic, Coun., Sunday the 18th of October; Fitchburg, Mass., October 25th. She would ike to make arrangements for week-day lectures near Boston, Mass. Address Madison Park Hotel, Sterling street, Boston, Mass.

Prof J. M. and Mrs. M. T. Allen have been underengagement with the Spiritual society, of Wichita, Kansas, during a portion of June, July, August, and September. Mrs. Allen has also visited Topeka, Delphos, and other Kansas points during the summer, and is at present on a flying visit to Peoria, III. Their next engagement is at Springfield, Mo., where they may be addressed in care of W. J. Black,

Lyman C. Howe speaks in Detroit, Mich., the Sundays of October. He will answer calls for week evening lectures during the month and for Sundays in November, January and Februbin East, Detroit, Mich. In order to arrange taken at Pittsburg, Pa., January at Grand

A SHAMEFUL TREATY. The treaty of 1817, which prohibits the United States from having a fleet on the lakes, ought to be abrogated. Its existence is too much like a tribute to fear Although the prohibitory feature ostensibly applies also to England, as a matter America. England can have a fleet of short notice, by way of the St. Lawrence and the canals, whereas the United States must build at lake ports any naval vessels required. Therefore, a war with can cities of the lake shores at the mercy

Although Americans came out victors from the war of 1812-14, yet we submitted substautially to the same restriction regarding the lakes to which vanquished Russia reluctantly consented respecting the Black Sea after the Crimean war.

There is, of course, no prospect of war with England, but that is no good reason why Chicago, Bussalo, Milwaukee, and other great centers of American population, commerce and industry should be kept naked and defenseless against naval attack. Such a situation

She knows that in the event of an appeal to arms she could cover the lakes almost immediately with vessels of destruction, whereas the United States at the best could not be ready for a lake fight until many mouths had elapsed.

The treaty can be abrogated on six months' notice, and the American peo-

Whatlonly at a year res, str. fits Butter Way is on a boom, and can afford to give the will please change the subscription price of months' subscription and convince yourself of

# Sprains, Bruises, Burns and Cuts

# Perry Davis' Pain-Killer

Bathe the parts affected and wrap in a woolen cloth saturated with Pain-Killer. Price, 25c., 50c., and \$1.00, at Druggists.

beautiful, white, non-corrosive metal

made by electricity from clay, is what

the Electrodes or Disks on the JOHN A.

CRISP ELECTRO GALVANIC BODY

NO VERDIGRIS.

No Blood Poisoning.

NO SOFT SOLDER

Used in the construction of these Body

There is a CONSTANT Current of

Electricity all the time the battery is in

It is the best Electric Body Battery or

Belt in the world for the Cure of all

Each guaranteed and kept in repair

for one year. Send \$6.00, \$10.00, \$15.00

or \$20.00, with waist measure, and be

convinced. Ladies' belts silk lined.

Gents' have suspensory. The finest la-

IOHN A. CRISP, JEFFERSON, O.

Have you read the Doctrines of

Emanuel Swedenborg

In regard to Man as a Spiritual Being and Life

after Death? If not, send to Adolph Roeder,

Vineland, N. J., for Catalogues. Sweden-

DR. SYKES' SURE CURE CO.

103 STATE ST., BOOMS 43 & 44. CHICAGO.

CANCE Rand Tumors CURED - no knife-

Piso's Remedy for Catarrh is the est, Easiest to Use, and Cheapest.

THE ALLEY CENTRE SHOT GUN

Circulars free. Trade supplied. Address.
J. J. WATHOUR, Mane'r. 818 Race #L Cincianati. O.

a Short Study

TROPICAL STAR

TRUNK LINE

English, German and French in stock.

borg's works and New Church literature in

use, and it produces no shocks.

Nervous and Chronic Diseases.

dies' belt in the world.

Send for pamphlets.

Mention THE BETTER WAY.

BATTERY are made of.

CARTER'S

Vaginal Suppositories

For the Cure of

# Female Complaints

Are infallible. Will cure where all other remedies have failed. Relief gusrauteed or money refunded. Ludies can write us professionally in confidence, giving details of their trouble. Enclose stamy for reply. We refer to all repuable physicians of Cincinnati. Can be sent by mail, on receipt of price, \$1.00 per box:

March 25, 1889. THE CARTER CHEMICAL CO. GENTLEMEN: - After being treated by several prominent physicians who failed to help me, I used one box of Suppositories and was relieved of a severe case of Paintul Menstruction and OvarianAtoubles. I had been a constant sufferer for six years and my only relief has been found in your Suppositories. I cheerfully recommend them to all suffering from that or

MRS. A. HICKEY, 26 N. Forsyth st., Atlanta, Ga. Address CARTER CHEMICAL CO.

similar female troubles. Any one desiring further incommation can obtain it by addressing

J. H. CARTER, Manager.

29 Longworth St., Cincinnati, O.



out medicine; Neurolsia, Rheumatian, Dyspepsia, Constipation. Diseases of the Liver or Kidneys. Lame Back. Fernale Weakness, General Bebility, Epinal Disease, Sexual Weakness, Impotency. Ktc. 35° buspensory for men free with every left. N. B. The Electricity goes directly to all Wrak. Paris and restores them to Health and Vigorous Strength. For particulary call or send 4 ets. Instangs for sealed Pamphles No. 2. Address MAGNETIC ELASTIC TRUSS COM'Y. 7048 secramento St., San Francisco. Cal.

### PSYCHOMETRY

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



SFND 10 CENTS 10
Dr. FELLOW.
VINELAND, N. J.
Tr has book on work

Dr. Fettows is the best medical medium of this country, and his remedies are genuine spirit pre-criptions of unfold value.

## GAS ™ GASOLINE ENGINES Dwarfs in Size, but



J. FRANK BAXTER,

Lecturer and Test Medium,

Will Lecture For

The Society of Union Spiritualists,

# Grand Army Hall

115 W. SIXTH ST. EVERY SUNDAY

MORNING AND EVENING DURING THE MONTH OF OCTOBER, 1891.

Good Music MORNING & EVENING The Public Invited.

Morning Service - - - 10-30 Evening Service - - - - 7:20

MORNING SERVICES FREE Evening Services, 15 Cents. J. B. CONNELLY, PRESIDENT.

E. O. BARE, LOR SECRETARY, 36 Parsons Street

# lakes the traveler through and to the most Interesting territory of Pennsular Florida, reaching and traversing the east, west and wouth coast, passing through the great hike region, and orange, fruit and vegetable producing sections. REACHINE FURTHER SOUTH on either coast than any other railmay in the United States. Address Albekt B. WRENN. "W. ab St. Giocinast, or Q. D. ACKERLY, General Passenger Agent. J. T. & K. W. System, JACKSONVILLE, FLA. DONALD KENNEDY Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years' standing, Inward Tumors, and every disease of the skin, exple will support the administration in cept Thunder Humor and Cancer that has taken root, Price \$1.50. Sold by every best paper for the least money. Try a three Druggist in the U. S. and Cunada.