

THE BETTER WAY

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THE BETTER WAY

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EDITORIAL.

BETWEEN the envious and the envied the former is the greater sufferer of the two.

AN ADVERTISEMENT of special interest to our subscribers and readers appears on our sixth page, with full explanation on the fourth page of this issue.

A BOND slave to the dogmas of others, or a free soul, doing your own thinking and believing? Which? "For if the truth shall make you free, then are we free indeed."

JEALOUSY is an effect of selfishness. If people were mutually to contend to benefit each other, jealousy would have no opportunity to manifest. Good will sets it at rest.

A ROME dispatch says: "The Holy Father has declared his satisfaction with the constitution of the Gladstone Ministry." The delight of the Ministry can better be imagined than described.

BY BURSTING the intellectual and religious swaddling-bands of the race's infancy our brethren of the Churches will better comprehend the nature of infinite, primal cause, and the universe with its laws.

WATER, being a good conductor of cholera-germ, should be kept pure or only used when fresh. Even water used for washing purposes should not be permitted to stand too long, "holy water" for sin-washing, not excepted.

SPIRITUALISTS are among the first to cry "charity," but we are sad to see that in too many cases it is from the mind and not the heart. "Do as you would be done by." It is a saying of untold wisdom and embraces the gist of the laws of true spiritual development.

PROF. WILLIAM JAMES of Harvard College lately wrote that "if Messrs. Helmholtz, Huxley, Pasteur, and Edison were simultaneously to announce themselves as converts to clairvoyance, thought-transference, and ghosts, there would be a popular stampede in that direction."

WHETHER in humor or not, it is said that the cholera only rages in the steerage while it is choleric among the cabin passengers of those arriving from Europe. At all events, it proves that atmospheric conditions, arising from environment, have much to do with the spread and virulence of the disease.

THIS statement of a moral philosopher written some two thousand years ago, still challenges examination and personal confirmation: "To be carnally minded is death; to be spiritually minded is life and peace." Among all the axioms of the ancient philosophers, are there many more pertinent, truthful, or wise?

ALTHOUGH the colonizing of Russian Jews in the Argentine Republic did not prove as satisfactory as was anticipated, the exodus from Russia will be continued. There are over 3,000,000 Jews to follow, and this exodus will furnish an addition to Jewish history that surpasses any so far recorded. In the eyes of the Jews, says the *New York Sun*, the Czar of Russia is the modern Pharaoh and the Baron de Hirsch is the coming Moses.

OF OUR philosophy Abner Kneeland is reported as once having said: "If Spiritualism is true, that is enough to say for it; if it is not true, we don't want it. I am not here either to kill it or to keep it alive, I am not saying whether it be true or not. I but ask the question, and insist on its examination with reference to the facts in the case. If it be true, then the knowledge of it is a science and a philosophy. If it is not true, there can be nothing but mischief come from it as a faith or religion."

ANOTHER of America's great poetical lights has gone out. John G. Whittier, the Quaker poet, passed out of material existence at Hampton Falls, N. H., on the 7th inst., at the ripe old age of eighty-four years. He was born at Haverhill, Mass., December 17, 1807, where he received a common school education, became a farmer and shoemaker, and at eighteen began to write verses, which laid the foundation for his literary career. He edited a number of papers and magazines, remained a bachelor, and died universally respected and honored.

TO JERUSALEM by rail has become a fact. The locomotive may now be heard blowing its whistle when nearing the birthplace of Christianity—the city associated with records that awaken strange emotions and feelings in the hearts of those whose early religious training has been led to regard Palestine as "the holy land." The old city has long been kept divorced from civilization in its progressive form—if this be conducive to the preservation of holiness—but had to succumb at last, and we trust its sanctification will not be disturbed by the higher and newer light that has been evolved outside of its walls, and which will most likely want to usurp the old.

THE three pugilistic encounters of last week drew the attention of nearly the entire Nation away from politics, religion, and even business for the time being. No contests of the kind have ever attracted such universal consideration by old and young as have these, and most especially that of the championship between Sullivan and Corbett, in which the latter won by the sheer force of science against physical strength. The battle was almost a bloodless one and exempt from that brutality which has heretofore characterized these boxing-contests; and it is to be hoped, that, if they must be, they will be reduced to a science that will exclude all of the brutal and inhuman in them.

THE narrowest kind of Puritanism still exists in North Carolina, which the tar-heeled and souled jayhawkers of that State are not slow in carrying out. While passing through this holy (?) land of the sky on his way to New Orleans, Corbett, the pugilist, was threatened with arrest because he "punched the bag" on Sunday, though done on the train and in a private car. But being done within the precincts of North Carolina's sacred soil, he was amenable to the law of the land, and would have suffered fine or imprisonment had he been caught. Of course, the pugilist's mission was not a lofty one, but it does not add to the glory of a State, or invite residents from the free Northern and Western States to have such remnants of the blue laws still on its statutes.

TOBACCO is beginning to be regarded by the medical world as a valuable therapeutic agent, in that it has proved destructive to certain germs. Dr. V. Lassarini, of the hygienic institute of the University of Pisa, has discovered by experiment that tobacco smoke retards the development of some pathogenic bacteria and prevents the growth of others. Dentists have also recognized the fact that tobacco is an active germicide, and state that tobacco-users have the best-preserved teeth. It is also affirmed by the above practitioner that most consumptives are non-users of the weed, while active smokers are free from the bacillus tuberculosis. It also prevents the development of the bacilli of typhus fever and pneumonia. The doctor advises moderate smoking to those who develop a tendency to pulmonary tuberculosis. But we are not advocating the use of tobacco because it happens to be a curative any more than we advise the taking of strychnine because it is an antidote against certain ailments. We simply give the facts of the case, and leave the rest to the doctors and their patients.

A BAD COMPOUND. Religion and politics must be kept distinct, and it is only in religion that the Jew, may be, differs from his fellow citizen, says the *Reform Advocate*. A Jewish political club stands for something which is altogether impalpable if the terms be used in their proper sense. If somewhere a Catholic political club were founded, and its program published

to the world, the press, and that very rightly, would at once raise its voice in protest against the mixture of religion and politics. A Jewish political club is as unreasonable as would be a Presbyterian or Methodist. For the Jews themselves it will be an evil day, when the faintest warrant may be had for the impression that they vote, not as individual citizens, but as a class.—This is the right spirit to adopt and might be imitated by others who are endeavoring to bring religion into politics. Let the two be divorced; it belongs to the higher civilization.

CHURCH MATTERS.

The *Enquirer* of this city says that nearly all of the stated fall meetings of the various Presbyteries of the Presbyterian Church in America will be held during this and next month, and that it is the standing order to all of them to examine and report upon the minutes of the General Assembly, and especially to take action on subjects ordered or commended to that body.

The most important action of the Assembly had reference to the Briggs judicial case, and the collateral questions raised by it.

The special action of the Assembly calling for action by these Presbyteries in these matters are, first, the deliverance on inspiration, and second, a part of the report of the Committee on Theological Seminaries, which enjoins care in the education of candidates for the ministry. Other questions to be considered at these meetings are the proposed revision of the confession of faith, a plan of vacancy and supply adjustment in Presbyteries, the question of deaconesses and recommendations regarding the benevolent work of the Church.

In addition to the above questions the Cincinnati Presbytery will have a recent trouble at Lane Seminary to investigate, and if possible settle it. The case of Prof. Henry Preserved Smith, D. D., one of the faculty at the seminary, will also come up for trial. Taken as a whole, the meeting will be a most important one.

ANIMALS IN SPIRIT LIFE.

In admitting the last article of Dr. Babbitt to our columns, we intimated that a possible reply by Judge Hammond, must close the discussion, at least for the present. The controversy, if such it can be called, has been courteous and kindly in spirit and tone, as becomes two such intelligent gentlemen, but from the beginning has been confined to a question of fact. Speculations as to conditions, laws of being, states of spiritual existence, etc., can never find a solid basis of either reasoning or belief save as such are disclosed through what is termed phenomena, so repeated and multiplied as by its uniformity of teaching to establish the laws of such existence, and further experience should be awaited.

The progressive disclosures of Spiritualism have served to teach us how little the race has known of that great world of spirit existence lying beyond the boundary of the purely sensuous, and also the insufficiency of a purely intellectual and moral faith to comprehend or settle satisfactorily the character or relationships of a spirit universe of life vast as an incomprehensible infinity, and so related to our mundane existence as to be its natural sequence. To an intelligent and thoughtful mind it appears reasonable that there should be no missing links in this continuous chain of being, and though we may not now grasp or comprehend either "all the parts," or "the stupendous whole," yet, from what we do now observe, and reason, we can safely assure ourselves that the double universe of matter and spirit, is not wisely designed and arranged in parts only, but that the seal of an infinite wisdom rests like a signet upon the whole, the unseen and the unknown as well as the seen and known.

In his closing paragraphs Judge Hammond opens a topic entirely distinct from the matter in controversy, one even more speculative than the original, and throwing out a picket or two to indicate to Dr. Babbitt his whereabouts upon the question, generously invites him to advance his intellectual army in force, and courteously solicits space for him in our columns, we most respectfully ask the Judge, if, sitting upon the

bench, he thus changes the issue in a charge to the jury after the arguments are all in, and the jury are waiting to retire upon the close of his "charge?"

We devote all the space we can spare, with profit to our subscribers and readers, to controversial and speculative topics. We want experience, phenomena, facts—all that will help educate, build up in truth, and improve in intellectual knowledge and vigor, as well as in noble and good moral growth. Will Judge Hammond and Dr. Babbitt send us out of their stores of experience, "living bread" for our thousands of hungry hearts? Not only multitudes of our readers, but we ourselves will "rise up and call them blessed."

Judge Hammond's closing paper on "Spirit Animals Materialized" will be found in other columns.

SPIRITUAL SCIENCE.

The antithesis of material science is the spiritual. That Materialists can not conceive of a spiritual science is not our fault, but their own. An ignoramus can not understand the principle on which geologists calculate the age of the world until he obtains some idea of geology. And to obtain a correct idea of geology its text-book must be studied or its claims investigated. In the former the student takes on faith what he reads; in the latter he knows it to be true. Yet the large majority are only book geologists; they never think of testing its claims, and even teach it as they have learned it. Nor does the world ever challenge such teachers, doubt them, or cry: "Bring on your proofs!"

But let a man endeavor to teach a lesson in the spiritual science from its text-books, or even from experience, he is met with ridicule, doubt, and ostracism. Tests are demanded that are as impossible to furnish at the time as it is for a geologist or an astronomer to furnish without the proper conditions or instruments needed for this effect. The conditions for proving the spiritual science true is the seance-room, and the instrument needed is the medium. Both may be found, but not in our text-books or newspapers. These are for the purpose of disseminating the knowledge acquired in the investigations or to instruct the world in that which has been collated and deduced, and made into a science as geology and astronomy have been. The world accepts the claims of the latter on faith, then why not the claims of Spiritualism? Are not the published accounts of Alfred Russel Wallace, Camille Flammarion, William Crookes, Judge Edmunds, Professor de Morgan, Lord Brougham, Professor Hare, Elliott Coues, Minot J. Savage, and many other notable scientists, of as much value in giving testimony to the truths of Spiritualism as those of Proctor, Schiparelli, Tyndall, and others in testifying to the truths of material science? This is a fair question which no reasonable human being can very well dispute.

"OH, THE PITY OF IT!"

That there is an increase of what may be properly termed "commercial Spiritualism," is apparent from the reports of the secular and Spiritualist papers. It could hardly be expected that the genuine phenomena would not suffer in the estimation of honest enquirers and investigators because of this increase, and that many hungry souls, once deceived or outraged by the slippery tricks of the harlequin or sanctimonious fraud, practiced solely for the fee, should turn away in disgust from this glorious gospel of light, life, hope, and eternal comfort.

We have always contended that a person with special psychic gifts, or mediumistic powers, should not be required to devote his or her time to the service of others, less favored, without a proper equivalent. And for the reason that mediums, like all others while in the mortal, are subject to the same laws as others. They have material bodies to feed and clothe, and more often than otherwise dependents living upon the reward of their daily service. The law is labor, and in its normal application to society it must be obeyed, or poverty degenerating into want and suffering follows inevitably. The duty to labor and care for the body and those dependent upon its ministrations is not abrogated, because the sensitive spirit becomes enthused to the touch and ministry of incarnate intelligences who seek a ministry among

the anxious enquirers in earth. If we take the medium's time, it is only a matter of right and justice that a fair equivalent in what will purchase the necessities of the body shall be given the servant of the angels.

But right here the door is unfortunately opened for the entrance of "commercial Spiritualism." Persons with these glorious "gifts of the spirit," or of a natural attainment of their organisms for the reception and disclosure of psychic powers and spirit communications, not being truly "spiritually minded," or occupying in themselves a high moral plane of honesty and truthfulness, are tempted with far less silver than caused the fall of Judas and the deep damnation of his act in betraying friendship, honor, innocence, truth, as well as every decent and commendable attribute of his own soul, and in their temptation sink into mere schemers, frauds, ghouls, deeper and deeper into the repulsive pit which their greed of earth has dugged for them, and creating a character for themselves, here and hereafter which will appear as one great blazoned lie, one mammoth, unmeasured fraud.

Such pariahs in society should be exposed and branded with their own dishonor. Charity can not be invoked to mitigate the severity of the punishment of their ostracism, for charity never yet had, nor can not weave, a blanket for the covering of a known, willful, studied, and purposed lie, and that lie acted for paltry commercial gain.

There are imitators of these moral prostitutes of both sexes—those who prostitute the noblest gifts and powers to the most ignoble and basest of uses—who were never psychics or mediums, but having a gift for trickery, take up the role as a profession just the same as mountebanks and jugglers take up their calling for gain. These are the more sanctimonious of the two classes; more strict in demanding "conditions" of their dupes, and more violent and abusive when the honesty of their acts is called in question. These are generally vociferous in their cries of "abuse," or shed "crocodile tears" in their appeals for sympathy and protection.

We are in full accord with the statement of W. J. Colville, who, when asked to assist in getting up an organization for the protection of mediums, replied: "An honest medium needs no protection!" Rather the cause of Spiritualism needs protection against these two classes of heartless, commercially governed frauds, who are doing more to tarnish its truths, keep hungry hearts away from its comforts and bring it into the contempt of the pure and thoughtful than all other causes combined.

There is truth in Spiritualism, and it is manifested in phenomena through honest mediums. There are honest, truthful, spiritual mediums—and the army of them is increasing and will continue to increase. "By their fruits ye shall know them." These convince the world and build the temple of truth. But Spiritualists, societies, campmeeting associations, and other organizations can not protect, defend, or even apologize for that which is thoroughly tainted with fraud or has the mark of the lie upon it. In open honesty and truthfulness Spiritualism will win its victory in every field. But its disciples and advocates must keep it clear from all collusion or sympathy with fraud.

A SHORT HISTORIC CHAPTER.

The raps at Hydesville simply disclosed what is termed phenomena, appealing to the senses and awakening the curiosity of the world. The invisible and apparently undirected force which could produce audible sounds through contact with matter, puzzled philosophers, destroyed old theories, and moved the old bases of the science of the schools out of their places. The thought and teaching of the world was intensely if not purely materialistic. Spirit, as such, had no part in the economy of the mortal life, except as it was wedded to the moral and religious nature, and this union was claimed to be supernatural, conditioned solely upon the faith of the individual soul. Was there intelligent, forceful spirit in the world? Then, according to the teachings of the supernaturalist, it was one of the three persons of which the supreme First Cause or Godhead was composed. Was man a spirit in organ-

ism? Yes, but only after the lapse of ages, when the drama of universal life in earth should be ended, the material body of man raised, or reconstructed and changed—not by law, but by fiat—into a spiritual organism. The souls of the dead, unclothed, were either in hell or purgatory, or in unconscious repose awaiting their spiritual clothing, at the commencement of a great assize, purely sensuous and mundane in all its features. Thus had the *odium theologium* of the creed and the Church coralled the intellect of the world, and driven science into the realm of matter purely to deal with matter and its laws only.

When science reached the limit of matter in its investigations, and found it wedded to a force not material, the creed and the Church stepped in and forbade further progress, except upon the acknowledged lines of the supernatural, on pains and penalties of social ostracism in this world, and eternal punishment hereafter. These restrictive forces, assuming to be the specially appointed agencies of a supreme deity, whose nature, character, and administration of the universe was defined by themselves, stood, with Book in hand, before an army of scientists—who, following the law of evolutionary growth, possessed trained intellects hitherto unknown to the creedal and churchly world—and forbade their entrance into astronomical, geological, natural, legal, spiritual, and psychical fields of investigation, unless they first accepted old dogmas and tortured their findings into harmony with them. Hence, for centuries science has been fettered in its own halls, and too many of its masters have been the most arrant cowards.

The raps at Hydesville opened a new door to the disciples of science, and that too upon the plane of matter and its laws, relations, and connections. Here was a new field for its legitimate work. It sought on a material plane for a solution of this constantly recurring phenomena. All sorts of theories, with their bases in the purely physical, were promulgated, sifted, and discarded. The Church, more alert than ever to retain the supremacy of its dictum of supernaturalism, used ridicule, abuse, social ostracism, and every force and influence it possessed, save those of candor, fairness, and open investigation and acknowledgment of facts as disclosed, to restrain its members from investigating, or even from listening.

These raps were wedded to a language—just as Prof. Morse wedded the lightning to his alphabet of dots and dashes and intellectual messages appeared. Scientists were forced to follow where these intelligences led, and so they broke in pieces the bands of creedal dictation, as Sampson broke the green withes with which Delilah bound his wrists, and followed the rap up to the invisible, intelligent rapper. The primary earth-school of the spirit at Hydesville has been left behind, and multitudes of spiritual colleges, lecture-platforms, seance-rooms, family circles, minister's studies, and lawyer's offices are witnessing the various forms of the intelligent ministrations of unseen, personal intelligences. Even the scientist does not have to go abroad to pursue his investigations, but in his own cosy room, devoted to examination and thought, communes with the invisible as he will, and finds fresh and new evidences of both the truth and the versatility of the improved and improving methods through which these intelligences declare themselves.

It is not phenomena purely which convinces of the truth of Spiritualism. It is the intelligence within, disclosing itself through the phenomena, which brings error to its fall and truth to its crowning in an honest heart and cultured brain. Already these messages, and their critical examination, have revolutionized and changed old dogmatic forms of faith, loosened the bands of creed upon bound souls, given broader, higher, better, more reasonable, and consequently more just and comforting conceptions of First Cause and his universe of law, and man's position and relation to both as an immortal being. They have also brought a proper conception of the unit nature of all things, as voiced in the fatherhood of God and the universal brotherhood of man, with a universe of law, not supernatural but natural and continuous. There is a mighty comfort in the thought that there will never be an end to the ministry of the angels of our love while a mortal remains on earth to need it.

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THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our name in using columns they are at once discontinued.

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

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks previous notice, and not omit to state the present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE! All communications pertaining to the editorial department of this paper, should be addressed to Sidney Dean, editor. Letters pertaining to business matters or containing money, must be addressed, and money orders made payable to, THE BETTER WAY CO., 206 Race Street, Room 7, Cincinnati, O.

Obituaries free to the extent of twenty lines. Ten cents a line over this amount, for which the sender is held responsible. Rejected MSS will not be returned without postage accompanying the same, nor preserved beyond thirty days after receipt.

SUGGESTIONS FOR COLLECTORS. To facilitate the handling of our 25-cent trial subscriptions, it would be of immense advantage if trial subscribers clubbed together and remitted names and money at one time.

THE BETTER WAY, to introduce the same into homes and families where a scientific-spiritual Spiritualist paper has heretofore been excluded by reason of high-priced subscription. Truth and purity is the basis of our work and we need the active and intelligent co-operation of all in the same.

Written for The Better Way. DREAMS OF THE DEAD. M. C. C. CHURCH.

The writer was recently in Boston and "stepped in" to pay his respects to the publishers—Lee & Shepherd. He found on their counter a book with the above title. He bought it, read it, and he found very much in it to interest, if not instruct, in a direction not usually touched by writers on occult subjects. As there was a psychic experience connected with it I have given the thought of the book careful attention. The experience was this. I had been prostrated for months with the weakening effects of LaGrippe. My physician directed me to take a sea voyage. So I "bundled up" and took the steamer at Baltimore via Norfolk for Boston. Before starting I was in a strange psychic mood and was conscious of a society of philosophers who confronted me with a problem which I was asked to solve—a problem which was in direct conflict with my own view of God, the universe, and the hereafter. As the readers of THE BETTER WAY know, I hold that man has no freedom, except in "appearance," that one self-existent supreme power is the underlying factor of all action; that it or he—and he is the infinite intelligence and will: that the end of our earth-life experience is to evolve a self-consciousness by going through the experience of "good and evil," and hence all, from the divine point of view, is very good. I had a conviction that Schopenhauer, the German pessimist, was the mouthpiece of the society. I translate his influx into my own language, thus: "Yes, we admit that man is not free; that one supreme will is the motive force of all human action. If this will is guided by intelligence, how is it that all life is one of sadness, misery and that your world and the one we inhabit is the 'worst possible of worlds' or states? The being which you claim, and we admit, who rules in all things must therefore be imperfect." I am familiar with Schopenhauer's system of thought, and recognized the force of his suggestion. I could not at the moment answer it, so I dismissed it, and thought no more of it until I read this book. Here was the same thought elaborated by a man who is evidently as Mr. Savage says, a "psychic," possibly without knowing it. I give this as one of the experiences—which I often have—without knowing the why or wherefore of them.

The book itself is written in fine style and the writer gives the best expression of theosophical thought that I have seen. It of course leads the reader through the "rounds," indulges in the usual illogical arguments as to the law of Karma and other inane, unscientific mysticism which this cult narrows into the grip of the intangible.

As an illustration of the absurdity of the claim that the law of Karma necessitates re-incarnation on this and other earths to wipe out the results of bad action, it is only necessary to state that nearly all Theosophists admit that man is not free. If he is not free how can he be held responsible for his acts? Why is it necessary that he should be re-in-

carated to get rid of that which the one supreme being alone is responsible for? The inference in this book is that the absolute being is imperfect, and therefore it is necessary for it to be re-incarnated because "cause and effect are the goings-forth of its blind will."

Those who have an interest in the thought here hinted will be interested in the views of the author of this book. He will certainly find Theosophy discussed from a new point of view, a point of view that is not laid down in the books of Alcott, Sinnett, and Blavatsky.

The first three chapters are evidently, as is claimed, "dreams" in the trance state. These chapters will be of interest to many Spiritualists as giving some remarkable experience on the astral plane of life. I do not remember to have seen this department of psychics handled in such a clever manner. Sensitives and others can see here an explanation of much of the confusion in the communications from the other world. It is evident that as yet we know but little of the other life beyond the fact that "spirits can communicate." I for one, therefore, welcome any new leading in this direction. As Mr. W. Oxley, in a late number of THE BETTER WAY, so wisely suggests, it is time we were knowing something of the laws of life—especially of the laws governing that realm into which all, sooner or later, are to be ushered. This little book will prove a helper to many, and to help it along I hope you will find a place for this unsolicited expression of my views.

COST AND SUCCESS OF THE FAIR.

Commemorating the greatest event of the world's history since the birth of Christ, the exposition promises to distance any world's fair ever held before. How do facts bear out the assumption? For those who appreciate figures some statistics may be given. The Centennial Exposition cost about \$5,000,000; the Paris Centennial of 1889, cost about \$10,000,000. The last report of President Baker of the World's Columbian Exposition estimates its total cost at \$22,226,403. Of this amount Chicago, through stock subscriptions and sale of four per cent city bonds, has raised \$11,965,456, which represents the capital stock of the exposition. Charging fifty cents entrance fee, the probable rate, Mr. Baker calculates the gate receipts at \$12,500,000, allowing for as many visitors as attended the Paris Exposition. A salvage of \$1,000,000 from the sale of construction material is expected. The revenue from concessions and privileges may safely be placed at \$500,000. Since a large amount of this income cannot be realized in time to meet obligations, a bill has been presented and is now pending in Congress appropriating \$5,000,000 to the exposition, by which, if passed, the government will become a shareholder. Yet after a comparison with others, this exposition cannot be called extravagant in money outlay. Its grounds are three times more extensive than those of Paris. Its floor space is twice that of Paris, and five times that of the Centennial; its roofs, including the live-stock pavilion, cover 153 acres, to the total of 75 covered at Paris. Eighteen thousand tons of iron and steel will be used in constructing buildings; twenty miles of water mains are being laid in the grounds, through which a daily supply of 64,000,000 gallons will be furnished; 450,000 square feet of concrete are being laid in sidewalks, which, with buildings, will be lighted with 7,000 arc and 120,000 incandescent lights. As to the success of the Columbian Exposition, should the enterprise stop with the completion of contracts let (one year before the opening), with the applications for space now on file, and with the appropriations, State and foreign, already made, it would still result in the most notable of all such fairs ever held. However, the tale is not yet told; when complete it will be the frozen history of the world's progress, material, social, and ethnic; a grown-up kindergarten of universal education. Not speaking of its beneficence as a labor employer, as an impetus to industry and commerce, as a promoter of harmony and co-operation of governments, as an educator of the millions, as revealing an enlarged orbit in which woman's "sphere" readily revolves, as an incentive to American art-growth—not dwelling upon these, who can measure its influence as a teacher of patriotism, showing by object lesson the wonders of our civilization, the unfathomed powers of man as developed by a free government, and the boundless promise of our future?—Noble Canby, in The Chautauquan.

WHO OWNS AMERICA?

The railroad companies own 211,000,000 acres, or enough to make six States as large as Iowa. Vanderbilt owns over 2,000,000 acres. Mr. Disston, of Pennsylvania, over 4,000,000, the Standard Oil Company 1,000,000, and Murphy, of California, an area equal to the State of Massachusetts. The Schenley estate owns lands from which the heirs have received, annually, \$1,000,000; 21,000,000 acres were owned by foreigners, who owe no allegiance to our government, and are not friends to a republic. What will our children own? A right to pay rent.—Tulare Valley Citizen.

ANOTHER WONDERFUL OFFER.

Will every reader of THE BETTER WAY of this week carefully examine the offer made in the advertisement on the sixth page? It will pay each one to look into the matter carefully, and make a prompt response to its liberal terms. The Home Maker is a magazine that in size, variety of contents, and general interest to the great mass of readers compares favorably with the best publications in the country. The subscription price of it is two dollars a year, and at this price it is regarded as very cheap. What, then, must be said of the opportunity to get this magazine and such a paper as THE BETTER WAY, both for the price of one dollar and fifty cents.

This offer, like all offers made by this paper, is extended to present subscribers as well as to people we are seeking to make new subscribers. If you are now taking THE BETTER WAY you can get the magazine by extending your subscription one year from the time it expires. This opportunity is offered to no one except subscribers. Other people who want the magazine can get it by sending two dollars for a year's subscription. Will our readers, who on so many occasions have shown themselves the staunch friends of this paper, do us the favor of calling the attention of some acquaintances to the terms of this offer? You can help us wonderfully in this way, and now is the time to do it.

BLUNDERS IN ART.

Some of the early painters committed blunders which were so ludicrous that it is a marvel their work was not condemned. In the picture of the Magi worshipping the infant Saviour, a Dutch artist represented one of them booted and spurred in a large white surplice, and bearing in his hand as an offering to the babe a model of a Dutch frigate. In a church at Capua there is a large painting of the annunciation of the Virgin Mary, in which she is represented in an armchair, upholstered with rich crimson velvet ornamented with gold flowers. Near her are seen a cat and a parrot, and on a table a silver coffee-pot and a cup are displayed. A picture representing the four elements was essayed by an Italian artist, and he selected fish to indicate the sea, moles the earth, and a salamander, fire. The chameleon was intended as the allegorical representative of the air, but the painter having no model of this creature, and knowing nothing of its shape, contented himself by introducing a camel. He probably thought in his ignorance that from a similarity of sounds, they were one and the same animal. Another painter, in a picture of the crucifixion, represented a father confessor holding out a crucifix to the repentant thief who was promised a place in Paradise by the Saviour. The famous Tintoretto, in a painting of the Israelites gathering manna, showed them armed with guns, and a latter-day Neapolitan artist has depicted the Holy family crossing the Nile, in their flight into Egypt, in a magnificently ornamented barge. These are but a few of the laughable errors committed from time to time by the disciples of art. Probably the smallest painting ever made was the work of the wife of a Flemish artist. It depicted a mill with the sails bent, the miller mounting the stairs with a sack of grain on his back. Upon the terrace where the mill stood was a cart and a horse, and on the road leading to it several peasants were shown. The picture was beautifully finished and every object was very distinct, yet it was so amazingly small that its surface, so the story goes, could be covered with a grain of corn. In contradistinction to this the largest painting—exclusive of frescoes and panoramas, is Tintoretto's "Paradise." It is hung in the grand salon of the doge's palace at Venice, and is eighty-four feet wide and thirty-four feet high.

TO DEVELOP PSYCHOMETRY.

A good method of culture of psychometric powers is as follows: When you receive a letter from a person whose character is unknown, take it in your hand, or place it to your forehead, close your eyes, and try to render yourself, by abstraction, oblivious to all else but the letter. Endeavor to "sense" (feel) the individual's thought and purpose who indited the epistle. After a time you will probably have brought before your mind's eye, so to speak, the appearance of a certain person; describe that appearance; state, if you feel any impression to do so, what are his feelings as they appear to affect you. Perhaps you will experience sensations of pain, anxiety, grief, or joy; you may have a feeling of foreboding, a sense of darkness, gloom, or brilliancy. Never mind what, state your feelings as well as you are able. It does not matter if you make mistakes, you are almost sure to blunder at first, but if you are at all sensitive you will soon learn to distinguish and measure your impressions, and will probably begin to "see." Only experience can teach you, and only experiment after experiment can lead you to success.—Two Worlds.

There are doubtless scores and hundreds of bodies that are larger than the sun among the so-called fixed stars visible to the naked eye. Certainly Capella, Arcturus, Sirius, Vega, and Aldebaran are each immensely larger than the sun.

TECHNOLOGICAL SCHOOLS.

Instead of berating "the masses" for claiming their children's share of the good things of the world, the leaders and men of means should put their energies into multiplying, improving, and enriching the one great agency for raising trades to the level of professions and removing the worst objections to them—the technological schools. They are the noblest boon to American society next to the old public school, the highest hope of our industrial future, and a potent agency for our social future. They make it no longer necessary to keep a boy out of handicrafts in order to secure him an intellectual life and desirable society. The old private apprenticeship system is dead, and can not be revived; and in its best days it was never what the idealizing fancy of writers portrays it. It wasted a great deal of the apprentice's time, for fear he would learn too fast and run away from ill-paid service before his time was up. But it was almost flawless beside the present condition in America, where an employer simply can not afford to teach a boy anything, and practically no artisan is ever thoroughly trained at all. There is no legal hold on an apprentice, who must be paid journeyman's wages or lost as soon as he has picked up the rudiments and a trifle of dexterity; therefore, time spent in training him could not be paid for out of his expert work, and the only way to make money by him is to teach him some simple, special process and keep him at work in it. To ask a man to put his boy to a trade under conditions like these, if he can help himself, is folly and wrong-headedness; he will only do it if he must, or if he knows no better. If the boy's aptitude is for mechanics, he ought to have the rich, broad training of the new school, which takes the place of the apprenticeship system on a far higher and grander—and, of course costlier—scale, not only in handicrafts proper but in other branches of applied science. These, unluckily, can not give every boy a chance to fit for being an industrial leader; nor do I pretend that most of them could become so anyway; most people, as I have said, belong to the rank and file by nature. But it ought to be the aim of everyone who realizes the sharpest need of modern society, the sore dearth of skilled labor, the utter unfitness of present methods to produce it, and the consequent driving away of the best talent from it, to extend such benefits as widely as possible. There is no doubt it will probably displace the ordinary college course in many cases, where a youth shows more fitness for some branch of productive industry than for ordinary professional life. It gives him the full advantage of a trade without the evils and drawbacks; the ability to become a master-workman without being subjected to a process which, like concaving a razor, may improve him or may spoil him; the mastery, in fact, of a trade and a profession at once.—Forrest Morgan, in the New England Magazine for August.

SCIENTIFIC NOTES.

Lighting is now photographed. Eucalyptus, or Australian gum tree, sometimes grows twenty-four feet in three months; bamboo, two feet in twenty-four hours.

The earth's surface only exceeds the moon's by about thirteen and one-half times. The moon's surface is fully as large as Africa and Australia together, and nearly as large as North and South America without the islands.

When Jumbo was dissected a pint and a half of gold, silver, copper, and bronze coins was found in his stomach. In the lot were coins of three kingdoms, two republics, five dukedoms, two principalities and one dependency.

Electric welding has now become almost universal in large establishments. The use of a flux is unnecessary. Electricity is used for making forgings, augers, railroad spikes, ball bearings, and other articles hitherto made by hand.

An ingenious lock has been invented by which doors, etc., may be locked from a distance electrically. It is specially applicable for doors in private and business houses and offices, where absolute privacy is needed or desired. The lock is operated by simply turning a switch.

A St. Louis man has taken out a patent for an electric jail. He runs wires through channels in all the stones or plates of the walls, ceilings and floors of his prison. By connecting their ends to a suitable alarm mechanism and keeping a current flowing through them any disturbance or attempt at escape transmits a signal.

For twenty years I have been engaged in the general practice of medicine, and during that time have treated many cases of pulmonary tuberculosis. I do not remember that one of my consumptive cases was a habitual smoker of tobacco. My reflections on this subject lead me to suggest that tobacco smoke, as inhaled daily and almost hourly by the habitual smoker, retards or prevents the development of the bacillus tuberculosis in the larynx and lungs of the smoker, as it has been demonstrated to prevent the development of the bacilli of typhus fever and pneumonia.—Dr. Griffin in Pacific Medical Journal.

NEWS ITEMS.

The Isle of Guernsey exacts a tax from all aliens.

Minnesota paid the enormous sum of \$52,000 last year for wolf scalps.

A gold brick worth \$250,000 will be exhibited at the World's Fair, by Montana.

A giant's skeleton has been unearthed at Brunswick, Ga., which is nearly nine feet long.

Two hundred persons on Monday organized in Chicago the Free Thought Federation of America.

A copy of the first dictionary, made by Chinese scholars B. C. 1109, is said to be still preserved in Peking.

In the United States Circuit Court at Nashville, Tenn., last week, Judge Jackson decided that a person "indicted for a capital offense can waive the right of trial by a jury."

Quarantine has been declared at all the Gulf ports of Mexico against vessels arriving from ports infected with cholera. At Vera Cruz vigorous methods are to be employed in dealing with suspected vessels.

The Marquis de Mores quotes the Baron de Mohrenheim, Russian Ambassador, as saying that the entire Paris press is in the hands of the Jews and that the Rothschilds had opposed the Russian loan.

Father Zweibel, parish priest in Oberhausen, Bavaria, began a pilgrimage to Lourdes. When but half a day's journey from home he was attacked by highwaymen and was robbed and killed. Where were the patron saints?

Dr. Carl Jock, formerly professor of medicine at the University of Leipsic, recommends as preventives of cholera the wearing of a flannel bandage about fourteen inches wide and the drinking of boiled water. He treated about 800 cases in the late cholera epidemic in Poland.

Ottawa, Ont., Sept. 7th.—A United States sealer, the Hattie Maude, has been seized by the government cruiser, Curlew, for infraction of the fishery laws. She was caught within the three-mile limit in the Bay of Fundy, near St. Andrews. She will be libeled with a view to her condemnation and confiscation.

On the United States side of the line at Nogales, Ari., eggs have been rendered dear by the new tariff upon them, inasmuch as the hens of that region are chiefly owned on the Mexican side and fed with cheap Mexican grain. A shrewd Yankee recently arrived there, and he was convinced that his opportunity lay in the high price of eggs, so he erected a large henhouse exactly across the boundary line. At the United States end he provided nests, and at the other end he fed his hens with low-priced Mexican grain. The hens ate the grain in Mexico and then walked across the line into the United States to lay their eggs. The transaction was perfectly honest, for the Yankee smuggled neither grain nor eggs. He is fast making money.—Philadelphia Ledger.

PHOTOGRAPHING FLYING BULLETS.

An English photographic journal has an interesting account of the manner in which photographs have been obtained of rifle bullets traveling at the rate of 2,000 feet a second. The source of illumination was the electric spark, such as that given by the discharge of a Leyden jar. The camera and lens were dispensed with, and the gelatine plate impressed direct with the shadow of the missile as it traversed the intervening space between the plate and the light source. One problem was the discovery of the best means of causing the bullet to turn on the electricity for its own portraiture. At first two copper wires were placed in the path of the projectile, the notion being that the bullet itself would make the necessary metallic bridge between them. But the wires were shot away without doing what was expected of them. Lead wires were then substituted with success. One very curious result was that the process produced a picture of the disturbance of the air by the passage of the bullet. Any solid body traveling through the air must, of course, push the air before it. The pictures of flying bullets show clearly the curves formed by the disturbed air, both before and behind the flying projectile.

LOSING CASTE IN INDIA.

Some notion of the importance attached to the caste idea in India may be gathered from the following anecdote, going the rounds of the press: A Fryzabad Hindu has been restored to his caste by the following process of "purification": He lost caste eating cooked food in a railway carriage in which persons of another caste were traveling. He had to pay his own weight first in rice, the value reaching 150 rupees, and then in wheat. After being twice weighed in this way he was made to sit on a sharp stone, while his body was covered with manure, the face only excepted; he was then taken up by two men and thrown into the river, and after a bath he was received by the Brahmans, fully restored to caste fellowship.

Eternity was, is, and will be. All is eternity.—Dennis.

OUR EXCHANGES.

Our public schools, the palladium of our liberties, are threatened by sectarianism. Priestcraft has now the audacity to ask for public money to support parochial schools and in a thousand subtle ways seeks to neutralize the influence of secular government.—Religio-Philosophical Journal.

Real learning comes from studying living nature rather than inanimate types. Mankind will learn faster when they depend more upon the development of their own ideas and less upon the experience of others, for another's experience can not fill us. The great minds of all ages get their ideas from the manifold pages of genius in their souls.—World's Advance Thought.

The cause of Spiritualism is not languishing as many suppose, but is rapidly taking hold of the intellectual, cultivated classes, and infusing its spirit of progress and reform through all the ramifications of society, in religious, literary, and social circles. It is the leaven that will eventually leaven the whole mass of mankind.—London Light.

Growth, not conversion, is now known to be the natural means of salvation, and the salvation no longer concerns man's future estate as much as his present. Hope has replaced despair, the hope born not of miracle but of our own newly understood knowledge and belief in ourselves. The total depravity that was once so fondly thought to inhere in the entire human estate belongs now to that creed and mental view that still persists in upholding it.—Unity.

THE MORAL LAW.—Whenever the material supersedes the spiritual, then disaster to mortality ensues. Then come war, pestilence, and famine. It is inevitable. It is the result of the disobeyal of the universal law of infinite justice. When mortals come to comprehend this law, then all these terrible catastrophes will cease. Not till then. The great study of humanity to-day is to repel these disasters when they threaten the lives of the community. They had much better in the first place study natural law and conform to it, and then they would have no occasion to apply a remedy.—Banner of Light.

ANCIENT AMERICAN GREATNESS.

Professor Newberry, in discussing the Ancient Civilization of America, arouses one's interest irresistibly in the "Palace Builders," a name given to the people who were settled along the west coast of South America, the Isthmus and Mexico, and who had attained to a high state of civilization long before the time of Cortez and Pizarro. As to their origin and the date of the planting of the first seeds of their civilization, one can only speculate. "Everything indicates that some of their monuments are among the oldest records of the human race, and it is certain that the gradual growth and spread of their civilization, the long noonday of its maturity, and its progressive decadence, which began long before the advent of the Europeans, covered thousands of years. Thus it will be seen that in antiquity they should take rank with the Egyptians, Assyrians, Hindus, and Chinese, and in respect to culture, numerical importance, and territorial area, they will bear comparison with either. There is an originality and independence characteristic of these people which would indicate that their civilization was indigenous, and grew from small beginnings in the country where it subsequently attained its full development, or was imported in its embryonic state from the Oriental Archipelago," and there are some indications that might point to this. "The typical and characteristic remains of this civilization consist of great works of masonry and engineering (fortifications, temples, palaces, communal houses), which, in their magnitude and perfection of workmanship rival the masterpieces of ancient architecture. Bridges, aqueducts, and thousands of miles of paved and graded roads attest the engineering skill of the people. Notwithstanding the fact that probably the old Spanish historians gave somewhat highly colored accounts of the wealth, magnitude, and splendor of the country they conquered, there can be no doubt that they found civilized and wealthy nations in both North and South America, far advanced in all the arts then known in Europe, and with a perfection of political, social, and religious organizations truly admirable. The art of writing on paper or its equivalent was practiced by these people, but, unfortunately, the Spanish conquest was followed by a destruction that swept away nearly all traces of the literature, customs, and government of the conquered people, and did all that was possible to bury their history in oblivion."—Phrenological Journal.

The oldest church in the United States is the Church of San Miguel, erected at Santa Fe, N. M., seventy-seven years before the landing of the pilgrims on Plymouth rock, twenty years before the founding of St. Augustine, Fla., and fifty three years after the landing of Columbus.

Home Testimonial of Electropoise.

Cincinnati, Sept. 12, 1892. Agent for Electropoise Co., City. Dear Sir—My wife has been using an Electropoise for some time past for rheumatic trouble and insomnia, and am glad to say has derived much benefit from it. Respectfully,

A. ABRAHAM, 41 Oak St., W. Walnut Hills.

An Unwelcome Visitor.

Hayfever is a dreaded but persistent guest. Dr. Hossie'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. Hossie, Buffalo, N. Y., manufacturer.

Correspondence.

Verona Park, Me.

The tenth annual camping of the Penobscot Spiritual Temple closed Sunday, August 23rd, after a most enjoyable session.

The first meeting was held Sunday afternoon, August 14th. This was a memorial service conducted by the officers of the association and members of the Ladies' Auxiliary.

Quoting the words, "What mean you by this service?" as text Dr. Ware gave us an eloquent, impressive, inspirational discourse.

The floral service, with floral offerings and poetical tributes, was conducted by Mrs. C. F. Ware, assisted by Mrs. M. H. Cushing.

After this service Dr. Ware introduced Mr. J. T. Coombs, who made a few remarks appropriate to the occasion, followed by a test seance.

During the week daily conference meetings were held in the pavilion. Subjects of general interest were discussed, and several able essays were read.

Friday we welcomed among us again Mr. Samuel Wheeler, of Philadelphia, a fine clairvoyant and an eloquent speaker.

Sunday morning, August 21st, after words of welcome and the reading of the messages of greeting from Hon. Sidney Dean, Mrs. Dean, Andrew Jackson Davis, and other absent friends, Dr. Ware introduced Mr. A. E. Tisdale, the blind orator.

Friday morning, August 26th, we assembled in the little pavilion, overlooking the river, for a dedicatory conference. After the singing of appropriate spiritual hymns, the meeting drifted into an informal talk with the relation of individual experiences and their influence in the development of mediumship and the formation of character.

In the afternoon one of the largest audiences that has ever assembled on these grounds gathered in the grove. The services opened with a cornet solo by Mr. F. F. Harding, of Somerville, then with an infinite tenderness Mr. Tisdale sang "Angel Mother Watch For Me."

After singing "Do You Know Her Angel Name?" Mr. Tisdale, by request, took for his subject "Spiritualism and its Mission into the World." He proved conclusively that Spiritualism had existed as long as man himself, that it had been recognized in the Roman Catholic and Greek Church, with undoubted phenomenal manifestations, while Protestants had rejected it, and scoffed at, and persecuted its adherents.

In the evening Dr. W. S. Eldridge, of Rockland, gave an exhibition of his different phases of mediumship with satisfactory results.

Monday August 22d, Mr. Wheeler occupied the platform. His effective rendering of "The Life Boat," written by George R. Sims, prepared his audience for the eloquent discourse that followed it.

Tuesday morning, August 23d, Mr. F. F. Harding read a fine philosophical essay which he had written from the inspiration of an ancient Egyptian, and which bore internal evidence of its origin.

In the afternoon we had another of Mr. Tisdale's eloquent lectures, preceded by "There is no Night There," sung by Mr. Wheeler, and "Beautiful Home of the Soul," sung by Mr. Tisdale.

Wednesday, August 24th, conference meetings were held, morning and afternoon, with interesting and instructive thoughts presented and discussed by the different speakers and persons in the audience.

In the evening we assembled in Union Cottage to listen to an account of Mr. Tisdale's early life, and the experiences that were the means of placing him on the platform as an advocate and exponent of the spiritual philosophy.

Thursday morning, August 25th, Mrs. M. E. Thompson, of Malden, was with us. We were charmed with her rendering of M. J. Savage's tribute to the "Pine Tree State." Her animated, vivacious style of presenting the truth made it a pleasure to listen to her, and judiciously impressed upon the mind the lessons of life as she interpreted them.

In the afternoon Mrs. Mary C. Donnell, an enthusiastic apostle of "Mental Science," gave an interesting exposition of the views entertained by its adherents.

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In the afternoon Mr. Tisdale gave his farewell address. It was a masterly production, full of pathos and scientific truth. A unanimous vote of thanks was extended to him for his valuable services so freely rendered on all occasions during his sojourn with us.

At the close of the meeting the Ladies' Auxiliary held its annual meeting for the election of officers and the transaction of other business. The following officers were chosen for the ensuing year: President, Mrs. Elvira Heywood; vice-president, Mrs. Alonzo Colby; secretary, and treasurer, Mrs. C. F. Ware; directors, Mrs. C. F. Ware, Mrs. Joseph Smith, Mrs. Irene Seger.

A most charming impromptu. The recitations of Mr. Wheeler, Mrs. Seger, Mrs. Cushing, and little Blanche Ryder were appreciated and applauded, but Dr. Ware capped the entire mass by his impassioned personation of a bashful school-boy, declaring Mary had a Little Lamb.

The regular business meeting was advertised for this afternoon, accordingly those interested in the association met at the close of the afternoon meeting. The legality of the call being questioned by some of our members it was decided that a new board of officers could not be legally elected, and that the old board would hold over till a meeting should be called by the president and all the legal requirements complied with.

When this association was first started, nine years ago, they were granted the right to dispose of stock to the amount of \$2,000. Some of this stock has been disposed of at the rate of \$500 a share, but not enough to place the association on a firm financial basis.

Owing to the threatening weather the attendance was not large, but enough enthusiasm aroused to ensure the sale of fifty additional shares of stock.

The Religio-Philosophical Society resumed its exercises on Sunday evening at Warzburger's Hall. Having no camping-grounds, like more fortunate societies, we were hungering for spiritual comforts since the first of June, though we managed to keep up the lyceum exercises through the hot summer.

Sunday, August 28th, Mr. Wheeler lectured, morning and afternoon, followed by a test seance given by Mrs. Harding. The singing was congregational, led by Mr. Harding's cornet.

Mr. Wheeler's reading adds much to his success as a lecturer. He does not read simply for elocutionary effect, but the words are alive, scintillating with thought and feeling, and one forgets the reader while reveling in the word pictures so vividly presented.

In the afternoon the subject was "Life, Death, and Immortality." The lecturer showed how science had utterly failed to solve the problem of life, whose beginning and end was shrouded in impenetrable mystery.

At the close of the lecture, on motion of Mr. F. W. Smith, of Rockland, the association voted unanimously to extend their thanks to the secretary for services, not included in the duties appertaining to the office; to Mr. Charles J. T. Coombs, for their aid in decorating the Pavilion and valuable assistance in other ways; to Mr. Samuel Wheeler, Mr. F. F. Harding, Mrs. L. H. Dresser, and Mrs. Baker for musical aid; and to the editors of the Banner of Light, Bangor Commercial, and Hon. Sidney Dean, editor of THE BETTER WAY, for kindly mention and helpful reports.

In the evening we all gathered in the spacious dining hall for our final conference meeting. It was, indeed, a "feast of reason and a flow of soul," and a sacramental outpouring of the spirit of infinite love, baptised anew. Consecrated for the work of the spirit world, with loving farewells, and prophecies of reunion next year, we closed our camping services for 1892.

Notes From Mrs. Lillie. In my last I was giving a little resume of my camping campaign, August 24th, leaving Casadaga Camp in company with a large number who had been enjoying Woman's Day, among whom were J. W. Dennis and wife, Mrs. Mattison, the noted healer, Mrs. Pfeiffer, president of the Spiritual Society of Buffalo, and others with whom I journeyed as far as Buffalo, and on the following day arrived at Haslett Park Camp, near Lansing, Mich.

Lake Pleasant, Mass. Several very interesting meetings were held at the cottage of Mrs. Dillingham, Storrs, during the close of the camping. Your correspondent was much interested in looking at the drawings or designs made under spirit control by Mr. James K. Barber, of Charlestown District, Boston. They are really quite remarkable for their accuracy and coloring. The people are much pleased at the prospect of having a new auditorium next season.

giving the work his entire attention as did other members of the board, among whom were Mr. John Hutchinson of Jackson, Mich., who left his business to serve the camp and Dr. Edson, an esotericist, who has done as much as could be done for the improvement of the grounds. The dining hall was considerably improved, while the Titus House had also received some attention. Mrs. Haslett has spent the season there with all her old-time interest and effort for the general good. Mrs. Josephine Hill will be the office secretary. Mr. and Mrs. Emmons, of Mendon, Mich., were among the regular campers, and Mr. E. has been elected a member of the board. Dr. U. D. Thomas, wife and daughter, of Grand Rapids, spent the month at the park. The doctor delivered several discourses, and in various other ways contributed to the general good. The closing entertainment was given under the supervision of their daughter, which proved a very enjoyable affair. Mr. Leonard Day, of Detroit, cheered the camp with his presence on these closing days, also Mr. and Mrs. Burdick, of Texas, Mich.

After the closing exercises on Sunday, I returned to Casadaga Camp, where we shall rest during September, speaking only on Sundays in Buffalo. Here I am reminded that the Grand Trunk Railroad, which is the only one passing the Haslett Park Camp, is plous to the extent that it refuses to stop any trains at the park on Sundays. Although express and freight trains passed several times during the day, and yet, with only the one means of reaching there, that of driving, over sixteen hundred people came through the gate last Sunday, beside those already on the ground, and the closing Sunday is generally much smaller in numbers than some of the others.

After a few days of hand-shaking and farewells at Casadaga, we started on Thursday for North Collins, where a four-days' session was to be held. Thursday was cold, cloudy, and looked discouraging, but the remaining three days were among the fairest. Brother French and myself were the speakers engaged. Friday was woman's day, and a very interesting occasion. The ladies had decorated the platform with sunflowers and evergreen. The Suffrage Club of North Collins, with the lyceum marched to the grounds and into the auditorium together, and conducted the morning services.

The president of the Suffrage Club (a member of one of the Churches, Mrs. Cook) gave a short address of great merit, followed by recitations, singing, etc., an original poem by Emma Train. It was entitled "Marriage in High Life," and was descriptive of Uncle Sam and the need of woman in the National Household. All hail the day when all shall be made free.

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Trumpets. Special price offered to readers of THE BETTER WAY and Spiritualists in general up to December 1, 1892. Plain trumpets, 34 inches long, weight 8 oz., neatly finished 75 cents each. Jointed three pieces, \$1.25 each.

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Announcement. DR. W. S. ROWLEY, of Cleveland, O., wishes to announce having graduated at two of the best medical colleges in the U. S., besides taking a course in homeopathy. He is now fully prepared to undertake the scientific medical work of Dr. Wells and others through his well-known occult Telegraphy.

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C. C. STOWELL, MANAGER
SIDNEY DEAN, EDITOR
A. F. MELCHERS, ASS'T EDITOR

EDITORIAL.

SEEDS of indolence and vice will inevitably produce a full crop of the tares of crime, and a thorough threshing will be a necessity both here and hereafter.

The prospectus of the *Pagan Review*, recently started in London, assures the public that its aim is to secure "thoroughgoing unpopularity." This ought to make it very popular.

FROM the 20th of August to the 10th of September there were 13,248 cases of cholera in Hamburg, Germany, with 5,505 deaths, the lowest number in one day being twenty-two and the highest 478.

WHY not teach the principles of arbitration in the world's schools and academies instead of those of war, and thus prepare the youthful mind for a condition that will insure peace to the nations in the future?

THOUGH a Christian, John G. Whittier was not a credentist, for in a recent letter he said: "For years I have been desirous of a movement for uniting all Christians, with no other creed or pledge than a simple recognition of Christ as our Lord."

SCIENCE is truth exactly known, from whose certainty the hypothetic has been wholly eliminated and upon whose common ground the ideal and practical, the theoretical and experimental, meet, says the Rev. R. E. Campbell, A. M. Therefore Spiritualism is a science.

IN a sermon recently preached in London, Dr. Talmage said Noah's ark was just the size of four of our largest transatlantic steamers combined. The solution of this wonderful problem puts Euclid in the shade, but it takes a wonderful amount of faith to accept it without the proof.

AFTER all, what is more comforting to a burdened soul, than the knowledge that this life is not all but merely a training school for a glorious future of life, knowledge, and perfect joy. Do you believe this? Do you know this to be a fact? If you are in doubt, Spiritualism, like the sun, will drive away the darkness of your depression and perfect peace will enter like a balm.

THE critical condition of Mrs. Harrison, the wife of the President, will call forth the honest and earnest sympathies of the entire country, irrespective of party. She is a most accomplished lady, a type of the true American wife and motherhood which she carried into the White House and has conspicuously adorned. The prayer of the nation will be a unit for her recovery, and its sympathies extended to the anxious and sorrowing husband and children.

IF THE estimate, recently published, of the wealth of the State Church of Russia be correct, says the *Chicago Interior*, it is a tremendous indictment against a Church supported and pampered by the State. The established Church in Russia is said to be worth \$3,500,000,000. Yet how little we have heard of its relief work during the recent famine. "Pure religion and undefiled" is—not predominant in the Greek Church. There is too much of this world in it.

THE cholera, we are pained to see, has touched our shores. New York City has had a few cases, while its neighboring cities have been alarmed to the extent as to have mistaken other deaths for cholera cases. Still we are not apprehensive of bad results, even in New York, for our sanitary affairs are in better shape than they were a decade ago, and the weather is not conducive to cholera growth. Yet, the former is subject to neglect and the latter to change. But the sanitary conditions can be controlled, and it is pleasant to note that for once city officials are doing their duty. It took a cholera scare, however, to bring them into line.

THOUGH the death-warrant of the Louisiana lottery has been issued, it does not end the evil. Like a cancer its roots have come to the surface elsewhere, but in another form to disguise its ugly mien. It is said that something is materializing in Montana calling itself a "Mining Loan Company," which offers monthly a hundred thousand chances at "loans," aggregating fifty thousand dollars. Chances are one dollar each. These "loans" are without interest or security for an indefinite number of years. In its prospectus the company claims a paid-up capital of \$12,000,000, and gives as its references the leading banks of Butte City. Inquiry has shown the scheme to be but a worse substitute for the defunct lottery.

THE term "Materialistic Spiritualist" is a paradox. The combination of the two is no more possible than that of oil and water. Yet, why is it that we daily meet with Spiritualists (?) who are materialistic in everything but a belief in the ability of spirits to return? It seems strange. Can it be that this simple knowledge is deemed sufficient and that no change is needed in manner of thought, speech, and action? A knowledge of the philosophy and laws of any religion is necessary before any honest man can affirm his belief in that religion. The epoch of *faith*, pure and simple, is passing away and progressive Spiritualists of all others should strive to know the truth or falsity of their fundamental doctrines.

OLIVER WENDELL HOLMES, since the rapid succession of the deaths of Lowell, George William Curtis, and now the Quaker-poet, John Greenleaf Whittier, is the sole surviving member of a generation of men whose literary genius has placed our country on a pedestal that occupies a front row in the temple of literary merit. And not alone in brain product solely rests their fame, but each individual happily lived out, in a large measure, the purity and nobility, that so deeply pervades their literary productions. Each one had a high ideal; each one held principle above pay, and patriotism above party. As an example to the growing youth of our country, we know of no men whose pure lives and devotion to truth and principle, are more worthy of inspiration than these. May the genial author of "The Last Leaf" still abide with us for a long time to come.

MEDIUMS NOT DETECTIVES.
The *Boston Investigator* is crying itself hoarse calling on mediums to locate the Borden murderer as a test in behalf of Spiritualism. Spiritualism does not need to stoop to detectives' work to prove itself a fact. It does this by means more compatible with its teachings, one of which is to abolish capital punishment. And to hound down murderers would be inconsistent with its philosophy—its moral. Legal murder—the old Mosaic doctrine of "an eye for an eye"—does not justify illegal murder, nor cure the murderer of his passion. Only discipline and education, such as our first-class penitentiaries are carrying out, can do this. Death simply sets the murderer free to influence sensitives or excite other murderously disposed persons to repeat the act, and the spirit world therefore objects to such additions, preferring that human society, which is in large measure responsible for such crimes, keep their criminals and reform them before sending them over. This is the reason why mediums are not permitted to locate murderers, though it may furnish a few skeptics with the proofs they demand. But as the spirit world has better use for its mediums than to assent to such demands, the *Investigator* calls in vain.

CHURCHES AND LABOR UNIONS.
Rev. John P. Coyle, in the *Forum*, states that a Congregational committee on Church work in Massachusetts undertook recently to discover whether or not industrial discontent had affected the attitude of Massachusetts workingmen to the Church. Printed circulars were sent to labor organizations, but the results are not satisfactory. Many of the circulars were unanswered, and such answers as were received were not always conclusive. A similar inquiry among clergymen proved likewise unsatisfactory, the replies being often based on

merely partial evidence. But, and this is the point of the article, "granting the possibly unrepresentative character of the reporters, and that they report opinions rather than facts, the minimum result of the investigation is two sets of opinions from the leaders of the Churches and from the leaders of the unions—and these are contradictory. The leaders of the Churches confess that they have no hold upon about 38 per cent. of the population, largely workingmen, but deny any relation of cause and effect between this and industrial discontent. The leaders of the unions assert that 48 per cent. of the workingmen disbelieve in the Churches, and they attribute it to the present discontent and the place which the Church occupies concerning the questions which underlie it."

SIGNS OF THE TIMES.
The second congress of experimental psychology, which assembled in London on the first four days of August, says *Twentieth Century*, was one of the "signs of the times." Only a few years ago psychology was, if a science at all, strictly a science of observation, nay, as defined by Webster, it was simply a matter of self-study, of introspection—"the systematic or scientific knowledge of the powers and functions of the human soul, so far as they are known by consciousness." Sir W. Hamilton's definition is to the same effect—"the science conversant about the phenomena of the mind or conscious subject, or self, or ego." To-day, psychology is in the strictest sense an inductive science and has at its command not only the uncertain data of observation of self made by the conscious subject, but a vast field of experimentation, in which results can be as precisely weighed and as rigidly controlled as in any of the purely physical sciences. Psychology, once the fad of spiritists and believers in a supernatural world, is demonstrating itself to be the most natural of natural sciences. And is it not a strange contradiction that the last of the sciences to be recognized is the science of the human being himself; and that not till man had weighed the stars and determined their courses and even to a certain extent their physical constitution, he did not think of applying the method of scientific research in the investigation of himself?

Among the delegates to this congress were Herbert Spencer, Dr. Alexander Bain, Prof. Baldwin, Dr. Berillon, Prof. Bernheim, M. Binet, Prof. Delboeuf, Dr. Donaldson, Prof. Pierre Janet, Dr. Lightner-Witmar, Prof. Preyer, Prof. Richet, Prof. Lehman, Dr. Mendelssohn, Dr. Waller, Prof. Lombroso, F. H. W. Meyers, and many others of note.

DEATH OF W. STANTON MOSES.

W. Stanton Moses, editor of *Light* London, England, and so well known by his pseudonym (M. A. Oxon), has left the mortal and passed on to the eternal spiritual life. We have no data of the time of his transition, as our information of his death is from a cablegram to Prof. Elliott Coues, dated September 5th, which is referred to in an extended notice of Mr. Moses in the *Religio-Philosophical Journal* written by Prof. Coues.

Both the man and his life-work are remarkable among men and lives. Thoroughly educated, a strong writer, a careful discriminating critic, and a medium of remarkable powers and experiences, he stood foremost among the Spiritualists of Great Britain and the Continent. We have no data upon which to prepare even an outline of his busy and influential life, but our English exchanges will probably supply it.

His translation at this time seems, when viewed from the earth-side of the great work of spiritual progress, to be an irreparable loss. But it is only in seeming. Men pass on, but truth and its work and triumph find fresh instrumentalities, and are neither retarded nor crippled. Leaders are born and prepared for every condition of the great strife for the supremacy of truth in the world. Spiritualism was not born of man's brain, but out of the living womb of the great spiritual eternal conscious life beyond the mortal boundary, and from thence come the great forces of inspiration which develop leaders, and supply the places of those who have been called higher. Of him we can quote:

"Come from the heat of battle, and in peace Soldiers, go home, with thee the fight is won."

ARE WE NOT RIGHT?

A true, progressive Spiritualist should keep abreast of the age in his knowledge of all movements, disclosures, and forces which are taking place. We complain of bigoted, creedal minds and hearts, because they will not observe the signs and the movements of the age, or, if observing, will not inform themselves because of their blind faith and following of the old. For Spiritualists to confine their reading and observation to their own special department of spiritual disclosure through phenomena, or the exclusive study of its philosophy, is to narrow their vision of the great movements of the intelligent spirit world on the mortal, material plane, and subject themselves to the same just, adverse criticism they apply to others. We should be the willing and hearty co-operators with the angels in spreading the truth and thus destroying error of both theory and practice. But can we become the intelligent and efficient agents unless we have a knowledge of the diversified field of angel activity, with a comprehension of our mission as supplemental to theirs? Intolerance, bigotry, and narrow-mindedness are not born of spiritual culture, but of the want of it. The spirit, cultured by communion with high intelligent guides, is broad, liberal, charitable, observant, and progressive. It is not self-sufficient or egotistic; places no fixed boundaries to spirit ministrations or disclosures, either in methods or power, but works on, blessing and uplifting humanity with the truth, always observant, always scanning the field of its activities, and always ready to intelligently discuss the situation of the world, the manifest work of incarnate spirits, and assign the proofs of their own knowledge as against old theories and philosophies and the faith which gives them a retaining hold upon the non-progressive.

The mission of Spiritualism to the world is in its infancy of development. True, it is a sturdy child and its disciples have much to learn. Its greatest—nay, its primary lesson of experience, is not yet half comprehended, to wit, how wisely to combat the concreted errors of past centuries, entrenched in the forms of the present, and supplant them by the truth, but in so doing to keep a heart as soft, tender, loving, and charitable towards the disciples of error as is possessed by our unseen co-workers. Whoever has been spiritually anointed by a sweet, exalting spiritual baptism, until his own spirit was as soft as wax, as tender as a mother's love, and as pitiful and forgiving of the ignorance, and the faults through ignorance, of others, as God can understand just what we mean.

MEDIUMSHIP.

The development of mediumship is always a live subject in Spiritualism, for on it is based the whole of our philosophy. Without mediumship there would be no Spiritualism, and thus the terms have almost become synonymous. Were moral culture, however, included in mediumship, there would be no difference, but as yet this is not the case. Many mediums look only to the development of their special phase for the phenomenal effect that it produces, and do not take in consideration the moral that is connected with it. To say this is wrong would be expressing it mildly; for it not only deters the medium in his spiritual progress, but the cause he represents. It is therefore his duty to keep up with the spirit of the age, as well as with the demands and requirements of the cause which he has been instrumental in creating.

Every medium holds a natural claim on the body politic that congregates weekly to be instructed and enlightened in matters spiritual, and like the clergyman in Christianity professes to be a vicar of the spirit world. But like the Christian shepherd, he, too, is expected to be an exemplar and lend dignity to his cause before the people. He should be its protectorate—if not in the material sense, at least in the moral or spiritual. He should not ask protection unless deservedly, nor demand sympathy or sentiment in his favor, except he give them in return.

Spiritualism does not stand for mediumship, but mediumship should be made to stand for Spiritualism. The cause should uphold the effect, not the effect the cause. Let mediums be pure, moral and consistent with the teachings

they promulgate, and no fault will be found with Spiritualists or Spiritualism. It is not the flock that gets into trouble or into bad repute, but always the medium so far as recorded; and it is therefore time for the medium to make efforts to redeem himself and right the wrongs he has heaped upon the people who have been so indulgent with him, and met contemptuously and ridicule for his sake.

It is true, we have many noble workers in our cause; and, in fact, the large majority are free from blemish of any kind. But one medium, who goes wrong, invites censure for all, heaps disgrace on many, and has himself to blame for the results. Nay, he is responsible for the suffering he causes to his constituents and will not be able to forgive himself when a full realization of the effects once presents itself before his mental vision—his conscience.

Mediumship means moral responsibility, and none can shirk it; for mediumship stands for Spiritualism in the true sense, and he who trifles with it by an unspiritual life or perverts it by selfishness, breaks a law of nature that will react for all the suffering and heart-aches it has produced in the world. As man sows he is sure to reap, and no good harvest can be looked for by the medium who sows seed of sorrow and deception.

It is not our aim to find fault, but simply to call the attention of mediums to their true mission; for the time will surely come—if it is not already upon us—when Spiritualists will begin to be very exacting in their recognition of individuals regardless of their spiritual gifts. This will be their right by superior moral power and advancement over their former teachers, aided by the development of new mediums as a result of this harmonious action and aspiration for something higher and better.

THE PROPAGATION OF TRUTH.

Unpopular truths often secure popularity and win their battle and victory over the popular mind and heart by the spirit and manner in which they are voiced through their disciples. When a new truth, or an old truth which has remained undisclosed because of a lack of mental development or culture in the race, is first brought to light, the multitude reject it, preferring the old as being in harmony with their mental status and training, and the scientific, philosophical, or natural truth is at once placed upon trial before a prejudiced jury, mentally incompetent to decide whether it be truth or falsity, with a deep prejudice in favor of the latter. Those who comprehend, more or less clearly, the truth, who are its disciples, and desire its universal acknowledgment and crowning, who, in fact, stand as its representatives among their fellow men, occupy a responsible position. They can neither make nor unmake the truth which has been disclosed to them, for the existence of truth in abstract or concrete is not dependent upon the testimony of man or men, but its general acceptance is largely due to such testimony.

A false presentation of truth, either by speech of its disciples, or by lives in direct opposition to its inculcations or logical sequences, prevents its acceptance by plodding conservatives who prefer old theories, as well as by critics intent only upon judging by the professions, spirit, and lives of its disciples and advocates. Truth enthroned in a human life, and guiding that life daily, finds force and convincing power over others, just as the light and heat of the sun's radiant bring conviction of its presence and benefactions to every one upon whom its rays fall.

If Jesus, the Christ of Christianity, had not lived his gospel of unselfishness, benevolence, helpfulness, and love, he would have had no disciples. If with his great psychic power he had not poured it freely upon the poor, the sick, and suffering; if while feeding hungry souls with the living bread of heaven, thus proclaiming an immortal life, he had not fed the hungry thousands who had followed him into the wilderness; if he had not through his own falling tears comforted the bereaved sisters of Bethany by proclaiming "Thy brother shall rise again," and in answer to the creedal utterances of one of the sisters that in a

far-distant period she knew that the dead body of her brother would be raised, proclaimed a spiritual resurrection as a present event, he would have had neither disciples nor following to-day, save perhaps in the Judases or money-lusters of the race.

The hold which Christianity has had, and now has, upon men, even with all the creedal errors, absurdities, and contradictions with which it has been wrapped as with swaddling-bands and grave ceremonies, is to be found in the character, moral excellencies, and their exemplification in the practical life of its founder as recorded. There is something in the moral nature of the race which bids it honor and reverence such an embodiment of moral excellence. Even the churchly advocates of a total depravity in the whole race must admit this fact in the history of the race, that it honors and bows before a moral excellence approaching perfection in spirit and life, while in its degradation it yields to the selfish, the animal, and the beastly.

The latest truth revealed to the race, disclosing the law of its unit nature and unbroken, conscious spirit existence after coming into possession of conscious life, with its freedom to return to its natal clime of earth life with its spirit powers unchanged and all its moral and intellectual forces intact, is a fitting supplemental revelation to Christianity, and gives it a wisdom crowning. If the devout Christian—not credentist, nor churchman, but *Christian*—accepts this great truth, he but takes that step in advance required by the recorded teachings of his master, and the laws of evolution or growth inherent in his own nature.

If the philosopher, scientist, or materialist comes to the acknowledgment of this truth through phenomena and reasoning, leaving all moral and religious considerations out of his intellectual processes, he must still honor and grandly admire the moral excellencies taught in the messages of the higher celestial spirits, who in their own natures and messages reflect the glory and excellence of moral and religious culture in those realms upon spirit character.

All of which confirms the truth of the proposition we have discussed, to-wit, that the truth of Spiritualism, while not established or destroyed by the characters or lives of its professed disciples, any more than the infamy of Judas destroyed Christianity as a spiritual force in the universe, yet the spirit and lives of its disciples will advance or retard the spread and acknowledgment of its truth. Spiritualism stands for all that was voiced in the teachings and life of the Nazarene, and it stands for more. Its followers should possess its spirit, and live a life of spiritual purity, honesty, unselfishness, and attractive moral excellence.

SPIRIT POETS.

To those familiar with the poetical effusions of the recently arisen spirits of Whittier and Lowell, as well as those of Longfellow and Bryant, and who study their spirit and teachings, will find in their choicest and sweetest productions not only the clear teachings of spiritualistic truth, but the angelic touch of sentiment. They were poets of the heart, pure as gold in their natures, and simple as children in their lives. It is with such natures that the higher celestials like to dwell, and through whom as living harps they can bring to mortals the sweeter melodies of spiritual life and truth. Both Longfellow and Whittier were poets of refined souls, and one can not read their best effusions without a feeling that angel fingers touched the strings which produced such melody of expression.

SPECIAL NOTICE.

The manager of THE BETTER WAY as a rule, does not endorse advertisers or their offerings beyond the recommendation given by references or advertising agents. But in this issue appears an advertisement from the Larkin Soap Mfg. Co. of Buffalo, N. Y., which he specially calls attention to. First, because he knows the firm personally and has no hesitancy in commending them to the public as safe persons to deal with. Secondly, because he has given the articles offered in said advertisement personal attention, having paid the house a visit, and thus knows from experience that the offer is a bargain which those of our readers who avail themselves of this opportunity, will never regret.

THE EVIL AND GOOD OF SPIRITUALISM

Reported by The Better Way. A Symposium at the University of Chicago. The following is a very brief synopsis of its most important points.

This distinguished speaker gave his convincing lecture for the Society of Progressive Spiritualists to a crowded house, and the audience gave profound attention and frequent applause as evidence of appreciation. The following is a very brief synopsis of its most important points.

He said that what finite beings call evil seems to be mingled with good in all human experience. The law of progress being inherent in all things earthly, imperfection, whatever the reason for it may be, is a fact in the nature of man and all his environments.

Obsession, or the persistent control of ignorant and vicious spirits, no doubt is and always has been, one of the many causes of lunacy. But it occurs among people of every faith, and if the truth were known, it would be found far more common among those forms of religion that appeal to man's selfish and emotional nature principally, as Spiritualism does not.

"Free love! Free love!" for many years was the taunting cry of our opponents, and it must be confessed there was some justification in the conduct and teaching of some social reformers and "hangers on" who came into our ranks in the early days of the movement.

Let us then view the brighter side, the good of Spiritualism. This aspect of our theme, we are happy to say, vastly preponderates over the other.

SOLUTION OF THE LABOR PROBLEM

THE BETTER WAY gives royal welcome and sympathy to every effort for the purification and upbuilding of humanity. Hence we give space to the following without stopping to cite the minutiae, and commend to the intellect of one whose heart is touched, quickened, and guided by the little risen angel of his own household.

The Carnegie troubles with the laboring men have brought the labor problem to the front in the minds of all. The only solution lies in the divinely given golden rule, "As ye would that men should do to you, do ye also unto them."

As a matter of fact it was a voluntary surrender by Mr. Crittenton of a considerable interest in his very prosperous business to five of his old employees. Many employers have adopted one means or another of making their employees sharers in the profits of their business and thereby securing their hearty co-operation.

Edward G. Wells, third vice-president of the company, says: "It is capitalized at \$300,000. Mr. Crittenton having turned into every dollar's worth of assets of the house of Charles N. Crittenton, of which he was the sole owner. The stock is all taken, being held by Mr. Crittenton, Messrs. Alfred B. Kennedy, William A. Demarst, Franklin B. Waterman, Thomas E. Delano, and myself.

Traditions and customs however venerated by others are set aside by illumined minds that have no use for swaddling clothes and nursery tales. Bibles and rituals, fanes and cloisters, genuflections and incantations, all are forsaken when the inspired soul is filled from living fountains, and divine messengers need no invoking.

It has revealed to us that there is no forgiveness of sins, but that we must bear the consequences of our own deeds. That happiness is the fruit of obedience to universal law, and suffering the consequence of transgression, that it will continue only until we are purified by its fires.

THE RATIONALISTIC CRITIC

Perhaps the deadliest enemy of the Church of the nineteenth century is that form of rationalism which rejoices in eliminating the supernatural from the Bible and which clothes itself in a religious garment and claims that its destructive criticism of the Bible is animated by love for that wonderful book.

When Longfellow was comparatively unknown, and Emerson had published but a few fragmentary utterances, the poems of Whittier had commanded respect from many quarters. It was in his eighteenth year when he secretly sent his first poem to the Free Press.

Whittier is perhaps more distinctly American than others of our poets. The songs of nature that came from Bryant were the inspiration of our woods, it is true, but the like have come from other shores and wooded lands; Longfellow is too cosmopolitan to be purely American.

There are three characteristics in his better poems that will endear them forever to all earnest souls: His strong sympathy will aid effort after truth; his deep religious fervor, far from all bound and blend of creed, and his strong and abiding sense of immortality.

But still my human hands are weak To hold your iron brands Against the words ye bid me speak My heart within me pleads."

Of the last characteristic, the measure of comfort and solace it has proved, is incalculable. He more than others, as Longfellow wrote: "Mysterious sounds from realms beyond our reach."

THE COURAGE OF ONE'S CONVICTIONS

The honest man is both frank and courageous. He says what he means and means what he says, and men instinctively honor him even though they disagree with his views.

All that is necessary is that on proper occasions, and when called upon to do so he shall express his opinions frankly and unreservedly, not attempting to deceive by doubtful phrases or by reticence.

But it is possible to be both frank and politic; to deceive no one by silence or by words, and yet to offend no one by the manner of speech. The man who possesses these qualities wins respect and deserves to do so, for he is not only an honest man, but a man of tact.

THE RATIONALISTIC CRITIC. Perhaps the deadliest enemy of the Church of the nineteenth century is that form of rationalism which rejoices in eliminating the supernatural from the Bible and which clothes itself in a religious garment and claims that its destructive criticism of the Bible is animated by love for that wonderful book.

When the pulpits of the press dogmatically assert that Genesis is not history but tradition; that Moses did not write the Pentateuch, though both Christ and Paul recognized its Mosaic authorship; and the authorship of the Psalms, of Daniel, of Isaiah, and of the fourth gospel is hidden behind a veil of uncertainty, multitudes of good men are perplexed.

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WHAT IS PURITY?

The term Spiritual Progress is often vaguely used. We all have an indistinct notion that spiritually minded people are better than others, but we hardly know in what respect they are better.

As I look at the subject, spiritual progress consists largely in growth in purity, kindness, love, justice, and nobility of character. The point I desire most to bring out is that none of these virtues flourish in an impure mind.

It is not as many suppose a negative condition, in which there is an absence of evil, but nothing good. Purity consists in the presence of all the virtues, in an active, healthy condition, unmingled with evil.

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AN INTERVIEW WITH CHARLES FOSTER.

It was about thirty-five years ago, that in a city in Massachusetts, I had an interview with the noted medium Charles Foster. As he had given notice that he would answer written questions addressed to spirits of departed friends, I prepared a large number of slips of paper, which were then rolled up, and so mixed that I had no knowledge as to whom any particular one was addressed.

On meeting Mr. Foster, my first impression was not wholly favorable to his claim of mediumship, as his general appearance and bearing were anything but spiritual. While there was nothing especially repulsive in his features, there was little of anything intellectual; in fact, he seemed rather gross than refined, and looked more like a *bon vivant* who could roll out the old refrain:

"Sometimes," said Foster, "this mode of communication fails. Will you ask a question?" I replied in the negative, not wishing to give him any data or a clue, whereupon he requested me to write one, which I did, holding the paper under the edge of the table and out of his sight. This was addressed to a former neighbor in Vermont, Timothy H., the time and cause of whose death I did not know. It was hardly written before there were raps, and the name John H. spelled out. The next moment Foster, his eyes taking on the trance expression, looked towards the door and exclaimed: "Is it the spirit of Mr. H. that stands there?" Raps in the affirmative followed, and also that he was lost at sea while returning from California. The spirit also persisted in affirming that I had written John H. and not Timothy in my question. Now, Timothy H. lived and died in Vermont, but John, his brother, lived in Massachusetts, and was drowned at sea while returning from California! But no thought of John was in my mind at the time of writing the question, and my question was certainly addressed to Timothy.

Afterwards I addressed another question to another departed friend, whose name was spelled out, when Foster remarked: "I should not wonder if that name, (which he termed a very unusual one) should appear on my arm." And on pulling up his sleeve it appeared, naming diagonally, and in very legible letters.

During most of our interview Foster and myself kept up a sort of running fight, he claiming that I was very skeptical, while I contended that I only wished to guard against imposition. He remarked that he had exhibited before multitudes of the most learned and able men of America and Europe, including many of the nobility of England, and in no case did he ever meet with so skeptical an individual as myself.

When I spoke of the pleasure he must derive from being able to investigate spiritual things and hold communion with departed spirits, he replied that he cared nothing whatever about such matters. One circumstance that occurred during our interview seems to show that it was necessary for Foster and myself to be *en rapport*, as after many failures to get an answer, he remarked: "There seems to be a want of sympathy between us, please use my pencil in writing your questions."

As soon as I did so answers were obtained, and this may be an indication that he thus became possessed in part, at least, to my knowledge of the subject under investigation. If such a thing as transference of thought from mind to mind is possible, then this may account for some of these manifestations, but leaves others unexplained and apparently unaccountable, except on the admission that they are, as claimed by Spiritualists, the work of departed spirits.

At all events, it is not better to keep our minds open, and untrammelled by bigotry and prejudice, investigate fearlessly, ponder boldly, and trust that in time we shall learn the truth, and that "the truth will make us free."

There is a certain class of sensitives or psychics who claim to possess what is called psychometric power. Suppose it is a lady. She will take in her hand a letter, and, without reading a word of it or even looking at it, she receives from it certain impressions, which she states. Sometimes she goes into such detail as to the contents of the letter and the character and personality of the writer as is utterly impossible on any theory of guess-work. Neither, in my judgment, is it to be classed with clairvoyance; for she does not read the letter nor even seem to see the writer. These phenomena of psychometry seem to constitute a class by themselves. At times it is not a letter that the lady holds in her hands, but any article or substance whatever. But in any case, the article so held appears to give impressions of so precise a nature that the psychic reads the story of its past, calls up distant persons and scenes—distant both in space and in time. In presence of such facts, one finds himself wondering if even inanimate nature—if any part of nature is inanimate—does not carry with it a record or memory of all that ever concerned it. But I will suppress any tendency to dream, and turn to my fact.

On a certain morning I visited a psychometrist. Several experiments were made. I will relate only one, as good specimen of what has occurred in my presence more than once. The lady was not entranced, or so far as I could see, in any other than her normal condition. I handed her a letter which I had recently received. She took it, and held it in her right hand, pressing it close, so as to come into vital contact with it as possible. I had taken it out of its envelope, so that she might touch it more effectively, but it was not unfolded even so much as to give her an opportunity to see even the name. It was written by a man whom she had never seen, and of whom she had never heard. After holding it a moment, she said, "This man is either a minister or a lawyer; I can not tell which. He is a man of a good deal more than usual intellectual power. And yet, he has never met with any such success in life as one would have expected, considering his natural ability. Something has happened to thwart him and interfere with his success. At the present time he is suffering with severe illness and mental depression. He has pain here (putting her hand to the back of her head, at the base of the brain)."

She said much more, describing the man as well as I could have done it myself. But I will quote no more, for I wish to let a few salient points stand in clear outline. These points I will number, for the sake of clearness:

1. She tells me he is a man, though she has not even glanced at the letter.

2. She says he is either a minister or a lawyer; she can not tell which, No wonder, for he was both; that is, he had preached for some years, then had left the pulpit, studied law, and at this time was not actively engaged in either profession.

3. She speaks of his great natural ability. This was true in a most marked degree.

4. But he had not succeeded as one would have expected. This again was strikingly true. Certain things had happened—which I do not feel at liberty to publish—which had broken off his career in the middle and made his short life seem abortive.

5. She says he is ill as he writes. At this very time he was at the house of a friend, suffering from a malarial attack, his business broken up, and his mind depressed by the thought of his life failure.

Now this lady did not know I had any such friend; and of all these different facts about him, of course, she knew absolutely nothing. She did not read a word of the letter. But (note this carefully) even though she had read it all, it would have told her only the one fact that, as he wrote, he was not well. It contained not the slightest allusion to any of the others.

This case can not be explained by clairvoyance, for the lady did not possess the power. Was it guess-work? One case might be so explained. But one does not guess this fashion very often. So, as I put this case alongside the many others which I know, the guess-theory becomes too improbable for one moment's serious consideration.—*Arena*.

THE PRACTICAL VALUE OF HYPNOTISM.

At the recent session in London of the International Congress of Experimental Psychology Hypnotism was the leading feature.

The first paper on the subject was by the veteran Dr. Liebeault, "to whose persevering and benevolent practice of hypnotism on his poor clientele at Nancy," said the president (Professor Sidgwick), "the present progress of the science is so largely due." Dr. Liebeault's paper described the case of a woman who had been seized by monomania tending to suicide, and who was cured by hypnotic suggestion. Having enumerated several simple forms of intellectual disorder and other rather complicated, which had already been dispelled by the same method, which consisted of substituting by suggestion true or false ideas, the writer said he thought similarly he might obtain still more remarkable successes even when the disorders of the mind of the subject were more complex.

Whether the patients under treatment slept lightly or profoundly, Dr. Liebeault believed that in insisting on making them repeated affirmations of their cure, and in multiplying the seances, it ought to be possible to deliver from their tendencies those who had become subject to suicidal monomania, especially if, as in the case described, the cure were undertaken within a short period of the morbid attack. It had only needed fifty-eight or fifty-nine seances, lasting half to three-quarters of an hour each, for the complete cure of the monomaniac.

Dr. Liebeault hoped the result would be durable, and he proposed to renew his seances from time to time in order to cause morbid habit to definitely disappear.

Professor Delbecq (Liege) said that at all times the mind of man had been capable of influencing the body, but it was only in recent times that this action had been scientifically put in evidence. Was it necessary for this purpose to put the brain into an abnormal condition? Was that which was called hypnotism a state against nature? Not at all. The question carried the answer with it. To hypnotize a person was to persuade him that he could or could not do a thing which he believed he could not be prevented from doing. This persuasion might be directly produced, but it might be also indirectly produced. The indirect method consisted in producing artificially that which was known as hypnotism, and it was only the development of suggestibility, the exaltation of the will. Take, for example, a high official whose nervous agitated state had rendered him unhappy for twenty years. He showed to him without sending him to sleep that he had the faculty of not feeling pain. He passed a needle through his arm without making him jump. He showed to him in that way the power of his will. That will had only to be directed against his nervousness. The subject understood it, and was cured. In mental maladies the mind must act on the mind, the healthy part of the brain on the diseased part. He cited the case of a woman possessed with the idea of killing her husband and children. Every day she asked herself on rising if that was not the day for her to accomplish her murders. He defied her to call out the morbid thought while he looked at her. Having succeeded, which was easy, he announced to her that the following day from eight to nine she would not be able to think of killing those who were dear to her. Success was, so to speak, inevitable. By degrees it was possible to charm away the morbid ideas for two hours, then for a day, then for a week. The cure was accomplished. Was there any mystery in that? Was there the production of an abnormal condition? Evidently not. Apart from the starting point, which was the conviction of the subject that he was dealing with a man endowed with a curious power or that he submitted himself to a curious treatment, the subject had been simply led to act by his own will on the ideas which he thus arrived at dispelling.

Experiments in hypnotism followed, the operator being Dr. Bramwell, of Gooles. He presented four patients, all of them well known to him, and in respectable positions, one being a carpenter, another a shoemaker, a third the wife of a sea-captain, and the fourth a girl of that class. It was said that Dr. Bramwell had recently painlessly extracted teeth from the woman without throwing her into the hypnotic trance, by merely ordering her not to feel pain. The suggestion was efficacious except in the case of one tooth, with regard to which she had previously formed the conviction that she would have pain, so that her self-suggestion overbore his suggestion in that case. The same patient suffered from severe myopia, only being able to read the third line in the ordinary table of test-letters. Dr. Bramwell caused her by suggestion to be able to read all her lines—that is to say, to show more than ordinary long sight. This operation he now repeated. He put the woman back into her former myopic state at the word of command, and by word of command again she appeared to be immediately relieved. The spectators warmly applauded the demonstration. Dr. Bramwell contends that with all his patients he is able to produce the same satisfactory results by the mere command in the waking state that he had previously produced in a trance. Referring to the question how far a patient can suggest to him improvement in his own condition, Dr. Bramwell mentioned that the mere fact of his giving a written order to a patient to sleep enabled that patient to take out the order, read it, and go to sleep whenever he needed it. He had repeatedly sent patients to a dentist carrying with them a written order not to feel pain. This the patients read when they sat down in the dentist's chair. He has at the present time patients who go to sleep by reading the order to do so. These orders were said to retain their power when Dr. Bramwell had not seen the patients for weeks; in fact he had, he said, been repeatedly called upon to give them new pieces of paper when the original talisman had been worn out. It was stated that the sea-captain's wife had been in the habit of taking sea voyages to London from Yorkshire, during which she was invariably sick; but since Dr. Bramwell had made a suggestion to her not to be sick she had made five passages and enjoyed every meal. As regarded the dangers of hypnotism, Dr. Bramwell believed they were easily avoided by a little care on the part of the hypnotized. He had been accustomed to impress on his patients that they were entirely free to accept or refuse his suggestions. In one or two cases he found his declaration of freedom had had been too impressive, because the patient, when separated from him for some time, had supposed that he would not be able to renew the influence. Several experiments in demonstration of the claims put forward by Dr. Bramwell were received with loud applause by the audience.—*Pall Mall Gazette*.

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Written for The Better Way. SPIRIT EVOLUTION VS. REIN-CARNATION. ALBERT MORTON. "Man is his own star; and the soul that can render an honest and a perfect man, commands all light, all influence, all fate; Nothing to him falls early or too late."

Prof. Alfred Russel Wallace is an acknowledged scientific authority on the subjects which have paved the way for the acceptance of a belief in the action of evolution in the elevation of humanity to its present standing. Prof. Wallace in "Darwinism," p. 476, et seq, sums up the evidences establishing evolution as follows: "Those," he says, "who admit my interpretation of the evidence now adduced—strictly scientific evidence in its appeals to facts which are clearly what ought not to be on the materialistic theory—will be able to accept the spiritual nature of man, as not in any way inconsistent with the theory of evolution, but as dependent on those fundamental laws and causes which furnish the very materials for evolution to work with. We, who accept the existence of a spiritual world, can look upon the universe as a grand consistent whole, adapted in all its parts to the development of spiritual beings capable of indefinite life and perfectibility. To us, the whole purpose, the only raison d'etre of the world—with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdoms, and the ultimate appearance of man—was the development of the human spirit in association with the human body. From the fact that the spirit of man—the man himself—is so developed, we may well believe that this is the only, or at least the best, way for its development; and we may even see in what is usually termed 'evil' on the earth, one of the most efficient means of its growth. For we know that the noblest faculties of man are strengthened and perfected by struggle and effort, it is by unceasing warfare against physical evils and in the midst of difficulty and danger that energy, courage, and self-reliance, and industry have become the common qualities of the northern races; and it is by the battle with moral and evil in all its hydra-headed forms, that the still nobler qualities of justice and mercy and humanity and self-sacrifice have been steadily increasing in the world. Beings thus trained and strengthened by their surroundings, and possessing latent faculties capable of such noble development, are surely destined for a higher and more permanent existence."

The immanence of the divine spark in the individual, prepared by the action of evolution for a "more permanent existence," is concisely stated by Emerson, in the essay on History, wherein he says: "Of the universal mind each individual mind is one more incarnation. All its properties consist in him." Believing this to be true we can not accept the inspiration (?) of those who teach that "each individual mind" has not less than a full gross of incarnations. In a recent editorial item in the Banner of Light it was stated: "After leaving it (the physical body) to decay, according to the inevitable law of nature,

we still inhabit a spiritual body which knows no decay—while the third principle of life, the soul, still inhabits the spiritual body, and lives on to all eternity as an individual entity with memory intact." This is a truth which—except in the direction of the individuality—has been scientifically demonstrated by many of the leading scientists of the age, through their investigations of the phenomena and revelations of Modern Spiritualism, and the belief that such future life is endless and progressive is a logical corollary, to spirit evolution; which continues its beneficent work after the physical garment of the spirit has fulfilled its part in the grand march of progression, and the free spirit is moving onward, higher still higher, under the guidance of the divine spark of infinite life, wisdom, and force—the soul.

It logically follows if the soul "lives on to all eternity as an individual entity with memory intact," that the teachings of the expounders of reincarnation (with their Babel-like confusion of ideas respecting resting places, preparatory to taking "a fresh start"—of which the spirit retains no conscious memory while incarnated—separate occupations of split twin souls, repetitions of earth lives as a necessity for spirit development, etc.) are a travesty on common sense—retrogression instead of evolution. Evolutionary reincarnationists, blessed with a higher life than their "orthodox" brothers, have discovered that spirit evolution consists in returning from the spirit world and evolving upwards while in the environments of physical life. By persistently returning we may in a few eons of time be quite comfortably evolutionized. By this philosophical and charitable method God is exonerated for permitting evil to exist in this vale of tears. Wrongs, if sufficiently repeated, make right according to the Hindoo system of mathematics. Herein we find a practical illustration of the homoeopathic system of treatment, "Similia similibus curantur," with a vengeance. Would you cure an evil? Take several doses more of the evil; the greater the doses the quicker the cure.

That we have fairly stated the theories of the new school of illuminati is readily proven by reference to their text books. In "The Purpose of Theosophy," a sort of catechism for those unfortunately evolved into their present embodiments in Europe or America, therefore not versed in Hindoo lore—the writer, Mrs. A. P. Sinnett, says: "One of the first truths for a student to realize is that of re-incarnation, or spirit evolution. A belief in this doctrine may be found to permeate nearly all ancient philosophies; and it recommends itself to the thoughtful mind by accounting satisfactorily for the inequalities in life to be observed everywhere around us, both in the animal and human kingdoms. How is it possible otherwise to reconcile the apparent injustice of one man being born in absolute misery and want, in a position where improvement, or even the desire for improvement, is impossible?" "Why are we to accept the theory of evolution up to a certain point, and then cast it off abruptly, saying, 'this is the end, here all progress ceases?'"

A very pertinent question in this connection. We "orthodox Spiritualists" accept the truth of evolution in its fullness, through matter to spirit, and in spirit forever. If spirit is relegated back to physical environments, what becomes of spirit evolution? The question also arises, if a man has not "even the desire for improvement" at the time of physical death, when and where is the desire aroused? If we are told that the desire is born in spirit life, the way is opened for several more conundrums of a serious nature. Desire for improvement is aspiration, spirit evolution, and if aroused in spirit life it follows, as a matter of course, that that life is one of progression, consequently the necessity for a return to earth life to obtain lessons through other embodiments is not apparent; granted as true that decarnated spirits are helped through mortals to progress out of darkness, it by no means follows that they must again become mortals to

"Pardela bears, To grunt and sweat under a weary life." Nature is an economist and wastes no force or material in the execution of her immutable laws. The volcano vomits forth lava which disintegrates and in the progress of evolution becomes sand, soil, vegetation, animal, and man; but no sane person believes that after those processes of evolution lava goes back to the bowels of the earth and resumes its former fiery, undeveloped condition. Re-incarnation is analogous to relavation, yet we are seriously told that is the only way to progress out of darkness into light.

The Christian schools teach that Jesus was God, and that the only escape from hell must be through "the blood of the Lamb." Some theosophical teachers claim that Jesus was an adept and reincarnationist, and teach that repeated returns to wallow in earth mire is the only way to wash away our sins, and become fitted for the absorption in Parabrahm—a blissful (?) state. The Spiritualist shows you a better way. Through the action of the law of evolution we save ourselves, and our progress is proportionate to our aspirations. Every aspiration is a prayer which draws advanced spirits to assist us to heights beyond mortal conception, to a realization that "I and my Father are one."

A MEDIUM WITH MANY GIFTS.

A correspondent at Nogales (Arizona) has sent us a lengthy and interesting notice of Teresa Urrea, the young Mexican healer, whose prosecution for witchcraft was reported in THE BETTER WAY in July. This paper, written in Spanish, was prepared by Mr. Lauro Aguirre by request of Gen. Refugio Gonzalez, the editor of La Ilustracion Espiritista, after careful investigation, and reveals the fact that Teresa possesses wonderful gifts besides that of healing.

The newspapers have published so many contradictory accounts of the final results of the persecution directed against this girl and her father, that one is mystified on hearing her spoken of as alive who was mourned as having fallen a martyr to the cause of humanity, to the cause of Spiritualism, since she was but an unconscious instrument in the hands of the good spirits. Yet, as the letter of our correspondent, Mr. A. Bacheliere, is dated August 10th, we may safely greet Teresa as full of life and prepared to continue on this side of the Rio Grande the good work commenced on the other.

We give here some of the most salient points in Mr. Aguirre's narrative, regretting that its length precludes its publication in full. It is interesting to study the action of the spirits, not only in the selection of their instruments, but in the unfolding of the medium's faculties under spiritual influence. Hundreds of examples might be quoted. That of this young country girl from Mexico is of especial interest when we consider her surroundings and education, or rather, her want of education, such a choice was certainly for a purpose whose importance can not be exaggerated. It was a challenge to a system which makes the people the slaves of ignorance; from the ranks of that people arose the voice proclaiming truths which neither casuistry nor science can contradict. To smother that voice there was but one means—violence. These thoughts were suggested by the biographical notice from which we will now quote.

Teresa was born and brought up on a Mexican ranch, amid native peons whose ignorance is only equalled by their religious fanaticism—if superstitious practices can be deemed worthy of being called a religion. Her father, Tomas Urrea, evidently a good man and well connected, yet was not much above the standard of those people. Teresa could scarcely read and write; she was ignorant of all that books or contact with educated people can teach. Her manner was in keeping with her ignorance, her mind a void, her speech difficult, her vocabulary as limited as her ideas. But beneath all this dross was virgin gold—a pure and loving heart—the treasure more precious in the eyes of the spirit world than intellect or education. One night Teresa heard a voice: "Go, take a turn as far as the church and come back!" She obeyed; why, she could not tell. On returning she was dazzled by a great light she staggered into the house and fell in a cataleptic fit, to the dismay of the family. During thirteen days these attacks were repeated with intervals of two or three hours. During these attacks she would speak of things utterly incomprehensible to her family. They thought she had become insane, and as in her lucid intervals she assured them she had been ordered to cure the sick, without saying by whom so ordered, they were confirmed in the belief of her insanity. Does not this remind one of Joan of Arc and her mysterious voices?

One day, while Teresa was in a cataleptic state, a lady known as La Huila, who, for several years, had suffered from a lameness and could not walk without a support, came to see her. The unconscious girl caught the lame leg with her two hands, held it for a moment, and cried to the astonished lady: "Go, you are cured," and as the other hesitated, she repeated her order with so much authority, that La Huila rose and walked off as though she had never been lame. This was the first cure performed by the healer of Cabora.

A few days after this, Senora Rosaris Bajo called to consult the healer. This lady's life was fast ebbing through hemorrhage of the lungs. "I am going to cure you with my heart's blood," said Teresa. She spat in her hand and with the saliva there came a drop of blood; this she mixed with clay and applied this mixture to the sick lady's shoulder. The hemorrhage stopped at once. Senora Bajo was cured.

The news of these cures spread rapidly. These two ladies being well known in Cabora and vicinity, and, pretty soon, sufferers from all sorts of ills flocked to the Urrea ranch. Many were healed; to those who were not, she told that their diseases were sent them in expiation of their evil deeds and she described these deeds, to the confusion of the evil-doers who, in most cases, were struck with remorse and repentance. No wonder that the ignorant, who have the good sense not to deny that which they can not explain, believed Teresa to be gifted with supernatural power and to perform miracles. But as these miracles were made for the relief of the suffering; as Teresa cured every one free of charge; as she led a virtuous life and the counsels she gave her patients were replete with morality and earnest religious teaching,

the people gave her the name of "La Santa de Cabora," and it is our humble opinion that no saint in the Roman calendar ever deserved better the title. Teresa could not save every one from death. Jesus himself did not claim to give immortality to flesh and blood, but she cured many, hundreds, nay thousands, have blessed her for keeping them a little longer on earth. Can any one in his senses believe her an impostor? Can it be admitted that all these witnesses have conspired with her to defend falsehood and fraud? No, that was out of the question. Even the charge of witchcraft was too weak to be sustained in a court of law; conspiring with the rebellious Indians was another weak charge, disproved by the very fact that the Urrea's had been the losers through the insurrection. But "where there is a will there is a way." Teresa and her father were sent into exile for the sake of peace. (Query: Civil peace or religious peace?)

Teresa is now on American soil; protected by the laws; among intelligent people who have propensity for investigation. They went to study a healer; they found a many-gifted medium. This ignorant girl hears and sees the spirits and gives their messages; she is entranced; she falls into the ecstatic state; she describes things and scenes with admirable clearness; she exhorts and invokes, and noble thoughts clothed in eloquent language flow from her lips. She is evidently under daily instructions by spirits of a high order. She has remained illiterate, and yet she can confuse scientists and philosophers. Her strongest point, however, is shown in the discussion of moral questions. Withal she is still the simple, modest village girl, unassuming, retiring, who is bold only in the performance of good. Her various gifts seem to have been intended to unfold and complete the principal one, that of healing.

The Urrea's have suffered much in their material interests through this persecution. Mr. Aguirre remarks: "Once want has taken possession of the Senorita Urrea's hearth-stone, and she can no longer do as she has done so far (not only healing gratis but giving to the poor), will she have the virtue to bear the heavy cross of poverty? Will she have abnegation enough to continue in the path she has hitherto followed?" He answers these questions by expressing the hope that the wise power who permits the burden to be laid on her youthful shoulders will give Teresa Urrea the strength to bear it and the ordeal through which she is passing, while helping her future spiritual progress, shall serve also to a greater unfolding of her precious gifts.

A MOVE IN THE RIGHT DIRECTION.

[The following personal letter from a careful observer and responsible friend, addressed to the editor, is of public interest and is therefore published.—E.D.] Dear Brother D.—I must tell you of a little occurrence to which I was a witness, last Friday night. You may use it in THE BETTER WAY, if you see fit; it might induce others to imitate my friend Frank G.—'s course, for the benefit of timid investigators and the greater glory of our cause.

Frank G. is an earnest Spiritualist, well known as such, while his social standing places him in daily relation with ministers and others little in sympathy with our "satanic delusion." He knew that these men would not think of going to a public seance, that in denouncing Spiritualism they only made themselves the echo of its traducers. So he proposed to give some of them an opportunity to learn something of what they were talking about. For this purpose he secured the services of Miss Maggie Gaule, the test-medium, and invited a party of ladies and gentlemen to meet at his house, the presence of his amiable family being an additional guarantee of fairness for the investigators. The home is sacred and no man worthy of the name would think of introducing fraud in its hallowed precincts.

We were twenty-five guests, among whom were three well-known ministers, two physicians, and two journalists. A few of us were believers, the others skeptics or having no opinion on the subject; yet, as none brought a spirit of hostility, the harmony was good. The invisibles seemed well satisfied of this, for they very soon manifested their presence. They seemed to be particularly interested in staggering the ministers, for to each of the three they gave test after test, making themselves recognized beyond doubt, referring to events in the past, to family matters, the medium could not have been informed of by any other means.

One test I must mention particularly, though the gentleman who received it is not a minister. On his arrival he had been introduced to the medium as "Mr. Jones." The evening was far advanced and many tests had been given, when the medium addressed this gentleman. "You must be a Catholic?" "I am. How do you know?" "There is the spirit of a priest standing by you. He knew you in your boyhood and is very much interested in you. Why! he is no simple priest; he shows me his bishop's robes, he is a Catholic bishop." Here followed references to their past acquaintance, and the spirit took leave of his friend

with these words: "You must know who I am by this time. I never knew any other as Mr. Jones, but it makes no difference. As for me, I don't conceal my name, it is Thomas J. Foley." If this gentleman wanted a strong test, he certainly had it. The late Bishop Foley, of Chicago, was a Baltimorean, and the description of him given by the medium was quite correct. Other spirits, the loved ones of this gentleman, came afterwards to him to bring him full proof of spirit-communion. Almost every one present also received tests.

What results has this experiment given? The Spiritualists who took part in it could not expect that the skeptics would be convinced the first time they witnessed one of the most common phenomena of spirit influence. When the medium and the ladies had retired, a good deal of discussion took place. The ministers and other skeptics were non-plussed—there was something in this, but what? Argument could do no good; there was but one answer: "Investigate; seek the truth honestly and you will find it." I have no doubt but that many will follow this advice and find their labors rewarded, as ours have been, my dear brother. PAUL. Baltimore, September 13, 1902.

NEWS ITEMS.

The Standard, founded by Henry George, has suspended.

A buried city has been discovered near Ironton, Ohio.

President Rodrigues has declared himself Dictator of Costa Rica. Great excitement prevails.

The London Standard confirms the report of the massacre of European missionaries and native Christians in the Chinese province of Shen See.

Jupiter is now known to have five instead of four satellites, and E. E. Barnard has earned a niche for himself beside Galileo, Herschel and other men of that kind.

The board of health of Hamburg, Germany, has traced the infection of that city, to a Russian immigrant camp, from which refuse water got into the river Elbe, near the Hamburg waterworks.

The National Board of Steam Navigation met at the Fifth Avenue Hotel, New York, in its twenty-first annual convention. The shipping laws were discussed and resolutions were adopted urging Congress to devise means to complete the Nicaragua Canal and keep it under American control.

The Queen Regent of Spain is endeavoring to accomplish a most desirable reform in bringing her influence to bear against bull fighting. Her efforts thus far have met with little success, since it is recorded that every Sunday the arena at Madrid, accommodating 16,000 people, is patronized as much as ever.

At Monticello, N. Y., Joseph Heidt has been convicted of killing his uncle, George Markert. Joseph and his father believed George to practice witchcraft and by this means to have killed their cattle and harmed them otherwise. Joseph asked him to remove the spell, and hard words passed, whereupon he killed his uncle.

The Schuyler Electric Company of Middletown, Conn., has just received an order from the government for the largest and most powerful search-light in the world. It is destined for the Statue of Liberty in New York Harbor, and will be visible for 100 miles and capable of transmitting messages that distance. It will be 50,000 candle power and will cost about \$4,000.

Wm. Davis, a colored murderer of Tennessee, after receiving the ordinance of baptism and extending forgiveness to his enemies, was hustled off to meet the angels, by the aid of the preacher and the hangman Sept. 9th. He expressed the hope to meet his enemies in heaven. Did baptism make of this assassin an angel, or was it the converting influence of the rope.—Ironclad Age.

SCIENTIFIC.

Suspension bridges which were built in the time of the Han dynasty (202 B. C. to 220 A. D.) are still standing in China, striking examples of early oriental engineering skill.

A new method of quickly rendering glass transparent during the process of manufacture consists, according to the Industrial World, in forcing into the melted materials a stream of oxygen gas, the enormous heat generated oxidizing all deleterious materials.

A system of telephony has been recently devised by which a single wire is used both as a mechanical and an electrical telephone line, so that speech can be transmitted in opposite directions over it at the same time, the one transmission depending upon the electrical undulations in the wire and the other upon the mechanical vibrations.

Herculite, a new French explosive, is a yellowish-gray powder, composed of sawdust, camphor, nitrate of potash, and several substances that are kept secret. It can not be fired by sparks, flame, or detonation. At a trial, a half-pound charge of the compound was inserted in a blast hole about four feet in depth, tamped with sand and earth, and fired by a special igniter. A block of stone about thirty tons was displaced.—Scientific American.

OUR EXCHANGES.

It is not to be denied that instead of practicing self government we are being less ruled by political organizations than the people are really without voice or power. Voting is little more than a matter of the will of a separate and irresponsible power. It, of course, is not to proclaim itself, but to be elected, not to detract at all from the reality of the statement.—Banner of Light.

In the present anxiety concerning the threatened invasion of the cholera, do not be forgotten that there is need of a physical as well as a physical preparation. The "acare" may become worse than the cholera. A panic is worse than an epidemic. Let there be a sanitation of minds as well as of sewers. If it comes let us meet it bravely, sanely, to fight it, and if needs be die the rational beings with our face to the foe.—Unity.

It is asserted that all the presidential candidates are religious. Perhaps that is true, at any rate we know nothing to the contrary. There is another thing that should go along beside this, namely, political parties and politicians who never so corrupt and degrading as the present. The conclusion, therefore, is that the injection of religion into politics does not purify it in the least.—A dependent Pulpit.

Spiritualism teaches the essential truths of religion, the divine rule of the world, the endless development of man, the moral oneness of the race. It emphasizes the fact that the spirit world is the permanent, abiding world and that peace between earth and heaven, the human and divine, exists in the constitution of things, and is not something to be effected by miraculous interposition, or supernatural methods.—Religio-Philosophical Journal.

DREAMS OF THE DEAD.

To the Editor of The Better Way. I find, on reading my article—"Dreams of the Dead"—that by some strange accident I omitted to send you an important paragraph, a paragraph, in fact, which was the main expression of my "psychic experience." Will you kindly insert. "Judge of my surprise when I reached Boston, bought the book and read it, that unexpectedly I was introduced to the mouth-piece of the "society" alluded to above—the author of the "Dreams of the Dead"—who was none other than Mr. E. S. Huntington, of Boston. The strange part of the experience was this: That I should have been confronted on the inner astral plane by what purported to be Shoppenhauer, the representative of the inner society, and when I reached Boston that I should have met, in this strange way, the representative of the same society on the outer plane of life." Is it mind reading, or what is it? I am no "medium" in the ordinary sense, and yet, for over forty years I have been conscious of the presence of spirits—if not angels.

Yours fraternally, M. C. C. CHURCH.

COLLEGE OF THERAPEUTICS. Prof. Buchanan being about to remove to Los Angeles, Cal., from Kansas City, Mo., has been requested to give a course of instructions at the College of Therapeutics before his departure, and has consented to give a course commencing October 1st. The course lasts six weeks, and the fee is \$25.

To APPRECIATE a thing, one must first know the need of it.

CLEANLINESS NEXT TO GODLINESS.

We read that cleanliness is akin to godliness, that the two are early inseparable. We will not dispute the point, nor attempt to even argue it, but will be content to say that without the former the latter cannot be attained.

Naturally the question arises with us all how to become clean (occasionally), even if our vocation is such that we cannot keep so.

By reference to the large advertisement of The Larkin Soap Mfg. Co., Buffalo, N. Y., in this issue, this question is readily solved. This Company ranks among the most extensive manufacturers of soaps in the world. They are aggressive, pushing men of marked business ability and integrity.

The offer they make to the readers of this paper is certainly a remarkable one. When we received the order for the insertion of this advertisement we at first thought they offered more than they could do. To satisfy ourselves upon this point we ordered one of the Combination Boxes (as described in the ad), that we might see if all they offered would be fulfilled. The box came at once. And we can truly state that it is all that they claim, even better.

The "Chautauqua" Ladies' Desk is worth all that the box costs. There's enough Sweet Home Soap to last a family one year, also toilet soaps and toilet preparations to please the entire family.—Eds.

One of the brilliant sisters of Henry Ward Beecher speaks a world in their favor:

HARTFORD, Conn., June 16th, 1860. Dear Mr. Larkin. You know I have used your soaps for many years and since I became a stockholder in your company, a facetious friend says I have talked as strongly for Sweet Home as I have for Equal Rights.—Both are sure to win we know full well.—ISABELLA BEECHER HOOKER.

An Unwelcome Visitor. Hayfever is a dreaded but permanent guest. Dr. Hoxsie's Certain Croup Cure is the only remedy known that has a specific action upon the mucous membranes of the throat and chest. Hence the parts so congested in this disease are quickly soothed, the inflammation allayed, and relief and cure soon obtained. So writes Dr. Hoxsie, Buffalo, N. Y., manufacturer.

Correspondence.

Notes by Mrs. R. S. Lillie.

Sunday September 14th Mr. Lillie and myself were present at the first meeting of the Spiritualists of the First Society of Spiritualists...

The meeting was held at the residence of Mrs. Lillie at 101 W. Main street. The day was clear and after having...

In the afternoon the general questions from the audience among them was one which was asked by intelligent beings...

All through the years covered by Modern Spiritualism spirits through many mediums, have told to denizens of earth that there were other inhabited worlds...

The evening exercises was a little out of the ordinary. A lady and gentleman whom we remembered to have seen many times at Casadaga...

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We were entertained on Sunday by the celebrated healing medium, Mrs. R. H. Matteson. To form some idea of the work she is doing, I will say we left there a little after 8 o'clock...

Lake Sunapee Camp Notes. August 16th and 17th were the Ladies' Aid fair days. The ladies had many pretty and useful articles on sale...

On Thursday, August 14th, Mrs. E. B. Craddock of Concord, gave the lecture. Nationalism was discussed by request.

Friday, the 19th, Mrs. Juliette Yeaw, Leominster, Mass., spoke in the pavilion, taking her subject from the little poem, "If We Only Knew." In the evening an interesting conference meeting was held.

Saturday, the 20th, being "Veterans' Day," Mrs. Yeaw confined her remarks to the interest of the "Veteran Spiritualist Union." Its aims and purposes were explained...

Sunday, the 21st, Mrs. Juliette Yeaw occupied the platform at the morning service, which began with singing and an original poem read by Mrs. Kate Pope...

The Summerland Spiritualist Association dedicated their large Hall at this place on September 11th. The audience listened with earnest attention to the dedicatory address by Prof. J. S. Loveland...

The hall was dedicated, first to liberty—the forerunner of civilization, liberty without transgression; liberty of speech without tyranny of forcing people to listen...

The Summerland Orchestra furnished music that delighted the audience. The choir was especially commendable, and O. K. Smith fairly captured her hearers in the execution of "The Beautiful Hills"...

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A conference meeting was held on Monday p. m. with Mrs. Carrie Twing as chairman. She has a way all her own of inducing people to speak and exchange experiences...

Washington, D. C.

C. W. Humphrey writes that the ladies party given by the Seekers After Spiritual Truth...

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TWO LETTERS FROM A LADY

Dr. Marchisi's Uterine Catholicon and Cleansing Wash cures every form of Female Complaints, Ovarian troubles, Organic Diseases of the Uterus or Womb, Leucorrhoea, Inflammation, Kidney Complaints, etc.

On receipt of your Post Office and Express address, I will send Two trial bottles FREE and prove its great merits.

Dr. J. B. MARCHISI, 35 GENESSEE STREET, UTICA, N. Y.

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Women's Corner.

Written for The Better Way

Lily-White.

Oh you've seen the water lily softly curving on a river...

Written for The Better Way

THE TRUE MEANING OF INTemperance.

EMMA TRAIN.

He went reeling and staggering along the street, now and then singing snatches of song or muttering incoherently to himself...

Night after night finds her in the heated ball-room. Dressed in the height of fashion, the observed of all observers.

Not long ago I met a company of so-called temperance people out for a picnic. Several young men were puffing away at cigars and cigarettes.

Not alone in the saloon are the seeds of intemperance sown. At the home where rich and stimulating foods are prepared, where poverty rules, or where avarice urges the inmates to over-exertion in the great treadmill of life, there is its most prolific source of growth.

There is many a man who knows not the taste of intoxicating drink, who is vilely intemperate from his cradle to his grave, and many a helpless victim has suffered from his habits as greatly as ever the alcoholic drunkard has caused those nearest him to suffer from his mad thirst.

Intemperance in some form has filled our prisons and asylums. It has made bloody wars and despoiled homes of their fairest and best.

Oh, friends, if we are workers in the great temperance cause, let us be broad enough to comprehend that cause.

Oh, friends, if we are workers in the great temperance cause, let us be broad enough to comprehend that cause.

Written for The Better Way

Prayer.

Prayer is release from the cares that bind us. Prayer is asking for help from above. Prayer is the tightening cord that restrains us.

CARE OF THE TEETH.

The first requisite for keeping the teeth and gums sound and beautiful, is to eschew the use of dentifrices of whose component ingredients nothing is known.

FATHERS AND DAUGHTERS.

If fathers would only realize how much the rounding out of both the character and education of their daughters depended on the relation they held to their fathers, the complaint of the narrowness of view and personal relations which women hold to affairs would disappear.

The very nature of training entirely under feminine influence is to bound the mental vision by the horizon of home fences, domestic, social, church, and inherited opinions.

THE MAGAZINES.

The magazines for the current month are all unusually interesting and good. We note them in order of reception.

The Arena for September, Boston, Arena Publishing Co., edited by B. O. Flower, \$5.00 per annum, single numbers 50 cents, has a varied and rich bill of intellectual fare.

A gossip article by an actor of former days, James A. Herne, presents a view of plays and play-actors in "Old Stock Days," and is an autobiography; Hon. John Davis, M. C., writes upon "The Communism of Capital," an able paper; Rev. M. J. Savage continues his remarkable cases of psychical research—every Spiritualist should read the series—the literary criticism of Edwin Reed is able, scholarly, and judiciously candid, though "A Brief for the Plaintiff," Dr. C. E. Page has a paper on the treatment of typhoid fever; Axel Gustafson, a reply to Dr. Hart on "the Bible wine question;" Prof. Willis Boughton, a paper on Walt Whitman; John Hudepeth, a paper entitled "Bricks Without Straw," an article on the modern neat dress reform, continued by May Wright Sewell and Elizabeth Smith Miller in "Reflections on Woman's Dress, etc.;" Frances E. Russell on "Lines of Beauty;" and Frances M. Steele on "Artistic Dress." The editor, as usual, closes the series of able articles with a fresh, vital subject to the welfare of society, and deals trenchant blows in discussing "The Menace of Plutocracy," which we wish every lover of his country and its liberties and institutions, would read and take to heart.

Prayer. Prayer is release from the cares that bind us. Prayer is asking for help from above. Prayer is the tightening cord that restrains us.

The American Journal of Politics, September, Andrew J. Palmer, editor, New York, 114 Nassau Street, \$4.00 per year, single copies 35 cents.

This young magazine is taking on a vigorous life. Its articles are upon practical subjects within its chosen realm, its papers ably composed, and written in a scholarly manner, and the September number the best which has yet appeared.

The New Godey's Magazine. Who among our more elderly readers does not remember Godey's Ladies' Book? It was established in 1830, and at once took its position as a ladies' book par excellence, earning for its editors and publishers a grand literary success, and a harvest of shekels we doubt not.

But it is an age demanding fresh blood, fresh thought, new and fresh forms, and the publishers of Godey comprehend the demand and are equal to it. On the 15th of this month Godey's Ladies' Book blossoms into a large monthly of latest style and character under the title of Godey's Magazine.

Review of Reviews for September is a number of special interest. Has a characteristic illustration of M. Camille Flammarion standing with one hand upon his telescope and calling for "study without ceasing the speaking of truth freely, because the psychical world, like the world of astronomy, opens infinite avenues before us."

The opening article upon the progress of the world includes a sketch of the work of this great astronomer, and references to the great observatories of the world, and their close study of Mars, which so much resembles our own planet, and the consensus of opinion, from close observation and comparison, that Mars has all the conditions, atmospheric and otherwise, for habitation by a race of human beings like our own.

Its article upon "How Miss Bentley Lifted the Czar," with a portrait of Miss Bentley, the great human magnet, is alone worth a year's subscription to the Review, and will astound old, conservative plodders who have long slumbered in the belief that faith has compassed all knowledge of hidden forces in nature and solved all truth.

The article on "Psychic Research and Psychic Truth," illustrated by portraits of Prof. Charles Richet, Prof. Wm. James, Prof. Henry Sidgwick, Richard Hodgson, and Alfred R. Wallace will be of special interest to our Spiritualist readers.

Those interested in the thought-movements of the world, and in the progress of psychics, and all phenomenal disclosures, should have this able monthly upon their tables and read it thoroughly.

MUTUAL esteem is the mucilage, which joins kindred souls.

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VOL. VIII. JUNE, 1892. No. 3.

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The Home-Maker is the same size as the other leading magazines. You need The Home-Maker for your wife, your family, and yourself. Nothing has such a refining influence as literature of this class. Then it is intensely practical in its treatment of household and domestic affairs. Husbands, make your wives a present of this splendid magazine. Young men, you could not please your best girl more than by sending her The Home-Maker for a year. The Home-Maker is a superb magazine, each number containing about 100 pages of most entertaining, instructive, and attractive reading matter for every member of the family. In size, make-up, the variety of its features, and the general excellence of its departments, it compares favorably with the leading magazines of the country. The table of contents of the June number, as shown in the reprint of the cover above, gives a definite and correct idea of the variety and ability that mark the contributions to this elegant publication. It is a magazine for the masses, and is thoroughly in touch with the best thought and action of the American people. It is edited by that versatile writer and unquestioned authority, Jenny June (Mrs. Croly). Have you ever heard of such an offer as The Home-Maker and THE BETTER WAY for one year for only \$1.50? We make it. This offer must be accepted promptly, as we reserve the privilege of withdrawing it at any time. Address THE BETTER WAY CO., 206 Race St., Room 7, Cincinnati, O.

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TWO SPIRIT MESSAGES.

From some cause the usual budget of questions and answers for this week has failed to materialize at our editorial room. We fill this department with two spirit messages, written through the hand of the editor, during his development, and when he was seeking a solution of the mysteries of psychic phenomena upon any reasonable plane but that of the work of exanimate beings, living, thinking, acting in the glory-land of life, and working through mortal media on mortal shores.

Mechanical writing had been followed by writing through brain, or mental impression. The writer then called it dictation, for not only the thoughts and reasonings, but the words were dictated with a positiveness which forbade change and with a rapidity which required the utmost of his skill as a writer to place upon paper.

Honest of purpose, without a fear of being misled or deceived, there arose often in the mind of the writer a query whether his own mind and brain were the source of much of this writing, and he voiced his doubts and fears often. The experience of medium De Gournay, of Baltimore, so graphically described in his communication to THE BETTER WAY of the 10th inst. were simply a repetition of that of the writer, and the communication written through the latter's hand, analogous to that of the spirit who wrote through the hand of our correspondent, in explanation.

We presume that every writing medium has had a like experience of doubts and fears, touching their personal relation to the messages written through their hands. For their comfort and to quiet their fears we transcribe and publish the spirit communication of one of the writer's "band," when his own mind was "troubled." We had written a message by dictation, December 26, 1886, in the quiet of our library, and on reading it had asked: "Savors it of man or of the spirit?" and this was the written reply:

"Why do you doubt? True, you are a spirit, intellectual as well as ourselves, and you enquire, and enquire, and still enquire whether the spirit of yourself in the mortal does not impress itself rather than receive impressions which we bring to you. Do you get these from your senses? Which of the five which you wisecrack call senses? Neither. Then the unknown senses—for there are more than twice five which belong to some, nay, to all cultivated spirits in certain degrees of the life spiritual.—You call it intuition.

Does intuition as you understand it, think and reason? or is it an impression on the inner plate of the soul, known to you as consciousness? How do you reach consciousness to leave the picture upon it, when you traverse out of the boundaries of the outward senses and return upon your inner self by what you call intuition?

Can you generate thoughts, philosophies, systems, and lives without an intelligence, a reasoning chamber of your being? Whence then come these soul talks to you? You say that your intellect is at work upon these problems. How? By your own will? Where do you get your information? And where the impressions conveying information to your intellect which you can certainly obtain from no outside sources?

We can speak to your intellect without going through anyone of the avenues of your boasted five senses. We are spirits. We can approach, influence, and impress spirits in sympathy or rapport with us, and can set their hearts and intellects also at work—but alas! we cannot always influence their wills to come into full harmony with our own.

We do our own impressing. You mix yourself with our impressions made upon you, too often for our success or your grand development. We have begged you to be passive, simple-hearted and confiding. You will yet be more so than you now believe or think. You look upon this thing as among the marvelous; you place it in the category of the miraculous. You exalt it above law or science or sound philosophy, and treat it with awe of spirit arising from your ignorance.

It is neither. We work on the plane of spirit law and in harmony with the laws of this realm of life. We are permitted as spirits to impress you and others whose conditions are harmonious, as we impress each other here. But to be effective for the end desired by us and by yourself, there must be no barrier erected by your will, and no disorganized condition of the material forces which you use while in the body. We could not make you sensible of our impressionary force were you unstrung or profoundly disturbed with disease or great pain.

We can and shall make you more sensible of our presence, when the law of use for your body has had its just fulfillment in your case, and through the breaking of the material web, you come to us. We can do that so much more easily and readily than now while in the strength of life.

Can all spirits thus come to you, you mentally ask? No, for there would be a pandemonium of sensations in your soul should they thus be permitted. It would be more confusing than a household of noisy women all talking at once. You are guarded, surrounded, controlled in your spiritual atmosphere—protected in the word which best expresses our meaning—and those only who come in-

to our spiritual, social, and working firmament where you are set as an earth star or planet, are given access to your consciousness, and we are governed by law and work in perfect harmony to the desired end.

Your band you call us, and so call us rightly and properly, for thus have we designated ourselves. We have changed the order of your writing, for you have advanced unconsciously to yourself. We do not now need to bring a battery of magnetic force upon your hand or arm to cause them to move in harmony with the impressions which we create in the mind, but we make clear our wish, we talk, in fact, to your consciousness, and our battery is above and within your brain, as the nervous center of your system. We now touch that place when we communicate, but we can still make you feel our potent presence through the physical when we so desire.

The above was signed by a well-known name, as the leader of the band, and was accompanied during the dictating with great spiritual force.

The subsequent message was written professedly by an older spirit member of the band. It was accompanied with a feeling that the dictating spirit possessed authority to counsel and direct, and even to censure. We have several grand theses dictated by the same intelligence.

"We have once informed you kindly, and do so again, in the spirit of love, that your studies and examinations have a wider range and higher scope than the arts of the fortune-teller and watch-restorer. These are earth spirits and mediums engaged in that work, but your band and friends mean to prove to you two things; the immortality of the soul, and the fact that the individual soul can and does return to your earth and manifests itself. When we have proved these great facts, we shall use you to prove them to others less intellectually stubborn than yourself.

We should like to gratify you, and could, but do not wish to open that door. Nature is inquisitive, and strong in its pleadings for light on matters of more earthly concernment, especially if those matters are future and contingent or affect small details of life. Ask what you will concerning matters of importance, and we will give you such answers as will be truthful, and if the event is not contingent upon the free will of another that we can not know, we will make our statement in our own words.

Brother of ours, be patient, be intent upon the purpose which you started under our guidance, and we will shape your life and all matters of interest in it, so far as we can, to meet your noblest wishes and aspirations. I am instructed by the band to write this. Good bye.

MISCELLANY.

SOUND.

Sound travels by waves, radiating from a central point of disturbance, just as waves radiate when a stone is thrown into still water. So far as the hearing of each individual is concerned, these waves move in a direct line from the cause of the disturbance to the ear. This being the case, the impact is greatest in the ear nearest the sound. Now, a person who has totally lost the hearing of one ear cannot locate the direction of a noise to save his life, even when the center of disturbance is quite near. Blind persons learn to estimate distance in a surprisingly brief period after losing their sight, but experts on diseases of the ear say that persons wholly deaf in one ear can never learn the direction from which a sound comes.—Philadelphia Press.

THE GLACIERS IN IDAHO.

An immense glacial field has been discovered in the unexplored region of Central Idaho by F. B. Schermerhorn, geologist and mineralogist, who was working in the interest of Idaho's exhibit at the World's Fair. Under the date of August 8th he writes Commissioner Weels as follows: "As I came over the divide into Big Creek I saw away to the west among the high mountains what appeared to be a glacier. Inquiry at Big Creek developed the fact that though two of the men in camp had lived their several years they had never been able to get up to that snow. They also told me many had tried and failed. All had tried to take horses with them. I determined to go on foot.

"As I advanced, the signs of the white man decreased until they disappeared altogether. The country through which I made my way was the wildest and roughest of any through which I ever traveled in point of grandeur and picturesque beauty. The view from the peaks rival anything in mountain scenery in the United States.

"Beneath the glacial fields I found a series of glacial lakes. The glacial fields are quite extensive. They probably cover nearly as great an area, though not so thick, as the great glacial fields of the Alps. I examined sixteen terminal moraines. Of this number eleven were receding, one stationary, and only one advancing. None that I saw extended more than two thousand feet below the snow line.

The writer says that the glaciers are about thirty-five miles southwest of Shoup, amid a number of very high peaks that are not down on the map.—San Francisco Chronicle.

NAMES WITH LITTLE MEANING.

Milk of lime has no milk. Oil of vitriol is not an oil. Quicksilver is pure mercury. Soda water contains no soda. Sulphuric ether contains no Sulphur. Wormseeds is unexpanded dower buds.

Copperas is an iron salt and contains no copper. Berberine is usually made from hydrastis canadensis.

German silver contains no silver, and black lead contains no lead.

Sugar of lead has nothing to do with sugar, nor has cream of tartar anything to do with cream.

Oxygen means the "acid generator," but hydrogen is really the essential element, and many acids contain no oxygen.

Salts of lemon has nothing to do with a lemon, but is a salt of the extremely poisonous oxalic acid.

CHARACTER IN THE HANDSHAKE.

I form my estimation of a man the moment I shake hands with him. If he frankly gives me his whole hand and with it a cordial grip, at the same time looking me fully in the eyes, I would not hesitate to lend him money or appeal to him for aid if I were in trouble. Men who shake hands that way usually mean what they say. They are manly men, big-hearted, brave, brotherly, and will do to bank on.

The man who reaches out his hand as though the exertion worried him and lets it lie in your grasp like the flipper of a defunct catfish, is the kind of creature who sits up nights to plot petty treason. The man who shakes hands with three fingers would steal from himself if he knew how.

Whenever I reach out my hand and find that it has closed down on three fishy fingers I instinctively look to see if my purse is safe. The man who grabs your hand and pumps your arm up and down as though it were the handle of a hand-car is usually a well-meaning fellow, but is seldom troubled with a plethora of brains.

The ladies also reveal themselves in the handshake. There is no danger of mistaking a shy yet magnetic touch of native modesty for the icy salute of unfeeling formality. No woman who shakes hands as she might touch a dead mouse ever played much havoc with masculine hearts.—Interview in St. Louis Globe-Democrat.

WONDERFUL SIGHTS ON THE SUN.

The ancients who believed that the sun was as smooth and spotless as a golden mirror, would be unspcakably astonished if they could see it as it appeared when viewed with telescopes during the past few days. Two large groups, or rather rows, of spots which are yet visible near the center of the disk, have exhibited to a wonderful degree the terrific effects of the explosive and cyclone forces that are now, month by month, gathering energy upon the sun. Holes large enough to swallow up the earth, with plenty of room to spare, have been formed there in the sight of the astronomer; shining bars have been shot across the dark chasms like bridges of fire; the twisted forms of the great flame-like phenomena, which project hundreds of miles over the edges of the seemingly black and bottomless pit, have given evidence of a mighty whirling power, and the puncturing of the bright disk with crowds of comparatively small black holes in the neighborhood of the greater spots, has shown that over hundreds of thousands of square miles of the solar surface of a tremendous rain of ejected matter is falling back upon the blazing photosphere.

Yet the changes these outbursts are unable to affect in the solar light and heat bear so small a proportion to the whole relative energy of the sun that it is still an open question whether the earth feels them to a perceptible degree or not. It is only when a sun bursts out with such overwhelming might as was exhibited by the famous star in Cassiopeia in 1872, or by a star in Cygnus in 1855, that the planets circling around it are swept with fire. There is no known reason to believe that our sun will behave in that manner, at least in our time, and so everybody can enjoy the marvelous spectacle of the sun-spots without apprehension for their consequences.—N. Y. Sun.

WHAT is most calculated to discourage a young man of high moral notions, however practical he may be, is the fact that he is generally measured by what he can get, not by what he can earn.—Miles Ryan.

A Prize Hen Party. If three hundred hens lay three hundred eggs in three hundred days, how many hens will it take to lay one hundred eggs in one hundred days? To the first person answering the above problem correctly the publishers of the Ladies' Pictorial Weekly will give an elegant upright piano valued at \$75, or its equivalent in cash, as preferred. To the second person will be given an elegant Safety Bicycle, valued at \$75, or its equivalent in cash. To the third person, a handsome Gold Watch, valued at its equivalent in cash. The next fifty persons sending correct answers will each receive a prize, valued at from twenty-five dollars to five dollars. Prizes awarded in the U. S. will be sent free of duty. Contestants must enclose with their answer a U. S. Postal Note for the amount of fifteen U. S. two-cent stamps, for one month's trial subscription to the Ladies' Pictorial Weekly, which is one of the handsomest and best ladies' weekly publications on this continent, the object in offering this prize being to induce the purchase of the paper, and to create its permanent subscription list. We guarantee that prizes will be awarded strictly in order of merit. The date of postmark on letters is given precedence so that persons living at a distance have just as good an opportunity of securing valuable prizes. Address: Ladies' Pictorial Co., 117 Toronto, Canada.

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Columbus, O. The First Church of Spiritualists held regular services at Masonic Temple last Sunday, with C. C. Pomeroy as speaker, his subject being "Delusions of Mediums and Gag Rule not American."

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