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# THE BETTER WAY

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## THE BETTER WAY

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### EDITORIAL.

TRUTH needs no reference; it commands itself.

BIGOTRY is synonymous with selfishness, for it refuses a fair exchange of spiritual rights.

A GOOD stomach, a level head, and a sympathetic heart, is the human trinity that leads to future happiness, whether in earth or spirit life. The first is acquired by temperance, the second by study, and the latter by practice.

THE three brightest planets in our solar system may now be seen gracing the starry dome at one time—Mars taking the lead, followed by Jupiter rising about 8 30 p. m., and Venus about 2.00 a. m., rising shortly before Mars disappears below the western horizon.

THE French astronomer Flammarion writes in a communication to Mr. Stead, editor of *Review of Reviews*: "The psychical world, like the world of astronomy, opens infinite avenues before us. Study, study, without ceasing! Let no system stand in the way! Let us speak truth freely!"

Two great newspaper readers are Oliver Wendell Holmes and John G. Whittier, the only two surviving of American literary geniuses who hold a place in the temple of fame. The former celebrated his eighty third birthday last week, and in an interview with a reporter intimated that newspaper-reading was the most profitable.

THE total number of immigrants for the past year was 619,320, of which 139,000 were from Germany, 84,000 from Russia, 80,000 from Hungary, 60,000 from Italy, 57,000 from Sweden, 55,000 from Ireland, 50,000 from England and Wales, and the rest from Scotland, Denmark, Netherlands, Poland, Switzerland, and France—the latter being the lowest.

A LAW recently enacted by Congress requires that no person shall be employed more than eight hours a day, except in cases of extraordinary emergency, by the Federal Government or by any contractor or sub-contractor upon any of the public works of the United States. Does this affect private firms who are doing government work by contract?

UNDER the caption of Leading Articles of the Month, *Review of Reviews*, for September, brings a number of articles concerning Psychological Research, mental phenomena, slate-writing, etc., with likenesses of Professors Charles Richet, William James, Henry Sidgwick, and Messrs. Richard Hodgson, Alfred Russel Wallace, F. H. R. Meyers, and Camille Flammarion, who are closely connected with these subjects.

AMUSEMENT gives rest to the wearied spirit and affords relaxation to the troubled soul, enabling both to gather renewed vigor for the trials of daily life. Sunday is, therefore, made for man that he may recuperate his powers for another six days' struggle; and law-makers who prevent this to accommodate a few that do not need such rest, are sowing for a harvest of wrongs they can never right again.

THE distinguished American writer and journalist, George William Curtis, passed from earth life to the destined land of souls on the 31st ult. He had been for many years filling the editorial chair of *Harper's Weekly*, and was a very intuitive man, being able to make a political forecast and weighing the situation with gratifying accuracy. His opinion, therefore, was of consequence to readers of his paper and exerted a decided influence on independent thinkers in matters political. Though nearly seventy years of age, he was a vigorous man physically and mentally. The reading public has lost in Mr. Curtis' death an honest and fearless reasoner.

THE following is said to be a good remedy for summer complaints, and if taken in time, is a preventative of cholera: Equal parts of tincture of cayenne pepper, tincture of opium, tincture of rhubarb, essence of peppermint chloroform, and spirits of camphor. Mix well. Dose, fifteen to thirty drops in a little cold water, according to age and violence of symptoms, repeated every fifteen or twenty minutes until relief is obtained.

AN ASSISTANT New York health officer declares that "cholera can not be taken in the air—the germ must be swallowed." But how did it get into the food except via the air, Mr. Health Officer? The air is a better medium for the spread of disease than food, and the lungs are a better medium for the transmission of bacilli to the blood than the much abused but hardened stomach of modern times. Therefore, keep your surroundings pure and beware of weakening your lungs by exposure to cold, etc.

IN THE harbor of Puerto Cabello, a number of political refugees were forcibly taken from an American steamship by Venezuelan soldiers. The deck of an American steamship is American territory, and political refugees under such circumstances are entitled to protection under the United States flag, as was asserted on a similar occasion. The case may lead to a second Chilean affair, but it is to be hoped, of shorter duration and with less animus. Arbitration—the world's court—should be able to settle such mistakes as quietly as do our civil courts the mistakes of individuals.

IN ADDITION to the many other plagues that are now with us, we are being threatened with the cholera through the agency of immigrants. While we have no fears of its spreading in this country beyond the cities directly touched by the immigrant vessels, cleanliness—and a stout heart—may be observed as preventatives. Fear attracts it; i. e., the negativity this causes, permits the microbe or cholera-germ to fasten itself on the human vital, while the will—with love as an aid—set in motion to oppose it, generates a surplus of psychic magnetism that is death to the microbe or repels it. Love is the best impetus that can be set in motion to destroy or offset the baneful influences of matter.

THERE will be in operation throughout the six months of the World's Fair a psychological laboratory in which simple tests will be made of the senses, sense-judgment, rapidity of movements, and simple mental processes, memory, and so on; the data thus accumulated will be statistically utilized to obtain normal standards. There will also be exhibited apparatus employed in psychological research, results obtained, as illustrated by charts, diagrams, photographs, etc.; and as complete a representation of recent psychological activity as the facilities will admit. The department is in charge of Prof. Joseph Jastrow of the University of Wisconsin, and is a part of the general department of which Prof. F. W. Putnam is chief.

LIEUTENANT L. C. A. TOTTEN, U. S. A., formerly instructor of military tactics at Yale University, has filed in the Town Clerk's office, at New Haven, Ct., a deed of thanks, transferring to his wife his property of every nature and description.

Lieutenant Totten, when asked to explain his reason for recording this document, said: "The time will come when you will hear of some person, may be in your own family, who has gone and of whom no trace can be found. And then some other person in some other family may be missing. Disappearances will become common and no one will be the wiser. No one will see the crowds of people flocking about the churches and asking ministers what is happening, but they will be unable to explain the mystery. But I see it all; but the people won't until it is brought home to them in the way I have described. It is just as sure to come as any thing in the world, and is merely the fulfillment of the prophecies that are laid down in the Bible. Such individuals were formerly regarded as having a 'screw loose' some-

where, to-day they are charged with having "wheels in the head." From past evidences it seems that Lieutenant Totten has met with a collision in which the whole of his anatomical machinery has been jarred out of joint.

### UNPUNISHED CRIME.

Hon. Andrew D. White, who was recently appointed Minister to Russia, in a speech at Chautauqua last week said: "I will say that the United States is today among all the Christian countries of the world that in which the highest crimes are most frequent and least punished. Another fact is that the number of deaths by murders more than double the average of the most criminal country in Europe, and is increasing rapidly. Even Italy and Corsica fall far below us. In 1880 there were 4,000 murders in this country. In 1891 the number was 6,000; and of the men who committed these murders, the greater number are still at large. Statistics show that only one murder in fifty ever receives capital punishment."

### WHOM IT MAY CONCERN.

In order to make room for all of our correspondents, it is necessary for us to eliminate portions of those who write beyond their measure. And in order to give all of our speakers a hearing, it is necessary to curtail their remarks in many instances. And in order to afford all of our many representatives an opportunity for their work to be mentioned in these columns, we must occasionally omit the names of those who appear in various places in one report. Of course, we know that every service rendered by a worker is considered of importance by him or her. But as we can only dispense justice by being impartial in this matter, our workers should consider the difficulty which this causes, and not complain to either us or our correspondents, when they do not obtain their full share of notices. All can not be represented weekly in one issue, nor can a few expect to monopolize one paper to the exclusion of many.

### TOO EAGER TO CONVICT.

The Borden murder case at Fall River, Mass., is attracting universal attention. Lizzie Borden, the accused, is being subjected to a worse trial than perhaps the murdered were. Guilty or not, the agony of soul, either to hide it or to live in constant fear of being wrongfully indicted, is enough to make murderers of those who are so anxious to fasten the guilt upon somebody for the purpose of hanging. "Vengeance is mine" and "murder will out" are not detectives' mottoes. Fat salaries, rewards, and constable fees must be earned, regardless of sentiment, personal inconvenience or even the lives of others. Thus the lack of moral sensibility and due deliberation in many of the latter-day murder cases. Of course, quick work in many instances, has led to the detection and capture of the right parties, but where the suspected shows neither disposition to escape nor manifests any characteristics that might be regarded with suspicion, a little more time and deliberation should be given to the matter, and not press a point as it has been so far evinced in this case.

### THE COST OF WAR.

In connection with the Peace Congress now in session at Berne, Switzerland, says the *N. Y. Press*, it is of interest to note the attention given by French writers of the present day to the cost of war in men and money. M. Magneau, member of the French Academy of Medicine, has recently published some interesting statistics showing what France has lost by war, within a century, in men alone. From 1799 to 1815, when the only men left in their homes were those unfit to bear arms, of three millions who followed Napoleon at least one million perished on the field, while another million died in the hospitals. In 1814 the French Army, with the country exhausted of its able-bodied men, numbered only 610,000, including those held prisoners in Germany and in Russia. Of the 309,268 French soldiers who took part in the Crimean War, 10,240 died on the field and 85,375 in hospitals. In the Franco-Prussian War about one million Frenchmen were called to arms, and the loss of population reached the enormous proportion of 491,905.

We have said before—and perhaps others have said—that a great conqueror is, as a rule, the most dangerous enemy of his own country. Charles XII. of Sweden, for instance, in his insatiable ambition for conquest, denuded his native land of its wealth and its able-bodied men, and left Sweden gasping at the feet of her enemies. Napoleon brought millions of Frenchmen to their graves, and lived to see France at the mercy of the sovereigns he had so often humbled. It is natural to suppose that the great sacrifice of Napoleon's wars had much to do with the decay of population which at present confronts and dismays the statesmen and economists of France.

It is a good sign for peace when such facts and their lessons are receiving serious and general attention in the French republic, upon whose decision chiefly depends whether Western Europe shall continue to enjoy repose or be plunged into general and most calamitous strife.

### ORGANIZE!

Of the 20,000,000 workers in the United States less than 1,000,000 belong to labor organizations. And yet what an influence and power they have and hold because of their organization. Harmony of opinion does it, and may serve as an example to various local centres where Spiritualists are troubled by petty annoyances and persecutions that are both unlawful and unchristian. Let chartered organizations be formed in every community, and let every Spiritualist become an active or contributing member to one or more of these societies, that they may have continuous existence and be ready to meet on shortest notice for the discussion of matters pertaining to the cause generally.

It is the life or spirit in a cause that makes it influential or respected, and one way is to let the public know that we are organized and doing, if but in private conference, circle, or business meeting. There is no need of being aggressive to be active, as some think is required of this. This we oppose always. A dignified silence is preferable, for it is a barrier against that discourtesy and contumely which a combative attitude invites. Let us be united in peace and we will reap what we sow.

### REAL RELIGION.

Rev. C. R. Brown, of this city, who has been serving the Methodist Church, but who will henceforth work under the banner of Congregationalism, and who preached his last sermon at Wesley Chapel on a recent Sunday evening, said:

There is so much preaching that people must feel that religion is a very hard thing to understand. It certainly is abstract and difficult if so much explanation is required for people to see and feel the importance of it. And yet when we reflect on it, we are startled at the simplicity of real religion. And the more religions men are the simpler religion becomes to them. They get down to the root of it, get hold of the central idea in it, and their religion can be stated in a few words.

"Love is the fulfilling of the law." The law covers pages, fills volumes, but it can be boiled down into four letters. The man who loves has gathered up all law and commandment and fulfilled it in himself.

Religion has many phases, but they are all founded on this.

Whether Mr. Brown goes into this new field for his own or the benefit of Congregationalism is perhaps too worldly a question to apply in connection with such sentiments as the above. But probably Mr. Brown is touched by the spirit of restlessness that has pervaded the Church-world generally, and manifests it in this manner. If he has been moved by the spirit, his mission is undoubtedly a good one, and it may be the beginning of a general interchange of preachers among the churches. The close of his sermon showed that the kindest feelings existed between him and his congregation, and thus it is not the effect of a disruption. But why should not the Christian spirit be one of unity? Do they not all draw from the same fount of inspiration? Are not all the "many phases" of religion the offspring of one law, one book, one redeemer? If Protestantism has hopes of becoming again re-united, this may prove the right method, especially when such sentiments as herein quoted shall guide the missionaries.

### A REACTION OF PRIESTCRAFT.

In Mexico there is still more superstition rampant than one would suppose possible in a country so closely united to one standing on the apex of enlightenment. Some days ago at Torreón, on the Mexican Central Railroad, a man was brought to the station all cut and hacked to pieces. He had been taken for a conjururer and was being punished for causing the severe drought there last year, and recently in the department of Castanas there had been no rain for nearly a year, and people were brought to such a pass they were nearly dying of thirst, to say nothing of the destruction of all crops. *El Pueblo Catolico*, of New San Salvador, prints a number of resolutions promulgated by the principal Alcalde of the town and Department of Castanas. They are as follows:

Considering that the Supreme Creator has not behaved well in this province, as in the whole of last year only one shower of rain fell, that in this summer, notwithstanding all the processions, prayers, and praises, it has not rained at all, and consequently the crops of Castanas, on which depend the prosperity of the whole department, are entirely ruined, it is decreed:

Article 1. If within the preceptory period of eight days from the date of this decree rain does not fall abundantly no one will go to mass or say prayers.

Article 2. If the drought continues eight days more the churches and chapels shall be burned and missals, rosaries, and other objects of devotion will be destroyed.

Article 3. If, finally, in a third period of eight days it shall not rain, all the priests, friars, nuns, and saints, male and female, will be beheaded; and for the present permission is given for the commission of all sorts of sin in order that the Supreme Creator may understand with whom he has to deal.

Fortunately rain followed a few days after these resolutions were passed, otherwise there might have been a massacre of saints and priests such as never before recorded in a single instance. Heretofore the reverse has been the rule, but it seems Mexican sinners are being inspired to enforce a test of priestly profession and in this manner make amends for the past, only that the remedy happens to be as bad as the evil itself.

### INVESTIGATORS BEWARE!

"Complete truthfulness is one of the rarest of virtues," says Herbert Spencer. "Even those who regard themselves as absolutely truthful are daily guilty of over-statements and under-statements. Exaggeration is almost universal."

Mr. Spencer then possesses this rarest of virtues—at least so far as the above statement is concerned, for we can not take up a daily paper without soon becoming aware of the fact that the headlines of many of the newsitems are a mass of "over-statements," compared to the body of the report; and "under-statements" when it concerns a political opponent. Exaggerations have become so commonplace that truth suffers for want of acceptance. Nine-tenths of the advertisements are exaggerations, if not direct misrepresentations. Storekeepers' announcements of reductions, as they are placarded in their show-windows, are in many instances a violation of the IX. Commandment—though done by professed Christians in face of their demands for the rest of mankind to be truthful. But business competition makes this a necessity, they affirm. If lying is a necessity for one class, why object to stealing as a necessity for another class? Moses made no exceptions in his laws—unless this is an orthodox amendment.

But we may be too exacting. No more so than our credal brethren are in their investigations of Spiritualism. They demand "complete truthfulness" from the spirit world through our mediums, but fail to comprehend the simple law that like attracts like—that a lying merchant or advertiser attracts lying spirits to him when visiting a medium, however truthful the latter may be.

Let this serve as a lesson: and when men "rush in where angels fear to tread"—on the threshold of truth—let them be perfectly sure that they are themselves free from untruthfulness.

### PROPHECY.

In a recent article on "Psychometry" in these columns, the writer stated that if prophecy ever became a science, it would probably be through the agency of psychometry. A few facts, gained

from observation and experience, may be herewith adduced to give credence to such a possibility.

It is well known that certain animals exhibit a marked restlessness or uneasiness just before a storm. This is undoubtedly due to a degree of sensitiveness as man possesses it. But man's sensitiveness is of a higher order—external influences having a mental or spiritual effect on him as well as a physical, and of which suspicion is one. Suspicion is seldom without foundation, and to the intuitive-minded often betrays a very truthful state of affairs that are in embryo; i. e., in the cause, and is a safeguard against imposition and threatening dangers.

Intuition is simply mind-reading, mental telegraphy, so-called unconscious cerebration, etc., whether arising out of a rapport with mortals or spirits. Psychometry is sensitiveness to influences, whether emanating from spirits, mortals, or objects owned by them. Suspicion manifests itself as an effect through either one of these gifts or powers according to its development, and often to an extent through both. Suspicion is, therefore, an indicator of something to follow or something not yet manifested to the external or physical senses.

Thus when about to undertake a journey and we feel a reluctance to go at the time set forth, we sense a cause or something unseen in connection with it which will prove detrimental if the warning is not heeded. Whether this warning comes from spirits or is the individual sensing of a defect in the management, is indifferent. We have a fact to deal with which we can not deny, and which record shows has saved many from disaster who have heeded it, while others who have not done so have regretted it, or have never been heard from because death prevented. Very sensitive persons and those who have learned by experience can thus foretell trouble, however vaguely it is done. But practice leads to more accurate prophecy, if such it may be called.

In like manner we may prophesy for others. One who is sensitive enough to delineate the character or diagnose the diseases of persons, may also sense other causes in connection with them. An experienced sensitive judges by himself. The same law that governs one flock of sheep and warns them against an approaching storm, governs all. So a sensitive knows that a suspicion of coming trouble applies to all men and women alike; and when this is manifested to him while in rapport with another person, he can give warning or prophesy accordingly.

Of course many persons are not sensitive in this respect, and therefore would deny the existence of such a qualification; but because a blind man may deny the existence of colors, does not make his philosophy valid. Sensitiveness to things more subtle than atmospheric conditions, or even human anger and irritability, is a fact that is beginning to attract the attention of the world. Hypnotism may account for the vagaries of its own subjects, but it can not account for the suspicions that steal over a sensitive and warns him against future trouble when no hypnotist is near. Nor why a sensitive feels uncomfortable just before the arrival of an unwelcome message: or uneasy before the approach of some unwelcome visitor; or a dread hours and days before an unlooked-for grievance or a disaster. Nor why a sensitive feels discontent when thinking of those who are about to undergo trials by suffering or pain, or involuntarily sighing; previous to undergoing a similar trial himself. Nor does hypnotism account for the prophetic visions that some sensitives obtain concerning their own or others' future when they have never seen or come in contact with a hypnotist, or why they obtain sudden mental impressions to that effect which prove true to the letter.

Such we would denominate prophecy and base it on psychometry or sensitiveness to influences or causes felt before the effects are manifested.

A new oil pipe line, rival to the Standard Oil Company, is to be run from Northwestern Pennsylvania to Newburg, on the Hudson. The line will be 212 miles long, and will cost about \$1,200,000.

ORGANIC MEANS OF EXTENDING THE CAUSE OF SPIRITUALISM.

Written for The Better Way. The press is the chief means of dissemination. A great publishing house is demanded. What a spiritual journal ought to be. The ending of all workers. The founding of a Central Bureau of Information and use of the Secular Press.

Spiritualism is the science of the spiritual relations of man to the universe and as a spirit is the moving force of that universe, the domain of that science extends to the farthest coastline of matter. It is a science, a philosophy, and in as much as the knowledge of spiritual things, is their moral bearing and devotion thereto, is religion, it is a religion.

Instead, however, of telling man that he is an ignorant worm of the dust, and that only one in all the ages was born with a divine nature, it says that every child is an incarnated divinity: the heir of infinite possibilities, capable of comprehending all. Man is not for to day, but for eternity. He will bloom in immortal youth when the stars of heaven fade and dissolve. Thus, Spiritualism is not a religion descending from a foreign source, to be borne as a cross: it is an outgrowth of human nature, and the complete expression of its highest ideal.

A COMPREHENSIVE PHILOSOPHY.

Take the sacred books of all the races of mankind, for all races have their sacred books—the Shaster of the Hindoo, the Zendavesta of the fireworshipping Persians, the Koran of the Mohammedan, the legends of the Talmud, and the Old and New Testaments, together these contain the spiritual history, ideas, emotions, superstitions and spiritual life of the early ages of man: add to them the entire circle of the sciences, the terrestrial, teaching the organization and construction of our globe, and the cosmic, treating of the infinite relation of the stars, and yet all of these combined form but a part of Spiritualism.

It is far more. It comprehends man and the universe, in all varied relations, physical, intellectual, moral, and spiritual. It reaches to the beginning of creation, for even then man, the immortal, was foreseen, and the forces of nature worked in one direction, that of his evolution. It reaches into the illimitable future, borne onward by man's immortality.

It says to him that he must be his own high priest, and if he sin, confess to himself and bear the penalty. If he is saved he must work out his own salvation. Perfect men and women are as much the ideal type of Spiritualism as perfect angels. Perfection is the sought-for goal. That perfection is not only moral character, but of the intellect, and of the physical body. It comprises the well being, the rounding-out and expression in harmony of all powers, faculties and functions, physical and spiritual.

A NEW AND UNEXPLORED PROVINCE.

We are standing on the shore of this vast realm of knowledge. Man has devoted his energies to solving the problems of material science for many years. This region of spirit has remained unknown and unexplored. It has been regarded as not controlled by law, a region of chance and of imaginary beings. Its study in the light of law has just begun, and its waves extend, to infinite horizons. Everything is to learn, and in many cases even the method of procedure to be discovered.

IT ANSWERS THE GREATEST QUESTION.

In its most superficial acceptance Spiritualism answers a question that which none other is so full of import, or appeals with greater force to human consciousness: "If a man die shall he live again?" On its demonstration depend our hopes and aspirations; its negation converts creation to a sham, into which man seems thrust for no purpose but to have the brief hour of its existence, fraught with pain and disappointment, blotted out in eternal night.

CAN NOT PROSELYTE.

Important as the reception of this grand system of the Science of Life is to the welfare of mankind, it can not be extended by proselyting. It must be gained by means of educational growth, and not through the feelings. It is of more importance to humanity than all other religious faiths, systems of morals and sciences combined, and yet almost universal ignorance prevails as to its claims. The secular press has caricatured and mistated, until the most erroneous ideas are entertained as to the purposes and doctrines of Spiritualism. Yet all its teachings are so consonant with the desires of the heart, so in keeping with the aspirations, the longings and innermost faith of mankind, that all that is required for acceptance is presentation in such form as can be thoroughly understood.

THE POWER OF MONEY IN THE EXTENSION OF SPIRITUALISM.

It is self-evident that in presenting this Philosophy of Life to the world, the material force represented by money is essential. The main question is how money may be employed to yield the most abundant harvest. Thus far in the progress of Spiritualism there has been self-sacrifice and devotion for the cause, and writers, speakers, mediums and editors have labored under the most discour-

aging circumstances, for no other reward than the consciousness of having done their duty. There has been emphatically a labor of love, and too often have they been forced to bear the cross of dishonor for the truth's sweet sake. The journals that have exerted the most influence, have been published at a sacrifice of the time and the money of their managers. Yet such is the vitality of the movement, so dear is it to the hearts of those who have once caught glimpses of its beauty, that it has paused not in its course, but constantly broadened and deepened in its influence.

Ignoring leadership, derided, vilified and abused, it has steadily gone forward to victory. Now this movement demands assistance on our side. Essentially it is of inner growth, and not a foreign system to hold us in blind faith that it may lead. It demands of us self-exertion, salvation from ignorance by our endeavors. The question is: How can we best ally ourselves with this great power and work in harmony therewith? It has been said, in reproach, that Spiritualists have given scarcely anything to charities, or the cause they claim to hold of such vast importance; but we think this is not because they are unwilling, or not even anxious to give, but there is no ready organized means at hand to which they may confide their gifts. Were there a strong organization with guarantee of endurance, and of doing the work in which it was engaged, it would be an attractive center of constantly increasing power. It would not only be self-productive, but would receive a constant stream of gifts.

A SPIRITUALISTS COLLEGE.

How can we extend the sphere of Spiritualism if we can not proselyte? By education of the masses, teaching the great truths which are misunderstood or wholly unknown to them. How and through what means shall this education be conducted?

Years ago it was proposed to found a spiritual college, and quite a large sum was subscribed, but the project was found impracticable, for there could not be made to appear essential difference enough between such a college and those already in existence to assure support from students. Beyond the psychic department every study must remain the same. Spiritualism sheds new light on this, but psychic science has not yet received sufficient investigation to become formulated and admitted into the collegiate course, though it undoubtedly soon will be. If Spiritualists were to found a college they could not materially depart from the curriculum of Cornell, Ann Arbor, and many of the State universities, where perfect freedom of thought and speech is allowed and not the least trammel of theology apparent.

THE POWER OF THE PRESS.

In the past the world was ruled by the orator. The speech of the statesman controlled the hour, and the pulpit led the unlettered masses. Demosthenes, by his silver tongue, could array Greece against her common enemy, and Peter the hermit, hurl Christendom against the Moslem in vain crusade to wrest the sepulcher from the hands of the infidel. As a last illustration, Beecher, Thomas and Swing lead the Christian world to higher ground. But mark how blends here another force. Only a handful listen to the words of these speakers. How limited would be their influence if they only reached those who assembled in their churches! The spoken word is caught and stamped on the printed page, and sown by the hand of steam broadcast over the world. A thousand may hear, millions may read, and millions more to all coming time.

The press has taken the place of the orator and preacher. It has become the educator of our time. The news-paper is becoming more and more the instructor of the masses. It is always accessible, and between its interesting news are scraps of wisdom, scientific intelligence, moral precepts, and examples of noble lives. Hence those who seek the advancement of any cause, first found a journal devoted to the same, and a publishing house for the issue of their especial literature.

A PUBLISHING HOUSE.

The press stands ready to do this work: To carry glad tidings of emancipation from the bondage of superstition and the thralldom of ignorance, and the better views of life to all the world. How can we best employ it? This we may partially learn of the various sects who have brought it in requisition.

The first step is the endowment of a publishing house, with sufficient means, not only to publish books, but a weekly paper which should engage the best talent of the cause, and be an epitome of the world's advance from issue to issue. It would follow the policy indicated by love and justice, because not dependent on the whim of subscribers for support. Its object should be the promulgation of Spiritualism in all its aspects and instruction in the pure and beautiful system of religion and morality which flows from the highest ideal of the present and the future life. It must necessarily be free from personal influence, just to all, and the foster mother of writers, speakers and mediums.

After the paper, the publishing house should be able to issue the best books, pamphlets and tracts on this and kindred subjects, at a price as near cost as

practicable. If possible a special endowment fund should be set apart, so that should those wishing books who are not able to pay for them, could be supplied. Instead of the dearest literature in the world Spiritualism would then have the cheapest.

A CENTRAL BUREAU OF INFORMATION.

With the publishing house should be connected a central bureau of information on all subjects pertaining to the spiritual philosophy and headquarters of its speakers, writers, and mediums. There should be mutual trust and dependence. The circulation of reading matter opens the way for the lecturer, and the latter creates a new demand for the products of the press. The two go hand in hand, mutually aiding and supporting each other.

A JOURNAL TO REFLECT THE SPIRITUAL PURE AND NOBLE.

Once established, the journal would become a mighty power and command attention to the cause it advocated. The best talent would be attracted into its service, and being rewarded, would have leisure to perfect and polish its contents. The new discovery, the profound in science, the beautiful in art, the freshness of imagination, the communion of the departed, exalted examples of devotion, of trust, of unselfish love, would fill its columns. As the secular press, in its eagerness for exciting news, reflects the world at its worst, this would reflect the same world at its best, in the exaltation of its spiritual life.

The nucleus of a library of books relating to spiritual, moral, and religious subjects should be formed, and a reading and circle-room would be essential, so that visitors from a distance, and those who desired, might be entertained and assured that the attendant mediums were genuine and true.

PRIZES.

In connection with the paper, prizes might be offered for the best articles on subjects announced from time to time and for original investigations of the phenomena of mind and spirit. These prizes should be sufficiently large to make it an object to give the individual attention to the subject investigated or discussed. Spiritual phenomena are subject to such subtleties and conditions that whenever they occur they should find competent observers, and by stimulating investigation a vast array of facts might be collected.

THE USE OF THE SECULAR PRESS.

In connection with the publishing house another important work might be done, which might be made of itself an incalculable instructive power. The secular press is for the most part free and generous in tone, and however much it may deride and sneer, it is ready to publish well-written articles in favor of Spiritualism. Suppose one or more of the best writers in the ranks of Spiritualism were endowed, so that they might give their whole time to furnishing articles on Spiritualism to the secular press, choosing such papers as they thought most advantageous, how soon even the most conservative would beg for contributions, and reaching a new and hungry audience, how great would be the influence excited. By itself this scheme would be of infinite importance to the growth of Spiritualism. It would do a work which could be done by no other means. In case of the failure of everything else, this would rank of next importance, and take the place of the special journal. It would be an arduous task to weekly and daily survey the field of journalism, decide when an article might be dropped into ground prepared to receive it, and what that article should be. It would require rare tact and versatility of genius, or better, a high order of impressibility, granting which, what incalculable good might be accomplished in bringing the truth to those who would hear of it, or see it in no other way.

These details at the proper time would be easy to arrange, and are introduced to show the wide range of capabilities of the proposed enterprise and the great influences which would flow therefrom.

RESUME.

- First—The endowment of a publishing house.
Second—The publication of a weekly journal which shall rank with the best, and reflect the world at its best, seen by the light of Spiritualism.
Third—The publication of books, pamphlets and tracts devoted to the cause at cost.
Fourth—The organization of a central bureau of information, of mutual benefit, and unite writers, speakers, mediums and all interested into a harmonious brotherhood, working for one common object, the promulgation of truth, and its right living.
Fifth—In connection, the foundation of a library, reading and circle-rooms.
Sixth—By prizes and other means seeking to stimulate investigation, and develop the best thoughts on subjects relating or connected with the spiritual philosophy.
Seventh—The use of the secular press to advance Spiritualism.
The foundation of such a great attractive center would at once dignify the cause by giving it the power, and the money employed in the enterprise would be like the purse of Fortunatus, or the widow's bag of meal; it would replenish itself, and by every good accomplished, be increased.

WOMAN'S DAY AT CASSADAGA.

Would that we could fully describe to you the appearance of Cassadaga Camp as she looked in her gala attire on "Woman's Day," August 24th. Hence we will only say that waving flags, trailing vines, potted plants, ferns, and flowers, mottoes, festoons of yellow bunting, and every conceivable ornamentation that an enthusiastic mind could invent was outworked. Every street was spanned by a large banner.

The auditorium never looked so beautiful. Flowers, ferns, mottoes, flags, banners, and pictures were in every nook and corner. The portrait of Lucretia Mott ornamented with graceful, golden draperies, stood on an easel in the foreground, and that of Lincoln, Washington, William Denton, Elizabeth Cady Stanton, Susan B. Anthony, Thomas Paine, and Ralph Waldo Emerson, each with golden draperies, occupied conspicuous places. A large golden motto, "Peace on earth and good will to men," held at each end by two white doves, was strung across the front of the rostrum, and on each side in large letters were the mottoes. "All governments derive their just powers from the consent of the governed." "Woman's ballot means enlarged opportunities for doing good." A large flag bearing the inscription, "Wyoming" and one lone golden star occupied a conspicuous place. The Northwestern Orchestra, each member wearing a yellow necktie, discoursed soul-stirring, patriotic selections, and the Lillie Lane chorus added to the charms of the occasion by giving their sweetest singing.

Chairman Barrett called the meeting to order, and offered a few well-chosen words of welcome, then resigned in favor of Mrs. Isabella Beecher Hooker, who, among other things, said: "We all know what happened to Susan B. Anthony because she dared to use her citizen's right to vote."

If woman is not a citizen, what is she? Somerset said a slave should not walk the soil of England. But on America's proud continent to-day one half of her populace are political slaves. So long as woman is taxed without representation; or debarred from having a voice in the governmental affairs; or is not permitted to own herself and child she is an abject slave. Every adult citizen should express the right of citizenship.

When woman has the ballot she will be where the black man is, who, a little while ago was a slave.

In 1848 she made her first speech at a political convention held in New York. She was then asked if she would like to become an officer, and replied, "Yes, I want to be made Superintendent of the police in New York, and if I can not make it safe for any girl or washerwoman to walk the streets at any hour of day or night I will resign."

Mrs. Hooker then brought forward the speaker of the morning, Mrs. Carrie Burwick Colley, who delivered an interesting lecture, and in closing said: "In 1869 Wyoming adopted the law of equality without distinction of race or sex. It was first suggested in jest, but was at length recognized to be of such importance that the men refused to go into the Union as a State without the women, and she was made the welcome and accepted compeer of man. Teresa M. Jenkins gave the oration of the day on that occasion. History records no such success. In anti-suffrage days Wyoming was noted for her lawlessness. But Chief Justice Howe said he had never in twenty-five years' experience witnessed such absolute decorum in the courts as when cases were tried by women jurors."

An incident was related of a man who was indicted on a charge of capital crime. The jury consisted of six men and six women. The bailiff put the six men in one room and the six women in another. The men immediately proceeded to entertain themselves by drinking, gambling, and smoking. But the women seeing the great responsibility of sitting in judgment upon a human life, opened the Bible, read a chapter, sang a hymn, and knelt down to pray for divine guidance. The men hearing the singing and praying, opened the door and were awed at the sublime spectacle. Do you not think those twelve jurors, male and female, were more capable of rendering a just verdict for having the sanctity of woman's presence?

Out in Washington they have introduced a bill for woman's suffrage, and they are voting all the gamblers out of the country. I wrote to a woman juror out there, and asked her how she liked her job. She replied, "first-rate." She had earned three dollars per day, and had been enabled to buy her husband a Christmas present without incurring the unpleasant newspaper innuendo as to where she got it.

The Democrats at first voted against the Territory of Wyoming being admitted into the Union on account of her suffrage laws, but after twelve years of happy experience there is not a single voice raised against it. Now the men who voted against it are very anxious to convince the women of Wyoming that they were in favor of suffrage all the time. Governor N. S. Andrews said he came to the territory much against woman's suffrage, but had found great good and no evil resulting from it, and recommended the extension of the ballot to women in

every territory. Governor Warren, present United States Senator, said in a letter written in 1887, "woman's suffrage in Wyoming has already done much toward purifying its politics." In 1884 he again wrote: "There is no domestic discord in Wyoming on account of woman's suffrage, but much good has resulted from it." Governor Hoyt said: "The result of the ballot in the hands of every woman would be the better enforcement of law."

In Wyoming the law protects the person of woman as in no other State. In 1879 there were in Wyoming prison seventy-four inmates, seventy-two men and two women. In 1890 there were exactly the same number of prisoners, but no women. When women were accorded the ballot there were no idiots in Wyoming, and there were fewer insane persons than in any other State in the union. The rate of divorce had also decreased in proportion to marriage. The ideal of womanhood is changing in the nineteenth century, and the man of to-day would no sooner exchange the woman of to-day for the woman of even half a century ago than he would have the eagle return to its shell. Domestic bliss is in proportion to the recognition of equality. The great impetus of human thought and effort toward freedom and equality will not cease until every one of God's children, male and female, are free.

The chorus sang "Wyoming," and Susan B. Anthony was brought forward by Mrs. Hooker. Miss Anthony was greeted with a roar of applause. She expressed her thanks, and said: "We have been struggling for equal suffrage for forty-four years, just four years longer than the children of Israel were in the wilderness. The reason is because men and women do not see the necessity of organization. We have accomplished much during the forty-four years, but we have not gained to woman the right to her own person after marriage, or the right to the ownership of her child. If every county was like Chautauqua County every woman would be in favor of suffrage. Chautauqua is the banner county in the State, and we want to make the State the banner State of the Union by securing her unanimous vote in favor of suffrage, and I have a plan for accomplishing this. Delegates are to be elected in the several counties on the first Tuesday in February, those delegates to be sent to the convention that meets the first Monday in June, 1893. We purpose to hold a two days' convention in each of the sixty county seats, and have two or three lectures given in each important town in the county. The special purpose of these conventions is to create public sentiment and to obtain signatures to the petition to Congress to strike out the word male and secure to women the right to vote upon the new constitution. Between this and February 1st we desire that political equality clubs shall be formed in every town in the county for the purpose of educating the people preparatory to the canvass of the locality."

Rev. Anna Shaw was then introduced by Mrs. Hooker. Miss Shaw said she was glad to find herself again before a Cassadaga audience, but it would be impossible for her to speak interestingly to them, because they were supposed to have reached out and grasped every subject in the interest of human freedom. One does not need to belong to the elect in order to speak upon the Cassadaga platform. It is theoretically and practically a free platform. A Methodist minister is accorded the same right as anybody else, and I am sorry to say that the Methodists would not accord to you the same privilege. I have taken the long journey of 1,400 miles for the sake of being here today.

Miss Shaw was followed by Mrs. R. S. Lillie, who spoke with great spiritual power. She said: "I am glad to see these women standing in the foreground. I am glad to see this vast assemblage of people lending their ears, their hearts, and their understanding to this great subject. I am glad to see men keeping silent in the church. Every sermon from a spiritual rostrum is a plea for woman, and church doors closed or church doors open, the angels have clasped hands with us in this sublime and all-absorbing effort, and we shall not cease until every woman is uplifted and placed in her proper position. We believe the ballot is the lever of power, and we abjure you to day to be prepared to vote intelligently, for the destiny of the nation is trembling in the balance and votes cast in the interests of humanity as a whole is the only thing that can turn the scale. When we see such a band of suffragists as these our hearts take courage, for we know that the eternal hosts of heaven are behind them, whose mission it is to uplift the race by every means made possible to them, and whether you believe it or not, Susan—as they call you in the familiarity of love—you are just as much surrounded and assisted by spirits as any medium or speaker on these grounds, and it is the same with you, Mrs. Colby, Miss Shaw, and Mrs. Hooker, you believe in an overruling power—in ministering spirits, and the prophets of old—so do we. And we believe that on March 31, 1848, the spirit world touched woman-kind as it has not mankind, and that power has continued with her in greater and fuller measure than with man, and we believe that henceforth woman is to

be God's messenger of truth for the uplifting and purifying of the world. It will not be out of order to speak of the means that has made it possible to emancipate such principles as have been set forth here to-day. We stand already proclaimed as the vicegerents, not only of the angel world, but of freedom to all humankind; and we would say to you, sisters and co-workers, go forth into the world with your womanhood, for such as you, are the emancipators of the race. You are God's messengers. You go forth to liberate the world, else there are no messengers. As surely as Moses was directed to lead the children of Israel through the Red Sea, you have been empowered to lead the children of earth out of bondage."

A joint poem by Mrs. Lillie and Jackson upon "The Woman of the Future," and the song "America" by the choir and audience closed the interesting exercises of the day. ARGES.

RUSSIA AND CHINA.

The news that the Chinese Government has ordered a force of infantry and cavalry to the Pamir region to repel intrusion on Chinese territory by Russians and Afghans would be more important but for the well-known course of Russia in the past. The Russian historian Karamsin long ago described that course as follows: "The object and the character of our military policy has invariably been to seek to be at peace with everybody and to make conquests without war; always keeping ourselves on the defensive, placing no faith in the friendship of those whose interests do not accord with our own, and losing no opportunity of injuring them without ostensibly breaking our treaties with them." Russia has never entered upon a war deliberately, save when she felt absolutely sure of success, and when the policy of almost imperceptible aggression and annexation had brought within her grasp prizes for which she would rather fight than surrender. Russia did not seek the Crimean war. She accepted the challenge reluctantly, and only as the alternative of giving up a valuable share of Turkish territory, of which she was already in control.

While Russia and China have had antagonistic interests almost from the time of Peter the Great, and Russia now governs as subjects tribes and regions that once owed a nominal or real allegiance to China, Russia has always held aloof from an open and general conflict with the Chinese. The Czar has even given up Chinese territory occupied by his troops rather than incur hostilities, and the Russians have always exhibited an apprehension of Chinese power and prowess that is surprising to western nations. It may be that the Russians inherit from the Tartar portion of their ancestry a dread of the empire which once exercised cruel and effectual sway over the Tartar hordes.

When the Chinese troops confront the Russians on "The Roof of the World" the Chinese will probably find the Muscovites quite ready to acknowledge that they have made a mistake. The Court of St. Petersburg will, if it follows precedent, admit that the Russian commander was unauthorized in advancing into Chinese territory, and the Cossacks guilty of the trespass will be ordered to retire within Russian bounds. Their commander will be promoted, or otherwise rewarded, and advised to await the next convenient opportunity for similar aggression.—N. Y. Press.

THE WAR IN MOROCCO.

The news from Morocco is serious. The Angherite insurgents have defeated the Sultan's troops and are believed to be advancing on Tangier. They are led by a man named Hamman, an able and popular chief, who was treacherously seized by the Sultan's officers some months ago and thrown into prison. Hamman made his escape, and stirred up the present rebellion.

As a rule, European interference in African affairs is dictated rather by greed than by any noble motive to elevate and redeem the natives. But European interference in Morocco could hardly fail to do some good. The country and its wretched inhabitants could certainly be no worse off, for the most intolerable misgovernment in Europe is justice and order compared with Moorish despotism. Besides another reason for bringing civilized influences to bear upon Morocco is that the country encourages the slave traffic. The traffic, declining in other regions of Africa, is on the increase in Morocco, and so great has been the influx of slaves this year that instead of holding the slave market twice a week, as customary in Morocco City, the market was held daily from the 25th of April to the 14th of May. Many of the slaves perish in a way appallingly suggestive of the condition of the country.

Such a condition of affairs should not exist in a country but a few hours' sail from the very heart of European civilization. The Sultan of Morocco should be taught that he can not be allowed in this age to live like a Theebaw or a Nero, and that his dominions shall not be used as a center for the traffic upon which enlightened humanity has set the seal of condemnation.—N. Y. Press.

Time and tide wait for no man, although the proper thing is to learn to labor and to wait.

RESOLUTION OF CLOUDS.

A correspondent sends to the Revue Spirite the following account of a spirit manifestation which he deems remarkable for its rarity, not having read anything like it in books on Spiritualism. "During the month of September, 1891, when I commenced to investigate spirit manifestations, in my room, with my family and a working-girl who had some practical knowledge of these manifestations, we seated ourselves at a round table, near the open window, and, in the course of one minute or so, the intelligence manifested itself. Having asked if it could make one of us write, it answered affirmatively by means of raps, and designated my daughter as possessing the required conditions. She took paper and pencil and wrote mechanically: "Do you see that cloud just in front of the window [there were clouds floating about at the time]? Look, well I am going to make it disappear." We fixed our gaze on the cloud indicated, and we saw it describe a curve such as a diver makes when plunging into the water, it disappeared instantly. "At our request other and much larger clouds were made to vanish in less than a minute. On the next day, emboldened by this first success and the sky presenting suitable conditions for a renewal of these experiments, we obtained more surprising results. An enormous cloud having the fantastic shape of an elephant was hanging low over the mountain La Tourrette; having asked the intelligence whether it could cut off the head in a straight line from the neck and make it disappear, it replied affirmatively. In little more than a minute this cloud presented the form of a headless elephant! We could scarcely believe our own eyes, and yet I don't think we were, all of us, hallucinated. "I continued the experiment, begging the spirit to unite a cloud shaped like a seal with another, thrice as large, which was below it. In reply I was told that this could not be done, but they could make the lower cloud vanish, large though it was; only this would take a little more time. In two minutes and a half no trace of a cloud remained." The editor of La Revue Spirite says in a note: "This fact of a resolution of clouds is nothing new; many mesmerizers have tried it, as the annals of magnetism show. La Revue Spirite mentioned similar facts, and the press tried to hold us up to ridicule when we cited, in 1872, phenomena of this kind which had been obtained by veritable investigators."

What do our rain-makers say about this? SPIRITS IN COURT. William Judson, a well-known citizen of Quitman, Ga., has recently entered suit against Robert Kattmann, another prominent merchant residing there, which suit involves a question perhaps unique in the records of justice in this country and age of enlightenment. The judge and jury will be called upon to decide in all seriousness whether there is such a thing as a ghost, or, any rate, an evil spirit capable of disturbing living people. William Judson is by profession a lawyer and a man of undoubted ability, and affirms that on May 25th, last, he leased from Kattmann a house belonging to the latter, and which he proposed to occupy as a dwelling. Before the business was concluded a friend called on him and asked him if he had never heard of the many uncanny stories connected with this house, and represented it to be uninhabitable. Judson had heard something of this, but did not place the slightest credence in the reports, and said so, but on going to sign the lease the thing re-occurred to him and he mentioned it to Kattmann, who became angry and said that there was not a word of truth in the matter. But when Judson took the pen to affix his signature to the lease he jokingly remarked: "Well, remember that I take the house on condition that I am not molested by the ghost," and Kattmann with an oath replied: "If you are I'll release you from your contract."

The following day Judson moved in with his family, and was settled by evening. It was just at dark that the family sat down to supper and were all at once startled by the sound of a heavy fall, apparently on the roof of the house. The entire building was shaken by the concussion, and, afraid that the walls were falling, they ran out of the house, but, seeing that nothing alarming followed, Judson returned to it and made a careful examination of the entire interior, then with a ladder mounted to the roof, but could find nothing out of the way. Satisfied that they were in no danger, he recalled his family, and they were in the act of retiring when one of the little boys, a child of seven, who was going to bed in a room at the other end of the house, came running to his parents, screaming that he had been caught and slapped by some one. Mrs. Judson seized the child and saw that one side of his face was covered with blood, and, thinking him seriously wounded, fainted away, but her husband examining the boy, found that the blood did not come from any wound on him, but was evidently left by the hand that had struck him. He then ran to the room in which the child had been struck

and sought for the assailant, but found no one except the other two boys who were in bed. They both declared that they had seen no one strike their brother, but that he had been quietly seated on the floor removing his stockings when all at once he gave a scream, and they heard the sound of a violent slap. The little fellow himself says he saw no one near him, but that as he ran through the hall to his parents' room he saw a man just ahead of him going out of the front door. This man he could not describe, except to say that he was dressed in dark clothes. Mrs. Judson was now so thoroughly frightened that she implored her husband to leave the house at once, but, not believing that there was anything supernatural in what had occurred, he prevailed on her to remain, for a time at least. Nothing more happened for several days to disturb the family, and the events spoken of were beginning to be forgotten, when Mrs. Judson was awakened one morning soon after dawn by a sudden and violent jerk of her hair. She gave a scream, which aroused her husband, and he sprang out of bed, to receive, as he did so, a blow on the back of the head that stretched him unconscious on the floor. The light in the room was not strong, but was sufficient, Mrs. Judson declares, to show that there was no one but themselves visible in the apartment. Being a very timid woman and beside herself at seeing her husband lying lifeless, as she thought, she ran to the window and called several of the neighbors in. These came and searched the house from garret to cellar, but failed to discover the assailant of Mr. Judson, who soon recovered. Mrs. Judson then refused to stay in the house another hour, and, accordingly, went to visit relatives, while her husband, feeling himself unable to abandon a place for which he had paid a good rent, remained to investigate the causes of the phenomena they had experienced. Well armed, he spent several nights waiting for a recurrence of them, but the invisible occupant seemed to rest content with what he had done, and at last Mrs. Judson returned home. But her arrival seemed to be the signal for another outbreak, for on the night of her return the family was unable to sleep because of a rumbling, growling noise that seemed to be first in one room and then in another, though not to be located in walls, ceiling, or floor, and which was not to be located.

Mr. Judson, foreseeing that they could not remain in the house, and being anxious that witnesses should see for themselves the mysterious causes that were rendering the house uninhabitable to him and his family, requested several of his neighbors to pass the night with them. All of these are responsible, intelligent men, and, while reluctant to be drawn into the matter for fear of ridicule, corroborate Judson's account of the noises and disturbances that took place. Being urged to give an opinion as to the causes of these, they admit that they see no explanation of the mystery except on supernatural grounds. A Mr. Lewisberg says that he himself saw a large bloody hand move about the room in which he, Mr. Judson, and another neighbor were seated, though the hand was visible only to him, for when he spoke of it the others declared that they saw nothing. The hand remained for nearly a quarter of an hour and seemed to be groping about for something, and was visible on the walls, ceiling, and floor. As near as he could judge it was the hand of a man with long, snarled fingers with talon-like nails. It was clearly defined and had only a few inches of wrist ending in a ragged stump, from which the blood was dripping and clinging in horrid clots. Mrs. Judson and the children again left the house, but Mr. Judson refused to do so until he found it impossible to remain. This happened the night after his family moved out. A young man named Nugent consented to stay with him, and the two men were seated at the table eating their supper at early dusk when the room filled with something that resembled smoke, but had no odor, but which rendered it so difficult for them to get their breath that they were obliged to rush out into the fresh air. Returning after some minutes they found the floor covered with what looked like pools and rivulets of newly spilled blood, as if half a dozen men had been killed there in a most violent manner. Nugent's nerve gave way at this and he declined to pass the night in the house, though Judson declared he meant to do so as long as it was possible. He had been alone, he says, about a quarter of an hour, when the building began to shake so that he feared every moment that it would fall about his ears. He then left the house, and as he did so a mocking burst of laughter was shrieked almost in his ears. The house in which these remarkable occurrences are said to have taken place is nearly thirty years old, but has recently been put in repair by Kattmann, in whose family the place has been for a number of years, though it has not been tenanted for a long while. In 1869 it was rented to a man named Matson, who lived alone for some time, when his daughter arrived from the East, where Matson had come from. The girl was very pretty and headstrong, and showed a preference for a young man named Shackelford,

who was regarded by Matson with singular hatred. But one morning he announced that his daughter had eloped with her lover; and as the two were seen no more the story was accepted. Matson became a perfect hermit, exchanging only the fewest most necessary words with any living creature, and one day ended his career by hanging himself to a rafter in the garret, where his body remained undiscovered for nearly two weeks. It is now being said that the old man murdered his daughter and her lover, and that it was remorse that caused him to kill himself. The suit is looked forward to with great eagerness.

SLATE-WRITING EXTRAORDINARY. On one occasion a psychic with whom I was well acquainted came to my home. Taking from a desk drawer two slates which the psychic had not seen or touched, I went into the room where he was in conversation with my wife and her mother. "I want you to see if we can succeed in getting anything on these slates without your touching them," I said. "Let your wife hold one end and you hold the other," he replied, "and we will try, although I do not expect you will get anything." "I have asked Professor H. [a gentleman who had passed from life some time previous. He was a most scholarly gentleman, noble-minded, and in almost every respect an ideal man. I had known and loved him for several years.—Ed. Psychological Review] a question on this pellet," I observed, as I dropped the crumpled paper on the table. In a few minutes my wife and I distinctly heard a scratching sound upon the slates and felt slight vibration. We lifted the slate to the ear of my wife's mother, who also heard it quite distinctly. All this time it should be remembered the psychic was seated a few feet from us, and had at no time even touched the slates. Finally the writing ceased. On opening the slates we found the inside of one of them covered with writing, the message purporting to come from the gentleman to whom it was addressed, and the most interesting feature was the signature, which, on comparison with several autographs of this gentleman, was found to be a facsimile. This, however, is the only instance in my personal experience where the signature has been anything like a facsimile of the signature of the person who claimed to write the message. Here we had a message given absolutely free of any personal contact on the part of the medium, in my own home, and in the presence of three persons, actuated solely by a desire to arrive at the truth. I have received other messages in my home as remarkable, excepting the autographic signature, as the above, and in some instances possessing internal evidential value. I cite this case, however, as one clear-cut instance of independent writing, without contact with the psychic.—Psychical Review.

GOOD ADVICE TO MEDIUMS. The first buddings of mediumistic gifts are very fascinating. It is the introduction to a new force which the possessor is almost impelled to follow up; not always wisely. Where it provokes antagonism in any member of the family, it is not only in vain to persist in endeavors to develop it, but the very persistence will invariably introduce an element of discord which is severely paid for. For the novice is probably a powerful sensitive, and as such his unknown gift becomes an open medium for the play of idle or mischievous, or even wicked spirits. It is not my purpose to frighten young sensitives as to the dangers they encounter when they leave their spiritual harp-strings open for every spirit to play upon; but it is my wish to warn any who possess these gifts to seek first spiritual protection. An earnest spirit of prayer to the great Father of spirits is manifestly the most powerful safeguard, and invariably prevails, even if for a time the medium has been the sport of obsession. Once the subtle spirit power is discovered, the possessor should go calmly on, seeking guidance and accepting what comes, but never surrendering his own judgment. Well for him is it if in the initiatory stages he discovers one trusty guardian spirit upon whom he can implicitly rely. The guardianship once established, calm and earnest progression may be secured. But novices are so anxious to get a particular phase of mediumship, and to possess exactly what no other medium has. The persistence in straining after this invariably leads to confusion. Hence, then, the harmony must never be endangered by thrusting the subject before unsympathetic people; nor must internal harmony be disturbed by prescribing the exact course that mediumship shall take. The initial rap is never to be despised. By it the investigator may obtain directions as to his onward road, which may prove the key to unlock many mysteries. Automatic writing has its charm, and also its vagaries, in the early stages. Some say they get nothing but persistent scribble, or flourishing without letters, aimless formations, and so on; what then? Try alone, and never when curious, unsympathetic people are looking on; have patience; keep calm, watching for some rational development; if movements are too wild or impetuous, wait and try at another time. In the end use your own judgment, from what is written, whether to pursue it or not.—London Light.

ABOUT COMETS' TAILS. A comet, when first seen is generally a small, round object with a nucleus or central condensation surrounded with a halo of light, which we call the coma. Generally that characteristic feature, the tail, is not to be seen at first. The exact nature of a comet is not as yet fully known; but in a general way it is supposed to be composed of a swarm of solid particles of an unknown size and widely separated. Each particle carries with it an envelope of hydro-carbon gas, which gas light is produced either by electrical discharges between the particles or by some other light-evolving action due to the sun's influence. This is before the comet puts forth a tail, which is done only as it approaches the sun. The interesting process of putting forth a tail is due to the action of the sun, which warms up and liberates the gas on that side of the comet nearest to it. The liberated gas is supposed to be electrified by the sun, and the similar electricity in the sun repels the gas and drives it off into space in an opposite, or nearly opposite, direction, allowing for the movement of the comet in its orbit. It will be seen that the tail as it goes streaming off into space requires constant replenishing. The tail at one time is not the tail of another; it varies like the steam from a tea kettle, which presents a fairly close analogy. It is an expensive affair to keep up a tail millions of miles long. For this reason the longer a comet is a member of the solar system the less tail it is able to present, and the short-period comets which keep coming around frequently, like Encke's comet, for instance, have no tails at all. Talk of Hamlet with Hamlet left out! The tail as we have seen is formed by the gas on the side nearest the sun escaping and going around the comet and away. For this reason the tail is a hollow conoid and the centre naturally looks fainter than the edges. And now as to the length of comets tails. People generally like to read about big dimensions, and we can satisfy them in this particular. The length of a good large comet's tail is seldom less than ten or fifteen million miles, and frequently reaches from thirty to fifty million miles. In many cases it has been known to exceed one hundred million miles, and at the end to be several million miles across. The great comet of 1882 had a tail more than one hundred million miles long, about two hundred thousand miles in diameter at the comet's head, and a diameter of ten million miles out at the end. A pretty good-sized gas jet that! This comet went around the sun through perihelion—that is the point in its orbit nearest the sun—with a velocity of more than three hundred and fifty miles a second almost grazing the sun's surface. Speaking of the comets which have been drawn into our solar system, it is known that Saturn has captured two, Uranus three, Neptune six, and Jupiter some sixteen. Sometimes a comet separates or splits into parts. Such was the case with Biela's comet, [discovered in 1826, a comet whose orbit comes near that of the earth. On its return in 1846 it had divided into two parts, which parts travelled along side by side for more than four months, being about one hundred and sixty thousand miles apart. On the comet's next return in 1851 both parts were seen, but they were one million, five hundred thousand miles asunder, and neither part has been seen since.—Waverly.

"INDIAN MOUNDS." In this part of the State of Mississippi—the northeastern—there are many of these ancient marks of the work of men's hands. While they are called "Indian Mounds," there is a theory that they were built here before the Indians came to this country. But so far as I have been able to discover, these mounds are always found in the neighborhood of a former Chickasaw village. Recently I dug into one to see if I might not discover some remains of the "noble race" who built them, some bone or skull, or something interesting. But I found only signs of vegetable life and fire. First, I found leaves, whole and in pieces, showing that the mound was thrown up by using the top of the ground, or that it was made at different times, and the leaves of the forest were covered in the making. But the strange thing to me is that these leaves were there at all. The mound is certainly not less than a century old, and I could hardly believe that an oak leaf would last that long. Second, I found at all depths of the mound, which is now some five feet high, signs of fire, burnt earth and charred remains of wood. I thought of two theories to account for this. 1.) This mound was a place of worship. Here were offered "burnt offerings," and while the sacrifice was still burning, the worshipper covered the fire and sacrifice with earth. 2.) This was a place where enemies taken in war were burned, and their remains covered with earth after the burning was well nigh over. The former of these theories I think more likely. But I should like to hear from others on the "Mound" question, and especially as to whether there would be now any remains of bones to be found if these mounds were burial places.—G. T. Howerton, of Guntown, Miss., in Phrenological Journal.

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FREEDOM—HERE AND HERE-AFTER.

ALBERT MORTON.

"Sun of the moral world" effulgent source Of man's best wisdom and his steadiest force, Soul-searching Freedom! here assume thy stand, And radiate hence to every distant land."

The spirited lines by Barlow, inspiring lovers of our country with determination to preserve their independence from foreign domination, apply quite as appropriately to the cause of mental and spiritual freedom.

The teachings of the Churches—bound in the chains of theological dogmas—have kept mankind in spiritual bondage for centuries. The fear of endless hell, with no escape for those who "die in their sins"—the gospel of fear of the wrath of a vindictive God towards his children—who can not or will not, avail themselves of the saving grace of the "blood of the Lamb," is the direct cause of a slavery compared with which a bondage that ends with death is beneficent.

The Roman Catholic has been the only evangelical Church to kindly provide a fire-escape for those—wafers and oiled in extremis—with means or friends to pay the priestly toll over the purgatorial private way.

It is not exaggeration to claim that the fear of death, and a future of endless torment, has caused a greater amount of mental anguish and misery in our free country, since its independent existence, than the barbarities of African slavery and the promulgation of the teachings of Spiritualism are doing as grand a work, in abolishing fear of a future hell, as did the Abolitionists (many of the leaders in that noble reform being Spiritualists) in doing away with chattel slavery. The Abolitionists forced the Churches to abandon the support of slavery, on Biblical authority, and Spiritualism is forcing them to modify their teachings as to a literal hell, and abandon their diabolism of infant damnation.

The raps at Hydesville were a potent power, opening the way to freedom from theological shackles, and pointing the priesthood—as in their scriptures—to that spirit writing on the wall, which announces to them, "Thou art weighed in the balance and found wanting," and their only salvation from loss of position, influence, and self-respect, depends upon their return to the basis of their religion. Primitive Christianity, as illustrated by the teachings and practice of the grand inspirational and healing medium they profess to follow, and a renunciation of the dogmas which enlightened minds of the present age reject with aversion or contempt.

Through the study of spirit manifestations by eminent scientists, and careful, intelligent men (equally as competent to critically examine and arrive at correct conclusions as scientists), it has been demonstrated, by irrefragable facts, that life is continuous, and that communion between the earthly and spiritual spheres is possible under favorable conditions. Among the inestimable blessings flowing from such communion is the demonstration of the truth of spirit-evolution—

that the higher life is one of unlimited progression—and the peace of mind that passeth understanding, arising from the positive assurance that their freedom is boundless and unrestricted. They are absolutely free to gain higher spiritual unfoldment in accordance with natural law, limited only by the boundaries of our aspirations.

Do Spiritualists comprehend the grandeur of this blessing in all its fullness? Imagine a perfect physical body whose every function is performed without friction, and all moves on harmoniously; this, and more, is the freedom enjoyed in spirit life. "There is no more sickness there," our bodies having outgrown the environments of the physical are no longer a burden; the seeming extravagance of the poet becomes a reality, and we may soar on the wings of thought "free as the wind, which bloweth where it listeth."

When asked the question in relation to Spiritualism, "Quis homo?" our answer is, that no greater good can be bestowed upon humanity than the knowledge that, after our brief span of earthly struggle is ended, we enter into a higher sphere of action, which is progressive, and free from all the environments that impede our way while encumbered with material bodies. This knowledge of the truth which is demonstrated, "beyond the shadow of a doubt," by Spiritualism, is based not on faith, but facts; not upon tradition but upon personal experience.

One of the grandest spirits of this age, Thomas Starr King, became a believer in the fact of spirit-communion after a series of careful experiments with the venerable "spirit-postmaster," J. V. Mansfield, and the sentiments he uttered at the grave of Col. Baker expressed the good his belief brought to him. He said on that occasion: "The poet tells us, in pathetic cadence, that the paths of glory lead but to the grave. But this is true only in the superficial sense. The path of true glory does not end in the grave. It passes through it to larger opportunities of service. And other avenues of service than those of the earth are opened for such as he whom we are waiting to lay in the tomb. Intellect, genius, knowledge, faith, shall be as nothing before humility, sacrifice, charity. But in the uses of charity the fiery tongue, the furnished mind, the unquailing heart, shall have ample opportunities, and ampler than here."

The prophecies of "ample opportunities" for charitable work have been grandly illustrated by the noble spirit since his transition to the higher spheres; and his remarks to the friends gathered around his death-bed expressed his belief, and his joy to enter upon the freedom he had so unselfishly earned. His friend said, in a brief biographical notice: "He appeared to have no thoughts of self, but was speaking words of cheerfulness and consolation to those around him, to the last moment." To his wife he said, "Do not weep for me, I know it's right. I wish I could make you feel so. I wish I could describe my feelings. It is strange! I feel all the privileges and greatness of the future." To another friend he said: "I see a great future before me. It already looks grand, beautiful. I am passing away fast."

Undoubtedly, through his investigations of Spiritualism, Mr. King had exchanged faith for knowledge in relation to the verities of spirit life; and to know that boundless freedom, and opportunities to labor in the field he loved so well, were opening before him, inspired his grand soul with desire to meet the change with glad anticipations of the possibilities of the extended sphere of usefulness he was about to enter. Death was swallowed up in victory! and knowing that his self-sacrificing work was to be continued, with vastly increased facilities, he hailed the advent of the new dawn with gladness.

Since his apotheosis thousands have attested to the extent and grandeur of the labors for the alleviation of suffering and sorrow of the grand spirit, whose mortal life was laid a willing sacrifice for freedom upon the altar of his country.

It has been our great comfort and privilege to hold frequent personal communion with this grand spirit for many years, and to be the recipients of his friendly counsels. His glowing allusions to freedom, as enjoyed in spirit life inspire us with courage to press forward in the grand work which brings to earnest, inquiring souls the evidence that in the higher life, whither we are moving, that

"The soul, Advancing ever to the source of light, And all perfection, lives, adores, and reigns In cloudless knowledge, purity and bliss."

GREAT SHOEMAKERS.

- George Fox, English founder of the Society of Friends. Hans Sachs, German poet; Jacob Bohne, German mystic. Noah Webster, lexicographer, and John Greenleaf Whittier, poet. Henry Wilson, eighteenth Vice President of the United States. William Gifford, English journalist and critic, editor of the Quarterly Review. Roger Sherman, statesman and one of the signers of the Declaration of Independence.

INSPIRATION.

Our small home-circle met regularly twice a week. At almost every meeting my hand was moved and I wrote communications purporting to come from spirit friends. Many pages, replete with good advice were thus received, but alas! I am naturally a doubter; and though I did not doubt the fact of spirit manifestations, I doubted my own work. What share had my own mind in those compositions? True, I did not know beforehand what I was going to write; that is, the complete phrase or thought; but it was not mechanical writing, I always knew the next word to come. This doubt made me quite miserable. What if seeking to know the truth I should deceive myself?

One night, sitting alone in my study, I was overcome by an invincible drowsiness. I awoke suddenly, the clock was striking half past ten, and seizing a pencil I wrote what follows without making a single pause—the original being in French: "You wish to write under the inspiration of one of your guides? What are you expecting? That he shall manifest himself by causing your hand to tremble, by throwing you into a state of trance? By moving the table on which you write?"

"All that is unnecessary. "But how may one know that he is inspired if he gets no manifest sign?" "In order to answer this question, we should first know what you mean by "inspiration." It is clear that he who, ignorant of the rules of composition, should write in a pure and elevated style, or treat logically in order of thought entirely foreign to his usual way of thinking, would give the incredulous an undisputable proof of inspiration. But are phenomena, miracles so to speak, so necessary, and are the means we use less worthy of credence because they are natural?"

"The poet who celebrates the glories of creation, the musician whose notes cause the secret chords of the heart to vibrate, the orator who carries away his audience and awakens in them the highest pitch of enthusiasm by noble thoughts eloquently told, are not all these inspired? I am not speaking of those skillful workmen who chisel and polish so carefully their phrases, nor of those learned composers whose feats of skill are applauded, of those fine speakers who have prepared their telling points and studied their gestures before a looking-glass, I speak of those gifted beings who flood with their fluid the most indifferent auditors; of those beings whose powerful magnetism moves the masses, subjugates them, penetrates them with joy, with grief, with some unknown sensation which transforms them, at least for the time being. These are truly inspired."

"When, therefore, you obey an irresistible desire to wield the pen and thoughts that have not been the subject of your meditations crowd upon your brain; when these thoughts are of an elevated order; when they reveal or explain a truth which reason can not reject; when the purest moral, the love of the Creator, admiration for his works, charity towards your fellow men, are the theme of your writings, fear not that you may be deceived by your imagination, nor even by your habit of composition. Think of it and you will see for yourself. If you have many a time sat racking your brains for evanescent thoughts, and you have had to do over and over again some work that was to bring you fame or money, have you not, at other times, produced writings that have astonished you by the depth of thoughts spontaneously presented by the effect of those writings upon your readers? These compositions were traced under the inspiration of those who watch, ever ready to help the man of good will, if they can only find in him an attuned instrument."

"Everybody can not write, any more than everybody could carve a fine statue or paint a good picture. It is necessary to possess, first, the natural aptitude—a precious gift, or a reminiscence of a former life. Thus, such a one will be used by us as an instrument to spread truths by means of the press; such another is a ready speaker and we use his organs of speech; finally, another may have quite different aptitudes, he will be a healer, a magnetizer; he will assist in producing the physical manifestations which are still necessary, he will lend of his superabundant fluid to aid us in establishing the rapport with the weaker ones with whom we wish to communicate."

"We can not explain to you the means that we use, the end we have in view. Let it suffice that we only ask of you a passive complacency. We do not always come at your call, we do not always give you encouragement, for there is some-time selfishness, vanity and pride in your desires, but when we turn upon you this fluid which will establish a link between us, when you feel this desire to write, to speak, do not resist; yield and you will convince yourself. If you write absurd or immoral things, if you speak only to utter commonplace, frivolous or useless words, you shall feel regret and shame, for you will have drawn from your own barren imagination, or you will have been hoaxed by some corrupt and foolish

spirit who has not yet succeeded in freeing himself from material conditions. But if the words you have spoken have moved hearts, caused tears of pity to be shed if they have invigorated faith, soothed pain and revived hope, if upon reading what you have written, you do not find a thought which logic or reason would reject; if you find nothing to make you blush, but you, yourself, derive consolation and encouragement from what you have traced, if those thoughts which but an instant ago had not entered your brain, have strengthened your faith, increased your charity and made you more humble in heart and more resolute in the practice of good, then bless God who has permitted that you should be inspired with them; thank the guide who has made use of your hand to proclaim the immutable truths of the other life. Do not let this fact make you vain, nor regret that these truths are lost because you can not communicate them to the numerous public of auditors or readers. If it be in the reason of things that publicity be desirable, you will reach it through natural ways without seeking it."

"But, do you know whether your mission is to speak to the masses? Should you but convert a single individual, comfort a single unfortunate, you should still have cause to rejoice. Perhaps it is around you, in the circle of friendship or of your family that your inspired words will awake an echo, perhaps it is yourself they were intended to help, by making doubt henceforth impossible and filling your heart with peace and restful trust. Would even this be so small a boon that you should not feel grateful? Do what you can and you will have done what you should—to each one his task."

ONE OF YOUR GUIDES.

"OMNISCIENCE."

To the Editor of The Better Way.

In THE BETTER WAY of August 27th, I read the article "Omniscience," by Mrs. Allie Lindsay Lynch. Though not a medium, and yet take an interest in Spiritualism—and need to learn a great deal—the very thing Mrs. Lynch has been "weighing" has been to me also a question requiring light. Her article and the communication of "Savant" draws from me a suggestion.

God, almighty God, or supreme being—terms representing an infinity—of course, can not be defined. Each one of us who uses them has his own meaning. I have, no doubt, we all use the words to represent the highest of our conceptions. When we invoke or ask for something, it should be in the nature of something that could be granted and by one who could grant it. When sick, we apply to a doctor. If we want groceries we go to the grocer, and to each specialist for the things in his line. Now, we need not go to all these places to get what we want. We go to our telephone and call up "Central," and we are connected in communication with the very person we want and the process is short. As to an Almighty, we may each assume one for ourself. He being infinitely higher than we are, we could say or do nothing that would benefit him. We need help, our nature being one requiring development; and desiring light and information, to whom shall we go? In invoking the world beyond us why might we not say "Almighty God" or "God," as we would here say through our telephone "Central," and be put in communication with what we need? "Foolish and absurd things should never be inquired about from the spirit world," Socrates said over two thousand years ago "Things you can know of yourselves, ask not the spirits." Should one have the curiosity to know how many apples there are in a certain bushel let him count them and not ask the spirits.

There can not be any absolute road for all to travel on, because every person differs somewhat from every other person; but there are certain laws of nature that govern each class of things by its own laws, and things outside of a class have not the same laws that the things inside have. Men and women, though they belong to our great class, may be grouped into numberless classes, almost down to individuals. Each has an ideal, and that ideal may as well be called God as anything else, whom we may make our "Central" in our invocations.

C. S. ITTNER, 2,603 Michigan Avenue, St. Louis, Mo.

EXTRAITS.

In Mexican theaters they pay for each act separately.

Chicago now has automatic newspaper slot machines.

When a child dies in Greenland the native parents bury a living dog with it, the dog to be used by the child as a guide to the other world.

In spite of its ice and severe cold, Labrador possesses 900 species of flowering plants, fifty-nine ferns and over 250 species of mosses and lichens.

There is a surface of five thousand acres in Silesia, Prussia, which is usually dry, but which every thirty years fills with water in some unknown way and becomes a lake.

The "well of frozen air" is near Dayton, Ga. The drill passed through a five foot stratum of frozen gravel into a series of cavities from which gusts of freezing air come with perfect regularity.

NEWS ITEMS.

England has had 270 strikes in ten months.

A stream near Tucson, Arizona, petrifies all soft substances thrown into it.

New York has had five epidemics of cholera, in 1832, 1834, 1854, 1865, and 1866.

There was a slight frost in South Dakota last week.

A miner of Silesia has been unconscious for four months, says a medical paper.

An immense glacial field is reported in Idaho, thirty five miles southwest of Shoup.

It is seriously proposed to purify the Thames by importing a school of crocodiles to act as river scavengers.

Chicago has begun a canal to cost \$30,000,000, which will carry large vessels from the lake to the Mississippi.

A company with \$10,000,000 capital has been incorporated in New Mexico for the purpose of building a big dam across the Rio Grande for irrigating purposes.

Electricity will soon be generally introduced in Ottawa, Ont., for heating and cooking purposes. For the first time in the history of the world the guests at the Windsor House, Monday night, sat down to a dinner cooked by electricity.

At the general conference of American rabbis in New York it was declared as the voice of the conference that the women shall have an equal share with the men in all the affairs of the synagogue, and at the next meeting of the rabbis in the fall of 1894, plans will be presented for an organization of the congregations which will give woman her full rights in that Church.

A dispatch from Singapore says that the sultan of Johore, one of the most prosperous states in the east, situated in the western part of the Malay peninsula, is causing to be prepared for the World's Columbian Exposition a model Malay village, in which the trades and industries peculiar to the Malays will be carried on by natives. It is highly probable, the dispatch adds, that the sultan himself will visit Chicago during the Exposition.

Harold Frederic, the distinguished writer on international matters, says that the Protestant attack on the Catholic mission of Uganda was prearranged. "Bishop Tucker," he says, "returned to England solely and avowedly to raise money and men for the task of 'knocking out' the Catholic missions of Uganda. Bishop Tucker at a conference at Hatfield House, and at the foreign office, elsewhere, to those in authority talked of nothing but the necessity of combating the influence of the Catholics in the Nyanza region, and made clear to his hearers that he viewed the contingency of using force to this end with entire complacency."

In Cochin, a town on the coast of Travancore, a State in the southwest of India, there is a small body of Jews who are called White Jews, because their skin is fair and their hair light. They were once very numerous along this coast, but in Cochin, where they have a quarter all to themselves, there are now only some two hundred of them. They have dwelt here for hundreds of years as a distinct race, and claim to be descendants of the Jews who fled from Jerusalem after its destruction by the Romans (A. D. 70).—Little Folks Magazine.

CAN MURDEROUS TENDENCIES BE CURED?

Murderer Deeming requests that his brain be handed to the doctors for examination. A similar request from murderer Colston was refused. The official refusal was in the Bulletin's opinion, worthy only of Dahomey. It is a coincidence that both Colston and Deeming suffering from the same disease—which so helps to fill the lunatic asylums and so often leaves physical traces in the brain. Does the Victorian government fear the knock-down blow which would be given to capital punishment by the possible discovery of visible disease in the convict's brain? Do they fear such an occurrence as that which took place a few years ago at Deniliquin, New South Wales, where a medical commission reported concerning the mental condition of two convicts, both of whom it adjudged sane? One was a solitary crank who, enraged by some children of whom he was the constant butt, killed one with his axe. The other was a horse-thief, who, a few days after the Crown doctors had testified to his sanity, proceeded to demonstrate the fallibility of human judgment. He escaped the jail, and drowned himself in the Edwards river, whereupon a local doctor sawed open his skull and found in his brain a walnut-sized tumor. While we hang people, let us dare to say why we hang them. If we hang people whom many of our foremost scientists suspect to be lunatics, let us say we hang them merely because it is inconvenient to keep them. The government which, through fear of its judgment being impeached, refuses to allow a dead criminal's brain to be examined in the interests of truth and justice and the human race, is not much less mean than the inhuman monster who after assassinating those of his own flesh, cements the carcasses under a hearth-stone to shut out daylight and baffle the officers of the law.—Sydney Bulletin.

OUR EXCHANGES.

If society were organized in harmony with the divine laws, the best of men might be converted to quieter, more peaceful uses. But it will doubt have to stumble along on its way to a more perfect state, making mistakes all the time, yet hoping more and more ardently for its redemption.—Banner of Light.

Dr. Lewis draws a fine distinction between faculty and function. He affirms that function is the activity of an organ, answering to the use of an instrument, and faculty "the action or class of actions into which a function may be diversified by the education of experience." Function would thus stand for the native endowment of the organ, and faculty for its acquired variations of activity.—Open Court.

What is needed is harmony among Spiritualists on the basis of the recognition of the genuine in Spiritualism in distinction to the doings of the dishonest men and women who practice fraud. So long as those among Spiritualists who put themselves in opposition to the practices which disgrace a noble cause, are themselves singled out for censure, there must be and ought to be disharmonies.—Religio-Philosophical Journal.

In Spiritualism we have a religion, every element of which is proved by science—a science vitalized by all the beliefs which constitute the reality of religion. Thus, "the mystery of God" is solved in the existence of spirit as the Alpha and Omega of being. The fact of the soul's immortality is proved by the presence and communion of the immortals with men; and a perfect standard of life practice is enforced by the consensus of world-wide revelations from the spirit world concerning the good and evil done on earth, in their results in the life hereafter. The phenomena constitute the science—the belief in God, immortality, good, and evil, as demonstrated by spirit-communion, for the all of this or any other religion. Thus the long and ruinous divorce between science and religion is ended.—Unseen Universe.

SUNDAY AND THE WORLD'S FAIR.

The World's Fair will probably be closed on Sunday, notwithstanding the protest of organized labor. Some people have very peculiar ideas of Sunday. Instead of a day of recreation and enjoyment, they believe everybody should draw a long face and look miserable. They may do as they like, but they have no right to stop others enjoying themselves on Sunday. If it is wrong to open the World's Fair on Sunday, it is wrong to open it on Monday. Saturday is the day of rest laid down in the Old and New Testaments. Because the Roman Sunday was adopted by the Byzantine Christians during the reign of Constantine, that does not signify that it would not be a sin to open the fair on Saturday.

If the Mohammedans, Jews, and Christians desired the fair closed on their days of worship, on Friday, Saturday, and Sunday the products of man's thought and genius would be hidden from inspection of thousands.

If there were only enough Mohammedans and Jews in this country, and they were a little more bigoted, the fair would be closed three days instead of one. Really, we can not see why these meddlers should concern themselves in this matter. If thousands of workmen would sin by attending the fair on Sunday, they would have to bear the punishment. Who commissioned them to interfere with the harmless pleasure of others? Nobody. They don't understand where their own liberty ends and the liberty of others begins. These people need the broad influence of Christ more than many they term godless. No man, or no body of men, has a right to dictate how any citizen shall spend Sunday. It seems to us that in some respects Church and State are getting dangerously friendly.—The Cleveland Citizen.

ST. LOUIS THROUGH A CAMERA.

The City of St. Louis will hold a series of autumn festivities in connection with its grand fair and exposition, commencing with the 7th inst., and continuing until the 22d of October. The program includes the continuous service of that great musical leader, P. L. Gilmore, with his mammoth band and orchestra, a series of twelve grand street illuminations, the fete of "The Veiled Prophet," etc., etc.

Through the kindness of Mr. Goodman King, chairman of the Committee of Arrangements, we are in receipt of an elegant and artistically gotten up and published souvenir of the notable places, buildings and views, in and around the city. It contains forty pages of plates with corresponding pages of descriptive letter press, printed upon heavy paper, uniquely and elegantly bound, with embossed title in cover.

It is a gem of artistic merit, in design and execution. Its engravings are fine—that is just the word for them—its letter press an honor to the printers of St. Louis, and the art, and the whole a thing of rare beauty, a dainty thing of art which will long adorn the tables of connoisseurs of the elegant.

St. Louis will have much to be proud of in these approaching festivities, but this work of her own artisans will testify to their taste and skill long after the fair and festivities have become a matter of history.

An Unwelcome Visitor.

Hayfever is a dreaded but persistent guest. Dr. Hoxsle's Certain Croup Cure is the only remedy known that has a specific action upon the mucous membranes of the throat and head. Hence the parts so congested in this disease are quickly soothed, the inflammation allayed, and relief and cure soon obtained. 50 cents. A. P. Hoxsle, Buffalo, N. Y., manufacturer.

Correspondence.

Notes From Mrs. Lillie.

Early in the camping season I found myself obliged to suspend the work of reading... Notes from Mrs. Lillie detailing her experiences at various camps and spiritualist meetings.

Thomas Mack of Cleveland made brief but eloquent remarks upon Spiritualism in general... Various reports from different camps including Onset Bay, Lake Pleasant, and others.

Clinton Campmeeting. Saturday August 26th, opened with a conference, which was of a very interesting character... Detailed account of the Clinton Campmeeting.

Temple Heights, Mo. The Spiritualists Campmeeting here closed its 10th annual session on Sunday August 28th... Report on the Temple Heights campmeeting.

Two Letters From A Lady. Mrs. Burdette Addison, N. Y. writes November 17, 1898... Personal letters and correspondence.

Dr. C. E. Watkins. ANNOUNCEMENT. I desire to say to my friends and the public... Various medical advertisements and notices.

Women's Corner.

Written for The Better Way. Melody. MARY WOODWARD WEAVER. How comes the music of the world...

Written for The Better Way. LIGHT AND KNOWLEDGE. ABRIE J. SPALDING. [Our aged sister is a welcome contributor to THE BETTER WAY...

In a late number of THE BETTER WAY the editor, quoting from the Carrier Dove, truthfully says, "Do not think the phenomena is all there is of Spiritualism..."

I am an old Spiritualist. My investigations commenced with the first opportunity of listening to the raps that heralded this great movement.

Of the two mental conditions that of slow unfolding should be preferred, as there seems to be a greater solidity of growth and attainment in this way.

It is a sad thing when a child, naturally possessed of a rich nature and exquisite sensibilities, is misunderstood, and so repressed and thwarted that the wine of his nature becomes vinegar.

The Wave's Death. Is it a dream of some sweet unknown land That thrills the trembling wave far out at sea? What strange, wild longing draws resistlessly The eager waters of an unknown strand?

EARLY DEVELOPMENT OF THE ART-FACULTY. The development of the art-faculty is as much an ethnic as it is a personal trait. As we find among our own acquaintances some singularly gifted in this respect, and others, of equal or greater general ability, quite devoid of it, so it has been with nations and tribes in all periods of culture.

HOUSEWORK AS AN EXERCISE. To keep the complexion and spirits good, to preserve grace, strength and agility of motion, there is no gymnasium so valuable, no exercise more beneficent in result, than sweeping, dusting, making beds, washing dishes, and the polishing of brass and silver, says the Medical Record.

OUR CHILDREN.

It is of the utmost importance that we should know our children, and in order to do this, we have to make of each child a careful study, as dispositions and temperaments differ so widely. A lady told us that one of her children seemed to have no fear of being placed to sleep in a lonely room, while the other would be thrown into a condition of nervousness, that caused a cold perspiration to stand in beaded drops, while its eyes seemed fairly starting from its head.

While one child will be loud in its resentment for a real or fancied wrong, another will bear its grief in so repressed a manner as to experience a physical injury. One of our little ones, almost from its earliest toddling, formed the habit, whenever thwarted, of going and laying his little face upon the ground, and whispering to Mother Nature of his troubles.

Some children are unduly precocious, and consequently are unduly praised; while other children, more slow to mature, have to bear much unnecessary pain through being rudely slighted or censured.

Miss Homersham, a lecturer on nursing, recommends that the sick-room should contain only two chairs. "A very comfortable one for the nurse, and a very uncomfortable one for visitors who stay long."

Popular Science Monthly for September is an excellent number. Among the table of contents we find articles entitled: "New Chapters in the Warfare of Science," by Andrew D. White, LL.D., L. H. D.; "The Decline of Bibliology," by Prof. T. H. Huxley; "Further Study of Involuntary Movements," by Joseph Jastrow (illustrated); a fine editor's table, literary notices, and an interesting miscellany.

The September number of Jenness Miller Illustrated Monthly is quite up to its usual standard of excellence. The words and music of a charming song, "The Lullaby Sung Me by Mother," form a prominent feature. The words are by Foster Coates, and the music by Stephen Massett.

He who would value himself on his honor should be so punctual in all his engagements that more reliance should be placed on his simple word than on the oath of another.—Isocrates.

An Original Prize Contest. To the first person who by taking two letters from the word "Plague," can make the name of a dish, a game, a profession, a city, a country and the United States, will be given an elegant Upright Piano, valued at \$35, or its equivalent in cash, as preferred.

MISTAKES THE MEN MAKE.

It will not be many years before the eyes of men will be opened to see what a mistake they are making when they put a premium on the celibate condition among women when, for instance, they say that no married woman shall hold a position in the public schools, as some small-souled educational boards have done. It is the utmost unwisdom to bestow the ballot on single women and to withhold it from those who have given the costliest hostages to fortune.

Thinking something good. Little Marjorie was by no means fond of going to church. She has to sit too still, and "the man" talks about things she can not yet understand.

That day Marjorie was very quiet in church, and her mother praised her for it on the way home. "I did just as you told me," said the wee maid. "I thought of something good."

BRIEFS. For a bad cough, boil a tablespoonful of flaxseed for a few minutes in a cup of water. Strain, add the juice of a lemon, sweeten to taste, and drink. The lemon cuts the phlegm, thus loosening the cough, while the flaxseed allays the inflammation.

Dr. W. H. Huxley, 28 W. 43d st., N. Y. City. Mrs. M. A. Spaulding, 41 Front st., Worcester, Mass. Mrs. J. H. Storer, 46 Shawmut av., Boston, Mass. Mrs. E. C. Weston, 181 W. Warren st., Fall River, Mass.

UPWARD STEPS OF SEVENTY YEARS. By GILRS B. STEBBINS. The author has taken part in the leading reforms of the past fifty years, from the "martyr days" of the pioneer anti-slavery movement to our own time, is widely known as a speaker and writer on the wide range of social and moral questions.

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UPWARD STEPS OF SEVENTY YEARS. My head has not been entirely free from dandruff (ill now for twenty years. One week's use of your hair renewer did it. My hair is growing finely. Yours, MATTIE R. HORSER, St. Elmo, Tenn.

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QUESTIONS AND ANSWERS

The editor will receive questions upon these conditions...

QURS. 47.—What will be the probable result of the Romanists to control the public schools of this country?

ANS.—The result will be a general awakening to a realizing sense of the danger imminent to the institutions of our republic from the papal hordes.

The school-system must be guarded. First apply the golden rule. If you do not wish to have public funds support Romish institutions, then remove the Bible and all religious worship from the schools making them purely intellectual and non-religious.

Support the public schools by public funds, and in them teach the rudimentary branches of study, literature, science, philosophy, and moral ethics, so that the child of the poorer classes will be able to receive an education perfectly befitting him for any walk or vocation.

A country like ours, whose people are of all religions and from every nation, can have no religion interspersed with the scholastic training of its future citizens at the expense of the State.

The Catholics will press their claims until by their actions it will become apparent that they are seeking to control our government and free system of citizenship, and then will come the deluge in the form of a general uprising of our people and thinkers.

Many vexing questions will come up for consideration and settlement. The mass of American citizens are not under bondage to superstition and are daily becoming more enlightened, but while this purification is steadily going on, a turbid stream of religious puppets and fanatics, controlled by a word from the Vatican or their priestly advisers, is pouring in upon us, and there lies the source of danger.

There is yet to be a desperate struggle on the part of the Romish Church to gain the supremacy of power in this country (and we will not predict to what extent it will be carried), but the sons of freedom will arise with a feeling that there is nothing dearer to them than liberty, and that this liberty can only be preserved by the institutions of the country, free from the domination of priestly power, and will once for all assert their rights and announce their will. The Church and the school must indeed be kept as separate as the Church and the institutions of the State.

QURS. 48.—We are taught by advanced spirits that the spirit never sleeps, that it is never unconscious. Nay, that during profound sleep the spirit often becomes relatively free from its mortal body and can commune with ex-carnate spirits.

ANS.—We suppose that the guides of Mrs. Richmond must, when making the statement referred to, have meant absolutely unconscious. Absolute unconsciousness would necessarily mean the loss of the power of ever regaining consciousness.

As the material body is affected by physical conditions, so also the spiritual body may be so conditioned that the soul becomes oblivious and in a measure held in bondage.

The word soul and spirit are used by some as synonymous terms, but the inner self which is clothed upon we call soul. The finer garment composed of the ether of life which the soul wears and through which it operates we call the spirit.

The questioner says, "Wise spirits tell us that spirit never sleeps and that during profound sleep of the body the spirit becomes relatively free." This depends entirely upon conditions.

The condition to which we apply the term unconscious and to which Theodore Parker applied the same in "Flashes of Light" must be similar to the condition to which a spirit through Mrs. Richmond refers in the book entitled "The Soul in Human Embodiment," page twenty-five.

MISCELLANY.

LARGE FLOWERS.

In Mindinac, the farthest south-eastern island in the Philippine group, upon one of its mountains, the Volcano Apo, a party of botanical and ethnographical explorers found recently, at the height of 2,500 feet above the sea level, a colossal flower.

WHEN ELECTRICITY KILLS.

Professor E. J. Houston, in a paper recently read before the Franklin Institute, attempted to explain the curious fact discovered by Tesla, that electric currents of extremely high potential and alternating (or changing their direction in the circuit) with great frequency—such as 20,000 times a second—have no injurious effect upon the human body.

CAUSE OF THUNDERSTORMS.

The origin of local thunderstorms in summer may be thus explained: In any region strongly heated by the sun's rays there arises an active evaporation, and in consequence a strong ascending current of air, saturated with watery vapors.

FIGHTING BATTLES WITH WOODEN SOLDIERS.

Camille Flammarion has this in a paper published in the New York Sun: "A mechanic has calculated the cost of making wooden soldiers of natural size and good condition. As, after all, the victims of to-day are only an affair of number, money, and stratagem, he has decided that all the armies could be reproduced in wood or other similar material (soldiers in fir, under officers in oak, officers in rose-wood, captains in mahogany, colonels in cedar, and generals in ivory), and that they could be drilled by steam power, the artillery being included in the calculation.

As the material body is affected by physical conditions, so also the spiritual body may be so conditioned that the soul becomes oblivious and in a measure held in bondage.

THE CHEMICAL ACTION OF LIVING.

The mere maintenance of consciousness involves considerable chemical action in the brain, and the variations of temperature due to attention, pain, or other sensations are small.

In a dog, made insensible by anæsthetics, there is no longer a rise in temperature on stimulating its brain with electricity, and Prof. Mosso supposes that the physical basis of the mental processes is of the nature of chemical action.

A QUEER BAROMETER.

One of the most curious of the many natural barometers consists of a half-pint glass half full of water, a piece of muslin, and a leech. The leech must be put into the water and the muslin tied over the top of the glass so that the creature cannot get out again.

THE DIAMETER OF FULGURITES.

When a bolt of lightning strikes a bed of sand, says an exchange, it plunges downward into the sand for a distance, less or greater, transforming simultaneously into glass the silica in the material through which it passes.

A REMARKABLE RACE OF PEOPLE.

In Sumatra there is a very singular race of human beings called the Kubus. They are the most timid and bashful people in the world, being too shy to mingle with the other races of the island.

Suffered from Rheumatism over 40 Years, also had Indigestion, Neuralgia and Catarrh.

Gentlemen: I feel that I owe it to suffering humanity to testify as to what the Electropole has done and is doing for me. Although I studiously avoid public notoriety, you can make use of any part of this communication you deem advisable.

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