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THE BETTER WAY

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EDITORIAL.

SENSITIVES catch the verdict of the majority through intuition; that of the minority through reason.

SPIRITUALISM appeals to a man's reason, not his passions and prejudices. He who does the latter misrepresents the former.

AT a meeting of the Pan-Presbyterian Council at Toronto it was considered unwise for that body to define scriptural doctrine, and a resolution passed to that effect. Did they shun the light that investigation reveals?

TO BE charged with treason against the commonwealth in this country is something very uncommon. The arrest of Homestead strikers on such a charge has occasioned surprise all around, and will, perhaps, be imitated elsewhere, if sustained in principle or effect.

IF THOUGHTS are mere mirrorings of the soul on the brain, they must vanish again as other reflections when the soul ceases to think. But if "thoughts are things," they must be eternal and may be met with again in the eons of time, each soul recognizing its own. In the latter case it is well to guard against sending out unloving thoughts, as they may prove unwelcome in this possible future meeting.

"BAPTISM. Then a trip to the angels. A desperate criminal expiates his crime on the gallows." Thus read the headlines in one of our great dailies concerning an execution. The irony contained therein is apparent at a glance, and mirrors the infidelity and skepticism of the age with true accuracy—in fact, exhibiting a defiance that is marvellous to behold, considering the comparatively recent emancipation of the press from orthodox influence. But the world moves, and ere long orthodoxy and its upholders will be relegated to a place among the relics of antiquity in the world's cabinet.

OF THE 2,778,304 troops enrolled for the Union army in the last war 357,528 were either killed or died of wounds and diseases. According to States New York enrolled 448,850; Pennsylvania 337,936; Ohio 313,180; Illinois 259,092; Indiana 196,363; Massachusetts 146,730; Missouri 109,111; the rest each below 100,000. The losses range in proportion, New York having about 47,000, and Missouri nearly 14,000. Although in ratio to their enrollment Iowa, Kentucky, Wisconsin, and Michigan sustained the heaviest losses, the latter State having lost 14,753 out of 37,364. Of the 99,337 colored troops enrolled 36,847 were either killed or died in service.

ON THE fourth page the editor commences a series of articles touching his own psychic experiences, which he trusts will prove of interest to Spiritualists, and of practical assistance to all honest searches after truth. We agree with the statement in the Old Book that "Great is Truth and mighty above all things," and with England's blind poet, Milton, that to-day, as never before, "our history now arrives on the confines where day-light and truth meet us with a clear dawn, representing to our view true colors and shapes." Let him who desires truth only, and who has the courage of his desires, push his investigations, for earth life is very brief, and none can afford to enter the endless life beyond, blind, ignorant, and erring in his theory of being.

RECENTLY two hundred and thirty-seven men representing various organizations quit work on the Chicago University building because six non-union tinners had been hired, and the former would not return until the latter had been turned away. Rather than deprive these six non-union men of earning an honest living, would it not have been

more praiseworthy of the union men to continue work until graver reasons than this one manifested itself? It seems to us there is a tyranny connected with some of the labor organizations that does not attract the sympathy of the masses to their cause. A little more liberality towards their own kind would not be amiss.

REV. LEROY M. VERNON, of Syracuse, N. Y., eighteen years a missionary in Italy, writes, concerning a question which has been much discussed of late as follows: "Romanism is a foreign institution. The adherents of the Roman Catholic Church in this country to-day are the representatives of a foreign power, intruding in our political affairs, filling our legislative halls and lobbies, and seeking to control the destiny of this country. American Romanism has two faces, one toward Rome, and the other toward the simpletons who are ready to believe their protestations of loyalty to our native land. The momentous, the perilous fact, is the public indifference. The public peril is neglected for personal aims. The press panders, the politician trims, the preachers doze: and the priests sow tares. The country drifts, drifts, drifts. Meanwhile duty commands every voice to cry aloud and spare not."

THE English Parliament had a severe trial of faith and custom while keeping an English Atheist outside its bar, notwithstanding his repeated elections by the people. Now, it must face another trial of faith. A Mr. Naoroji, an East Indian native and a Parsee, has been elected to Parliament, and being a Parsee demands to be sworn upon his own Bible, the Zend-Avesta. The question will return. Is Parliament a religious, sectarian body, or a body of legislators, elected to make laws for the kingdom? If the former, then the religious Parsee will be kept outside the bar of the House of Commons, though an elected member. If the latter, then he should be permitted to make his oath upon the only Bible which he admits can convey sacredness to an official oath. What a farce this in Catholic and Protestant countries, to require the sealing of an oath by kissing a book, whose text forbids the use of oaths?

THE wife of Pere Hyacinthe, who, by the way, was the widow of Captain Merriam of this State, and a former communicant of Henry Ward Beecher's Church, has arrived in this country on a mission in connection with the work of herself and her husband in France. Concerning their endeavor to reform the Catholic Church, the lady in a recent conversation said: "Ours is not a new sect; it is far from Pere Hyacinthe's intention to add to the already too numerous divisions of Christians. There should be but one Church, the apostolic, not the Roman Church. Catholicity has been perverted. The Pope and Jesuits have become masters of the situation. We deny the former's infallibility, for the simple reason that the Pope was never heard of until many years after the establishment of our Church. We recognize premacy, but not papacy. Rome deviates from the principles of Catholicity; we deviate from the system. The Catholic Church was founded by St. John, the Roman Church by St. Paul."

SPIRITUALISM being the harbinger of advanced thought, its advocates and investigators naturally demand new truths and suggestions for reform from the instruments who have been selected to do the bidding of the spirit world. Revamping old ideas and prejudices do not fit into our program of to-day, and mediums who do not advance with the progress of the cause, must not wonder if others precede them in popularity. Battling old Church dogmas that even the Church itself has discarded is like kicking at a corpse which neither hurts the corpse nor elevates the cause that does the fighting. If our mediums must be aggressive, let them attack live issues and those that are doing injury to mankind. But best of all would be to undermine error with substitutes that will make it topple of its own accord. Such is the mission of Spiritualism, and mediums who live for the cause and not for self, will find themselves the recipients of inspiration for this effect.

FASHION ABOVE LAW

A young woman was arrested in Cincinnati for wearing male apparel on the street, from which it may be inferred that a law exists prohibiting such transgression. But why a law should be made against this special feature and not against *real* masquerading—which the law is aiming at—would be interesting to reason out. There is certainly much more of a disguise behind paint and powder, false hair and figure, than in the simple attire of a man. And, furthermore, what right has a commonwealth, under the United States Constitution, to interfere with the comforts of its people? Women are already wearing men's shirts, collars, cuffs, neckties, hats, shoes, jackets, cloaks, and are approaching the pantaloons in the form of the divided skirt—all for their comfort. But they are not arrested for this, because these articles have become fashionable. Fashion is therefore above law.

IN PEACE.

Myron H. Goodwin writes to the *Twentieth Century*, from West Newbury, Mass., that the simple services at the funeral of the poet, John G. Whittier, took place "back of his house, beneath the apple trees where he had loved to wander," that no sermon was preached, and only a brief time allowed for such short eulogies as the hearts of his friends might dictate. The whole service, by Whittier's expressed wish, was without the ostentation or display, such as appears at the funerals of wealthy Church members everywhere. Whittier was a simple-hearted Quaker, or "Friend," upon whom all creeds sat lightly, and for whom all so-called religious forms had little or no force. He could say,

"Thank God, I've lived to see the day
When man is greater than a creed."

Humanity was his touch-stone of character, and love its inspiration and cement. His deity was a God of love and such a nature can only exist and work in the pure and loving spheres of the eternities. When such men pass on the world is poorer by their exit. To-day, more than ever before, the world needs such natures to stand up against the omnipresent devil of *Greed*, which, like a vampire, is emptying human hearts of all love to and for humanity, and enthroning itself alike over churches and society.

ALIVE TO THE CAUSE.

The *Enterprise*, of Aurora, N. Y., contains a notice that Bishop Cox, of Buffalo, in a recent sermon, preached in the first-named town, seemed "to have felt it his duty to depart from his usual dignified attitude and belabor Spiritualism as well as Catholicism." Of the former he said that "the claim that messages are received from spirits is a delusion and not founded on truth; that none of the so-called communications contain any sense; and that if spirits do commune with mortals, they must be bigger fools than when they were dwellers in the flesh."

To this Brother H. W. Richardson, of Aurora, replies in the *Enterprise* at length, introducing his argument with a review of past discoveries and their difficulty in finding recognition; and though the good Bishop "has sat down on Spiritualism" it will rise again to assert itself and be recognized as a truth. Mr. Richardson then cites some Bible claims of spirit-communication and asks the Bishop some questions which may put him in a doubting mood concerning his own preaching, and also gives him a little wholesome advice, which, if followed, would enlighten the Bishop far more than the best works on theology are enabled to do.

Of course, the letter is written in a style and tone that not only makes it acceptable to a respectable journal, but read and digested, with good results, by the reader. May others imitate Brother Richardson and keep their home journals posted in a manner that will do justice and lend dignity to our cause.

GIVE US SANITARY LEGISLATION.

Now that the fear of a great cholera epidemic for this season, in this country is abating, the public mind is being turned to the character and volume of the danger we have escaped for the time being.

There should be a general demand on

the part of the people, upon Congress to modify radically our immigration laws. These great pestilences come from the East, Asia and Eastern Europe, and those who can flee from its poisonous breath seek this country as a refuge. This joined to the insatiable greed of those owning commercial marine facilities pours upon our shores a horde of half-starved, dirty, diseased steerage passengers, who enter our most popular and crowded cities and spread death and desolation among their inhabitants. These are centers from which railroads and other public conveyances radiate all over the country, so that a pestilence in New York City means disaster to every city, town, village, and hamlet throughout the country.

This horde of disease-propagating subjects of European and Asiatic nationalities should not be permitted to come here. A law comprehensive enough, and forceful enough to govern all our foreign ministers and consuls should forbid the granting of a permit to these steerage hordes, and a fine heavy enough to be preventative should be laid upon any steamship company, or others engaged in transporting this diseased living freight, without an American permit signed by an American agent at the port of shipment.

In cases like the present, the President should be empowered to stop all immigration of this kind and the shipment of all merchandise liable to carry the germs of disease. Something should be done and the public can not act too soon in the matter. Congress will do nothing in a sanitary way, unless forced by popular sentiment expressed in emphatic language. Congress is permeated with partisan political bacilli, and sound legislation is not to be expected, unless demanded by the people.

A LICENSE TO THE FAITHFUL ROMANIST.

When one man, standing at the head of a hierarchical institution—in irony of the earlier forms of Christian discipleship, called a Church—can control absolutely the stomachs as well as the consciences of millions of people, dictating what and when they may eat and drink, any intelligent American must indeed be blind who can not perceive a menace and a danger to that personal freedom upon which our Republic is founded. If our Romish friends see fit to have their *menu* prescribed by an Italian, as well as their consciences directed from the same source, that is their business, but the attempt is being made to place our institutions under the same Italian will. A foothold once gained, and the control of the whole American conscience and stomach will soon be demanded.

Shall we congratulate the Romanists of this country on the "gracious permission" of their Italian master to celebrate the Columbus Anniversary, as Americans propose to celebrate it? We find the following humiliating bit of *bosh* in the columns of a Romish paper published in New York City.

As Columbus was imprisoned by Romish officials, disgraced by Romish crowned heads, stripped of his property and made to spend his last days of earth and to die in poverty, how becoming to honor his anniversary now? What a commentary upon the statement of Jesus of Nazareth whom that Church professes to worship as God? "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them." To make it still more appropriate and forcible, the text should be amended thus: "Woe unto you! for ye build the sepulchres of the prophets, and 'graciously permit' meat-eating and wine-bibbing at their anniversary celebrations—and your fathers killed them."

These comments would not be made, but for the claim of Romanism that it is the same, unchanged and unchangeable, the only thing in all the universe of God, not subject to the law of evolution or change. It glories in its ancient founding and accepts the shame of its subsequent acts, which it glorifies as right and proper, in its judgment to-day. True progress can not do otherwise than antagonize such stupidity and folly. But to the extract:

His Eminence, the Cardinal, is in receipt of a communication from Rome to the effect that the Holy Father has been pleased to grant to the faithful of the United States a dispensation from the

law of abstinence on Friday, October 21st. As that is the day set aside by the President for the civic festivities in honor of Columbus, His Holiness the Pope desired that nothing should prevent Catholics from entering into all the rejoicing. And as there is no fast on feast days, and as banqueting will form a prominent feature of the celebration, meat can be used this year on Friday, October 21st.—*Catholic Mirror*.

MEDIUMSHIP.

Admitting the fact so often illustrated in mediumship, and so perfectly in accord with the law applicable to the human mind as to everything in the universe of being, that a high standard of knowledge in beings with circumscribed and limited power can be obtained only through the slow process of growth or evolution, is it not to be expected that our incarnate friends in communicating with us, or in giving their messages and answers to our queries, if truthful of nature, they should answer according to their present conceptions and knowledge? The ultimate standard of judgment must rest with the living incarnate, not with the ex-carnate, who, like ourselves, are under the same law of progress and have not attained infallibility in knowledge or judgment.

This is in harmony with the highest teachings of the spirit world. They will aid us, advise us, impress us; but after all, each must decide for him or herself, lead their own lives and form their own characters, using all the aids presented.

There is another feature of spirit communication which does not receive the attention due to its importance. It is a grave question as to how far the mental education, moral culture, and general status of the medium in purity, cleanliness, sobriety, and chasteness of spirit, life, and speech, conditions the character of the controls, and of the messages given. That these are conditioned by the character of the medium we know. A pure, elevated, advanced spirit can no more do its best work through a coarse, uncultivated, selfish, non-intellectual, but grossly animal medium than the highest philosophy and truths taught by Shakespeare can be represented upon the stage by an ignorant boor, whose lack of culture and grossness of animality forbids his comprehending them.

Mediums who can not—because they will not take the pains to study the rules of the English language—speak or write their own mother tongue grammatically, but murder the Queen's English to the disgust of their hearers and readers, should keep away from the public platform, and quench their ambition to appear in print as authors, or mediums of spirits of high intellectual attainments, until they have learned how to speak and write, without too great a violation of the laws of language. If our spirit friends are asked to become school-masters, and so control the character of the earth clothing of their communications through persons endowed with mediumship who will not cultivate their own powers, they will be forced to decline the task, as one not within their power and as an illegal invading another's personality.

We must live our own lives, and form our own characters. Those who have medial powers should present to the spirit world the best possible facilities for reaching their fellow-beings in earth, in the most attractive and convincing manner. The human machine should be as highly attuned as possible. And above all, it should be clean inside and out, intellectually honest and cultured, morally pure and unselfish, a heart filled with love and charity for others, and a clean body as a fit habitation for such a spirit nature and its celestial visitants.

THE ENGLISH CHURCH STRUGGLE.

There has been of late a strong drift, especially among the clergy of the English Protestant Episcopal Church, towards Romanism. It has long been noticed and antagonized by those known as "Low Church," and opposed to sacerdotalism. But it has steadily gathered force among the clergy until to-day it threatens a disruption of the Church. Archdeacon Farrar, a name well known on both continents, has made an appeal to the laity to come to the rescue of the English Church from a sacerdotalism

which in sensuous forms of service is bidding fair to rival Romanism itself. In his appeal Archdeacon Farrar says: "If the lay members of the Church members of the Church of England hold aloof from the Church altogether, and if important matters of doctrine and practice are left exclusively to the dominant majority of the clergy, I do not see how it will be possible to avert, on the one hand, the danger of a serious disruption, or, on the other, of an entire disassociation of the intellect of England from the faith which many will not take the trouble to clear from the false and alien accretions to it."

A recent decision by the Archbishop of Canterbury in the case of the trial of the Bishop of Lincoln, in which the whole question of the power of the clergy to lead the Church into Romish forms of ritualistic service was involved, gave the case to the clergy and the Romish trend. Of course, the "High Church" ritualistic party are in ecstasies. A disruption seems imminent. When the altars of a Protestant Church are filled with lighted candles and a priest in papal vestments exalts "the host," the change of the service from the English to a dead language is near, and so also the death of all spirituality in the service.

That a large body of English priests intend to find rest in the bosom of the papal Church is clear; that they will be able to take their Churches with them has not been so clear, but the recent decision of the Archbishop of Canterbury strengthens the opinion that they will, unless there is a general uprising and revolt of the members of those Churches. If these priests would quietly "go to their own place" (Rome), no one would object, as it would be but the exercise of their personal rights, but, in honor, they should first surrender their parchments of ordination to the Churches which conferred them, and leave their English Protestant flocks in peace, and in the possession of their own property, rights, and privileges. But that would be an exception, and not a rule, among a class of clericals who claim that a bishop's hand in ordination confers both sacredness and power to rule other people in all matters of conscience and religion. The great battle for the freedom and equality of man as man, has not yet been "fought to a finish," but it will be in the not far-distant future, and man as man will be the victor. Then the giant of sacerdotalism will be dishonored and dead upon the field of contest which it invoked.

The organs of the papacy are discerning the drift and are aiding these High Church Protestant ecclesiastics, step by step, into "the true fold." The *Catholic Review* shows the drifting priests that the Romish ritual and doctrine are a unit and can not be disassociated. It says: "The 'papacy,' which the English reformers rejected, was a compact system of which the Pope was the essential head. They understood that, and hence in sweeping away the Pope they swept away the whole system and adopted the Lutheran-Calvinistic system which is embodied in the XXXIX articles."

Then the *Review* administers the "taffy" to these priests, with an itching for Rome, thus: "Of course, the Ritualists, as in consistency bound, discard those articles, and indeed the Reformation generally for that matter, and denounce it as a great mistake. They reject the name Protestant and insist that they are the true Catholics." Shades of Oliver Cromwell and John Knox, has it already come to this! If this be true, then it is to be hoped that the *Review* is correct in its statements that "many, being convinced of the necessity of a head and center of unity, are being converted to the true faith, and induced to return to the bosom of Holy Mother Church." Let these children of full manhood age return to the bosom of their grandmother, and confess that they do not know enough to guide their own lives, or what to think and believe save as their grandmother shall enlighten them. The world of thought and activity has no use for these weak and vain fossils, but the crypts of papacy have.

Spiritual light is dawning in English Churchism, and the mission of the angel world is like that of the Nazarene, not wholly one of peace, though universal peace and brotherhood will characterize its triumph.

Voice of the People

HEREDITY.

The population of the world is a continuous progression, there are not the best, but the best that could live in the existing state of nature, and the worst, the best that could yet live there should be a better, please God.

Evidently the writers of the old Scriptures had some crude ideas relating to the operation of the law of heredity, for Moses, who, it is claimed, wrote under the direct inspiration of the Lord God, merciful and gracious, long-suffering, and abounding in goodness and truth, says, in Exodus, that in a personal interview with the Lord on Mount Sinai, among other illustrations of his greatness, the Lord told him one of his special employments is "visiting the iniquity of the father upon the children, and upon the children's children, unto the third and the fourth generation."

This Mosaic theory of the vengeance following ignorance of the laws of heredity and pre-natal culture is consistent with the characteristics of the God depicted by Moses, corresponding with the predominating traits of the chosen people he led from Egypt through the wilderness; and (substituting heredity instead of God's visitations) he was nearer the truth than the late leader into Himalayan wildernesses of mysticism, Mme. Blavatsky, who summarily disposed of the law of heredity in a brief sentence in "Incidents of my Life," wherein she is quoted as saying, "One's son may become gradually his own grandfather, and his aunt to boot, imbibing their combined atoms, and thus partially accounting for the possible resemblance, or atavism."

This explanation of the inheritance of family vices or virtues may be sufficiently lucid for those who accept "Isis Unveiled" and "The Secret Doctrine" as their Old and New Testaments, but Spiritualists will not swap their belief in progression, proportioned to their living in accordance with natural laws, without more evidence than "Thus saith the Masters" "to boot." Spiritual evolution is hardly compatible with returning, for an indefinite number of times, to "the flesh pots of Egypt" to undergo the queer experience of becoming "his own grandfather and aunt to boot."

The action of the grand law, upon the knowledge of which hinges the weal or woe of humanity, while in the earthly embodiment, and the preparation of the spirit to enter a higher sphere of progression in the life beyond, can not be attributed to the acts of mythical gods, or be relegated to a condition of "innocuous desuetude" by the dictum of pretensions exponents of Mahatmic wisdom (?). The operations of the laws of heredity can be clearly traced by every intelligent person, and upon the proper application of this knowledge the most vital interests depend. It works for good or evil as we will; if we turn the current into proper channels we may fertilize the wastes and make them bloom with flowers of perennial fragrance, or if misdirected or neglected it may blight and check the growth of buds bearing within themselves the germs of infinite possibilities.

T. W. Higginson said: "Talent is often hereditary and even cumulative; what is mere taste in a father sometimes becoming a distinct gift in the son, and being called genius in the grandson. Many cases might be cited in support of this statement: one of the most prominent is that of Raphael, who commenced his artistic career in the studio of his father, Giovanni Sanzio, an artist possessing some talent, which in his gifted son, 'the prince of painters,' developed into a genius which has rarely, if ever, been equalled; unfortunately for art he left no child to inherit his wonderful gifts. In dramatic art see Jefferson, Edwin Booth, and many others prominent in the profession, are of the third and fourth generations on the mimic stage. A striking illustration of heredity may be found in the history of the Adams family: the father and his son having been Presidents of our country, a grandson an able statesman, our Minister to England; and a great-grandson one of our leading railroad presidents. Ralph Waldo Emerson, one of the grandest writers and purest men of any age, believed in heredity, that 'people are born with the moral or with the material bias.' He said, 'How shall a man escape from his ancestors?' * * In different hours a man represents each of several ancestors, as if there were seven or eight of us rolled up in each other's skin—seven or eight ancestors at least—and they constitute the variety of notes for that new piece of music which his life is." G. W. Cooke says in his biography of Emerson: "Broad and generous culture, a strong love of moral excellence, high and pure thoughts, he inherited from his forefathers. * * Eight generations of cultured, conscientious, and practical ministers preceded him."

Similar illustrations might be multiplied to an extent which would demonstrate conclusively that the transmission of ancestral traits prevails in animal and human life.

E. W. Cox well says, in "Mechanism of Man": "Family features, virtues, and vices crop out again long after the ancestor who introduced them has passed away. Nor does this natural inheritance

of ancestral character caused by the action of the two parental germs, in any case conflict with the law of heredity. Rather it confirms that law, by revealing to us the manner of its operation. The offspring being the continuation of a parent's life, and at the time of its germination similar to the parent, partakes of the changes wrought in the brain of the parent by education and exercise as also it shares any degeneration of the parental brain caused by disease or accident, or neglect. Thus it is that the sins of the father are visited upon the children, even to the third and fourth generation, but thus it is that ability and virtue are transmitted also. If heredity has made man what he is, may we not venture to anticipate that the continuance of the same law of progress by evolution may lift him higher still in the scale of being, and that he may become as much greater than he is now as he now is greater than what he has been?"

This it is reasonable to anticipate how important, then, becomes the duty of parents to shun evil, live purely, and prepare themselves physically and morally for the high duty of raising children under such favoring conditions that the law of heredity may act for the transmission of good instead of vicious tendencies; that their children may be endowed with health and moral qualities, thus enabling them to transmit to their offspring still more healthful and better moral and spiritual qualities than they inherit from us.

We can not over-estimate the importance, in promoting the welfare of future generations, of giving the study of the practical operations of the laws governing the reproduction of the human race our most thoughtful and earnest consideration. The starting point of the child now born is unchangeable, all that can now be done is to mould the plastic minds as best we may; but future parents, by wise preparation for the important duty, can become the progenitors of a generation which may be far in advance in moral, intellectual, and spiritual attainments of any the world has yet seen. How elevated, how holy is the grand mission!

AMERICAN COAT OF ARMS.

A writer observes that in New York where the struggle for existence brings the results more strongly to light, there is a rapid drift into two classes—the rich and the poor. In ten years more he says there will be no middle class. "In New York a few years back, you could count the millionaires on your fingers, now I can name a hundred men and women worth a million each. When I was a boy a man with \$100,000 was wealthy. What is he now? That means \$1,000 a year, and who can live in any sort of shape on that?"

Sure enough! Ask the day laborer in city or country! Ask the pioneer, struggling to create a home in the western wild, against want, disease, and the merciless land shark. Four thousand dollars to such as these means four thousand days of hard labor. As there are only 250 working days in a year counting out Sundays and time lost by sickness and the weather, \$4,000 means sixteen years of labor. Oh, that is nothing to republican aristocrats, to whom \$100,000 is a mere bagatelle. There are streets where there are blocks upon blocks of houses where a man can not live on less than \$20,000 a year. "Hundreds of men spend \$10,000 a year who are not worth ten cents besides. In other words, they spend all they make." "Fifty thousand, and one hundred thousand dollars is nothing out of the usual rut." In streets almost adjoining the palatial rows, the most abject and revolting poverty and degradation exist.

Did this great accumulation of wealth and lavish expenditure bring culture and refinement, there would be some return. But it does not. It too often brings shoddy manners and unbearable snobbery. Ignorance and madness are never more conspicuous than when arrayed in silks and jewels. The coarse voice of the donkey comes from beneath the India shawl and sealskin saque. The culture of thought will be avenged on these pretenders, who delude themselves with the idea that money will purchase everything, even intelligence. They may build million-dollar palaces, adorn the walls with paintings they do not understand and books they can not read; the carpets may be of softest velvet, and furniture of costliest make, but the first sentence which they utter tells the story of their usurpation, and position to which they belong. Life has no meaning aside from the acquisition of wealth; no high and noble purpose guides the ambition; dissipation, eating, drinking, and display are the degrading incentives.

Even to a coat-of-arms reaches the apish following of an effete English aristocracy. A coat-of-arms for a lord has some meaning—at least it once had. His ancestors went out on murderous raids over the border, on a piratical expedition, returning successful, adopted a symbol, after the manner of the Indian dangling a bloody scalp-lock at his belt, and with the same brutal pride. Both have the same meaning: Robbery and murder.

What meaning has a coat-of-arms of lions, eagles, a unicorn, displayed by an American citizen? If such citizen must needs flaunt a coat-of-arms, let it be at least appropriate, and represent the means by which his wealth has been acquired. A bar of soap, a dried cod-fish, a rampan, a hoghead, or a cotton-bond on the family escutcheon would be truthful and suggestive emblems.

SIGNS OF THE TIMES.

The labor trouble is causing general uneasiness. From every side comes news of disturbances. Strikes seem to be the order of the day, no longer peaceful, but marked by bloodshed. The trouble at Homestead has been a signal for other troubles. Matters have assumed a most serious turn. It is no longer the Pinkerton men that are sent with rifle and revolver to coerce the workmen. State troops and even regulars have to be called out. Their presence has not awed the strikers into submission. Fighting, real and desperate, has commenced. "Society" is alarmed; political economists find their theories upset; the "happy American workman" of yore proclaims aloud his discontent. It seems as though the settlement of the social problem shall not have "effete Europe," but free America for its theatre. When Charles N., at an early stage of the troubles of 1890, asked of his minister what news of the revolt, "It is no longer a revolt, but a revolution," replied the duke. The word "revolution" may not apply here, but it looks very much as though we were on the eve of a civil war.

In politics things do not run smoothly just now. The great national parties have not the field to themselves. Other parties have sprung up that make the presidential contest uncertain enough to disconcert the shrewdest politicians. Whichever way we turn we see dissatisfaction, uneasiness, the fear of something undefined and unavoidable.

The Church shows hardly a more hopeful front. The other day Bishop Rudolph Dubs, of Chicago, preached at the Summit Grove (Maryland) Campmeeting. The subject of the sermon was the "Second coming of Christ," and in conclusion he expressed the following doleful views of the situation:

"The world is growing worse, not in the coarser forms of wickedness, but in refined doubt. It is beginning to say: 'See our progress. We have no more use for God. There is no God. God is an effete notion.' There are forces of anarchy, infidelity, socialism, and other God-defying isms accumulating all over the world, which need only a leader to concentrate them and make them a power which no other power on earth can subdue. Sides are being taken. A conflict seems imminent. Can we tell how far it is from the 'midnight' of the text, when he shall suddenly appear? We should be ready, not deceived in this matter. It is the most important with which we have to do. The end may come quickly. It may be to-day. 'In the hour ye think not the Son of man cometh.'"

Now, what have the spirits to say about this state of things? I have before me a written communication, received in the home circle two years ago. It is prophetic utterance, given spontaneously by a wise French spirit who has often given us valuable advice and instruction. I translate it here: "Selfishness has caused all the evils from which society suffers. In order that the present state of things should change, it is necessary that the great, the rich, and the mighty understand and practice the divine teachings: 'Love ye one another; do not unto others what ye do not wish them to do unto you.' Can this be?"

"The Churches have taught this doctrine, but they, themselves, have not always practiced it faithfully. They have made compromises with those same great, rich, and mighty to whom they preached. In consequence of the evil, instead of decreasing, has increased, owing to the sort of sanction it had received."

"To-day the spirits have undertaken anew this task of regeneration. We are many engaged in this work. But shall we succeed? We console many unfortunes; how many of the fortunates of this world listen to us? If they remain deaf to our voice; if their eyes refuse to see the light we bring them they can not avoid the fatal, terrible crisis which we are endeavoring to ward off. This is our humanitarian mission. We wish to save you from a frightful disaster, from bloody reprisals. We cannot yet say that we will succeed, but this much we can tell you—the hour is fast approaching. The tension is increasing daily. The crisis will come. You will see it. This happy regeneration, or this fratricidal inter-combat will take place in your time."

Another ominous communication reached me last month, in a letter from an old lady friend now residing in Paris. She was formerly a member of our home circle, and the last person we should have thought of as a writing medium. She was more familiar with the needle than with the pen, and, moreover, the good soul earnestly wished to become a healer in order to relieve suffering. Her hand was suddenly controlled in January, 1892, and she has been made to write some very startling communications. Her control predicts some fearful calamities in both hemispheres; terrible phenomena that will make the scientists stand aghast and confess their ignorance of the occult laws of nature; tests that will confound the skeptic and leave no room for doubt.

These prophecies are like an echo of others made on this side of the water.

The *Science of Signs* published several of I remember right. Reading these signs of the times one must ask: Is this the beginning of the end, and will perishing society turn to the beacon light of Spiritualism, the guiding star which will lead it from the darkness into a safe haven? There is no other course.

LEAK IN THE SHIP.

It does not require a vast amount of mental acumen to discover the fact that the old theological boat is fast becoming (to use a nautical phrase) water-logged, and is not the "good old ship of Zion," that the old hymn of years ago called for, else its officers and disciples would not show that unfitness of faith, that never even haunted their dreams in times past, much less found expression like we have to-day, both in the pulpit and out. Some of them may not be aware of how they are drifting, and many times speak wiser than they know. Attentive listeners with uninspired thinking apparatus soon discover misfit qualifications that show a silent growth even in unfertilized soil that is refreshing to contemplate. I have presented for the careful readers' consideration some of the utterances of these men of broad faith, to-wit: The first is from Rev. Mr. Benson. "No person can understand all of the Bible; many passages are ambiguous. No one can interpret them, and I often wished God had given us a book that we could understand, etc."

Here we have a confession from at least an honest man, but the query arises, why they advocate them. It is the old story of the blind leading, etc.

No. 2 is that Rev. E. D. Sabrener, when interrogated by one of the deacons on some knotty points of Scripture, said: "I don't attempt to solve all my Bible contains. My profession is my business, and I intend to keep clear of all snags." Sensible man in one sense, not likely to be tried for heresy.

No. 3. As theology is said to be safe to die by, let us hear what Rev. Mr. Walker says on his dying-bed. "All my work in the pulpit appears to have been a failure. I do not know where I am drifting."

No. 4. Another in a similar strain, "Death and darkness is all before me; will it ever be light; has God forsaken me."

No. 5. Rev. Silas Gossler, just before passing over: "I see nothing of the blessed Savior; I seem to be drifting into other conditions. Good bye."

No. 6. Rev. E. C. Bittenger, of Naval Asylum, Erie, to his wife just prior to leaving the body: "Let my poor sermons be committed to the flames, for I feel confident that they will give more light out of the pulpit than they ever gave in it."

There are many others just as significant, but enough is given to show that some (at least) Christian disciples have kept their faith up to high-water mark. The last reverend showed a complete overturning of creeds and dogmas, at a time, too, when he ought to have been ripe for the harvest, with an admission card within the pearly gates. His awakening will, no doubt, be on spiritualistic lines, his progress a comparatively easy one, considering the conditions he emerged from.

MRS. CHARLES THOMPSON.

I have long desired to give you a few short sketches of some of the persons, scenes, and events with which I have associated, or known as a Spiritualist for the last forty years. I can not say that these were always the most noted and most eminent of "Auld Lang Syne," but many of them were those who though humble and comparatively obscure, yet in the West, at least, fought the battle and did the work, and laid the foundations, deep and solid, of our cause, though maliciously opposed, hated, and slandered on every side; especially by the "unco pious" and devout. And first of all, I will speak of the excellent lady and medium whose name appears above. Mrs. T. was at that time, 1859-60, a resident of Toledo, O. For two years or more she and I were more or less on the same platform and in the same scenes as mediums and speakers. She was then one of the best mediums of the time as an inspirational speaker, a test medium, and an improvisatrice of merit.

I have heard her hold an audience as silent as death for an hour with her wonderful speech of inspiration, and improvising subjects at mere suggestion. Once the subject was Blondel's crossing Niagara River on a tight-rope, below the falls. She did it, to the astonishment of all, with complete and wonderful success. I have seen a dozen hands of different persons, one hand of each, piled on her knee, each asking a test from her departed. A test communication was given to each and to all satisfactorily, and hand after hand removed.

Some of Mrs. T.'s tests caused her the most excruciating anguish. Once I saw her give the test of a lady suffering and dying with a cancer. That was most wonderful, for Mrs. T. never heard of the lady, and knew not the least thing of the circumstances. Mrs. T. put her hands in great anguish to her breast, and wrung them in agony for a few moments,

and almost gasped and cried with seeming suffering, as did the lady who died with the dread disease. She described the disease and the sufferer, then said it was a relative of mine, which was true, for it was my own sister who died in Lockport, N. Y., in 1882.

I have seen Mrs. T. when all inspiration on the stand left her, and she could not say a word, was utterly mortified. In a few moments after her face would kindle and glow, and her eyes sparkled with flashes of light, and she would pour forth streams of almost superhuman eloquence.

What has become of Mrs. T. I know not, for I have not heard of her or seen her name for many years, and know not if she has passed over to the spirit land or not, but she was a wonderful medium. The last I ever saw or knew of her was at Cleveland, O., where she then lived. Peace and joy to her memory! She was a true and noble woman, and a great up-builder of our cause, and ought never to be forgotten or thought of but with the gratitude of grateful and loving hearts.

GENERAL BOOTH AND THE "BUMBLES."

Criticism upon the methods of the Salvation Army, and the motives and abilities of its leader, General Booth, are again becoming rife in Great Britain. His schemes in operation and contemplation are derided, the effects of his labors are declared to be injurious both to the poor and the community, and he is accused of accumulating wealth and mismanaging the funds intrusted to his disposal. Yet, making all due allowance for some basis of plausibility in certain charges against the chief of the Salvation Army, it is not to be denied that he has accomplished and is doing a vast amount of good.

In England the Salvation Army is essentially a charitable and reformatory as well as a religious organization. Being such, it inevitably interferes, or is looked upon as interfering, with established charities; for in Great Britain societies for charitable purposes are, in many instances, moss-grown institutions, whose chief beneficiaries are the persons who handle and are presumed to dispense the income: a condition of affairs not without parallel on this side of the Atlantic.

General Booth has shocked the hereditary almoners of public and private beneficence by breaking in upon their Bumble methods, and actually relieving people simply because they needed relief. "We never ask whether a man is a Jew or Gentile, saint or sinner," says General Booth. "If he is destitute and willing to help himself we help him." This is perfectly shocking, and it is no wonder that the Bumbles are amazed. The proper and approved method of assisting the poor, according to the Bumbles, is to prod them first to see if they are shamming; then to ascertain whether they have not at some time in their lives been guilty of some act of dissipation, and, if they have not, whether their parents or grandparents have not been dissipated, and whether they or their ancestors have been regular attendants at church. Of course to ascertain all these matters requires investigation, and investigation requires time. Meantime the applicant for aid may starve to death. It has been asserted, we believe, by a newspaper man who disguised himself for the purpose of the inquiry, that at only one place in New York could a poor person have his hunger satisfied without being put through a catechism of questions, and that place was the headquarters of city charity.

For our part, we wish success to General Booth and his work, whatever may become of the Bumbles. The statement that he makes profit out of his labors seems sufficiently confuted by his style of living. "This is my establishment," he said to a reporter, "and I live on about a shilling (twenty-four cents) a day. I am not getting a penny out of the Salvation Army myself, directly or indirectly. I have a small house, with only one servant." Even if General Booth did make a living out of his life work he would be justified in so doing for the greatest Christian authority has said that the laborer is worthy of his hire. The fact that his services are given freely is, of course, to his credit, and is more than can be said of most of those who assume to criticize him as special guardians of religion and charity, but who have apparently failed utterly to reach the multitudes which he has aided in the hour of trial.—N. Y. Press.

George William Curtis made a very happy response to the praises of friends at a dinner given at the Tavern Club of Boston some years since upon his birthday. Dr. Holmes, Mr. Lowell, and President Norton had all said their say and said it well, when Mr. Curtis was called upon to respond. By way of illustrating his own case he told the story of an Oriental prince and his mentor. Prince and mentor walked abroad one day, the latter carrying in his hand a jar, which he presently uncorked. From the open mouth of the vessel rose a gas, and this the mentor lighted. Thick fumes curled up from the burning gas, and gradually took such shape that the prince could not help recognizing traces of his own features, though glorified and ennobled. "Can it be that this pictures me?" asked the flattered prince. "Yes," smiled the mentor, "not, however, as you are, but as you ought to be."—New York Sun.

COMPULSORY EDUCATION. In all attempts to enforce compulsory laws, the poverty of families is found to be a practical difficulty. In a number of States this is made an excuse for non attendance, but obviously the course offers no solution, but only an evasion of the real problem. The duty of the State to stand in loco parentis has not only been fully recognized in all quarters, but the rates of compulsion have not been waiting in quick apprehension of the loss of their position. It is absurd for the State to undertake the education of its children, unless it stands ready at the same time to receive and care for the needy among them. To exempt such from the operation of the law is not a kindness, but an act of injustice. The requirement of school attendance, if it has any justification at all, must be held to have been framed, not primarily as a restriction on the liberty of children, but as a means to promote their well-being and, thereby, help to secure the greatest good to the greatest number. This end is wholly lost to view when the State passively permits poverty to remain about education. Ignorance can only be regarded as a foe alike to the child and to the State, and is no less a foe when aided, as it often is, by conditions for which the child himself is not responsible, and which the State alone has power to remove.

But to what extent shall the child so circumstanced receive public aid? Until recently it was thought that the supplying of free text-books was all that could reasonably be expected, but now Ohio and Colorado have undertaken to provide clothing for all children of school age whose parents are unable to clothe them. There can be little question that other States will soon be brought face to face with the same problem. When the State has the simple alternative presented of permitting the child to grow up in ignorance and thus become, in a greater or lesser degree, a public burden, or of aiding it by public bounty, for a limited period, to become an active, self-supporting member of the body politic, the socialistic bugbear has few terrors for the "plain people" who pay the taxes in this country. And yet, it is quite evident that, unless great caution is used, such a policy may be perverted into a form of public charity which would have anything but a beneficial effect on its recipients or on the community. If not wisely directed may lead to improvidence of a very dangerous type. It affects those children who are situated just on the border line of pauperism. Any course that would tend to force them within that line is surely to be avoided. Such provisions as those now in force in Ohio and Colorado demand the utmost vigilance on the part of the officials charged with their enforcement. Time alone can determine the wisdom of such legislation as applied to American conditions, but at present, the question is being asked here and there over the country, "Is there any escape from it?"—W. B. Shaw in *Educational Review*.

A MOTHER'S HEART. She was as beautiful as a summer day, but vain and cruel and heartless. She fancied that she would remain forever young and beautiful, if she could only obtain the heart of the woman who, of all others in the world loved her lover best. And when one day the youth told the maid of his passion, and begged for her affection in return, she answered, "I will love thee if thou wilt fetch me the heart of the woman who loves thee best in the whole world." And the youth fled from her in horror—for that woman was his mother. But he could not remain away from his beloved, and so he returned in a few days. Never had she seemed so fair in his eyes. He fell on his knees before her, and implored her to have pity on him. And she smiled and leaning over him she twined her white fingers in his hair, whispering: "Fetch me the heart of the woman who loves thee best in the world, and I am thine." But he sprang to his feet, and fled from the sight of her. Yet he could have no peace without her. The thought of her beauty haunted him day and night. When he came again she twined her white arms around him, and looking up into his face, she murmured, "Hast thou brought me the heart that will keep me always young and beautiful, and make me wholly thine?" But he untwined the clinging arms, and rushed from her presence. Yet he came again and groveled before her, entreating her to have mercy upon him. But she scorned him, and said: "I do not believe in thee or thy love. For why delayest thou to bring me the gift I have begged of thee? Depart from me? Though thou mayest refuse to grant me that which I desire, another will do my will." Then the youth left her and wandered about all day. And with the night madness seized upon him. He went to his mother's house and killed her with one blow, and tore the heart from out her body. Then he sped with it to the abode of his beloved. But when he reached her door he stumbled and fell. And as he arose, groaning with pain, the heart in his hand, the bleeding mother's heart, queried anxiously, "Hast thou hurt thy self, my dear child?"—E. M. Phelps in *The Times-Democrat*.

Current Topics

THE GULF STREAM

It has been truly said that water is the life of the world. It constantly agitates the vast waters of the globe, life upon our planet would be impossible. The Gulf stream is its everlasting sweep, is one of the great factors in producing climatic conditions suited to the higher forms of animal existence.

The currents of the ocean are the great transporters of the sun's heat from the torrid zone to temper the climate of the polar regions, says John E. Pillsbury in the Century. It is argued by some that such a stupendous change as that which occurred in Europe and America at the time of the glacial period was caused simply by a deflection in the currents in the northern hemisphere, whereby its share of tropical heat was partly diverted toward the south. In the three great oceans, the Atlantic, the Pacific, and the Indian, there is to be found a similar circulation—a general westerly movement in the tropics, a flow toward the poles along the eastern shores of the continents, an easterly set in the temperate zones, and a current toward the equator along the western shores. This system thus becomes a grand circular movement, some parts being very slow, but still quite constant, and other parts very swift. There are offshoots here and there, due to local causes, and perhaps in the slowly moving current there may be a temporary interruption, but, taken as a whole, the movement is continuous.

The part of this circulation flowing along the eastern coast of the United States is the greatest of all these currents, and, in fact, is the most magnificent of all nature's wonders. This is the Gulf stream. The same Gulf stream was first suggested by Benjamin Franklin because it comes from the Gulf of Mexico. While it is a portion of the grand scheme of ocean circulation, and the Gulf of Mexico is in reality only a stopping place, as were, for its waters, the name is generally applied to the current when it reaches the straits of Florida, north of Cuba. In the large funnel-shaped opening towards the Gulf of Mexico the current at first is variable in direction and velocity, but by the time Havana is reached it has become a regular and steady flow. As it rounds the curve of the Florida shore the straits contract, and the water then practically fills the banks from shore to shore and reaches almost to the bottom, which is at this point about 3,000 feet deep. As it leaves the straits of Florida its course is about north, but it gradually changes in direction, following approximately the curve of 100 fathoms deep until it reaches Cape Hatteras. From this point it starts on its course to Europe. It has lost something in velocity as well as in temperature, and as it journeys to the eastward it gradually diminishes in both, until it becomes a gentle flow as it approaches Europe.

People think the Mississippi river a grand river, and it is so in truth, as far as land rivers go; but great as it is it would require 2,000 such rivers to make one Gulf stream. The great ocean river is an irresistible flood of water, running all the time, winter and summer, and year after year. It is as difficult for the mind to grasp its immensity as it is to realize the distance of the nearest stars. At its narrowest part in the straits of Florida it is thirty-nine miles wide, has an average depth of 2,000 feet, and a velocity at the axis—the point of fastest flow—from three to more than five miles per hour. To say that the volume is one hour's flow past Cape Florida is 90,000,000,000 tons in weight does not convey much to the mind. If we could evaporate this one hour's flow of water and distribute the remaining salt to the inhabitants of the United States, every man, woman, and child would receive nearly sixty pounds.

It is curious to note in the history of the Gulf stream how great its influence has been on the fortunes of the new world. Before the discovery of America strange woods and fruits were frequently found on the shores of Europe and off-lying islands. Some of these were seen and examined by Columbus, and to his thoughtful mind they were confirming evidence of the fact that strange lands were not far to the westward. These woods were carried by the Gulf stream and by the prevailing winds from the American continent, so that in part the Gulf stream is responsible for the discovery of the new world. Ponce de Leon, while on his famous search for the fountain of youth, made the discovery of this more practically beneficial phenomenon. The whalers of New England were the first to gain a fairly accurate knowledge of the limits of the current between America and Europe by following the haunts of the whales, which were found north of one line and south of another, but never between the two. This, they reasoned, was the Gulf stream current. Benjamin Franklin received this information from the whalers, and published it on a chart for the benefit of the mail packets playing between England and the colonies. The chart was first issued about 1770, but was not accepted by the English captains. Before it came to be generally known and used the trouble between

England and the colonies had begun, and Franklin, knowing the advantage the knowledge would be to the British of America, suppressed it all he could until hostilities ceased.—Harris Journal of Health.

IMPURE WATER.

Pure water does not exist in nature. It is an ideal substance to which the purest water that can be prepared by the chemist only approximates. From a chemical standpoint every foreign substance which water may contain is an impurity, but, hygienically considered, water is called impure only when it contains excessive amount of mineral matter in solution or in suspension when it contains organic matter of vegetable or animal origin, or the products of the decomposition of such matter in quantities exceeding certain generally accepted, but rather arbitrarily assigned, limits, or when it is shown to contain living organisms believed to be associated with or productive of diseases which water may communicate. All filth in food or drink is to be abhorred, but, none the less, distinction must be made between that which, containing or accompanying specific disease germs, may give rise to specific diseases, and that which is, while not unobjectionable, yet apparently incapable of materially affecting health.

The chemist is as yet unable to distinguish disease-producing from relatively harmless impurities in water. He can recognize those constituents which indicate organic pollution; demonstrate the present existence of putrescent material, or show that such material has previously existed by the recognition of the products of its decay, but he can by no means assert with certainty that any given water will necessarily give rise to disease or will certainly prove to be wholesome. Waters containing putrescent organic matter of animal origin have been drunk without harmful results. Such cases are on record, and, on the other hand, waters which analysis has shown to be of fair chemical purity have unquestionably given rise to disease. Nevertheless the chemical analysis of drinking waters, despite the limitations and imperfections of our best processes, furnishes most valuable information, in no other way to be obtained. There are unmistakable signs of pollution which analysis may reveal, and such warnings should not go unheeded.

Impurities in water exist in suspension or solution, and may be either inorganic or organic. Suspended matter may frequently be removed, wholly or partially, by mere sedimentation or by some simple process of filtration, but matter which is held in solution must be destroyed or removed in other ways.

The boiling of water may produce a deposition of some of its earthly salts, a coagulation and precipitation of some of its organic matter, and a destruction of its micro-organisms, including disease germs if present; and while this method of purification is frequently serviceable as a household measure it is not adapted to use upon a large scale. By distillation a still further purification may be effected, but this is a still more costly process and can never come into general use. Within a few days I have examined a sample of distilled water prepared and sold in bottles for table use, in which, while the free ammonia was high, the albuminoid ammonia was very low; chlorine, nitrites, and nitrates absent, and total solids almost nil. Such water is as pure as can well be made on a commercial scale, but it is necessarily too expensive to be commonly used. Aeration has likewise been resorted to for the destruction by oxidation of organic matter, and is said to have been employed more than a century ago by Lind on the west coast of Africa. Considerable improvement has been effected in certain city supplies by pumping air into the mains or reservoirs or by discharging water in jets or fountains into basins so as freely to expose it to the air. Where waters are shown to be deficient in dissolved oxygen, especially in the case of impounded waters in which patches of green algae appear upon the surface in warm weather, such treatment is often of the greatest value. It is an imitation of a natural process of purification, and the change effected is not to be regarded as purely chemical, being brought about by bacterial organisms, the nitrifying bacteria, which, under favorable conditions and in presence of free oxygen, convert nitrogenous organic matter into harmless inorganic forms.

The purification of polluted water by direct chemical treatment has been effected with more or less success in many ways, all practical methods involving the separation of precipitated matter by sedimentation or filtration after treatment of the water. In other words, there is no chemical agent which, by simple addition to impure water, will render such water pure and wholesome. By chemical treatment we may precipitate lime and other earthy salts if present in undue quantity, coagulate and remove organic matter and bacteria, or promote the oxidation of such matter, and various processes accomplishing, more or less perfectly, these results, have, during recent years, been employed.—Dr. Willis G. Tucker, in Science.

If a well could be dug to the depth of forty-six miles, the density of the air at the bottom would be as great as that of quicksilver.

PREHISTORIC MINES

The wonderful prehistoric copper mines of Isle Royale in the northern part of Lake Superior were worked long before Columbus was born, by the Indians, who procured from them metal for their implements and ornaments. The copper occurs there in masses of the purest of native metal, embedded in the volcanic rocks, and the primitive miners were accustomed to dig it out with no better tools than stone sledges. Although the island is not adapted for human habitation, tribes from all the surrounding country gathered there in ancient times for the purpose of obtaining the precious material. In order to find it, a great deal of "prospecting" had to be done, and thus the surface of the hills to day are everywhere covered with old pits and trenches, partly filled up and overgrown with pine forests. In these ancient holes are discovered numerous stone implements which bear the marks of use as mining tools. So thickly are such rude tools scattered about that not less than 50,000 of them are to be seen on the surface of the ground, affording an illustration of the extensive character of the work that was carried on. The copper was sometimes found in masses so big that they could not be removed, and many such gigantic nuggets of pure metal have since furnished bonanzas to the whites, who for years made a business of exploring the old workings in search of them. One nugget weighed 12,000 pounds, and, because it was not practicable to blast it into pieces it had to be conveyed bodily to the lake shore and carried away in a vessel, requiring much ingenuity and the best modern appliances for the successful accomplishment of the task. When the Indians came across such a mass of copper, the best they could do was to break off a few projecting pieces of it. The business of prospecting for such abandoned nuggets was finally given up by the whites, because they ceased to find enough of them to pay, although more than 1,000 pits remained untouched by them. After the miners of antiquity had got the copper, they hammered it into tools and ornaments, which were carried to all parts of North America and distributed by trade. Such articles, for which the material was originally obtained from Isle Royale, are found to-day in mounds and graves throughout this country. This exploration, by the Bureau of Ethnology, of these great prehistoric workings for metal is the first that has been made; and the result, which will be illustrated by collections at the World's Fair, throw a new light upon the aboriginal people who have left behind them proofs of such gigantic labors.—Boston Transcript.

ERUPTIONS AND AURORAS.

There seems to be a clearly proven connection between terrestrial disturbances and celestial phenomena. The records of scientific observation show that during a period of sun-spot activity auroras prevail, the more frequent and brilliant as the solar convulsions approach the maximum. It appears certain that sun-spots, likewise, have some relation with, or influence over, the volcanic centres of our globe. Perhaps it would be nearer the truth to say that the hitherto undiscovered origin of those vast solar storms which darken wide spaces of territory in the region of the sun's equator with pits and cavities thousands of miles in diameter, is also the cause of our auroral displays and the overflow of terrestrial fires. At all events, we are now at a sun-spot maximum, and our northern skies have glowed more than once, of late, with the richest of electrical fireworks, while, at the same time, Etna and Vesuvius have been in constant eruption, the former casting up huge masses of rock fifteen hundred feet into the air, reminding one of Jules Verne's celebrated columbiad. The ancient volcano has made itself several new craters, from which it has discharged mountains of ashes—forming cones one thousand feet in height—and pouring out rivers of lava. Vesuvius has also vomited Niagaras of molten matter; in one place, the curved valley of Atrio del Cavallo, it has piled up a tremendous incandescent bridge. A peculiar phenomenon attending the eruptions from both mountains, has been the volcanic lightnings which have been observed darting through the dense palls of smoke overhanging the peaks. Violent disturbances of the earth's crust in the opposite hemisphere prove that the terrestrial disquietude is not local, but extends over the whole globe. The Great Sangair, one of the smaller islands adjacent to the Javanese group, has been partially destroyed by volcanic action. The northern portion of Sangair was literally blown to pieces, the explosion occurring without a moment's warning. Between two and three thousand persons were swept into eternity in an instant. A Dutch steamer, which had called at Great Sangair but a few hours previous, and while the land was still in plain sight from her decks, was terribly shaken by a tremendous explosion which seemed to proceed from the direction of the island. A vast shower of volcanic ashes and fragments followed, darkening the whole atmosphere. When the cloud had cleared away, those aboard the steamer, turning their glasses upon the spot where the island had last been seen,

could discover nothing but a mass of vapor rolling upward from the water. For a time it was believed that the entire island had been destroyed, but later reports have outlined the area of the island. In the northern portion, which with its inhabitants has ceased to exist, the sea now covers what was but a few weeks ago, a beautiful region dotted with neat dwellings, groves, and cultivated fields, and occupied by a thriving and industrious population. His sailing vessel, anchored off the island, had also vanished from sight, engulfed, no doubt, in the awful cataclysm which had swallowed up a part of Great Sangair and thousands of its inhabitants. The island of Luzon, one of the Philippine group, has also suffered severely from volcanic eruptions, which have caused widespread devastation. The island of Krakatoa, in this region, was blown to pieces a few years ago, destroying some thirty-five or forty thousand persons. Temperatures

ELECTRICAL TERMS.

At the present time electricity depends upon steam engineering for its generation. Therefore it behooves every engineer to acquire all the knowledge regarding its generation and application that he possibly can. At the present time nearly all our ocean, river, and lake steamers are equipped with dynamo for electric lighting, and the engineer who does not acquire knowledge necessary to care for the dynamo and its appliances will find hard work to procure a position. Engineers will find herein the electrical terms so clearly defined that any person can easily understand them: Volt, unit of pressure, called electric motor force, same as pounds of steam; ampere, unit of quantity, called current, same as gallons of water; ohm, unit of resistance, similar to friction; watt, unit of energy consumed, similar to foot pounds, and thus 746 watts equal one horse power, same as 33,000 foot pounds.

The whole question of electrical distribution may be popularly illustrated by its analogy to hydraulics. The dynamo is essentially a rotary pump, but pumping electricity instead of water. If the discharge pipe of a rotary pump be carried around through a given circuit and connected with a suction, both pump and pipes being full of water, the movement of the pump will obviously cause the water to flow in one direction, producing a continuous current of water. Substitute dynamo for pump, wire for pipe, and electricity for water, and conception of electrical transmission by the continuous current is at once clear as to its elementary phenomena. We will bracket the analogous electrical terms; then we may say that a certain number of pounds (volts) of pressure are required to overcome the friction (resistance) of the pipe (wire) in order that the water (current) may flow at the rate of so many gallons (amperes) per minute. The larger the pipe (wire) the more water (current) can be carried and the less will be the friction (resistance); or per contra, the smaller the pipe (wire) the less the quantity (amperes) per minute and the greater the friction (resistance). Manifestly the pipe (wire) might be so small that the friction (resistance) would absorb a very large proportion of the power of the pump (dynamo), leaving but little remaining for useful effect, thus the two horns of the dilemma are: If the pipe (wire) be too large, it will cost too much; if too small, the loss will be too great.

The electrical appliances are also analogous to engineering appliances. The switches are valves, the fusible strips are the safety valves, the contacts are the pipe fittings. If the contact is insufficient to carry the current, there will be a leak (drop) in the current. The voltmeter is the pressure gauge; the ammeter is the same as the water or gas meter, the recorder of quantity consumed.—R. G. Davis, in Marine Review.

MARS.

Concerning this planet Prof. Holden says: "We have found great changes in the details of the Martian surface, while the main outlines have remained much the same. The changes have seemed to be so great that it is often difficult to explain them by terrestrial analogies. If there are indeed inhabitants in Mars I think they might be surprised at some of the conjectures which are current on the earth regarding their surroundings. If the white cap at the south pole of Mars is indeed snow and ice, we can say it has been a hard winter for the Martian Esquimaux. If the red areas are land and the dark ones water, we can describe the great inundations which have taken place on the banks of the Lacus Solis and the surprising opposition of a duplicate lake near the Fons Juventas. We might incidentally mention the fact that where there are now two lakes there was only one in 1877 and none in 1879, and we are speaking, it must be remembered, of bodies of water some hundred square miles in area. All the above and much more could be said, and it is all possible, as no doubt the facts of observation are correctly given; but the explanation seems so doubtful with our present knowledge that I prefer to simply recite the facts and reserve the theory. This seems to be the proper attitude under the circumstances. Some time during the present autumn we shall have finished our observations, and our maps will have been completed and compared with the past maps of the same kind and same sort. It is very probable that we can then draw some conclusions which are certain, and it is possible that considerable new light may be thrown upon this problem."

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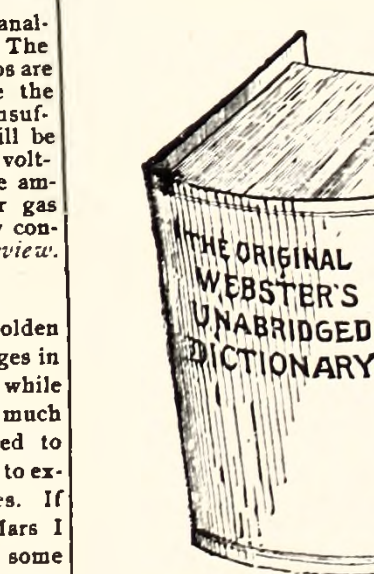
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PHENOMENA.

LEAVES FROM MY NOTE-BOOK.

Now that the campmeetings have relieved our columns of the great pressure of their weekly reports, I embrace the opportunity afforded to record some psychic phenomena, personal to myself, and very suggestive to thinkers and investigators.

In this series I discard the editorial "we" and use the singular pronoun, as being best adapted to the narrative and explanatory parts, in fact, as conforming to the records. I have no theory to create or defend, and if the facts recorded as observed by me have created a theory in my own mind, it does not necessarily follow that the same facts need create the same theory in the minds of others as honest as I know myself to be.

What I affirm as a matter to me of sacred personal honor, is that the records are *truthful*, that no incident or writing is overdrawn or mutilated, and that where in my own individuality seemed to my consciousness to be mixed with that of an independent, dictating intelligence, I have so frankly stated. In fact, among the earlier manifestations this troubled me not a little, for I shrank from the very idea of being the dupe of my own powers—whatever those powers might be—with as much abhorrence as I would feel at a conscious attempt to deceive others.

I never was so clearly conscious of how little I knew of myself and my relation to the universe, nay, of universes of being and their creator, as when the doors of psychic disclosure were first opened to me. If there was an insignificant pigmy in the universe, I took on consciously his standard of measurement. Whatever of personal vanity had been acquired in a half-century of active, and in the main, public life, sank to an infinitesimal quantity, an undiscerned ten thousandth homeopathic dilution, at the first opening of psychic doors and the reception of the first message from celestial intelligence received through myself.

But I did not propose to write an autobiography, even of my psychic experience. Suffice it to say, that after a careful, continuous examination, through personally known and honest media, chiefly in trance conditions and states, and becoming satisfied that my old earth friends, former business partners, and political associates, were present in spirit and communicating what the medium did not and could not know, and what, as prophetic of the immediate future, I did not myself know, and which at the time, appeared to me to be unreasonable and impracticable, I set myself to the study of the law or the philosophy of the matter, for the satisfaction of my own mind.

I reasoned that this gift of attunement for the reception and touch of spirit intelligence must belong to the race as a whole, and if so, then to me. What were the conditions of personal adjustment? A passive, negative, receptive condition of the whole spiritual being, and a like harmonious adjustment of the physical. Right or wrong, I accepted the theory and commenced the work in the quietude of my library, of bringing my positive, willful, stubborn nature into a plastic, receptive condition. I devoted the entire winter to this work, and it was work—a battle with self, ending in a victory.

The first evidence that the mediumistic attunement had really commenced was in an outside control of my right hand and arm, subsequently extending to the shoulder. Without an effort of the will and without direction, the apparently benumbed hand and stiffened fingers—with no sense of pain or smart which usually accompanies a freezing condition of the limbs—would move the pencil automatically, and leave marks upon the paper. The marks at first were unintelligible, but gradually grew into design, and then into characters, words, sentences, and messages.

Then answers would be written to questions propounded, these answers independent of my own mind and will, often against my convictions. The sittings were regular and often. In fact, the entire winter and spring months were devoted exclusively to the disclosure of the phenomena. The most interesting messages were those directed to myself giving information, instruction, and directions.

Then the intelligence wrote that the mechanical work through the hand and pencil would cease, as they had obtained such a control of the brain that they could dictate what they had to say, leaving to me, as a very rapid writer the task of amanuensis. From that time I have been conscious while sitting for this work, of another intelligence, occupying a portion of the cerebrum or intellectual, frontal brain, and dictating messages which, in committing to paper rapidly, I, as a critic, would read, analyze, and form an opinion as to their truthfulness, correctness of form, and grammatical construction.

From personal messages thus dictated and written, I learned all I know of the work and the methods by which my spirit friends accomplish their pleasing duties. I accept their statements, es-

pecially as these statements are fortified by my own experience. They have written of the made by and through which they accomplish their work in its several distinct departments. It will take too much space to give details. A spirit band is gathered—in my case they gave the names of over sixty spirits who in earth were representatives of some department of my own varied, but busy working life—many of whom I both knew and loved while they were in the mortal. The work was divided into family circles where the spirit members of the family came, and with them our spirit physician, an intelligent homeopathist from Berlin, Germany, when he was in the mortal, who always advised, diagnosed, and prescribed in case of sickness in the family, etc., etc. These family reunions are beyond expression comforting, pleasant, and elevating in their effects.

Then there was what I named as "The postoffice department," a single member of the band acting as "gate-keeper" to my brain, who admitting one intelligence at a time, for personal messages, confessions of sin and wrong committed in earth life, prayers for light and help, etc. These messages were invariably signed by a name, sometimes accompanied with a former earth address. Some I had known when in earth, many I never knew had existed. But their confidence in me is sacred, and these confessions will never see the light of other eyes and minds, save those of myself and wife, except in one marked case which may be referred to hereafter in these note book leaves.

There was still another department presided over by the ancients in my band. This is the hieroglyphic or sign language, message department. It is very voluminous. Now that the art of photography has been invented and made practical, I hope to be able to give, in the near future, specimens of this message department, which are a puzzle to all investigators. At first, these hieroglyphic messages were given, but they were meaningless. They were cut with pencil with great rapidity, and with the precision of an engraver's tool in a practiced hand.

These ancient artists in hieroglyphics consumed so much time and labor, that I peremptorily refused to be their medium unless in each instance the hieroglyphic messages were immediately followed by their translation into English. The result was astounding to me, and is a wonder to all intelligent minds to whom these papers have been submitted. Some of these messages claim to come from pre-historic ages. There are incidents connected with these translations which are humorous as well as intensely interesting.

There was still another and the most important department of all, notice of which must be deferred to the next chapter of these "Leaves," as too much space has already been taken for this introduction.

Written for The Better Way.

NOTES FROM MY DIARY SEANCES.—No. 5.

P. P. AINSWORTH, P. M.

As indicated in the closing paragraph of my last chapter, I had made a second appointment with the medium Watkins for myself and wife, and the day following my first visit we called upon him with a second pair of slates and a dozen names and questions prepared the evening before, neither of us knowing what the other had written. These were thoroughly mixed together and laid in a pile in front of us upon the table as we sat opposite the medium, who never touched one of them from first to last. My wife took up one at his request, and while she held it in her closed hand he wrote upon one of his own slates as follows:

"It gives me great pleasure to see you, and strange as it may seem to you, I wished to speak to you about F. myself, so I impressed you to write that question. Mr. F. is rather of a peculiar make-up. He would advise him to think well about the matter and make up his mind and then put all his force into the business he may choose. He will be good at almost anything, but he must be sure to stick to it; this is what he lacks. He has never been satisfied with his business, and should be careful to choose more wisely if possible. Your Uncle, M. E. A."

The question in her hand was addressed to the full name signed to the communication whose initials only are given here, and was one to which the above formed a complete and appropriate reply.

Some months before this we had been seated at a small table in the home of a friend when a young man then present had been apparently forced by some power not subject to his own will, to pound long and hard with his fist upon the table. He had also soon after ceased to do this, and fallen into a condition of quiet sleep under mesmeric passes made by her upon his head, from which she awakened him by reversing the passes, though he made no response to the attempts of others to rouse him, and when awakened claimed to have no memory of what had occurred.

She was inclined to doubt his sincerity, and wrote this question, addressed to one who had gone out from that same family a year or more before: "Do you control L. S., and is he sincere in what I have seen him do?" The reply written by the medium automatically was signed with the full name:

"I think that to all intents and purposes L. S. is honest, but I want to put right here that there is much done with him that I have nothing to do with, and I can also say, though he is innocent of any intent of wrong, all that you have seen is not what it seems to be, or should be, but be generous and kind, and you will find that all will be more trustworthy. D. G."

My wife took up another pellet, and the medium said "I have the name Frank, you have a boy of that name." She said, "I have not one of that name." To which he answered: "You wicked woman, he is not lost. Your mother, Cordelia Wood, says to me, tell her that I say he is not lost, for I have brought him with me, and he will write to you to day twice between your slates." Next I took up two of the pellets to which he claimed to hear a spirit make reply, and I wrote the message as he gave it to me orally: "If you will only give us the opportunity in your own home of coming through your own organism, then they will believe."

Your Uncle, O. K.

This was given in reply to a question addressed to the person whose initials are given, asking: "What have you for your children, and how shall I convince them it comes from you? Have you anything more for me?"

My wife next took up a pellet, and the medium said: "I hear them saying: Harriet, Harriet; now I hear Hattie C. Bent. She passed to spirit life two days before your son Frank, and gives you this test to prove it is she."

At his direction we each took a pellet in our hands, and both held one side of our closed slates while he held the other, after having placed a piece of pencil between them. We at once heard the sound of the writing, and when it ceased opened them and found in two entirely different handwritings the messages answering our questions fully:

"My Dear Sir—I would say that you could make as good a medium for this phase as my son if you would but sit regularly and let your guide develop you. Whatever arrangements you may make with our son we will do the best we can to assist your guide. I do not think I can say more. JOSEPH N. WATKINS."

The medium said this was the name of his father, the controlling guide in all his seances, and the question was addressed to him by me. The second message on the same slate just under the above, was:

"My Dear Mother—I know that this is true; won't it be nice when I can come through father to you all at home."

Frank.

We next took up four pellets, one in each of our hands. The medium gave us the four names in full, and said they would all write between the slates. We held them as before, and felt a strong current as from a battery passing through our hands while the writing was heard, and when it ceased we opened them and found four appropriate answers to our questions.

Ques.—"To Cordelia Wood: Can you help me, and do you know my child?"

Ans.—"My Dear Child: I know this is hard for you to believe, yet I am certain it is truth, and I am sure in time you will believe. Mother, CORDELIA WOOD."

Ques.—"To Jennie M. Wood: What have you to say to me and to Levi and the boys? Do you see my mother and my child?"

Ans.—"I send love to you; so do we all. Frank is so beautiful and grand in his spirit manhood. It is best, you must see it is right. JENNIE."

Ques.—"To Hattie C. Bent: Can you say anything to help me in this investigation? Shall I keep on or let it alone? I am puzzled to know what I ought to do. Do you see Frank in the spirit land?"

Ans.—"Frank and I are here together, and in spirit life we are so near to each other here. I assure you it is proper and right. God made these laws by which we come back, and all truth is right. HATTIE C. B."

"My Dear, Darling Mother: I know that I am here to-day, and you must believe, I am helped to do this, I can not write alone. FRANK."

Readers who have followed my narrative will recall the references to an uncle who had been a preacher. Remembering these I wrote a question to his name, and while I held the pellet in my hand the medium dictated to me the reply, which he said he had heard clairaudiently, saying also that it came from my uncle, who had been a preacher in earth life. It was:

"I am doing all in my power to influence you and to impress you aright in this matter, yet when your spiritual senses are opened and your wife's, so that you can perceive us as we are spiritually, and you know us, then we can be of great benefit to you. At present our great endeavor is to urge upon you the duty and necessity of developing your spiritual gifts. We are waiting anxiously to lift the veil that intervenes between, and give you the comfort and assurance of a future life, which you so much need. For beyond peradventure I am here to-day in truth. Your Uncle, CHARLES AINSWORTH."

There remained but one more question, and as I held this in my hand the medium said: This is to my guide who will reply by telegraph. He closed the cover of the instrument and holding a pencil in each hand placed them as before in contact with the table on the one hand and the cover of the instrument on the other. As it began to tick he gave me the words, and I wrote them out as follows:

"There is nothing you can do at home that would benefit you much in the way of development, unless you follow in-

structions from us or your guide. You have already got as far as you can without assistance, and your phase being independent in character requires help. You could develop this very readily at home under present surroundings. It is a very easy matter to develop you. We only have to break through the crust, as it were. Your dear wife would be of much assistance to us, for the reason we would then have both the positive and negative. You would have to sit twice a week at hours we might name. Your spirit friends are very anxious you should undertake to do so, and we assure you we believe you could soon develop, and your wife could also develop this occult telegraph. Yours truly, JOSEPH N. WATKINS."

This closed the sitting, and here I may well close this article, for what words of mine can add to the convincing power of the facts?

As to the promised development adverse circumstances have so far prevented, and probably will continue until I am released from the burdens which now consume all my time and strength. Several times, however, I have been partially entranced, and impressed to speak to those who were with me under influences claiming and showing different personalities.

At such times my eyes are closed, and I seem forced almost to commence speaking, but have absolutely not the least idea of what I shall say beyond the first sentence or partial sentence, but faster than I can utter them the words are put into my mouth or impressed upon my brain, and though perfectly conscious of hearing my own voice and aware of all my surroundings, yet I have but a vague and confused memory of what I said, and an hour's time thus consumed appears to me but a few moments.

Automatic writing is also sometimes produced under conditions similar in some respects, and before these experiences of speaking commenced a message was one evening written to this effect, viz.: "You do wrong to resist the influence impelling you to speak. We dislike to be compelled to use this slow process of communicating by writing when we could accomplish far more in less time and by the expenditure of less force if you will but open your mouth and give utterance to the words which we impress upon your brain." When under the power of the impelling influence to write, my hand moves with a quick, jerky motion not at all subject to my will, and the writing is produced very rapidly.

In some future chapters I will introduce some of the strange experiences I have had with trance mediums.

WARNED BY VISION AND RAP.

A young lady, sister of Mr. A., an artist of some repute, whose family live at Toronto, came down to breakfast one morning recently and related a singular vision, which had impressed itself more vividly on her mind as she was accustomed to perfectly dreamless slumber. She had awoke at about seven, and finding by her watch that it was not yet time to rise, had dozed off, waking again very shortly after, and in the interval dreaming this dream. She saw running down the main street of Toronto, as if much agitated and in a great hurry, her friend, Miss M. C., a young lady of about her own age, and subsequently her sister-in-law. Her friend was dressed in what appeared to be wedding or ball attire, and had orange blossoms in her hair and on her dress. A waterproof cloak was over her head and shoulders, apparently donned in haste for want of a handkerchief. Miss M. C. proceeded with great rapidity down the street until, reaching the tram terminus, in her hurry she slipped and fell in the mud; and rising again she disappeared from her friend's sight amongst a number of people who were entering a car. This was the dream; and later on the A. family were informed that Mr. J., stepfather of Miss M. C., had met with sudden death just before four o'clock that morning through falling out of a window at an hotel where he was staying some miles from Toronto, he being a commercial traveller, and that his step-daughter, Miss A.'s friend, who had been to a ball, on arriving home late, found a telegram awaiting her, had hurried off to take train to the scene of the accident at the same hour, and habited precisely as seen in the dream. Now comes the second part of the story. A few miles from the town where Mr. J. met with his terrible death was a lonely farm kept by a woman with her son and daughter, who were on friendly terms with the traveller, and knew of his stopping at the hotel. The daughter was dressing at a very early hour in order to get her brother's breakfast ready, he being in the stable close by, when a loud triple knock was heard at the front door. The girl promptly jumped into bed again, and excused herself to her mother, who was lying in another room, for not answering the summons, as she was not dressed. "Then," said the farm-wife, the loud knocking being here repeated, "I will go myself," whereupon she wrapped herself in a cloak and went down to the door. The farmhouse clock struck four as she went, and just as her fingers were on the handle of the door the three loud knocks were given for a third time with such emphasis as to startle her and

elicit the remark, "Dear me, they're in a great hurry, to be sure." But when a moment later the door was opened no one was to be seen. A thorough search was made over the farm premises without discovery, and the son visited a neighboring farm, it being thought that somebody might be ill there, but found all asleep. At breakfast the mother said that she had been thinking of Mr. J. all the morning, and could not get it out of her head that some harm had befallen him. The feeling became so strong that, against the wishes of the others, she had the horse harnessed and drove to the town, and on reaching the hotel, found there Miss M. C., who coming down stairs to greet her, said: "Then you have heard already. How kind of you to come in my trouble!" *London Light.*

NEWS ITEMS.

E. Renan, the historian, is dead. Nancy Hanks made her last race in 2 minutes and 1 seconds.

A statue of John Boyle O'Reilly is to be placed in Copley Square, Boston.

The exact physical center of the United States is a cemetery at Fort Riley, Kan.

The Hebrew population of Jerusalem numbers about 33,000 out of a total of 100,000.

The Chamber of Deputies have declared Porfirio Diaz President of Mexico for four years from December 1st next.

The number of deaths from cholera within the whole Russian Empire, from the beginning of the epidemic until Saturday last, is officially reported at 185,640.

The U. S. ship Constitution is about to start for Italy to collect works of art for the World's Fair. These art treasures will remain in constant custody of the government, and will be returned after the Fair in the same manner as brought.

In the City of Mexico a sister of the Conception Convent discovered in the conventual archives information that \$3,000,000 in gold had been buried by the mother superior during the war with the French. Excavation for the money was begun under the supervision of priests, but President Diaz heard of it and took control of the work, and finding the money devoted it to the state treasury.

When it was first proposed to open the Panama Canal the scheme was strongly opposed on the ground that it would endanger millions of lives. It was asserted that the waters of the Pacific were more than 100 feet higher than those of the Atlantic, and that if they got headway in the ditch they would drown the country all around in the Atlantic side. It now turns out, after careful survey, that the Atlantic is the higher of the two, and the difference is about six and a half feet.—*Chicago Tribune.*

Another attempt is about to be made to locate and rescue the treasure from the British frigate *Hussar*, which was sunk about a half a mile above Hell Gate, in Long Island Sound, 112 years ago. It contained gold coin worth \$4,800,000 that was to be used in paying off British soldiers. In passing Hell Gate the vessel struck the rocks. The officers then endeavored to run her ashore, but failed. They succeeded in making her fast to a large tree, but the ebb of the tide pulled up the tree and carried it away. There were seventy American soldiers held as prisoners on the vessel when it sunk.

A Christ-crazy man near Norristown, Pa., carved to death his nineteen months old child at the command of the Lord. "If I cut your throat you will be an angel. Jesus has commanded me to wash my face in your blood." These were the words of William Lock, of Harmonville, Pa., as he seized his infant and, before the eyes of the frantic mother, cut it almost in two with a razor, and then dipping his hands in the warm gore washed his face, as Jesus had directed. Before committing this crime, he had fatally beaten his aged mother with a heavy cane, also at the command of the Lord.—*Tribune Age.*

LIVE FOR SOMETHING.

To live for nothing must be a shiftless, listless, "good for nothing" sort of life. To let the hours run to waste, with no useful work performed, no good thing done, no generous emotion gratified, is a sad comment on human existence. And yet there are such thriftless beings about us, who take no note of life and realize none of its compensations.

How much better to live for something, to improve opportunities, to develop and elevate the spring of your own being, to do some good thing for the benefit of fellow-men, and thereby earn a name for usefulness among those with whom you live.

Yes, live for something noble, useful and praiseworthy, and write your name on the tablets of love and well-doing. Leave behind a monument which record the measure of a life devoted to human good and common welfare of fellow-men.

Men who live thus do not live in vain. Their works follow them. They conquer fate, and do not sorrow or regret, but build on resolve, the structure of their lives. Thus the heroic element is perpetuated, the brave and true carry it along through the conflicts of life and the struggles for human freedom in every age and in every nation; and so it lives forever.—[Ex.]

OUR EXCHANGES.

According to an English exchange a Baptist minister near Westbury has advertised a baptismal service, adding, "photographers invited." In bad taste as this is, it is much worse than being photographed in one's pulpit robes and to the act of reading the service, with a studied expression of devotion on the face? Piety only poses when it has grown self-conscious, and then—is it piety?—fairly.

Cold weather is approaching, and coal is already six dollars a ton, and liable to be advanced, owing to the mercenary combination of the coal barons. Is it not high time to crush this unjust monopoly? It is worse than the cholera plague that threatens the nation? Why does not the general government interpose once take action in this important matter? This is what everybody is asking except the "barons" aforesaid.—*Barons of Light.*

While so much time, money, and ingenuity are being expended upon watching Mars and the moon, would it be proper to suggest the advisability of using the powers of observation upon the conditions of human life in our own land? Doubtless the inhabitants of Mars can get along all right, but the hopes and happiness of millions of our own people are marred by misery and toil. It may be true that heaven is in Man, as suggested by Lieut. Totten, but if the same amount of time, money, and ingenuity were expended on solving the social problems here, and making *heaven on earth*, it seems to us it would be a more sensible proceeding.—*Two Worlds.*

Mexico is still having trouble with the Indians, which is an outgrowth of the "Saint" Teresa affair. A priest who spoke against Teresa would have been killed by the Indians had not the government interfered at the proper moment. A military organization was formed by the Indians and a battalion of infantry was sent against them to make either overtures for peace or else reduce them to submission. The force was surprised, and the general and staff taken prisoners. Another expedition sent against them under Captain Martinez fared as bad, as the Captain and forty of his men were killed. The Indians, who, of course, believe they are fighting in a holy cause, are much more to be feared than if not backed by the power of fanaticism, and their revolt is, in consequence, assuming serious proportions.—*Summerland.*

That all phases of mediumship can be counterfeited and imitated no one denies. That there are soulless creatures capable of doing any wickedness and crime is also true. That these unbeing, unimprisoned, self-convicted convicts still roam at large and practice their nefarious tricks is also true. They have been and still continue to be a bane and curse to true Spiritualism. They cause true mediums to bear shame and reproach, and suffer persecution for their adherence to truth, because the superficial, ignorant public lacks sufficient discrimination to distinguish the difference between the counterfeit and the genuine. The greatest frauds have the longest advertisements; they do the most marvellous things; they usually possess all phases; they can materialize the greatest number of spirits; they can even materialize quantities of flowers, and we have known of *pigeons* being materialized; and there is a lady in this city who had one brought to her house in this manner. These fakirs also do slate-writing, spirit pictures, sometimes spirit-photography, trance and test business. They are seldom content to imitate one phase of mediumship, but try a hand at all, and thus demonstrate the fraudulent nature of their performances.—*Carrier Dove.*

HOW CAN YOU AFFORD IT?

The manager of The Larkin Soap Co. was asked this question the other day. The answer was clear and concise—"Our methods and large volume of business." They do not sell any goods to the trade, deal only with the consumer. Nearly everything we consume in the family has to pass through several hands between the manufacturer and consumer, each of whom must make a profit on the transaction. The manufacturer must have a traveling representative, a jolly, well-dressed, good-natured fellow, whose expenses and salary must come out of the profit on the goods he sells. The jobber repeats all of this and also makes his profit, then the poor, hard-worked retailer must come in for his share. All of these items increase the cost of the goods from two to four hundred percent. The statistics at Washington of the last census will fully prove all of this and more too, as the commercial travelers of the country are paid an amount for salaries which more than equals all the incomes of the ministers and doctors of the country.

In view of all this do you wonder that by effecting this great saving that we can give so much for so little more? We aided materially to make the word "Chautauqua" more famous during the past year, but we are not, will not be satisfied until we have placed Sweet Home Soap and the Chautauqua Ladies' Desk in 100,000 homes of our great and glorious country.

A missionary in Palestine writes to a Chicago friend that since the completion of the railroad from Jaffa into the city of Jerusalem, over 300 buildings—residences, hotels, and business houses—have been erected. Real estate agents are swarming into the sacred city, and there is a life and bustle all about that is strange indeed. The Holy Land will soon be gridironed with railroads, of which Jerusalem will be the center.—*New York World.*

Dr. Hoxsie's Certain Croup Cure Acts at once on the mucous membranes of the throat, and prevents as well as cures those most dangerous of all diseases in the household, Croup, Membranous Croup, Diphtheria, Pertussis, and night barking cough. It has the effect of medicine and not the effect of a drug, which is but another term for "brutal force." 50 cents.

A. P. HOXSIE, Buffalo, N. Y., Manufacturer.

Correspondence.

Omro and Waukau, Wis.

An unavoidable delay prevented my letter from Omro, reaching you in time for your issue of September 17th, for which please accept my apologies. A cold caught on the stage, brought on a toothache which did not ache any the less because Christian Scientists would tell me that it was produced by an "error of mortal mind" and a pure hallucination. But being still though temporarily in my physical body, the tooth did ache painfully, persistently, and continued to do the same for three or four days, and I was thus prevented from writing as usual.

Our first Sunday in Omro, good Dr. Palmer, of Ripon, came with an urgent request that we conduct the services at the funeral of Mrs. Wickliff Goodrich, of his place. She was a Spiritualist, and earnestly prayed that her funeral be conducted by a Spiritualist, and the nearest public speaker was myself, twenty-three miles away. The train took me there, and a team brought me back for a Monday evening engagement in Omro. But oh how glad we were that we went!

The aged husband, bereft of one to whom he had been truly united for thirty-seven years, is a liberal, and inclined to Spiritualism. There was a large company at the house, mostly Church people, and among them the Baptist minister and his wife. Our glorious truths were new to the minds of many that were present, and this, our first funeral service, was a holy and joyful occasion. All hearts were bathed in the dew of tender human sympathy, and were thus more accessible to the facts of spirit-rebirth, spirit-presence, and to the messages of love and hope that the dear departed was able to communicate to them through my lips. The last weeks of physical life Mrs. Goodrich suffered severe pain, but the sweet, heavenly peace imprinted in the dear worn face expressed the joy she felt as earthly sights and sounds faded away, and the love-lit smiles of her friends on the other side of life welcomed her to their glad society. The Christian hope was far better than nothing, but the spiritualistic knowledge is better still. The dreaded tomb becomes a gate whose posts are wreathed in flowers. Our loved ones go through this gate, and thanks to this latter day glory, the gate remains open, and they can freely return and tell us "There is no death." At the cemetery many strangers gathered around, and we were glad to give the "glad tidings of great joy" to other hungering souls.

In the old days I avoided going to funerals, never looked on the faces of the dead, and thought with horror of my own future and steadily approaching death. All this pain and gloom are now removed, and my greatest happiness is to communicate to as many souls as possible what has made me so glad.

Tuesday morning we spoke again in the Spiritual Hall in Omro, and netted a considerable sum towards paying for a new organ that our friends have so courageously purchased. Our subject was calculated to interest outsiders, being the narration of the missionary life of my father, and my own personal remembrances.

"Of the tropic land of Burmah,
Where the sun grows never cold."

We were glad to spend a second week in Omro, and bind the chords of friendship yet closer with the good friends there. Never will we forget the good friends there: Mrs. Chapman, Mrs. Waite, Mrs. Mills, Mr. Pettigill, Mr. Becker, and others.

Mrs. Waite's singing is most inspiring. Her clear, inspirational singing aided us every where, including the little service by the open grave in Ripon. She "Sings with the spirit." May she and Mrs. Chapman sing and work side by side for many a year for their beloved faith, as they have done in the past.

The faithful ones in Omro are now determined to hold public services in their hall every Sunday, though their means do not allow them to secure speakers from abroad.

Next Sunday Mrs. Waite is going to throw herself into the breach and conduct the meeting. That is the true way to develop, sister. My father wrote me, "Be bold in the advocacy of what you have, and more will be given you."

After another Sunday service in the hall at Omro, four of us went to Waukau, and I spoke to a small audience in a little hall over a blacksmith-shop. Good brother and sister Rolph, of that little town, ably seconded our efforts, and were glad to have one lecture on Spiritualism, given in that conservative, creed-bound spot. I cannot finish writing of Omro, and omit the pleasant interviews with our inspirational poets, Mrs. Mary F. Tucker, who has her home there. Bereft of her gallant soldier husband, who was killed in the civil war, and whose body lies at the foot of a mountain near Chattanooga, she has devoted the shattered remnant of her life to rearing and educating her gifted son and daughter. Afflicted by a painful form of asthma, she dares not to do any public work, but gives a cordial welcome to all who like to converse with her on the subjects near her heart; and she anticipates the time when she will rejoin her oldest daughter and her noble husband in the home of the soul.

We gave one more address in Omro, our subject being "Where is Heaven?" Then came the hour for good-byes, and we set our face for Appleton, where we expect to do our next work.

All mail goes as usual to Minneapolis, Minn.

Yours for Spiritualism,
ANNIE A. JUDSON.

Notes by Mrs. R. S. Lillie.

How the years roll by! And to no one perhaps more rapidly than to those who are leading such lives as the itinerant worker in Spiritualism. The years being divided or marked by the winter and summer campaigns, and now the campmeetings, which have become such a feature of our work, seem to stand out in bold relief as so many mile-stones by which we read the passage of time. How many times we hear the exclamation, as we meet some friend, "Does it seem possible that another year has rolled by?"

We left Cassadaga Saturday evening after a busy day of preparation, every moment too busy to enjoy the golden twilight. But we closed our cottage, took a last look at the beautiful flowers, the grand trees, the cozy houses, looked with tearful eyes into the faces of those we left behind us—who, in spite of the fact that we were "homeward bound," held us by strong bonds which could not be sundered without regret—and started for Buffalo, where we were to close our present term with the First Society of Spiritualists, on Sunday, September 25th. A good audience greeted us in the afternoon. Among the questions received by the chairman was a written request to give the history of my coming into Spiritualism. By a majority vote this was decided upon, at the close of which the guides answered the questions with a few words, closing with the usual improvisation.

Before the hour for the evening gathering a thunder-storm set in and somewhat interfered with our attendance. The address was received with special marks of favor. In the afternoon, among the questions received by the chairman was a written request to give the history of my coming into Spiritualism. By a majority vote this was decided upon, at the close of which the guides answered the questions with a few words, closing with the usual improvisation.

After the meeting had adjourned I finally said to him, if you were the kind of Methodist that John and Charles Wesley were we should not be very far apart.

There is an increasing desire on the part of many to know more of these things especially of the experiences which so many can speak of with such positive assurance.

Announcement had been made for two weeks that I would address the "First Spiritualists' Club" of Buffalo, at the residence of Dr. and Mrs. Armstrong on Fourteenth Street, Monday afternoon, and accordingly a large audience was present. This club was organized about a year ago, electing Mrs. Armstrong as president, who, on this occasion, opened the meeting by giving a little history of the work so far accomplished, the obstacles and difficulties overcome, etc., stating that the special desire now was to urge upon the ladies the necessity of organizing other clubs in other parts of the city, and in every way assisting to present the matter before the public in such a manner as to awaken interest and call attention to its importance.

J. W. Dennis responded to an invitation by the president, saying he was in full sympathy with the movement, and believed that extending the suffrage to women would be a means of good, and as influence which could not fail to be beneficial.

The meeting adjourned to meet again in two weeks. Chautauque County is now the banner county of the State in the suffrage movement, but the hope was expressed by the president that Erie County might also be awakened. It is not also time that the women in the ranks of Spiritualism make special efforts in organizing societies in their own communities.

We know that the entire movement of Spiritualism is in the direction of the emancipation of woman, and we know that many of the ablest workers in the suffrage work today are avowed Spiritualists. As this great movement is marshalling its forces we should join with them in the great movement which is to wield a great influence at no distant day in the affairs of State and nation.

This is written from our home in Melrose, Mass., where we arrived on Tuesday afternoon. Our work begins in Boston, Sunday, October 2d.

Brooklyn, N. Y.

Mrs. A. M. Gladding closed her month's engagement at Conservatory Hall, Sunday evening, the 25th ult., with a full house, a large and appreciative audience. As a speaker she excels. Her lectures are what the people want; honest, earnest, and brimful of truth and love. Her every word is received with favor, and she has her audiences in full harmony with her. Her tests are complete in detail. During her month's service she gave from the platform 105 tests, of which there were but three not at first recognized.

The best possible test of the interest awakened is to be found in the attendance. After the first morning's service the attendance was about the average in the morning, and the hall was full each evening, and her lectures were listened to with marked attention. The guides find in Mrs. Gladding a tender, loving, true woman, through whose organism they are enabled to do their work with that effect, that can only be accomplished through an organism with which they are in perfect accord. She added largely to her many previous friends while here, all of which, although parting with her with regret, will bid her God-speed in the good work, and trust that we may soon have the pleasure of again welcoming her to Brooklyn.

The services at Conservatory hall will be continued each Sunday, morning and evening, during October, by Mrs. W. H. Reynolds, of Troy, N. Y., and during November and the first two Sundays of December by Mrs. Ada Foye.

FRATERNALLY,
DANIEL COONS.

At the meetings of the Progressive Spiritual Conference, held 17th and 24th ult., at Bradbury Hall, 200 Fulton Street, Messrs. Pooler, Jeffries, Bowen, Delere, and Sargent were the speakers assigned to discuss the questions which had previously been announced, and which were as follows: "Do demonstrations as coming by and through mediumship prove the continuity of individual life, if so, how?" "Do they prove immortality?" and "Which phase of mediumship is the most efficient educator in spirit truth, and contributes most to spiritual joys?" A belief in, or at least a hope for, a life beyond the grave seems to have prevailed in the minds of men as far back as we are able to trace. But of all who have indulged this hope, or belief, how few comparatively have carefully and candidly questioned themselves as to the proofs, or basis, upon which they rest this belief, and also how few but would convict themselves of an entire inability to adduce anything which will rank as proof. Hope and faith do not prove anything, except that he who substitutes these for knowledge is too indolent to search for truth, and too ignorant to instruct his fellows.

The honest investigator must admit that out of the modern Spiritualism there is no absolute proof. Where the Church continuity of life and immortality are matters of faith, but faith is radically different from scientific proof. They tell us that Jesus came to "bring to the world immortality to light." He believed and taught it unostentatiously, and upon this the Church bases its belief. But this is far short of proof, and if Spiritualism can offer nothing better it is of no more value. Spiritualism does absolutely and scientifically prove a continuity of individual life. This is admitted by every scientific mind who has investigated it, and knowledge, facts, and indisputable evidence form the base upon which Spiritualists alone can declare and prove that there is a life beyond the grave.

It is impossible to prove immortality as it would be to prove that space is boundless, to do neither of which has Spiritualism as yet undertaken, although it is difficult to imagine a termination of life, as it is to conceive of a bound to space.

The greatest joy that can come to any person comes through knowledge, and that phase of mediumship which contributes most to spiritual joy is the one which brings to each individual the greatest amount of knowledge. And how unspeakably precious is the joy that has come to so many, to some by one, and to others by another of the varied phases of mediumship. What new conceptions of life, of death, and of the boundless future of life everlasting. Not until faith and hope have been supplanted by knowledge, unmistakable and indisputable, can one joyously exclaim, "Oh death, where is thy sting, oh grave where is thy victory?" And this unspeakable joy is ours. SECRETARY.

Haverhill, Mass.

The Spiritualist Union held the first meeting of the winter course Sunday, the 25th ult. Nettie Holt-Harding occupied the rostrum, giving a lecture in the afternoon and evening. The lectures were of a retrospective character, replete with facts, and showing the wonderful growth of Spiritualism as compared with other religions that are older by many centuries.

Each lecture was supplemented with excellent tests, nearly all being recognized. This young medium seems to be a growing favorite in and around Boston, both for her substantial character and earnestness as a public worker. Prof. Kenyon occupied the rostrum last Sunday. Truly yours, W. W. SPRAGUE.

Portland, Ore.

The First Society of Spiritualists of this city, has been awakened into new life from a seeming dormant condition by the advent among us of Professor W. M. Lockwood and wife of Wisconsin. The professor has been lecturing for our society for nearly three months and we are unable to find words in our limited vocabulary to fully express our appreciation of this new school of thought as presented by him. The lectures given by anyone less methodical and logical than Professor Lockwood might fail to be comprehended by the average listener, but so clearly does he simplify and illustrate by object lessons every point that he rivets the attention of his audience. "The molecular hypothesis of nature," and the application of its principles to every department of physical science as presented by him, formulates a course of the most instructive, inspiring, and interesting lectures ever given in Portland. To hear them is to listen to a new unfoldment and application of natural principles to the history of our country of life, particularly to the spiritual philosophy.

Mr. Lockwood begins his lecture course by illustrating in the simplest manner the scientific conception of a molecule. Instructing that the nebular matter of which the earth is composed, and which still envelopes it contains all of the elementary forces and energies of cosmos in molecular form, and that these elements combine in accord with a principle of molecular rhythm, to promote all of the varying types of crystallization and form found in every department of cosmic structure, and that a formative principle peculiar to each, preserves its individuality. In the realms of matter, so-called, he demonstrates how much more sensitive and subtle it is even in its lowest form than has been hitherto shown by our physicists. He illustrates the general sensibility by demonstrating the principle of telegraphic action as being not only the transmitters, but the repository as well, of nature's motions. Having laid down and demonstrated these underlying principles, he applies these inductive and deductive truths to biological life in its varying forms and species.

Man being one of nature's bone, and flesh of his flesh, is the synthesis of molecular art, in its application to nerve structure, hence his relation to his environment, as well as all his individual aspirations find complete analysis in this hypothesis. Applying this key of molecular art in unlocking the secrets of physical nature, he further suggests and demonstrates with the assistance of his wife, who is an excellent psychic, that the same principles connect us with the sphere of invisible intelligence—in other words, if molecular modes of motion connect what is commonly called physical matter, the same truth applies with equal force to physical science, since a structure visible or invisible is the premise of all cosmic motions.

The professor applies this hypothesis not only to molecular nature in general, but to telegraphic action, telephonic, photographic, and photographic action, psychometry, psychology, and pathology, also to the truth of continued life, and the relation of life invisible to life visible.

I have written thus particularly and at length, that other societies wishing to secure instructors may know the character of this grand work, because the application of this hypothesis to the facts and phenomena of Spiritualism makes a groundwork for our philosophy that invites the attention of the ripest scholarship of the day, and challenges their criticism.

The oriental superstitions followed by the later advent of the Hebrew compilations of legends, and the Jewish emanations from the mind of drunken priests, in which an individual God was enthroned, and handed down to the citizens of the western world as the creator or ruler, insinuate and eternal—all evaporated as it were, swept away and demolished by the unanswerable arguments presented by Professor Lockwood.

The large and enthusiastic audiences he has drawn here attest that the thinking mind of Portland is rising to a higher plane, and for this indication we rejoice.

THE BETTER WAY is on sale at our hall every Sunday, and has many appreciative readers.

J. D. HENDEE.

Watertown, N. Y.

Mr. F. A. Wiggins completed a month's engagement here September 25th. The house was crowded, so that extra seats had to be provided. It is unanimously voted that no medium has ever been here who united in himself so many phases. No attempt was made to procure materializations, and as to that we can not state, but Mr. Wiggins is an excellent clairvoyant and clairaudient medium. He obtains raps and independent slate-writing. He also exhibits the ballist test to perfection. The last night he sent out a number of blank ballots, with instructions that on one-half of them should be written the name of some deceased person, and on the other half the name of some person in this life. The ballots were gathered in a hat and mixed together. He had given instructions as to the folding, so as to have them all folded alike, and he then stood by the side of a table, took one ballot after another from the hat, and without looking at it, even told whether the person whose name was written within, was in this life or in the other, and in many instances gave spirit messages in connection with the ballots, on which was written the name of some one passed away. Nothing like this has ever been witnessed in Watertown.

Toward the close of the meeting a communication was passed up to the medium, which he read, but declined to read publicly, because of its complimentary nature. It was read there upon by another, and proved to be an offering signed by a responsible party to contribute \$25 toward the expenses, if the trustees of the temple would recall Mr. Wiggins for another month at the earliest practical moment. Mr. White, vice-president of the society, thereupon stated that Mr. Wiggins had already been engaged for September, 1893, his earliest open date.

The society sees the advantage of employing only the best talent, and will continue in the same course.

Detroit, Mich.

We are at present enjoying a feast of good things. Mrs. Nellie S. Baade has begun holding meetings in Rowe's Hall; but if the meetings continue to increase as they have begun we will soon have to get a larger one.

A good feature of the meeting is that all strangers that come to hear her linger behind after the meetings are closed, requesting an introduction.

Dubuque, Ia.

Our correspondents writes that the Spiritualists of that place have incorporated under the laws of the State with Dr. O. C. Adams as president; F. C. Stinebaugh as vice-president; J. K. Kaufman, sec. v. p.; S. G. Seng, secretary; and Geo. A. Ferris, treasurer. These also constitute five of the ten trustees of the organization.

F. Gordon White, of Oakland, Cal., is expected this month to give platform tests. A Lyceum is also in process of development.

To the Northwestern Spiritualists.

We have lately returned from the camping meeting of the Northwestern Spiritualist Association on Merrimac Island, near St. Paul. I do not think anyone left the island dissatisfied. All were highly pleased and greatly benefited. The weather was good all through the shade magnificent, and the attendance fully up to expectation. There was but very little in the line of physical manifestations presented, but what we lacked in that was made up in the presentation of the philosophy. Those mediums who attended did well financially, and we hope that more will attend another season. Everything went off satisfactorily for the first effort, and it is safe to say that we left a good impression on the visitors from the twin cities and the surrounding country. The people expressed themselves highly pleased with what they saw and heard, and many were the expressions of surprise when they found that Spiritualism was an entire different affair from what it had been represented. Many came there to "see the fun," but began to investigate, and will henceforth be supporters. The presence of the two cities treated us fairly, courteously, and impartially, and the reporters were among the most interested before the camp ended. The ice is now broken, the ball started rolling, and the Spiritualists of the Northwest owe it to the cause and to themselves to put their shoulders to the wheel and push the car of progression forward. The annual campmeetings must continue.

The association had \$14 in its treasury when they began, and they thought of having a meeting only a few weeks previous to the time of the assembly. They had no grounds, but Dr. Barton, of Iver Grove, Minn., came to the rescue and offered them the use of his island in the Mississippi free of charge. Dr. Barton has also done much in other ways, for which a debt of gratitude is owing. The grounds were practically in their virgin condition, and it took money and labor to fit them for occupancy. The society had absolutely no property to begin with, and they had to get tents, lumber, bedding, beds, coats, etc. The result is that to-day the association has about \$300 worth, and they are short about \$500 of meeting the bills. The work was done to a large degree by Mr. and Mrs. Howells, Mr. and Mrs. Sauer, and W. H. Birch and wife, of St. Paul, also Mr. Underhill, of St. Paul, and Mr. Stowell, of Mazza, Minn., as well as the president, Mr. Wilkins. These people worked incessantly, and made the affair a success. Others assisted in a minor way, but also deserve credit.

As president of the Northwestern Spiritualists Association, I take the liberty of asking for the support of every Spiritualist in the country designated as the Northwest. Without this we can not succeed. Let the Spiritualists imitate the example of the churches in this particular, and support their organizations. There are legions of Spiritualists in the Northwest who are intelligent, good citizens, and liberal, and an opportunity is now presented to aid the cause. We ought to have at least 5,000 members in the Northwestern Spiritualist Association. The membership fee is \$1.00 a year. Send in your dollars, either to me or the secretary. Life memberships \$25.00. We need means to procure permanent grounds for campmeeting where the improvements which we shall make from year to year shall be permanent. We need to engage speakers for the territory, who shall put our knowledge before the people. A dollar is but a small amount, but if every Spiritualist becomes a member it would start the society in good shape.

I also request every Spiritualist society in the Northwest to send us a list of all the Spiritualists in their vicinity, so that we may get a census of the Spiritualists in the Northwest, in order to know our strength and possibilities. In unity there is strength. Let every one appoint himself a committee of one to aid the cause of Spiritualism. I shall also be happy to get suggestions, advice, and communications from any one who feels inclined to write. It shall be my aim to make the association a credit to the country, and I am anxious to have your assistance. Truly yours, E. BACII, President N. W. Spiritualistic Association, Aberdeen, N. D.

W. H. BACII, Sec'y.

St. Paul, Minn.

Spartanburg, Pa.

The Society of Spiritualists of Spartanburg and vicinity were again treated to a spiritual feast on Sunday p. m., September 25th, through that wonderfully inspired teacher of divine truth, Lyman C. Howe. The subjects were given by the audience, and treated by Mr. Howe's guides in their usual masterly manner. To say all who listened were well pleased is but faintly expressing the high appreciation which Mr. Howe's friends accord him in this place. His logic is conclusive, while his wonderful word-paintings and exquisite poems hold his audience spellbound.

Were there more such fearless advocates of truth and the higher teachings of Spiritualism, there would be less to criticize, as the "Punch and Judy" of our beautiful philosophy.

But all can not be teachers—
They are of the busy few,
Who, while learning of the Master,
Can give his words to you;
And thus through wisdom's teachings,
And the love that is divine,
May point the souls upreaching,
Where the higher light is found.

M. A. BAKER.

Defiance, O.

Mr. and Mrs. Kates have been with us for the past three weeks, giving great satisfaction and relieving the public here of much misapprehension as to the truths and tendencies of Spiritualism. The audiences increased steadily, showing the increasing interest in the subject. Mr. Kates set forth in his lectures, in a lucid manner, the several features of thisism without offending the most fastidious orthodox, but not abating one jot of the claim that it was the bestism extant for the elevation of humanity. Mrs. Kates was very successful with her tests, and spoke several times under control, her addresses being very remarkable, at least so cultivated men and women testified. They have won many friends by their thorough sincerity, kindness of heart, and very pleasant manners.

Oakland, Cal.

Geo. B. Tucker writes that Mrs. E. M. Gilman, of Los Angeles, has been holding circles for spirit materialization in Oakland with gratifying results. Calling at her place of residence, 1393 Broadway, he also had a sitting, which he describes as something marvellous, himself receiving tests in the form of names given by the materializations and the perfection of their make-up. Recognition was therefore beyond question. Mrs. Gilman sits in the cabinet, while some of the materializations appear to approach from different parts of the room and dematerialize upon nearing the cabinet.

Pilo's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

SOLE DRUGGISTS AT SALT BY MAIL,
606 E. T. Hazelline Warren, Pa.

TWO LETTERS FROM A LADY

Mrs. Burnside, Addison, N. Y. writes November 17, 1891. I received your medicine and it has relieved me of a long suffering. Enclosed find \$2.00, please send me a bottle of Catholicism and Cleansing Wash.

The M. A. H. S. The two bottles have made me feel so well that I will not require any more. They cost me \$2.00 but were worth \$10.00. Many thanks and a Happy New Year to you. God bless you. You will hear from me often in this vicinity.

Yours truly, MRS. BURNSIDE.

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.

FOR YOU Send four cents postage—lock of your hair, name, age, sex, and receive a clairvoyant diagnosis of your disease FREE.

DR. M. E. HILL,
Mechanicville, Iowa.

A NEW INVENTION, Now being introduced into the United States

PROF. OSKAR KORSCHIELT'S
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Women's Corner.

Stretch it a little. Treading along the slippery streets. Two childish figures with aching feet. And hands cramped by the biting cold. Were rudely jostled by young and old. Hurrying homeward at close of day. Over the city's broad highway.

"Come under my coat," said little Nell. As tears ran down Joe's cheeks and fell on her own thin fingers stiff with cold. "Taint very big, but I guess 'twill hold both you and me. If I only try To stretch it a little. So now don't cry."

The garment was small and tattered and thin. But Joe was lovingly folded in close to the heart of Nell, who knew That stretching the coat for the needs of two Would double the warmth and halve the pain Of the cutting wind and the icy rain.

"Stretch it a little!" O girls and boys, In homes overflowing with comforts and joys, See how far you can make them reach. Your helpful deeds and your loving speech. Your gifts of service and gifts of gold. Let them stretch to households manifold.

—Harper's Young People.

WOMANLY QUALITIES.

In spite of the fact that "many men have many minds," and that individual tastes differ as greatly as features and tints, yet there are certain tastes which are essentially masculine the world over. We have all often heard the expression, "Oh, she is just the sort of woman men like!" and we all feel an immediate, if secret interest in the woman so referred to.

Men are the rulers of the world, and to please them is our aim and desire. Often, however, their tastes are so paradoxical that it would require a seven-headed Medusa to respond to all their varied and contradictory ideas.

That a man likes beauty goes without saying, as that a bee likes flowers. But as the bee only flutters about a flower which contains no honey-yielding property, so man only hovers a brief time about the beauty without wit or charm.

A man likes a woman to be capable of talking well at times, but he does not care for the garrulous girl. He likes to be listened to himself, and objects to the girl who monopolizes the conversation almost as much as the one who does not talk at all.

A man likes modesty, but he is disgusted with mock prudery.

A man likes a woman who does not scold him for smoking, and he is never reformed by one who does.

He likes a spice of coquetry in a woman, but he does not like the professional flirt. He may pursue her, but it is for amusement or conquest, not from admiration.

He is afraid of the woman who boasts of her conquests. The woman who tells a man how many proposals she has received and rejected from his disappointed fellow-men, destroys his respect for and confidence in her discretion, and he is very sure not to add one more proposal to her list.

A man likes a woman of sympathetic feeling and affectionate nature, but he is afraid of the intensely emotional one. She tires and fatigues him, and is liable to be exacting in her demands, or at least he fears she might be. The highly emotional woman needs to wear an armor of control and repose, no matter what it costs her to do so, if she would be pleasing to man. Let her nature be suspected, and it fascinates; let it be discovered, and it ennues.

Men like an accomplished and bright woman rather than a talented one, and entertaining and amusing qualities rather than markedly intellectual ones.

A wise and tactful woman who desires to be popular with mankind (and she is not wise if she does not) will keep her intellect subservient to her graces and charms when in the presence of men.

A man likes a woman's intellect to shine brilliantly in its full force only when great occasions demand it. At other times he wants it veiled by her beauty and modesty. He would rather it should gleam like star-shine on his path, or suddenly glow forth in shadowed places like a powerful dark lantern, than to glare always about him like an electric light, which blinds the eyes of his egotism and offends his pride.

A man likes a neat woman, and admires a stylish one. He always knows but can never describe what he likes in the matter of feminine attire, but it is for the woman who listens to his comments on her sisters to discover his tastes. He likes trim boots, neat gloves, a snug-fitting waist, and a well-hung skirt, plain draperies, good material, quiet colors. He does not like elaborate trimmings, and is sensitive about pronounced styles or odd fashions unless they are very artistic, or worn by an exceptionally pretty woman. He likes jaunty (but not dashing) hats and bonnets not overweighed down with ornaments.

A man censures extravagance in women, but invariably admires expensive garments. He likes a girl of strong vitality, great endurance, and excellent spirits, but the mannish girl has more omrades than admirers. Although the girl who can sew, embroider, and play the piano, possesses eminently domestic accomplishments, he admires more the girl who can ride, row, and swim. Yet he prefers plumpness to muscle.

A man may consider children a great bore himself, but he shrinks from a woman who openly declares her dislike of them. He expects the maternal instinct in woman, and is disappointed if he does not find it, and when it strongly exists this feeling will draw him back to her often when her personal charms no longer influence him. He may prove a bad father and an unloving husband, yet through her love for his children he often returns to her.

A man prefers temper to sulks, a storm of tears to a fit of melancholy. He is flattered by a touch of jealousy occasionally in a woman's attitude toward him, but he is weaned and alienated from her if it becomes a quality of her nature.

An occasional thunder-storm clears the air, but constant cyclones and cloud-bursts destroy life and vegetation. A man likes girls who speak well of one another, and he is repelled by those who declare "they hate women."

Men like women with ideas of their own, but they are afraid of women with theories or hobbies. A woman with a hobby needs to carefully blanket and stable it away from the eyes of a man whom she desires to please.—Times-Star.

Good Night.

"Good night," the trembling lashes fell And softly kissed the satin cheek. He felt her beauty's magic spell—"Good night," was all he dared to speak. And yet her manner had been kind, Her eyes had beamed with friendly light; But he no further speech could find Than those two simple words, "Good night."

But he had softly pressed her hand, And met with his her glance, half shy, And thought, "She'll surely understand The language of the hand and eye."

And as he homeward took his way, With this bright hope his heart was light: "I may not always need to say The parting words to her—Good night!"

—Cape Cod Item.

HOW TO STRENGTHEN THE THROAT.

Sir Morrell Mackenzie, who was a specialist of high reputation in throat troubles, always insisted that a great many of the ailments that were brought under his notice could have escaped but for injudicious cooling of the throat. The throat must not be wrapped up too much; the great thing is to try to harden it. By care and persistence the neck can be made as weather-proof as the face. Many people who are not in the secret are amazed that the patriarchal Gladstone can stand for hours with head uncovered in the open air while a strong breeze is blowing. The ability to do this with impunity was gained by sitting habitually at a window through which a draught was created, so that the head became accustomed to all variations of temperature and all degrees of air motion. In the same way the throat can become habituated by varying conditions. It should be kept free from wrappings. Women should dispense with their great feather boas and Medici collars, and men should cast aside their stifling mufflers. It is an excellent practice to wear turn-down collars, and gargling with salt and cold water in the morning has sovereign virtue, as well as bathing the throat first with very hot water and then with very cold. The throat thus receives a sudden shock and is braced up and permanently strengthened.—Phrenological Journal.

THE SENSE OF TOUCH.

The sense of touch is the simplest, but at the same time one of the most important, special senses of the human organism. It is possessed by nearly all portions of the general surface of the body, but finds its highest development in the hands.

The true skin contains multitudes of nerve filaments arranged in rows of papillae, about one-hundredth of an inch in length. It is estimated that there are 20,000 of these papillae in a square inch of the palmar surface of the hand. The cuticle is absolutely essential to the sensation of touch, for when the true skin is laid bare by a burn or blister, the only feeling that it experiences from contact is one of pain, not that of touch. The cuticle shields the nerve filaments from direct contact with external objects. Touch is most delicate at the tips of the fingers, and the hand is one of the most important organs. Buffon declares that with fingers twice as numerous and twice as long, we would become proportionately wiser. Galen, however, taught that man is the wisest of animals, not because he possesses the hand, but because he is the wisest and understands its use, the hand has been given to him; for his mind, not his hand, has taught him the arts. Exquisite delicacy of touch is attained by practice. Without it the skill of the painter, sculptor and musician would be rude indeed.—Jenness Miller Monthly.

Hero-worship is not extinct in New England. So great have been the crowds that have visited Whittier's grave, that it has been necessary to put a special police guard around the lot. Every one who comes wants to carry away a leaf or flower as a memento, and if this were allowed, the grave would be entirely stripped of everything of the kind. September 13th, between 1,700 and 1,800 persons on foot, and 150 teams visited the grave, and every day they are still coming.—Boston Woman's Journal.

The owners of the Mammoth Cave of Kentucky propose to reproduce the "starry chamber" in the Mining building at the World's Fair.

CORSETS AFFECT THE EYES. The true oculist does not always prescribe glasses. For example, a young woman whose eyesight had become very much impaired was referred to a oculist. She had to have ten or a dozen amalgam fillings drilled out of her teeth. She was told that she might take her choice between having the holes stopped up with gold and having all the teeth drawn.

She was next ordered to stop wearing a corset, and next she was subjected to a course of treatment to allay a stomach trouble, a sort of mild dyspepsia. The doctor told her that, though glasses might give her, temporary help, pathological treatment must be resorted to produce a permanent improvement in her eyesight.—Jenness Miller Monthly.

LITERARY.

THE PSYCHICAL REVIEW. A quarterly journal of Physical Science, and Organ of the American Psychical Society, volume 1, number 1, August, 1892, Boston, American Psychical Society, Room 19, Pierce Building, Copley Square. \$3.00 per annum, single numbers \$1.00.

This new quarterly came to our table, was examined with great interest and pleasure. The notice of it in these columns was delayed by oversight or mislaying. All interested in psychic matters, or phenomena connected with spirit power, will be mentally quickened by its perusal. We give it welcome to the literary field, and commend the ability and fairness with which it commences its mission.

It gives a very fine and expressive picture of the Rev. Minot J. Savage, well known as a fearless investigator of, and writer upon spiritual subjects. Its table of contents includes "Some assured results in psychical science and the present outlook," Rev. M. J. Savage; "Implications of physical phenomena," Prof. A. E. Dolbear; "Psychography in the presence of Mr. Keeler," Alfred R. Wallace, D. C. I.; "Psychography, remarkable cases," B. O. Flower; "Proceedings of the American Psychical Society," "Psychical Research and Science," Rev. T. E. Allen; "Prof. Lodge upon 'Psychical Research,'" "Psychical Cases and Reflections from Periodical Literature," "Officers and Members of the American Psychical Society."

We trust the society and its Review will have a long, vigorous, and progressive life.

Popular Science Monthly for October has an elaborate table of contents. Among the most striking are "The evolution of dancing," "Mind as a building material," "Language and brain disease," "A comparative study of some Indian homes," "Warming and ventilation of private dwellings," all of which are illustrated. Also a sketch of Prof. Alexander Winchell, with portrait; an editor's table; a miscellany, and a half-dozen other articles on popular subjects by popular authors. D. Appleton & Co., New York, publishers. Subscription \$5.00 per annum.

The Spiritual Evangelist is the name of a pamphlet containing a collection of hymns and songs for spiritual services. G. F. Perkins, author and compiler. Single copies 15 cents; or \$1.00 per hundred. Address 27 N. Ada Street, Chicago, Ills. This pamphlet also contains an introductory circular, setting forth the basic principles of Spiritualism and system of organization, and several new hymns set to music by Prof. E. A. Warren.

L'EVANGELISTE. Alphonse Doudet. F. T. Neely & Co., Chicago. 50 cents. This latest and best work of Doudet is of the religious novel type so uncommon in French literature. It is a striking book, presenting in vivid contrast the system of modern Christianity as opposed to the teachings of the Christ. The work is almost too strongly written to be pleasant, but will repay perusal. The characters are evidently studies from life.

While Harvard is hesitating and looking out for a means of escape from the position in which she is placed by the recent action of the Divinity Alumni, asking that women be admitted to that department, English theological professors are replying to letters from young women, inquiring into ways and means of such study on the other side of the water, in the most gracious and encouraging terms. "Miss M. has just received a most cordial letter from Prof. J. Estlin Carpenter in regard to her entrance into Manchester New College," writes a friend in a private note. She adds the hope that there may be "a general exodus of women to English Divinity schools until Harvard grows ashamed of her conduct." Then in a parenthesis she wonders why we use the feminine pronoun in speaking of colleges. Doubtless in prophecy of their coming, long-delayed, but inevitable purpose. Symbolically, the world has always awarded women the highest intellectual recognition. The abstract qualities of wisdom, justice, etc., have always been personated in her figure. Soon she will have full chance to possess herself of the real substance, which these ideals have so long foreshadowed.—Unity.

An Indiana man has invented an electric alarm system, arranged to be attached to all bottles or receptacles in an apothecary shop containing poisonous mixtures, so that when one of them is moved a gong strikes and warns the clerk.

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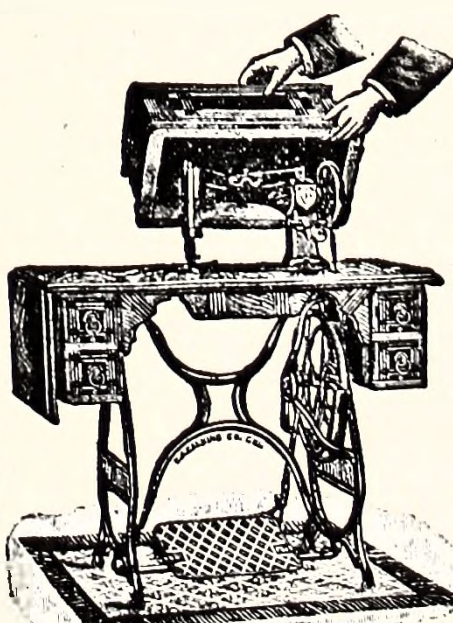
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QUESTIONS AND ANSWERS.

(The editor will receive questions upon these conditions, strictly: 1. They must be germane to spiritualism. 2. Must contain no oaths or profanity. 3. Must be free from allusions to religious sects. 4. All personalities must be avoided. 5. The name of the questioner must be attached. Questions, if approved, will be forwarded to the editor of Mrs. E. Shepard Little, and both question and answer published as directed. All questions must be addressed to the editor of THE BETTER WAY. This department is open to all upon the above conditions.—E. S. L. W.)

Ques. 58.—Have you seen in spirit the Jesus of Nazareth, and what is his relation and influence to the cause of ministry of spirits on earth, known as Modern Spiritualism?

Ans.—There are many in the spirit world who bore the name of Jesus more than one living in Nazareth, for it was as common a name at that time as John, Mark, or Peter. The historian refers to this particular character as one distinguished by special works that he did among them, so they called him "Jesus of Nazareth" or "Jesus who lived in Nazareth." He was famed for his teachings and the so-called miracles wrought. No other Jesus seemed to be so endowed, although with him were Peter the transceiver and physical medium through whom prison doors could be opened and who was able to see visions, and John the Beloved, especially gifted, together with others, forming a band of twelve who were sent forth to heal the sick and do other like wonders.

Some now hold that no such person as Jesus ever existed, and that the works attributed to him were done by Apollonius of Tyana, who preceded him, and that traditions of his life were taken from the life of the former.

Possibly the historian of the future might claim that the writings and seership of Andrew Jackson Davis were a myth; that more than a century previous a man lived by the name of Emanuel Swedenborg, from whose writings those claimed by Davis had been taken. But it is probable that the times are ripe for the better preservation of the history of both Swedenborg and Davis, both marvelously gifted in spiritual things, both leaving a legacy to mankind which is to leave its impress upon the ages yet to be.

In like manner there lived an Apollonius and a Jesus, each especially gifted in spiritual things. Each of them valuing the spiritual man and his powers far above the things of the grosser, outer man, and both were exalted and deified by those who became their followers. Their lives were the humblest and most unostentatious, they only sought to do the will of the Father, as Jesus expressed it. Both were and are living personages, interested in the welfare of the human race.

If you desire to know whether there exists in the spirit world a man Jesus, born outside of natural law, whose mother was a virgin and who had no natural father, we answer no. These are the superstitious attachments to his life, placed there by the ingenuity and craft of zealots, who lived in an age when the more mysterious anything was made the more likelihood of its being accepted. This was done long after the spiritually gifted man Jesus of Nazareth lived his simple but spiritual life. The credulous, churchless, and homeless man, surrounded as he was by spiritual beings of the highest order, was truly overshadowed by the spirit, as his mother must have been before his birth. In this sense he was conceived of the holy spirit. In this sense he was born of virgin or pure conditions, and thus are all surrounded and born who show forth in their lives the power of spirit or truth, whether they know it or not. Such have been and are the saviors of the world to those who will exemplify in their lives spiritual teachings. We believe, as we have stated, that this man Jesus did live on the earth, and that he lives to day in the spirit world, and might be seen by those who can enter that sphere to which he has attained, or who could discern among the visiting messengers his form from the many others who come to the earth with him. When he was on the earth he was a man among men, lowly and humble among the lowly, and only by the works he did, did they know him. When he returns to earth, it is as a spirit among spirits, advanced to be sure. But the mind should be divested of the glamour of superstitious belief which has surrounded this character, and place him among the multitudes of advanced spirits who are watching over the affairs of earth, and not expect that there will be any particular insignia by which he will be known.

The movement of Modern Spiritualism is guarded by the highest intelligences of the spirit world. If the veil before mortal eyes could be lifted for a moment, they would realize that this is true. Its crudities and errors are the effect of the undeveloped conditions of those accepting it, and of the medium through whom the truths are given. These will be overcome and Spiritualism shine forth in splendor, the reflection of those high intelligences who have set it in motion. Not a Jesus of Nazareth alone, anxious to overcome the effects of false teachings concerning his birth and life, but all exalted spirits of other ages and other worlds, waiting as God has waited

through the ages of the past; working as God has worked through slow processes of growth and natural law, sanguine that ultimately good will succeed and man be saved. Saved from the commission of sin, which is transgression of the law, and thereby saved from the consequences, which is saved indeed. And he, who was called Jesus, and whom men ignorantly worship, is laboring with the hosts innumerable for the result.

Ques. 59.—How do spirits look upon the changes taking place in American society by the accumulation of wealth by the few, and its use to keep the many in a condition of social poverty?

Ans.—The accumulation of wealth in vast quantities by one or by a few is dangerous to the best interest of the people, as money, in the present state of civilization, is a controlling power and can be selfishly used. As a person of wealth is looked up to by a certain element and deference is paid him because of it, the way easily opens for each to come into power. The forming of combines, or trusts, which constitute a lever by which the weaker are compelled to submit to power, is looked upon with regret. These abuses of wealth cannot increase in the ratio of the last few years, without bringing about great evils, which are even now apparent. In time these will be visited by the law of retributive justice, as wrong and injustice inevitably bring about their own reward.

Man cannot violate the higher law with impunity. It was done by America as a nation allowing human slavery. It took time for justice to make her demands and compel their payment. But it was done, and the debt was paid every bit of it, drop for drop, pang for pang, misery for misery, heartache for heartache. This all know. If all men were just and loved humanity, if all who acquired great wealth used it for the good of others, then wealth would be a blessing. But only in a few instances, comparatively, have men attained this moral growth.

There must of necessity come an awakening to a sense of the danger which threatens America in this direction, and its law makers must be aroused to the correction of these evils, before they assume such proportions that the inevitable law of compensation, which is mightier than man's law, takes it in hand. For then it can only be corrected by the spilling of blood as has been the case in the past.

MISCELLANY.

REMAINS of a mammoth and other prehistoric animals have been found in Endsleigh Street, London, at a depth of twenty-two feet below the surface. They include two tusks nine or ten feet long, one of which is two feet in circumference at its thickest part, and a lower jaw and other bones of a younger mammoth. The seeds of about twenty species of contemporary marsh-growing plants have been found in the soil in which the remains were imbedded.

THE NEW STONE AGE IN ICELAND. According to a lecture before the English Society of Arts on Iceland, by Dr. Tempest Anderson in the more remote parts of the country, such as the Skaptadals, many articles of bone and stone are still in use which in more accessible districts have been replaced by metal or earthenware. A photograph exhibited showed a wheelbarrow with a stone wheel, a steelyard with a stone weight, a hammer with a stone head, and a net with bone sinkers. At the same farm a quern, or stone hand-mill, was in use, and also horn stirrups, and harness fastenings of bone instead of metallic buckles, bone pins, and rude bone dice. At a neighboring farm was a basin formed of the cup joint of a basalt pillar. Truly we still have a survival of the stone age. Less remote than this is the meeting-place of the county council of the district in a spacious cave in the lava. It would be difficult to find anything more appropriate in such a primitive land. Mr. E. Magnusson, speaking on the author's address, said that in some places the people, though descended from those who had long left the stone age behind, had found it necessary, because it was so difficult to procure iron, to create a new stone age for themselves. They were the creators of a new stone age, not the followers of a tradition.—*Popular Science Monthly.*

A WATER WEIGHT RAILROAD. A novel form of inclined railway has been built at Bridgenorth, England. It connects the upper and lower parts of the town, communication between which was formerly provided by means of steps cut in the solid rock. The length of the track is only 201 feet, but its vertical rise is 111 feet. There are two cars, on separate lines of rail, and they are connected by a steel cable passing round a wheel at the top. They are thus balanced, and a preponderant weight is given, whichever one is at the top, by pumping a supply of water into a tank placed in the frame of the car. The steel rails are secured to ties which are bolted to the solid rock and also embedded in concrete. The brakes are normally on the wheels, and motion is only possible while the brakeman turns his handle. The track is cut out of the solid rock, so that it shall not spoil the beauties of the landscape.—*Scientific American.*

PROF. HUXLEY on his aims and increase of natural knowledge. "To forward the application of the methods of investigation to all the problems of life, in the conviction that no alleviation for the suffering can be found, except the knowledge of the world as it is when the garment of make believe, by which pious hands have hidden its uglier features, is stripped off."

EVERY age and generation must be as free to act for itself in all cases as the ages and generations that preceded it. The vanity and presumption of governing beyond the grave is the most ridiculous and insensible of all tyrannies. Man has no property in man, neither has a generation a property in the generations that are to follow.—[THOMAS PAINE.]

PHOTOGRAPHING THE STARS. The interesting information comes from Cambridge, Mass., that a new series of experiments in the difficult art of photographing the heavens is being made at that place. The instrument used is the so-called Bush photographic telescope, manufactured especially for the Harvard Observatory and the North Star was selected as the first object upon which to test its powers. The apparatus used for stellar photography is exceedingly delicate and complicated. There are four photographing lenses, two feet in diameter. In front of these is the spectrum for photographing stars. Its thickest edge is three inches and the thinnest seven-eighths of an inch. The lenses are of the finest optical glass. Their average weight is 100 pounds. The bed plate of the telescope is 10 feet 4 1/2 inches and its breadth 6 feet. This swings on a steel axle 10 feet long and weighing 2,200 pounds. The wheel to which the clockwork is attached, regulating the motion of the earth, is 5 feet in diameter. Not only astronomers but multitudes or other folks who are interested in knowing all that is to be known concerning the material universe, will await the revelations of the forthcoming photographs with keen curiosity.

ORIGIN OF NATIONAL NAMES. England, Scotland, Switzerland, take their names from tribes, the Angles, Scoti, Schwyzers of the canton Schwyz. Ireland is old Erin, otherwise Ire, Ierne, Hibernia. Wales or Wealhas, means simply strangers, frontier folk, kindred words being Valais, Walloon, Wallachia. Holland is the hollow land, which the Belgæ called the Netherlands.

France was the old kingdom of the German Franks (compare Franconia), and Austria (Oestreich), the east kingdom of the same people. Hispania (Spain) comes from a Phœnician word, meaning "land of the conies," and Portugal from Portus Cale, now Oporto.

Italy (Italia) is said to be derived from an aboriginal name, Vitelin, meaning calf-land, and Greece is but the Latin synonym for Hellas.

Germany is derived from a Keltic word "to shout," its chief states, Saxony, or upper Saxons, from their knives or scyres; Wurtemberg from a hill near Stuttgart; both Bavaria (Bayern) and Bohemia (Boheim) from the Boyer, a Keltic people.

Prussia (ancient Borussia) has the same origin as Russia. The Russ were a tribe in Sweden, some of whom settled in East Prussia; others, under their chieftains Rurik and Askolk, ruled in Novgorod, A. D. 864, and gave their tribal name to the land. Poland (Polen) is the Slavonic word for pol, a plain.

When the Magyars invaded Europe in 890 they were called "Ungri" by the Slavs, hence Hungary. Denmark is simply the mark or frontier of the Dances; Sweden, once Svealand, the district about Lake Mælar; Norway, the northern way home of the seaking, to distinguish it from the Oesterveg or east way by the Baltic.

Turkey owes its name through Turkomans, to the Arabic word turkur, a robber. Servia and Bosnia are simply countries of the Serbs and Bosniaks, Slavonic tribes; Bulgaria (Volgaria), from the Volga, where the Bulgars first settled. Both Roumania and Rumelia (Rum Tii, Land of Rome), tell their own story as fragments of the great empire. Monte Negro is but the Italian for Czernagora, the black mountain.

INHERITED IMMORTALITY. The telegraph has erred. Whittier is not dead. What was buried at Amesbury yesterday was not he. The fate of mortality has indeed overtaken his body. His flesh—that frail and perishable environment of him—has in truth come to the limit of its vitality, and, passing the boundary of existence, must henceforth be counted among the results of decay. This is all that has happened in what the wires have told us, that "Whittier is dead."

For the poet himself has not died. The vocabulary of the world, vast as it is, has in it no word of death for him. He has been translated. He has been lifted and borne up beyond our sight. He has been assigned a new residence, and now ornaments a nobler sphere. Death has broken the mask that gave him presentation to our gaze, and the beauty that was behind it has become invisible. Whittier has at last received the supreme suffrage and is now an immortal.—W. H. H. Murray.

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PERSONALS AND LOCALS.

—W. J. B.—Yerxa Urra is at Nogales, Arizona.
—Hon. A. B. French will lecture before the Union Society the last two Sundays of November.
—Mr. W. Lyman is authorized to act as one of our agents at Springfield, Mass. He will furnish sample copies and receive subscriptions at: Charles Street, corner of Franklin.

—Mrs. R. S. Sagmaster will establish a children's progressive lyceum at the new society rooms, corner Central Avenue and Fourteenth Street. Those interested are invited to attend Sunday at 9 a. m.

—Many thanks are due Mrs. M. A. Ross for her efforts in behalf of the Union Society. She seems to be blessed with the gift of attracting the youthful element to her center of activity, rejuvenating all with whom she comes in contact.

—The opening social, followed by a supper, the 25th ult., augured well for the Union Society for the coming season. G. A. R. hall was filled almost to its utmost capacity with dancers, of which the great majority were young people. A happy influence met the late-comer upon entering, indicating that harmony prevailed within, while the joyous countenances of participants gave the test to that effect. These socials will be continued throughout the Fall and Winter season, every other Wednesday being the time appointed to hold them. The next one therefore will take place on Wednesday, the 13th inst.

—Mrs. Ada Poye's engagement for the present month at the Union Society opened auspiciously. Both services were well attended, especially that of the evening, when the directors found themselves busy securing seats for late-comers. The morning was devoted to answering questions, and the evening to giving tests by ballot, clairvoyance, and clairaudience. At the morning services Mrs. Poye made a telling hit at the World's Fair Commissioners. A questioner desired to know whether it was right to close the Fair on Sunday. Not if it is to be a world's fair, said the speaker; for as such the Sabbath of every race and religion should be observed or respected, and have the Fair closed on each day of the week that a Sabbath occurs, of which there are three or four. According to its present program it is not a world's fair, but a narrow sectarian affair.

The evening services were devoted principally to giving tests, and a number of very remarkable ones were presented. Mrs. Poye's gifts are so well known by the Cincinnati Spiritualists that a description of them is unnecessary. Suffice it to say that she attracts large audiences, and attentive ones who seem to draw substance from her atmosphere and enjoy her presence whether they obtain tests or not. But as a spirit test is always welcome, every one present, who sends up the name of a departed relative or friend, may anticipate one. Mrs. Poye will serve the Union Society the five Sundays of October.

Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

OBITUARY.

Passed over at Salt Lake City, Utah, Sunday August 1, 1893, Dr. J. K. Nickless, aged 61 years and four months. A noble heart has ceased its beating on the shores of time. His life-work finished, his spirit obeyed the call from the beyond. "Come up higher, brother, come up higher." His motto was, "Do good, it is the only thing worth doing," and how nobly he exemplified this in every act of his life. Those who had the pleasure of his acquaintance—and they are legion—can most abundantly testify. He was an earnest, devoted Spiritualist, and his life was freely given to the dissemination of its profound truths. His one great desire was that all nations should come to realize and live to the knowledge of the common brotherhood of man, and his spiritual existence and ascendancy over the mortal, endowed, as he was, with a remarkably cheerful disposition meeting him as like coming into the bright sunshine from out the darkness of a fog. "He was the salt of the earth"—one of God's noblemen, and his many noble qualities endeared him to all with whom he came in contact. Why his life-work should so suddenly end, when to us who knew him so well, it seemed the world had lost one of its best, its noblest, its truest, and noblest heart, is one of the dark mysteries with which mortal life abounds. But though gone from our physical sight, we know eternity is his, and his dear spirit is ever with us, urging, ward those undying truths still so dear to him, and beyond the "river" we shall surely meet again.

"For though we sow in tears,
Our souls at last shall come,
And gather in our sheaves with joy,
At heaven's great harvest home.
His old schoolmate,

The angel of death, that blest envoy,
Who bears on his faithful breast
The weary and storm-beaten children of men
Into the fair haven of rest,
Has again swung his sharp scythe, and the form of our loved sister and co-worker, Lizzie A. P. Ward, has been cut down, and lies prone before his majesty and might.

On Sunday, August 14th, she was full of life, hope, and the bright promises of her grand womanhood. On Monday morning, ere she had arisen from her bed, the angel stooped and whispered in her ear, "It is enough, come up higher," and quietly and trustfully she stepped from her garment of materiality, and turned her eyes to the beautiful beyond, but leaving behind her a heartbroken companion, with whom she had trodden the pathway of life for many years, and two sons who will mourn her loss.

Our arisen sister was among those who organized the "Woman's Improvement Society of Lake Pleasant." For three years she had filled the position of secretary, and was an active, efficient worker.

The funeral services were held at her cottage on Wednesday morning, and was attended by a large number of her friends, as well as thousands of strangers who were upon the ground, who came to pay their homage to the beautiful angel of death and give their sympathy to the mourning household. The cottage was draped in white and covered with a profusion of flowers. The casket stood upon the veranda, that all might once more gaze upon the cold, still form of her who had solved the great problem.

After the band had played a solemn air, Carrie E. S. Twigg opened the services by reading in her beautiful and impressive manner the poem by Ella Wheeler Wilcox, entitled "Beyond," and followed it with appropriate remarks, which found their way to every heart. After the hymn, "He Giveth His Beloved Sleep," Mrs. Sara Burns gave an invocation, and then the eloquent discourse. It was a fitting tribute to our emancipated sister, and made every heart present long for something better and higher.

Mrs. Ward was born at Norwich, Conn., forty-two years ago. She was a true wife, a tender mother, and a faithful friend. She has left an aching void in many hearts, but "our loss is her gain."

Mrs. M. R. PALMER.

New Spiritualists.

By Miss Lou Monahan, the Blind Medium.
Miss Lou Monahan, the well-known inspirational speaker, test medium, and independent slate-writer, of Louisville, Ky., has in addition to her many other gifts developed as a musical medium, and lately improvised two pretty songs, words and music her own, which may be had on order. The titles of these songs are: "MY HOME IS WITH THE ANGELS," and

"ECHOES FROM SUMMERLAND."

Price 40 cents each. Address the composer or her agent, Dr. L. Limerick, 1617 West Walnut Street, Louisville, Ky. Published by The John Church Co., 44 West Fourth Street, Cincinnati, O.

Miss Monahan is a resident of Louisville, Ky., and ministers to the local spiritualist society there. She is now 25 years old, but has been blind since her fifth year, subsequently became a clairvoyant, sees with her spiritual eye, describes spirits with wonderful accuracy, and now accepts engagements to lecture and give tests on the spiritual rostrum.

Spiritualism in Canada.

There is a small town on the Canadian frontier, about eighteen miles from Buffalo, N. Y., named Welland, whose inhabitants have just encountered a kind of spiritual earthquake. A few progressive thinkers, students of human progress and psychical phenomena, not wishing to keep the knowledge of the facts and phenomena of Spiritualism to themselves, determined fearlessly and courageously to bring the subject to the notice of Welland's inhabitants in a public manner, and with this view engaged the services of two gifted inspirational speakers from New York State, Mrs. Lyman and her sister. These two ladies lectured in the Orient Hall three times to the delight of many. The beauties of the spiritual philosophy were so thoroughly brought home to the minds of many listeners that the audience is anxious to learn more. Mr. Geo. W. Walrond, an English trance lecturer and clairvoyant, who resides in Hamilton, Ontario, recently went to Welland to lecture on the "Philosophy of Spiritual Revelation" and replied to questions handed up by the audience.

Of course there is a deal of opposition and skepticism, but this is quite natural in any place trained in the hard and fast lines of primitive orthodoxy. But while we have noble brothers and sisters in the cause ready to stand up in public and defend God's revealed truth to the world, Spiritualism will not hurt by antagonistic influences, and in Welland it is a proud thing to note there are such noble defenders, both men and women, as there are in Hamilton, London, Toronto, Montreal, and other places in Canada. Mr. Walrond, though a commercial gentleman, is ever ready with pen and voice to do battle for the cause, and in public or private he fears no foe. He is a trance speaker of some years' standing and appears in public whenever circumstances demand it.

Toronto has a spiritual society of about eighty members, and public services are held every Sunday. Mr. Seymour does excellent work there.

A lack of unity and the want of spiritual cohesion is a weakening power among many Spiritualists. Let all unite with heart and hand, and Spiritualism and Spiritualists will be benefitted.

REPORTER.

MOVEMENTS OF MEDIUMS.

Lyman C. Howe is engaged at St. Louis, Mo. for October.

Geo. H. Brooks may be addressed for lecture engagements at 124 N. Liberty Street, Elgin, Ill.

Mrs. Celia Leach will make engagements for fall and winter to lecture. Address: Findlay, O.

Mrs. A. H. Colby Luther may be engaged for November, '93, and January, '94. Address: Crown Point, Ind.

W. A. Mansfield, the slate-writing medium, has located for the fall at 172 Monroe Avenue, Rochester, N. Y.

Mrs. Effie Moss has returned to Cleveland, and is holding sances at 304 Scoville Avenue, Cleveland, O.

Mrs. Julia E. Davis, of Boston, is ready to accept engagements to serve societies. Address: 23 Windsor Street, Cambridge, Mass.

Mrs. Elizabeth Stranger, inspirational lecturer and test medium, will respond to all calls. Address: 171 Pine Street, Muskegon, Mich.

Dr. Dean Clarke, one of our veteran and popular inspirational speakers, is open to engagements anywhere on the Pacific Coast. Address: 1055 Market Street, San Francisco.

Mrs. Louise A. Cook, of Louisiana, inspirational speaker, test-medium, and psychometrist solicits southern engagements. Address: 144 Girard Street, New Orleans, La.

Societies wishing the services of A. E. Tisdale for the month of November and first two Sundays in December, '93, may address him at 54 Bank Street, New London, Conn.

Mrs. S. Miner, trance speaker and psychometrist, is now ready to respond to all calls for platform work. Permanent address: 100 N. Twenty-fifth Street, Minneapolis, Minn.

Mrs. A. E. Sheets, inspirational speaker, Grand Lodge, Mich., P. O. Box 883, will make engagements for the fall and winter, beginning September 1st. Will also answer calls for funerals.

Abbie N. Burnham, of Boston, will speak at Providence, October 2d and 10th; Brooklyn, N. Y., November, Conservatory Hall, month of March.

Mrs. Maggie Stewart has resumed her psychometrist readings by letter from lock of hair, on all business, social, and domestic matters. Price 5c and stamp. Address: 264 E. Main St., Piqua, O.

Mr. J. M. and Mrs. M. T. Allen are at present sojourning at Liberal (Mo.) Camp, where they may be addressed for the present, but expect to visit the Pacific coast before Winter sets in, when they may be addressed at San Bernardino, Cal.

Mrs. Nellie S. Baade, trance and inspirational lecturer, can be addressed for Fall and Winter engagements. Will also speak at funerals. Terms reasonable, and references given if required. Address Mrs. Nellie S. Baade, 246 National Ave., Detroit, Mich.

E. J. Bowtell speaks at Salem, Mass., October 2d; Worcester, Mass., October 23d; Lowell, Mass., October 30th. October 9th and 10th open, for which, as also for dates in November and December in 1893. He may be addressed: 233 Shawmut Avenue, Boston, Mass.

G. W. Gates and wife are engaged in Ohio during September and October. They have open dates later on, and would like to hear from societies desiring their services. Address: Greenville, Darke County, Ohio. Home address: 234 Frankford Ave., Philadelphia, Penn.

T. Grimshaw, trance speaker, is engaged to speak for various societies in New England during October and November; in Buffalo, N. Y., during December and January; Albany, N. Y., March. Societies desiring to engage his services for February, April, and May, can address him during September at Onset, Mass.

Mrs. Ida P. A. Whitlock will speak the Sundays of October at Pittsburg, Pa., for the First Society of Spiritualists. She would like to arrange for work during the week in the vicinity of the city. She may be addressed during this month at 9 Upton Street, Boston, Mass., after that at Pittsburg, Pa.

Willard J. Hull will speak in Lynn, Mass., October 2d and 9th; Brockton, October 16th; Haverhill, October 23d and 30th. Will answer calls for week-evening lectures while in the East. Address care *Banner of Light*, Boston, Mass.

Mrs. Jennie B. H. Jackson closed her camping-meeting engagements at Liberal, Mo., September 15th, and will now visit other camps in the East and West for the purpose of giving illustrated lectures. She will be at Kansas City, Mo., the last two Sundays in September and first two in October, and in the vicinity of Blair, Neb., remainder of month. Address for week-evening engagements, care of C. H. Gates, corner 24th and Holly Streets, Kansas City, Mo.

Oscar A. Edgerly is engaged to speak and give tests for the following societies during the season of 1893-94: September and October with the Spiritual Alliance of St. Paul, Minn.; November and December also taken; March, Spiritual Society of Buffalo, N. Y.; April with the Kellogg-Philosophical Society of Baltimore, Md.; May with the First Spiritual Church of Pittsburg, Pa. Will be pleased to make engagements with Western societies for January and February. Present address, 698 Hudson Avenue, St. Paul, Minn.

Bellevue, Mich.

The *Bellevue Gazette* says: "The Spiritualist meetings at the Opera House Sunday afternoon and evening drew forth large and intelligent audiences. Mrs. A. E. Sheets, an inspirational speaker of Grand Lodge, delivered two eloquent and flowery discourses, containing a large amount of sense and reason. Excellent music was furnished by a mixed quartet, for which Mrs. Sheets, and those having the meeting in charge, desire to tender sincere thanks."

We hope to have Mrs. Sheets with us again in the near future.

MRS. WILLARD POLLEY.

Testimonial.

C. C. STOWELL, Manager *Better Way* Co., Cincinnati, O.
Dear Sir—Please allow me, through THE BETTER WAY, to describe a wonderful phenomena. I have for years been troubled to procure spectacles that I could use with comfort. Seeing B. F. Poole's ad. in THE BETTER WAY of his Malted Pebble Spectacles and new method of fitting the eyes, I wrote to him, received his directions how to order. I ordered a pair at once, received them in due time. I put them on and could see perfectly. At once I saw a band of spirits making long passes over me. One I saw distinctly, a man over six feet, fine-looking, he smiled and said: "I am the leader of Mr. Poole's band and will do you good." The spectacles are perfect, and my eyesight is improving. I have never seen Mr. Poole, but conclude that he and his band are doing a wonderful work for humanity. He has a gift and power that has astonished and delighted me.

Respectfully,

F. VOGL, M. D.

Junction City, Kan.

See ad. in another column.

By using Hall's Hair Renewer, gray, faded or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing to everybody.

PUNGENT PARAGRAPHS.

Preaching on "Fidelity" in New York recently, Sam Jones said: "If all New York go to heaven you will have to sleep there with your trousers under your head."

And when a certain noisy preacher arrives there people will feel the need of putting their heads under their trousers to be able to sleep.

IN A NEW LIGHT.

The pastor was endeavoring to persuade the millionaire to give up at least a portion of his earthly interests and turn his attention to more spiritual matters.

"You say," said the rich man, "that a rich man can not enter the kingdom of heaven?"

"The Scriptures say so," corrected the pastor kindly, "and I only repeat what they say, believing them fully."

"And I can take none of my wealth with me?" inquired the rich man.

"You certainly cannot."

"No part of it?"

"No part of it."

"I shall be as poor as the poorest when I come to be judged, and what difference does it make one way or the other?"

The pastor took the question to his study for deliberation.—*Detroit Free Press.*

SILAS HAYES SAYS:

Prejudice is too often mistaken for patriotism.

The more we arrogate the more we need advice. The humble receive it gratis. Nature can best inspire these.

There is no bossism in any department of Spiritualism. Those who assume to dictate or permit themselves to be worshipped are surely preparing for a fall.

A man should be assured of his own recognition before he undertakes to disqualify others.

Trying to implant spiritual truths in a prejudiced soul is like wasting good seed on rocky soil.

The rejected lover who suicides saves one woman from a life of trials, for the man whose love is so imbedded in self that he becomes desperate at the first disappointment in life makes a poor kind of a husband.

The night has a thousand eyes
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes
And the heart but one;
Yet the light of a whole life dies
When love is done.

SINS BY WHOLESALE.

A half-witted fellow once excused himself to a priest for not going to confessions on the ground that he could not remember the number of his sins.

"A very simple remedy for that," said the priest, "is to carry a small bag and drop a pebble into it every time you commit a sin."

A few days after, while sitting in the confessional, the priest was startled by a sound as if a heavy body were being dragged along the floor of the church. Stepping out, he came face to face with the simpleton, who was dragging after him a large bag of cobblestones.

"Here's some of my sins, father," he cried, gleefully, "and I've two more bags outside."

Circus-man (bunting for a stray elephant): Have you seen a strange animal around here?

Irishman: B-gorra, O-hov that; there was an injun-rubber ball around here pullin' carrots wid his tail.—*Ex.*

BUCKEYE CYCLE CO.

CINCINNATI, O.

want an Agent in your Place.

We will sell you a BICYCLE at manufacturers' prices if you will try to sell our goods. Please write for catalogue and full information.

EVERY WHEEL GUARANTEED.

Agents Wanted & Salary.

Would you like to make \$250.00 per month from now until spring? Write for particulars. Pluck and push, and you can make it. We want a few more active representatives in every city and town in the United States. You are new and active as a boy, and you have the chance to establish a permanent business for yourself that will pay you handsomely. Address "Manufacturers," P. O. Box 8308, Order Dept. No. 10, Boston, Mass.

ABOUT CLOVES.

When you are buying cloves remember that there is such a thing as a price that is too low. Buy a fair price and get good goods like

HUTCHINSON'S.

That is made from selected skins and is a good quality. If your dealer does not have them, send stamp for book "ABOUT CLOVES" with good clove means more to you. Established 1862.

J. C. Hutchinson, Johnstown, N. Y.

Dr. J. W. DeHoog,

62 E. Fourth St., CINCINNATI, OHIO.

Electro Vapor, Sulphur, and all other kinds of Medical Baths.

Guarantees cure of sick and nervous headache, Female and Chronic Diseases a specialty. Sure Cure for Piles, Consultation free. Charges moderate. Ladies treated by trained female assistants.

Agent for Philadelphia Compound Oxygen Home Treatment. Send for circular.

A CURE FOR DISEASE Without the Use of Medicine!

BASED ON NEW THEORIES OF CAUSE AND CURE.

GRATEFUL MEN—I have been using the Electropole for about a month, and for the benefit of suffering humanity I am pleased to add my testimony. For myself and others I have cured Sciatica, Lumbago, Neuritis, Headache, and a case of chronic rheumatism. I saw it reduce in three treatments an enormous swelling of the glands of the throat, and for any acute trouble it works the magic. I would say in all cases, if you wish to be well and happy don't fail to buy an Electropole. Gratefully your friend, Dr. J. W. DeHoog.

Oct. 25, 1893. 32 W. Randolph St., Chicago.

The ELECTROPOISE is endorsed by C. C. Stowell, Manager of THE BETTER WAY, who has positive knowledge of its curative powers from personal observations.

Descriptive circular with testimonials free. For information in regard to this wonderful instrument, address:

Central Electropole Co., Room 8, S. E. Cor. Race and Longworth Sts., Cincinnati, O.

FREE

Try. Why suffer from the bad effects of the La Grippe, Croup, Cough, and Liver Disease, Rheumatism, Indigestion, Dyspepsia, any kind of weakness, or other diseases when Electricity will cure you and keep you in health. (Headache relieved in one minute) To prove this, I will send you one on trial free.

Prices, \$3, \$6, \$10, and \$15, if satisfied. Also, Electric Trusses and Box Batteries. Costs nothing to try them. Can be regulated to suit, and guaranteed to last for years. A Belt and Battery combined, and produces sufficient Electricity to shock. Free Medical advice. Write today. Give waist measure, price, and full particulars.

Agents Wanted, Address DR. JUDD, Detroit, Mich.

WE GIVE THIS FREE

CHAUTAUQUA DESK

If you will buy one of our Combination Boxes of "Sweet Home" Soap and Toilet Articles.

YOU MUST HAVE SOAP—It is an absolute necessity—the only question is where you shall buy it; we make it a decided object for you to buy of us—direct from factory to consumer, and save all middlemen's and dealers' profits.

REMEMBER, "Sweet Home" Family Soap is an extra fine pure Soap, made from refined tallow and vegetable oils, on account of its fineness and purity each cake will do double the work of common cheap soaps.

OUR COMBINATION BOX contains a large supply of the best Soaps and finest Toilet Articles made, and will give satisfaction to the most fastidious person. We have been manufacturing Soaps for over 17 years, and operate one of the largest and best equipped plants in this country, having a capacity of fifteen million pounds a year.

The "Chautauqua Desk"

is a "thing of beauty" and will be a "joy forever" to all who possess one. It is artistically designed, complete in appointments, a model piece of furniture, and affords with time out of ten homes a—suitable and convenient place for writing letters, studying, drawing, etc., etc., which will be used and appreciated by every member of the family.

It is made of S. C. OAK, varnished and hand-painted antique finish, with brass trimmings. It stands five (5) feet high, is two and a half (2½) feet wide and ten and a half (10½) inches deep. It is a perfect and complete desk, and also has three round book shelves, a top shelf for books, a seven pigeon hole for papers, compartments for letter paper, ink, etc. When placed in your home, filled with books, and with your pen, and ornamented with the gifts of friends, it will become a centre of attraction, and you will be grateful to us for adding a new pleasure to your life.

ORDER TO-DAY

YOU RUN NO RISK, and if after 30 days you are not convinced that the goods are all we claim, we will refund your money without comment, simply on receipt of your request, and no charge.

will be made for what you have used and we will take the Box and Desk away at our own expense.

HOW CAN WE DO MORE?

Remit \$10.00 by check or any way that is most convenient and we will ship at once the great Box and the beautiful Desk. The desk is especially made so it will not rub or chafe and we guarantee the goods to arrive in perfect condition. We have storage warehouses in the large cities, and your order will be filled from the warehouse nearest you, so delivery will be prompt. We do not put any slightest burden on you, possibly giving you such an immense bargain as we do, but as each order goes from the nearest warehouse, we find the average freight on Box and Desk our customers pay is less than one dollar. Send all orders direct to BUFFALO, N. Y.

READ THESE!

HEADQUARTERS OF THE SALVATION ARMY IN AMERICA, 111 Reade Street, New York.

Larkin Soap Manufacturing Company, June 1st, 1892.

Gentlemen:—I take pleasure in stating that during the past three years we have used in our household three of your "Sweet Home" Combination Boxes with the various extras, etc., which you give during this time we have not had to buy any other soap for laundry, household or toilet use. The goods are very pleasing to my family; we have found the extras all that you have promised, and I consider the entire outfit a most excellent investment. You are at liberty to use this letter as you think best.

(Signed) JESSE L. HURLBUT, Sunlay School Sec'y and Principal of the C. L. S. C. PHILADELPHIA, Dec. 23.

My Dear Mr. Larkin: I have thoroughly tested your various toilet articles and am delighted with their exquisite quality. The handkerchief perfume is especially pleasing and I intend to adopt it exclusively.

Sincerely yours,
HELENE MODJESKA, (Countess Dozentz.)

We can refer you to thousands of people who have used Sweet Home Soap for many years and still order at regular intervals, also Bank of Buffalo, Bank of Commerce, Buffalo, Henry Clews & Co., Bankers, New York; Metropolitan National Bank, Chicago, or any other Banker in the United States. Also R. G. Dun & Co. and the Bradstreet Co.

Each Box Contains

ONE HUNDRED CAKES, (full size), \$6.00
"SWEET HOME"