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THE BETTER WAY

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THE BETTER WAY

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THE BETTER WAY CO.,
206 Race Street, Room 7.
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EDITORIAL.

VALEDICTORY.

My resignation as editor of THE BETTER WAY has been tendered and accepted, partly on account of impaired physical health, and other causes of a private character in which the public have no immediate interest.

The circulation of the paper has more than doubled, and the increase has been steady and substantial, and so continues.

To the large corps of able, scholarly, and generous contributors who have enriched our columns with their best thoughts, and whose private correspondence has overflowed with friendship and moral support, I return my sincere heartfelt thanks.

To our contemporaries, who gave me brotherly greeting and welcome on my resumption of editorial work in a new but most important field of truth, and whose uniform courtesy and kindness have been fully appreciated and always reciprocated, I speak the good-bye with regret.

With this issue I close my connection with the paper. My post-office address until further notice, will be "General Delivery," Boston, Mass.

SIDNEY DEAN.

October 12, 1892.

THE conscious caress of the spirit is like a loving kiss after absence.

AN UNSPIRITUALIZED society is drawn to the level of the animal by a law within itself.

THE messages of our spirit friends are unaccompanied by postal requirements.

THE more circumscribed the spiritual nature by the environment of earth the more murky and false its conceptions of its own nature and powers.

TURKEY is going to spend \$10,000,000 on the fortifications along the Bosphorus. The "sick men" of Europe seems to be in a very healthy state at present, at least financially so.

WHITTIER passing over at the ripe old age of 85 recalls the fact that most of our modern poets had long life in the body. Lowell, for example, saw 72; Emerson 79; Longfellow 75; Bryant 84, and R. H. Dana 92.

BISHOP POTTER suggests a compromise in the Sunday question of the World's Fair. It is to stop the hum of machinery and open the doors to visitors, to enable them to more closely inspect the handiwork within and study the progress of man's achievements.

By a new law, all women who are householders are permitted to vote on the fence question in Mississippi. This is a beginning which we hope will end in permitting women to vote on all questions in which their property is concerned.

YALE college is fitting up a psychological laboratory, to consist of ten rooms. One of them is to be a "psychometric room" to contain a set of tests of the mental condition of the person making them. When our universities begin to take interest in psychological studies, we may look for some remarkable developments among psychics and sensitives from that direction, with results that are destined to startle the world.

THE *Freethinker's Magazine* for this month says editorially: "No one is entitled to the grand name of Freethinker, who is not desirous of giving every question a fair and honest hearing from every possible standpoint. Those who desire to read or hear expressed only

the opinions with which they agree and who would close the door against all others, are nothing less than bigots, whatever they may call themselves," to which every true Spiritualist says "amen!"

SOME of the most ably edited secular papers are those published behind prison walls. Many of them also contain a better moral sentiment and a healthier intuitive perception than are generally found outside of prison walls. The reasons are obvious. Discipline keeps the selfish forces in man in abeyance or under control, and enables the higher nature to act without hindrance. If all men or women were to discipline themselves in like manner, they would have much clearer ideas of life and the needs of man, and make progress accordingly. To become happy, forget self.

IN THE establishment of a "Bureau of Justice" to assist in securing legal protection against injustice for those who are unable to protect themselves, or pay for it, Chicago has opened the way for a much-needed institution. This Bureau is supported by voluntary contributions, and some of Chicago's wealthiest citizens are aiding it. Joseph W. Errant is its originator and also its present manager. Some years ago the *BETTER WAY* advocated a Free Court for this end, but the above will answer the purpose, and it is to be hoped that every city of any importance will follow suit.

TENNYSON, the poet laureate of England, has passed the rhythmic shores of time, where his songs of immortality will reverberate in his soul as hopes realized. The great poet is no more of this earth; his inner self has found a home among the bards who think in rhyme and speak in rhythm, and whose harmonious lives affect sensitively with a similar rhythmic motion. He passed out of the earthbody with his hand resting upon Shakespeare's "Cymbeline," while the moon shed its mellow rays upon his couch. It was nature's requiem, befitting a soul that worshipped her.

AND Ernest Renan, too, has laid off his mortal vestments to take on immortality. Renan was a great soul, constantly at war with himself what to accept concerning life, its philosophy and the future. Such souls think much, and when gifted with the power of giving expression to these thoughts in language acceptable to the multitudes, they are encouraged to write much, which Renan did. His "Life of Christ" in which he denied Jesus the claim of divinity, first gave him prominence. He dared and suffered accordingly. But other writings brought him blessings, and he lived honored to the ripe old age of 70. His war with self is ended.

IF THE millionaire dispenser [of his surplus wealth in building halls, endowing public libraries, and making public speeches filled with taffy platitudes about the relationship of wealth and wealth-owners to the world's laborers, would pause in his quest after a future niche in the temple of fame, come over to Home-stead, discharge his agent, Frick, stop the persecution of his former workmen, and put in practice his recent publicly announced theories, there is a living chance that his generous gifts may adhere to his memory and give him the niche which he covets. But to permit this persecution of poor workingmen, whose toil and sweat is the only power which keeps the wolf of want from their families, to linger in prison on the concocted charge of treason, will give him a niche in fame's temple, far from being in harmony with his desires. History has enough of human tyrants, who prated of the decalogue and the beatitudes, but like the condemned Pharisees would not lift their fingers to relieve the burdens of the poor.

CRIME NEARING ITS END.

IN Paris it is being discussed whether magistrates are justified in using hypnotism as a means of eliciting truth from those suspected of crime. In two experiments it proved successful. The objection, however, is that it would attack the freedom in self-defence which is the right of every accused person.

But supposing it does? The aim of judicial proceedings is to get at the facts of the case, not to see how well a suspect can defend himself, as is the case in nearly all trials to-day. If hypnotism should become an instrument of justice, it would do more to eradicate crime than all law.

OUR TRINITY.

The man who believes that all he needs in this life is to labor for the body, and that his spirit will be cared for "over there" is mistaken. The spirit needs senses, powers, and a home as much as the mortal does. Thought or study develops the spiritual senses (intuition, clairvoyance, psychometry, etc.) and enables the spirit to enjoy life there as the body does with sight, hearing, etc. Without the aforementioned developed in advance to an extent, the spirit is like one in this life born deaf, blind, and dumb. Will-power, that which gives the spirit locomotion, is developed through action, energy, and work accomplished that is beneficial to somebody. The combination constitutes love, and where there is love there is the spirit's home, whether among friends or strangers. Therefore, study, labor, and do good—a spiritual trinity.

THE WORLD'S "SHORTER CATECHISM."

What is the chief end of man?
Ans. To accumulate wealth.
How should wealth be accumulated?
Ans. By robbing others according to the forms and usages of commercial law.
Who made commercial law and usage?
Ans. The children of GREED.
Where may these be found?
Ans. Every where.
Did the founder of Christian civilization approve the greed spirit and its practice?
Ans. No. He condemned them as in direct opposition to his precepts and life.

How then can his professed disciples who rule the commercial world, establish its usages and make its laws, antagonize and defy their own professions and destroy the foundation of their own professed faith?

Ans. That is a nineteenth century conundrum; ask us something easier.

A PSYCHIC PHONOGRAPH.

The *English Mechanic* contains an article by Prof. Edwin J. Houston, an American electrician who seems to think that as we have a phonograph for recording speech, we should have an instrument for recording thought. For thought, writes the professor, is accompanied by molecular vibrations in the grey matter of the brain, and these brain molecules, like everything else, are immersed in and interpenetrated by ether; this being so, their vibrations must set up wave-motions in the ether, and these must spread out from the brain in all directions. Further, these brain-waves, or thought-waves, being thus sent out into space, will produce some phenomena, and reasoning by analogy we may expect that—as in the case of sound-waves—sympathetic vibrations will be set up in bodies similar to that which generates the waves, if those bodies are attuned to respond. Again, reasoning by analogy we may expect—as in electric resonance—that such oscillations would be set up as are found when electric waves are sent out and, meeting a circuit in consonance with them, set up in that circuit oscillations like their own.

In view of these facts, which are well ascertained, Professor Houston considers that it does not seem improbable that a brain engaged in intense thought should act as a centre for thought-radiation, nor that these radiations, proceeding outwards in all directions, should affect other brains on which they fall, provided that these other brains are tuned to vibrate in unison with them.

Light waves are etheric vibrations, and it would seem that these brain-waves should "partake of the nature of light." If so, why should it not be possible to obtain, say, by means of a lens, a photographic impression of them?

Such a thought-record suitably employed might be able to awaken at any subsequent time in the brain of a person submitting himself to its influence thoughts identical to those recorded.

AN INCIDENT AND ITS LESSONS.

A writer in the *Illustrated American* relates an interview with Henry Clews, the millionaire banker and Wall Street operator, in which the latter relates a circumstance occurring within his own knowledge, which seems to us "to point a moral." We give it in Mr. Clews' own language. Speaking of the influence of wealth upon persons, Mr. Clews said:

"I have in mind the case of one of the ablest, most brilliant, and devoted ministers of the gospel that New York has ever seen. I can recall no one who was so eager in the service of God, so successful in bringing sinners to repentance, as he was. It so happened that in his congregation there was a very wealthy old lady who had a most exalted admiration for this brilliant dashing servant of the Lord, and for his success in bringing sinners to repentance. She felt that he was instrumental in making her satisfied with this life, and preparing her for the life above. She was grateful to him for the peace and contentment he brought; and to show her gratitude she gave him \$500,000. And what was the result? The world hasn't heard of him since. Worse than that; instead of bringing sinners to repentance, he has become a sinner himself. And all because the necessity of work was taken from him by that hysterical gift of half a million dollars."

We do not wholly agree with your conclusion, Mr. Clews. We do not question the honesty of the clergyman, or believe that he threw himself with such zeal and effort into his work, simply for his money. We do not doubt what is called his "conversion," but his conversion and calling did not change the mental and temperamental spiritual structure of his nature. While properly environed, and attuned to humility and unselfishness, with a glowing faith in the creedal heaven of the hereafter, he followed the footsteps of his humble, self-denying master, but when he accepted the bribe to his spirit of greed, then greed became master, his "conversion" a faint memory, his faith in his conditioned heaven collapsed, and his interest in his fellow men and their future welfare gave place to a degrading, cent per cent. interest upon the earth shekels.

There is an old prayer of Agur, recorded in an old book which seems very appropriate to creedal clergymen in this age when the spirit of greed conquers faith so easily. It reads: "Give me neither poverty nor riches." It is appropriate, not to clergymen alone, but also to the laity, and can be commended also to many Spiritualists, who know of the future life awaiting them, and the conditions of their happiness, harmony, and usefulness there.

EXPERIMENTAL SPIRITUALISM.

To stand in spirit, on the borderland of the real life of the soul, to sense its freedom and glory of being, to be touched in sympathy with the chords of other intelligent and loving natures, to shiver in one's self into a pigmy of inconsequently unworthiness and helplessness, and then to gather up and measure all that this sensuous world strives for, hates and loves for, struggles and dies for, gives one a proper conception of the relative value of the two existences, and creates a constant wonder why Spiritualists who know of the real life of the soul, should be immersed in the spirit of earth's acquisitions, as are all unbelievers, the disciples of *faith* included.

The glory as well as the power of spiritual truth rests in its experience. If our spiritual natures are not quickened, nor illuminated by celestial visitations; if our philosophy is not woven into our practical earth life, we are no better, no richer, have no sweeter lives than others. To unbelievers self rules imperially over the forces of life spiritual and mundane. Humanity is not a guest in their hearts, nor a recipient of their bounty. The "river of the water of life" does not enter to refresh their souls. Their natures never partake of the fruits of the real paradise life. One who eats and drinks spiritually and realizes the true glory and peace of an existence lived on the border land of life, has only pity and sympathy for these starving, unrefined, blind brothers and sisters of humanity. Spiritualism must be experienced, must be lived in its true glory of life in order to be appreciated. Theoretical

Spiritualism is no better than theoretical Christianity, or Buddhism, or any other religious system. Its practical, experimental development in the life is what discloses its true worth, not to the soul and life possessing it alone, but as a convincing and converting influence upon others to lead them into the light. This life to most is a land of shadows, disappointments, and deaths, when it should be a *Balah* land of light, harmony, peace of soul, and immortal life begun and continued to the moment of the soul's translation. Those who are wise will understand us.

UNION THEOLOGICAL SEMINARY.

It is very evident from the tone of Rev. Dr. C. C. Hall's address at the opening of Union Theological Seminary that there is to be no backing down on the part of the Board of Trustees from their stalwart support of Professor Briggs, says the *New York Press*. Dr. Hall is a leading member of that board and is known to speak for substantially the whole body of his associates, clerical and lay. Whatever may be the final outcome of the effort to convict Professor Briggs of "heresy," an effort that will be renewed when the New York Presbytery meets, the seminary trustees will stand by him, as will nearly all his colleagues in the faculty—absolutely all except one or two who hold the position, like the venerable Dr. Shedd, of professor emeritus. There is still to be settled the question whether any means can be found for ousting the brilliant and belligerent professor of systematic theology from the chair into which he was inducted a year ago last January. The only hope that his enemies have of accomplishing that end is through the action of the General Assembly, which, under a compact made many years ago, at the time when the Old School and the New School branches of the Presbyterian Church were reunited, claims the right to veto any appointment of a new professor. Inasmuch as Dr. Briggs was not elected to his present chair from outside, but was merely transferred from the chair of Hebrew to that of systematic theology, his friends, including the trustees, deny that the General Assembly has any jurisdiction of his case. Over that question a conflict has arisen whose result is yet undetermined.

There are some principles laid down in Dr. Hall's address of last week that it would be well for theological combatants in every denomination to bear in mind. Following is a notable extract:

It would be impossible for those who are charged with the seminary's interest to enter the year without a solemn consciousness of our position, and of the experiences that are possibly in store for us. But with them is the assurance that the seminary has been intrusted with the most responsible work of this generation, and that there is everything to encourage us to maintain our position and to pursue our work. We are entering, I believe, what will be one of the most important and most useful years of our life as an institution, a year in which we shall be called upon to render services of immense value to the cause of Christian scholarship in this country. When I reflect upon Union's present and future mission my heart is glad of it, and my mind involuntarily recalls that line in Dean Alford's great hymn,

"Forward into light."

It is in this spirit that every school for the training of young clergymen ought to be conducted. They who insist that there shall be no progress of thought may be, doubtless, very conscientious, but their zeal is not according to knowledge. If the pulpits is to hold a place of power in these modern days it must be filled by men who keep step with the march of scholarship, men whose motto is "Look up and not down, look forward and not back, look out and not in, and lend a hand." It is because Union Theological Seminary is living up to this noble sentiment that its halls are fuller of students this year than ever before. It is because the trustees and the teachers realize their high opportunity and mean to prove themselves worthy of it, that the Christian public, irrespective of sect, heartily wishes the noble old institution God-speed!

THE TEACHINGS OF SPIRITUALISM.

Spiritualism teaches a First Cause, spirit in nature and attributes, incomprehensible by a finite and limited mind, whether that mind be incarnate or exarnate. In the adjustment and care-taking manifested in this universe of law and matter, of intelligence and spirit, it readily finds the spiritual paternal relation, outwrought in the families of

earth, and the love which cements and makes of the unit family life and relationships the true sweetness and comfort, as well as success of our earth pilgrimage, hence it clothes spirit First Cause with the attribute of love—a love infinite and boundless, applying to every spirit son and daughter of earth, or the spirit spheres of life. The more unfortunate the child, through the natural laws of heredity and environment, the stronger the pity and love, for both are kin to the spirit, just as is disclosed in the earth family.

It also teaches a universe of law, all-comprehending all—pervading and embracing every being or thing existing. A creation without law, or a law as comprehensive as its every part and its complete whole, commencing with being and continuing as long as being has existence, would be an absurdity and in direct opposition to every ascribed working of the universe of being. All matter has its laws and limitations, all spirit observable has its laws and limitations also; must have, does have, will continue to have while it has being. The law of spirit development, like the law of the flower development in our earth gardens, must abide with the spirit every where it lives and acts, or thinks, or loves.

It teaches that spirit is deathless, in the sense in which we apply that term to matter. Here it occupies a material house, uses it, directs and controls it, only in accordance with the laws of matter, but it can move out of its house, be ejected from it by the laws which govern matter, and still exist, think, love, and act in accordance with the laws of spirit.

One attribute of spirit is its conscious freedom in the formation of its own individual character. It is a part of its conscious nature, and under the observed law of spirit this freedom; power to choose or refuse, or whatever name or term may be applied to it, must ever abide with spirit existence. This continuity of the all-pervading spirit law, is affirmed by every intelligent spirit message brought to earth from the realms of a pure spirit existence.

It teaches that the laws of matter and spirit are not a comprehensive unit of nature, as matter is bounded by its three dimensional space of length, breadth, and thickness, has its differing degrees of density, and as pure matter without life, is inert. Spirit laws, on the contrary are applicable to spirit nature. We can no more apply the three-dimensional space to a thought than we can to the intelligence which is father, or mother, or both of the thought itself. And the same can be asserted of love, and the spiritual nature in which love is born and abides. If law is wisely designed, so is it wisely applied and adjusted. A universe under law, wisely adjusted to all its parts, and continuous, or as we express it, eternal, is the teaching of Spiritualism.

It also teaches the law of compensation or equivalents. If we violate the law it has its penalties for the violator. If it be a moral violation then the soul, or spiritual nature must through the penalty in the law itself, suffer for the act, and work out, through penitence, and reformation his re-establishment as a law conforming spirit. It repudiates the dogma of substitution, as it does an aughty and vindictive deity.

It teaches and proves the intelligent, loving intercourse of the spirit natures, which dwell in earth and in the spirit spheres. It proves that the doors between the two existences are wide open, that each sphere of existence ministers to and aids those in the other. That these angels of our love and life enter our houses unseen by mortal vision and intelligently and lovingly communicate their messages.

There are many other features of the spiritual philosophy and religion which space forbids mentioning now. But out of all its philosophy, its religion, and the messages of wise and pure spirits come the inculcations to a pure, cleanly sweet and loving nature and life, to be lived in the family, in society, in business, in our intercourse, and our relations to humanity as a brotherhood, not alone for the sake of others in all these differing relationships, but for our own spiritual sake in this world and the next. Hand in hand in our lives should go a boundless charity and an all-pervading purity and cleanliness of spirit, outworked while in the mortal through our physical organism and all its relationships.

Voice of the People

Written for The Better Way
MORAL COURAGE

The brave man who is not afraid to speak his mind, and who is not afraid to stand up for his principles, is the man who is the voice of the people. He is the man who is the voice of the people.

The courageous man is the man who is not afraid to speak his mind, and who is not afraid to stand up for his principles. He is the man who is the voice of the people. He is the man who is the voice of the people.

Let us pluck up courage and fearlessly give forth the truth as we receive it, leaving the seed to be quickened by the dew of earnest, appreciative minds. The fear of being thought inconsistent prevents many from giving forth ideas which may conflict with former expressions, which cowardly pandering to others' opinions is a stumblingblock in the way of progress.

The only consistency we have a right to practice ourselves, or demand of others, is steadfastness of purpose in the pursuit of truth. We must be courageous in casting off outgrown conditions if we would enjoy our present convictions. Yesterday is dead, and, except for its lessons, concerns us not; to-day is ours, and the day is ill-spent that finds us no further advanced than yesterday left us.

Nothing is constant but a virtuous mind. It is of great importance that we cultivate moral courage to the extent that enables us to give an emphatic "no" when urged to expression, or action, which does not commend itself to our judgment or sense of justice. It is a pitiable weakness to give our support or influence in behalf of proceedings which we cannot approve, rather than give our reasons for withholding our assistance, or for fear of our motives being misunderstood. Every sacrifice of rectitude and self-respect in small affairs weakens our strength and courage to meet the important emergencies. We can not maintain a power to help others—our influence for good by the sacrifice of our individuality. Opposition of numbers is of little consequence, except to the schemer, politician, or coward. "God with one is a majority," then why should we care for time-serving members, or anything but the approval of the God within, the divine monitor—a clear conscience? If we give our assent (or are silent when duty demands action) to acts of injustice or distortions of truth to deceive others, we are accomplices in wrong-doing.

Charles Sumner said: "Americans are deficient in three things: first, backbone, second, backbone, third, backbone." And if the expressions were to be used in reference to the special branch of the American family publicly known as Spiritualists we could not deny the justness of the charge; but there are many striking exceptions to the general rule, who have shown no weakness of the vertebral column, and have stood on their own feet, wearing no man's collar. The history of Modern Spiritualism is illustrated by many bright spirits whose moral courage in the advocacy of the truth, which had shone in upon them, puts to shame the pitiful weakness of those who dare not avow the convictions which are banned by priests and popular prejudice; men who risked reputation and commanding positions rather than deny the truth which had been to them a great, quickening light. All honor to Talmadge (not of Brooklyn), the Owens—father and son, Judge Edmonds, Professor Hare, Garrison, (whose fearless declarations, "I will not excuse, I will not equivocate, I will not retreat a single inch; and I will be heard," was like a clarion note of a bugle), and all the Spartan band, too numerous to mention in a brief paper, who boldly announced their belief in Spiritualism at a time when its public avowal was generally considered equivalent to a confession of aberration of the mind, if not stark insanity.

In motherhood is found the brightest illustrations of the beauty and helpfulness of moral courage. The good mother daily, year after year, bravely faces difficulties and trials, compared with which facing batteries in the heat of conflict and excitement is child's play. The daily routine of care and anxiety demands more courage, and is a greater strain upon the heroic mothers than was the charge at Balaclava upon the gallant six hundred.

The sporting world is heaping honors upon Nancy Hanks for a few seconds, tention upon her muscles in breaking the trotting record; how many honors are showered upon the mother whose name is borne by the spirited mare? Yet the world owes her a debt of gratitude for rearing one of the grandest moral heroes it has ever known. Her epitaph was spoken by the grateful heart of her martyr son in words which may be an

inspiration to all mothers: "I owe all I am, or have ever accomplished to my mother." We owe to her the memory of Nancy Hanks and her noble son, Abraham Lincoln, who died that others might live in freedom. By humble sacrifices, in lowly conditions, frequently amid great privations, in more moral courage displayed than among the ranks of men renowned for their heroism. When the balance is struck in that upper country where fame is measured by spiritual attainments and living, where popular applause carries no weight of authority, the heroes will far outnumber the heroes, and the precious mothers, whose lives have been spent in self-sacrificing labors for their children, will be greeted with, "Well done, thou good and courageous soul, thou hast been faithful in thy mission, come up higher."

The heroes went forth to battle to remove the stain of slavery from the escutcheon of our now united country amid the blare of trumpets, waving banners, and the God speeds of the multitudes; but the mothers, wives, and sisters stayed at home, sustained by their sublime moral courage, to pray for their dear ones with loving hearts and busy hands to keep the hearthstone warm for their return, or went forth to labor in hospitals, or sanitary commissions, amid scenes of misery, harder to bear than the conduct of arms—heroic in the highest sense, and in the sacred duties the sisters of the South shed a radiant light which dimmed the horrors of the "lost cause."

It is not among the heroes of history and romance that we find the best representatives of moral courage, but in the ranks of those unknown to fame who courageously meet the duties of each day, holding their manhood and womanhood of too great value to palter with dishonest or mean allurements. The poor seamstress spending the midnight oil in her attic to procure the scanty means of honest livelihood shows greater courage and more true womanliness than the frivolous devotees of fashion in the ranks of the "four hundred." Many of the men who have been shining lights in the learned and artistic professions have been prepared and sent forth upon their careers through the heroic self-sacrifice and devotion of the obscure mothers and sisters who have endured privation and arduously labored to provide means for the education of their loved ones.

"Then the purpose of life
Stood apart from vulgar strife,
Labor in the path of duty
Gleamed up like a thing of beauty."

Written for The Better Way.
WHY STOP THERE?
F. P. DE GOURNAY.

The religious editor of the Sunday Baltimore American commenting on Ibn Isak's paper on the comparative progress of Mohammedanism and Christianity (in the *Arena* for September), makes the following incautious admission: "The history of the world teaches that religion, like everything else, is progressive. There were many religions before Christianity was established, and they were more or less adapted to the character, habits, and intellectual advancement of the peoples which embraced them. Christianity came as an advance upon all other religions, and Christianity has undergone an immense change since the times of the apostles. Christianity came as strong meat to people who were no longer babes." * * *

[The italics are mine.] Why stop at Christianity? If religion be progressive it must continue to advance, for progress is eternal. There is but one limit to it—perfection, and God only is perfect. We must go on progressing, then, until we reach God, and even then we can attain but relative perfection, and shall probably continue to advance on some other line. Spiritualists believe this, and as a logical sequence of this law of progression, they are justified in claiming that Modern Spiritualism is an advance upon modern Christianity, with the "immense change" made thereto since the times of the apostles. Spiritualists are quite satisfied with believing what Jesus taught.

A learned writer in *La Fraternidad* of Buenos Ayres reviewed recently—in one of the ablest and most thoughtful papers I have ever had the pleasure to read—the working of this very law of progression as applied to religious philosophy. Going back to the earliest times, he shows that whenever the progression of man's mind demanded it, or a people had lost sight of the principles of spiritual philosophy underlying their religious belief, the spark of truth suitable to their intellectual development, some new school of philosophy caused the light to flash again, and an advance was made in religion. The anonymous writer describes in masterly style the religious evolutions which, beginning with the *I edus* were to end in Spiritualism.

Is Modern Spiritualism, then, the latest stage of religious progress? It has never been claimed that it is. Proving, as it does, the immortality of the soul, the existence of God, the certainty of another life whose happiness it lies with us to make or mar; robbing death of its terrors; teaching the real, practical Brotherhood of man as the logical consequence of the Fatherhood of God—a god of love, not of wrath—Modern Spiritualism is a great step in advance. It can

not be the last. Progress become stationary is no longer progress. It is retrogression. Spiritualism has led us to the boundary of another world, and thrown a bridge across that dread chasm—the grave—which separates it from ours. We scarcely understand, as yet, the laws which govern that other world from whence our long lost loved ones come to greet us. But, from what we have learned since the coming of Spiritualism, forty-four years ago, we are prepared for revelations more wonderful still. Many of us will live to see the day when the veil shall be entirely drawn aside, and communion between man in the flesh and man in the spirit shall be a natural, normal, daily occurrence at which none will marvel. And then? It is the secret of the future, but we may well say more progress; new evolutions, from which man will emerge more spiritual, freer from sin and error; nearer to the fulfillment of his destiny as a child of God; better fitted for the company of the angels who, even now, visit him to strengthen his good resolves, to enlighten his mind and purify his heart, to heal his wounds and lighten his burdens.

Written for The Better Way.
AFFINITY IN OPPOSITES.
C. H. MURRAY.

The dictum, so often asserted in Spiritualism, that "like attracts like," is a very misleading and erroneous one. So firmly has this notion become established that if a person visits a medium and gets false communications he immediately jumps to the conclusion that the medium is a mendacious character and attracts spirits of that grade; while the medium assumes that the visitor is by nature untruthful, and brings a troupe of lying spirits with him. This, while both of them may be honest and desirous of correct results. All the facts in nature fail to sustain any such doctrine that similars are attracted. In magnetism like poles do not simply fail to attract, but strongly repel each other; in electricity like currents, if approaching each other, also repel; in chemicals affinity alkalies have no attraction for alkalies, nor acids for acids to produce new combinations, but the intense attraction is between the opposite natured alkalies and acids. If we examine the methods of evolution we find that all progress is dependent upon dissimilars attracting each other. The forward course of nature is one of differentiation in all forms of life. She would not have a field of one kind of flowers or a sky of one kind of stars. No tree among its thousands of leaves has two just alike. There is a tendency all the while to vary; to travel from monotony towards complexity. There would be no greater bore than to find yourself exactly duplicated somewhere. Every one recognizes that one person like himself is quite enough in the universe. In any direction the delight of life is in heterogeneity.

Do not be misled by believing that this law does not extend to psychical associations. Look among your acquaintances and note how many blue-eyed men are mated to black-eyed partners, and vice versa.

See, too, the tall man towering above the short wife; and the fleshy man happiest with a lean consort. The nimble-tongued woman is mated with the quiet masculine who well knows she can speak for both. Hot irascibility is tempered by traveling with the cool and unemotional opposite. Note the girls pairing off, and see how the blonde confides in her brunette friend. Obedient to the law of contrast they parade arm in arm along the public walk.

Nathaniel Hawthorne, one of the most sensitive men, and as keen analytical writer as this century has produced, had no strong feeling for literary men, but heartily enjoyed himself in a cruise with some rough sailors who were not competent to read his works. On a like principle vicious or mendacious spirits may often be attracted or pushed into the society of virtuous and truthful mediums for the purpose of acquiring strength to reform; or by a feeling of respect for such a one; just as a rough and coarse man will often seek the society of a delicate and refined woman to neutralize and subdue his crude nature. The fact that we run against unprogressed spirits, and encounter them as obstacles in our quest after truth, may not be convenient or desirable to us, but if we try to comprehend the true relation of things we will find that it is not always fair to infer that the medium is chargeable with drawing bad and falsifying spirits to her for the purpose of deceiving and fooling us. The doctrine that like attracts like is not reliable, and is often inapplicable to ethical matters.

Professor Edward S. Hilden telegraphs from the Lick Observatory that the new star that appeared in the constellation Auriga last February, and which faded to about the fifteenth magnitude, so that it appeared very faint through the big telescope, was observed again recently by Professors Schaeberle and Campbell and himself. He says the star has increased in brightness in a surprising manner, being now often one and one-half magnitude. The present observations, he says, will enable astronomers to get something like a complete history of the remarkable changes to which the star has been subjected. *Scientific American*.

Written for The Better Way.
JAMES LAWRENCE.

There are some men even in this world the remembrance of whom is an everlasting pleasure. They are not only one in a thousand, but one in ten thousand, if not one in one hundred thousand. Calm, self-possessed, elevated, perfect masters of all the gentle and lovely and winning refinements of life, they throw around them an influence and an atmosphere as lovely and fragrant as a morning in May when all is sunshine and flowers, and music of birds and song. They throw a light far forward on our path when they are gone, and even on the shore of eternity's ocean may be seen as light on the further side, or as blessed spirits waiting to welcome us there.

Such a man was Mr. James Lawrence, of Cleveland, Ohio, well known as "Father Lawrence" to all Spiritualists of years gone by. He was an Englishman, but had been in this country many years; a man of wealth and high standing, and one of the most enlightened and generous minds I ever saw. He was a bold and daring thinker, independent of all churchology and priestcraft, and unbound and untrammelled by Bibles, creeds, and dogmas. In the long ago when Spiritualism first came out he saw at once its value, truthfulness, and beauty, and at once became a warm and steadfast convert.

No anathemas, opposition, scorn, or contempt could move or change him. He became a medium, and invented a larger planchette with which he held communication with the departed, and received daily and almost hourly messages, the results of which, and the messages are contained in the volume he published, entitled "Angel Voices," and which has been widely disseminated among Spiritualists and others. I never saw him angry or violent, though I once was present when a blockhead knave of a nephew of his, by some low-lived trick, broke up a circle held at Father Lawrence's. Miss Mattie Hulet was the principal medium present, and was occupying the stand on Sabbath for the Spiritualists of Cleveland. The circle was going on finely with some twenty highly respectable persons, when the insolent nephew broke it up, and the spirits would not come back. It was a perfect outrage on all present, but while Mrs. Lawrence was made an invalid for days by the mortification and disappointment, Mr. L. never said a bitter word of reproach, though highly indignant that himself and his guests were so insulted. I was at the time attending medical college at Cleveland, and as Mr. L. was an uncle of mine on the step-mother side, and as I was a speaker for the society also, I was familiar with him and his family, and always a welcome guest. He engaged me to speak a couple of Sundays after Mattie Hulet, Charlie Hays, and A. J. Davis. I do not know when Father L. passed over, but it was some years since he and his good lady left for summerland. But no one who ever knew him will ever forget him. I knew him for many years, and know the truth whereof I speak of his many virtues and excellencies.

ADVANCED THOUGHT.

"Advanced thought" is an attractive phrase, but scholars versed in ancient literature have discovered that what passes for new is often very old. Indeed, the history of quotations forms one of the most entertaining and suggestive chapters in the annals of literature. Add to it the unconscious plagiarisms to which extensive readers are so liable, and the limits of recent originality will be found to shrink still further. But the point upon which we wish to insist here is the danger our age is in of falling into the species of self-conceit, which we may call the vanity of finality.

August Comte held that the human mind had passed through two stages on its way to a third and final one in the general course of culture. The first of these stages is the theological; the second, the metaphysical, and the third, the scientific or positive. In other words, the earliest tendency of the mind is to attribute the origin of things and the process of nature to the agency of supernatural agents; later on comes an attempt to explain everything by systems of speculative *a priori* reasoning; last of all, the intellect, having ascertained its own limitation, is constrained to confine itself to the facts of actual experience and observation, and to such conclusions as may be verified by positive proof. He did not assert that these changes in the habit of the mind took place everywhere at once; but that they tended to succeed each other in a fixed order, whether in a civilization regarded as a whole or in the history of an individual mind. The present age, it seems to us, has been a good deal impressed with this theory, and it was only the other day, so to speak, flattered itself that it had attained the final stage, and that for the future that expression of positivism which is styled realism, must prevail in art and literature. But already a reaction has set in, and Mr. Theodore Child tells us that literary Paris has turned its back upon the realistic or naturalistic school.

Sixty years ago there was in England a school of advanced thought in political economy. This school held the doctrine of *laissez-faire*, that is to say, it held that

government ought to do little more than preserve order and protect British possessions from invasion. For the rest, let everything be determined by the law of supply and demand. Thomas Carlyle denounced this doctrine as "the shabbiest gospel that had been taught among men." Contemplating the terrible mass of poverty, ignorance, vice, and misery, in the chief centers of population, he declared that it demanded government intervention; and, in his work on *Chartism* he maintained that state-aided emigration must one day be organized on a large scale, as the only means of effectually dealing with the growing evil of pauperism in England. In the same work he contended that the universal education of the people was one of the indispensable duties of the government. In his "Past and Present," he suggested, also, that it might become possible and necessary for the master worker, the employer, "to grant his workers permanent interest in his enterprise and theirs." But these utterances were not consonant with the advanced thought of England fifty years ago. Carlyle went unheeded, and even yet there are those who charge that Carlyle portrayed the follies of men and the evils of life without indicating a remedy. Nevertheless, some twenty years ago England took hold of the work of popular education in earnest; to-day General Booth's exposure of the condition of "Darkest England" is bringing the most serious and humane minds into sympathy with his scheme of emigration; and the plan of admitting the worker to a permanent interest in the business which employs him has met with practical acceptance in some quarters. Perhaps it will eventually prove the true solution of the great industrial problem. Carlyle, who seemed behind his age, was really ahead. *New Orleans Picayune*.

IN ERRANCY.

One can not but sympathize with the pugilist when, after wearing the champion's honors for half a score of years he is worsted, and without much trouble, by a comparatively unknown fighter. But when he tries to explain away his defeat we grow tired. The *Examiner*, a Baptist journal, confesses defeat for the doctrine of the inspiration of the Bible. "The day is gone by," says the *Examiner*, "when many Christians can see in the Bible a work wholly divine, and in its writers the mere amanuenses of the Holy Spirit. That is not a doctrine of inspiration, but a doctrine of dictation. 'Men spake from God, being moved by the Holy Ghost' is the biblical statement of the doctrine of inspiration, and if men spake, it is not credible that their speech contained a measurable amount of human imperfection—that is, of errors?" The *Examiner* then gives one example of such "human error," viz., a quotation made by Matthew from Jeremiah, whereas it ought to have been credited to Zachariah; then asks: "Are we quite honest with ourselves and with the world when we twist and turn in every imaginable way to escape a conclusion inevitable in the case of uninspired writing, that the writer's memory confused the two prophets so that he made an error in the name?"

What a light this last sentence throws upon the state of mind of multitudes of professed believers. They question their own entire honesty in the twists and turns they are obliged to give texts, but the doctrine of "inspiration" requires the sacrifice, the "crucifixion of reason," and they do evil that good may come.

In making this admission, the *Examiner* throws up the sponge—but it "has a string tied to it," so to speak: the champion of inspiration would explain away his defeat, and in this wise: "But if we make admissions of this order, what becomes of the infallible authority of the Scriptures? That is where the other half of our paradox comes in. The Scriptures contain errors but no error. Imperfections of form, due to the ignorance and sinfulness of those through whom the spirit spoke his message, do not affect the fact that the message of the spirit was spoken. We have the truth in earthen vessels, indeed, but note that we do have the truth. Taking God's revelation as a whole, comparing scripture with scripture we have a rule of faith and practice free from error."

Now let the Rationalist do his worst! When the Rationalist (with Colenso) shows the absolute impossibility of the record of the Pentateuch being true, the answer is: That is the fault of the amanuensis; that is mere human error. "As a whole," the Scriptures are free from error. The fallen champion of inspiration sees, I suppose, a similar instance of mere "human error" in the story of Jonah and the whale. What God spake was doubtless "Jonah swallowed the whale," but the stupid amanuensis wrote: "The whale swallowed Jonah." The former statement is God's truth; the latter human error. But a modern "dictator" would expect better work from his amanuensis. In the Scriptures God is above all a lawgiver, and one expects a lawgiver to exercise all needful care in getting a competent engrosser of his laws. Is the editor of the *Examiner* "quite honest with himself and with the world" when he "twists and turns" the Scriptures to save a remnant of the doctrine of inspiration?—J. F., in *Twentieth Century*.

SPIRITUAL COSMOGONY.

Now, what is matter? The searches of the mind into the chemistry of the physical universe have established the fact that what we call matter is a polar opposite of manifested spirit. Of course, physical science is not prepared to express the law in this form, but when we are told that the earth was at one time in such an etheralized state that the faculty of man's mind could have sensed its elemental qualities, it is safe to assume that the spirit-hypothesis of causation is not far away. We have gotten a long way from body or form when we regard the luminiferous ether as matter, and yet the ether is subject to force. Across the impenetrable depth of space and energy of the sun is carried to earth and to other planets and satellites of the solar system, upon the luminiferous ether. Spirit *per se* is motionless, formless being, self-existent. Thought, in spirit, produces motion, motion produces vibration, vibration produces atomic instead of formless being. All this involves polarity, and polarity produces manifested spirit, which is different from diffusive spirit, because the forces of motion and vibration have followed thought. Manifested spirit on its positive side is the life of all things; so when we say that biology teaches that living matter is the effect of pre-existing living matter, we infer that the cause of living matter is behind the atom, beyond the primordial cell. The atom is the effect of tendency in manifested spirit in its negative nature towards inertia. This constitutes energy in a state of rest; it involves every species of matter from the finest spirit-substance down through ether, light, heat, gas, or air to the lowest mineral. *Banner of Light*.

MATTER PASSED THROUGH MATTER.

Professor Zollner of the University of Leipzig gives several instances, in his experiments with Dr. Slade, in which he scientifically proved that spirits can pass solids through solids as quick as a flash, leaving no rent. A marked coin sealed up in a box, which was placed on top of a table, was thus forced through the box and table-top and found on the slate which the professor held tightly pressed to the under surface of the table-top. Also three solid wooden rings which he had made for the experiment were instantly transferred from a string by which he held them and clasped around the standard of a tripod light stand at which they were sitting. A picture of this stand, with the rings around its only leg, may be seen in *Transcendental Physics*, written by Professor Zollner.

W. A. Danskin, a prominent citizen of Baltimore, Md., personally told the writer that at a seance held at his house a boy nineteen years old had a solid ring prepared and marked by a skeptical blacksmith, put around his neck and taken off afterward by spirit power. The boy's head was twenty-two inches in circumference and the ring fifteen on its inner surface.

A testimonial certifying the truth of this, signed by thirty-one citizens of Baltimore who were present, was published in the *Banner of Light*, Boston, January 11, 1868. The writer knows of a score of such instances where an invisible force has thus separated the molecules of solids, leaving no trace. It was an every day occurrence with the Davenport boys.—Dr. Dean Clarke.

IS OUR SUN A DYNAMO?

As we look at the glowing carbon in an incandescent lamp, and know that it is possible for that hair-like filament to maintain its heat and brilliancy, almost unchanged, for more than one thousand hours, it is an object lesson for us. Its intense heat and brilliant light without combustion. When feeble man has been able to so far unravel the mysteries of heat and light as to be able to accomplish this result, a suspension of judgment at least is called for on the part of our scientific leaders who hold to the theory that the heat of the sun must be derived from combustion, and predict that the time may come when the fuel will be exhausted. The light coming from the incandescent lamp is simply another form of motion. Is it not possible that He who sits on high as the Ruler of all forces may utilize the motion of the rolling spheres as huge dynamos, and thus give us sunlight and heat without combustion?—*Popular Electric Monthly*.

Subhadra Bickshu, a high disciple of Buddhism, has compiled a book from the ancient writers for the especial use of Europeans. Extracts from this work have been translated by Charles Schroder in the current number of the *Arena*. The leading principles of the Buddhist faith are thus stated:

"Buddhism teaches the highest wisdom and goodness, without a personal God; a continuation of being, without an immortal soul; an eternally blessed state, without a local heaven; a possibility of salvation, without a vicarious saviour, a redemption where each is his own redeemer, and which can be reached without prayer, sacrifices, self-torture, or other usages; without priests and the mediocrity of saints; without divine grace, and solely through one's own effort and power; and finally, a highest perfection which may be enjoyed already in this life and on this earth."

Current Topics.

HISTORY OF HYPNOTISM.
How largely European thought has turned towards the subject of hypnotism is shown by the facts that there are two schools and half a dozen societies devoted exclusively to its study, a scientific journal published monthly in Paris upon its progress, and at least fifty prominent physicians and scientists who are making it a special field of investigation. Since 1885 forty-six books have been written upon it, so that hypnotism can be truly said to have quite a goodly literature of its own. As America has caught the contagion of research, it is more than probable that the next decade will see the figures mentioned largely increased by American societies, newspapers, and literary work.

That people could be put into a trance or artificial sleep has been known for centuries. In the East as far back as 500 B. C. fakirs have practiced the same tricks as are being tried to-day by the physicians of Europe and America. Both Hindu and Chinese writers of that time referred to these curious psychological experiments in very much the same manner as the daily papers do to Dr. Charcot at the present time. According to Dr. Bjornstrom, a leading Swedish physician and author, there is a sect in Egypt that has practiced hypnotism for forty centuries. And to cap the climax an enthusiastic New York Theosophist claims that the deep sleep into which Adam was thrown at the time of Eve's creation was merely a case of mesmeric sleep.

Hypnotism made no great impression upon the European mind until the beginning of the eighteenth century, when in the Province of Dauphine, France, the entire population went crazy on the subject. At one time not less than 10,000 people of that district imagined that they were prophets directly inspired from heaven. From that time on there has been an uninterrupted line of hypnotizers and hypnotized, amateur and professional, genuine and fraudulent.

Only in the latter part of the eighteenth century was there any attempt made to explain the phenomena from a scientific standpoint. Before that time they were regarded as the manifestations of good spirits or of devils. In 1775, for example, a famous ex-monk, known as Father Gassner, established a spiritual sanitarium in Regensburg, where he is said to have drawn around him 10,000 people. His treatment was implicitly itself. He would mesmerize his patient until the latter went into convulsions. This showed conclusively diabolic possession and was considered almost miraculous by his followers. By restoring the patient to consciousness he was believed to have exorcised the devil and effected a cure.

This curious field was first brought to the highest prominence by the celebrated Swiss physician, Dr. Friedrich Mesmer. A strange combination of discoverer and quack of brilliant intellectual powers and deficient moral qualities, he kept Europe in a turmoil from about 1770 to 1795. The mere fact that the words mesmerize and mesmerism, coined in his honor, have endured the wear and tear of more than a century, bears witness to the power of the man's personality.

The expression animal magnetism and personal magnetism were his creations and are as much in vogue to-day as in his luxurious parlors on the Place Vendôme. He seems to have known P. T. Barnum's great principle that "human nature loves to be humbugged and will pay for it proportionately," for the few scientific truths which he apprehended were so weighted down with charlatanism and mummeries of the ildest kind as to escape the attention of the scientific world of his time.

Though denounced by such men as Franklin, Lavoisier, and Bailly, and in later years neglected and forgotten by the people whose idol he once was, he did a great work for the race despite the dishonest surroundings under which it was conducted, for, after all, modern hypnotism is nothing more or less than mesmerism. In creating the new name scientists have only beaten about the bush.

Mesmer was followed by the notorious impostor Cagliostro, by d'Esion, Marats, and, greatest, the Marquis de Puységur. The last named had a strong scientific bent and early called attention to mesmeric features which theretofore had been overlooked. He was undoubtedly the first to give careful study to those phenomena, which for lack of better words we sum up and indicate by such clumsy terms as somnambulism, clairvoyance, clairaudience, mind-reading, thought-transference, will, control, and the like.

Since his time comparatively little new and original work has been done in this field of research, but an immense amount has been accomplished in studying details, ascertaining conditions and classifying phenomena. It will probably surprise the reader to know that over three hundred large volumes have been written upon the subject by scientific men of high standing, and that the work goes steadily on. Among the more eminent investigators may be mentioned Dr. James Braid, Dr. Hack Tuck, and Dr.

Ireland, of England; the late Dr. George N. Beard, Dr. Grimes, and Dr. William F. Hammond, of the United States; Baron von Reichenbach, Dr. Preyer, and Prof. Weinhold, of Germany; Prof. Hansen, of Denmark; Dr. Bjornstrom, of Sweden; Prof. Azam, Dr. Broca, Dr. Liebault, Prof. Richet, and last in point of time, but one of the greatest in talent, Prof. Charcot, the neurologist, of France.

When a person is hypnotized he may be in any one of three states—the cataleptic, the lethargic, or the somnambulist. In the first the body is immobile and apparently dead, but the muscular sense, vision, and especially hearing, retain their powers in part, if not in whole. In the lethargic state there is complete insensibility of the skin and external tissues. The third, or somnambulist, is the one made familiar by lecturers and charlatans. There is insensibility to pain, but quickening of the senses to a high degree and a remarkable sharpening of the powers of the mind.

It is claimed by several leading hypnotizers of Europe that the science can be utilized as a means of moral education. Dr. Durand, Prof. Liebault, and Dr. Berrillon are enthusiasts regarding this idea, and have appealed by speech and writing for its official adoption by the French Government.—*Philadelphia Times*.

THE SAHARA.

The Sahara is an immense zone of desert which commences on the shores of the Atlantic Ocean, between the Canaries and Cape Verde, and traverses the whole of North Africa, Arabia, and Persia, as far as Central Asia. The Mediterranean portion of it may be said roughly to extend between the 15th and 30th degrees of north latitude.

This was popularly supposed to have been a vast inland sea in very recent times, but the theory was supported by geographical facts wrongly interpreted. It has been abundantly proved by the researches of travelers and geologists that such a sea was neither the cause nor the origin of the Libyan Desert.

Rainless and sterile regions of this nature are not peculiar to North Africa, but occur in two belts which go round the world in either hemisphere, at about similar distances north and south of the equator. These correspond in locality to the great inland drainage areas from which no water can be discharged into the ocean, and which occupy about one-fifth of the total land surface of the globe.

The African Sahara is by no means a uniform plain, but forms several distinct basins containing a considerable extent of what may almost be called mountain land. The Hoggar Mountains, in the center of the Sahara, are 7,000 feet high, and are covered during three months with snow. The general average may be taken at 1,500. The physical character of the region is very varied. In some places, such as Tiout, Touat, and other oases in or bordering on Morocco, there are well-watered valleys, with fine scenery and almost European vegetation, where the fruits of the North flourish side by side with the palm tree. In others there are rivers like the Uied Guir, an affluent of the Niger, which the French soldiers, who saw it in 1870, compared to the Loire. Again, as in the bed of the Uied Rir, there is a subterranean river which gives a sufficient supply of water to make a chain of rich and well-peopled oases equal in fertility to some of the finest portions of Algeria. The greater part of Sahara, however, is hard and undulating, cut up by dry water courses, such as the Igharghar, which descends to the Chott Melghigh, and almost entirely without animal or vegetable life.

About one-sixth of its extent consists of dunes of moving sand, a vast accumulation of detritus washed down from more northern and southern regions—perhaps during the glacial epoch—but with no indication of marine formation. These are difficult and even dangerous to traverse, but they are not entirely destitute of vegetation. Water is found at rare but well-known intervals, and there is an abundance of salsolaceous plants which serve as food for the camel. This sand is largely produced by wind action on the underlying rocks, and is not sterile in itself—it is only the want of water which makes it so. Wherever water does exist or artesian wells are sunk, oases of great fertility never fail to follow.

Some parts of the Sahara are below the level of the sea, and here are formed what are called chotts or sebkhas, open depressions without any outlets, inundated by torrents from the southern slopes of the Atlas in winter and covered with a saline efflorescence in summer. This salt by no means proves the former existence of an inland sea. It is produced by the concentration of the natural salts, which exist in every variety of soil, washed down by winter rains, with which the unevaporated residue of water becomes saturated.—*Mediterranean Naturalist*.

The British Protestant forces who conquered their Catholic rivals in Uganda, Africa, have divided it into seven districts, giving the Mohammedans two, the Catholics only one, and keeping four themselves. Even in their allotted portion the Catholics are not allowed to proselyte.

IS PERPETUAL MOTION POSSIBLE?

The reply to this question depends entirely upon the limitations put upon the term "perpetual motion." If we understand these words to mean a machine that would start itself, furnish power for doing work and continue in operation so long as required, or until worn out, without the assistance of any external agency, we may say with the utmost confidence perpetual motion is impossible. If, on the other hand, we define perpetual motion as a machine dependent for its action upon the variability of one or more of the forces of nature, we may say perpetual motion is possible. The thermal motor, in which expansion and contraction are produced by natural changes of temperature, is an example of a motor of this kind. In this machine the changes in volume in a body are made to store energy to be used in continuous regular work. A perpetual clock has been made on this principle.

Sun motors of various forms have been devised, which might be used in connection with storage mechanism for furnishing power continuously. A sun motor of sufficient size with a suitable storage system could furnish power the year round in almost any part of the world; success being a question of hours of sunshine and capacities of motor and storage system. Of course, what is said with regard to the sun motor applies with equal force to water wheels, windmills, tide, and wave motors. Without doubt all of these prime movers will come more and more into use as time advances and storage systems are perfected. Still they do not satisfy the seeker for the ideal perpetual motion. This should fill the conditions first mentioned; but, as we have already said, this is an impossibility. The first and strongest reason for making this positive assertion in regard to the ideal perpetual motion is found in the fact that never in the history of man has he been able to make a single atom of matter, or create the smallest fraction of a unit of energy.

All the works of man, of whatever name or nature, have been constructed of materials already in existence, and all the work done by man and his machinery has been accomplished by using current natural forces, such as the gravitation of water, the power of the wind, and the heat energy of the sun, or the stored energy of coal and other fuels, or of chemicals. Having the command of some of nature's forces, inventors have sought to circumvent nature's laws so as to make water "run up hill," to cause masses of matter to act alternately in accordance with and in opposition to the law of gravitation; in short, to deprive matter of gravity while ascending, and cause it to act with the full force of gravity while descending.

Among perpetual motion devices of this class, proposed and tried, is the one having weights arranged on a wheel in such a way as to fall outwardly and increase the leverage on one side of the wheel, while they fold in and diminish the leverage on the opposite side of the wheel. This machine, it is needless to say, has never moved on its own account, although it has become classic. In this device the superior number of weights on the side where the leverage is the least exactly balances the weights at the ends of the extended arms. This is true of all the modifications of this type of machine.

Although the efforts of inventors in this direction has been barren of results of the kind aimed at, yet their labor has not been fruitless; many experimenters who considered actual trial better than any amount of study or calculation have learned that "knowledge comes of experience," and while discovering the fallacy of the ideal perpetual motion, they have been led to consider more practical subjects, making inventions which have proved beneficial to the world and profitable to themselves. If the inventor of machines intended to be self-moving will not accede to Newton's statement that "action and reaction are equal and opposite" (third law of motion), and that there is a perfect and wonderful balance in the forces of nature, let him thoroughly acquaint himself with the principles of physics, and he will ere long be able to say with certainty just how the balance will occur in any and every perpetual motion machine of the ideal kind, and admit that he has not the power of creating energy.—*Scientific American*.

THE WEATHER AND INFLUENZA.

A paper by Dr. Lang, of Munich, treats of the relations between influenza and changes of weather. Among atmospheric conditions favorable to the development of infectious maladies are light and rare precipitations, while the soil dries up and dust abounds, and next slight winds. Such conditions prevail in anti-cyclones. But not every barometric maximum that occurs can be accused of being a promoter of an epidemic. The germs of the disease must be present, then the anti-cyclone is a danger. Entirely local conditions can not be held to account for what passes in the atmosphere, nor for events that depend on its constitution, for the air is not, like us, fixed to the ground. It is continually suffering displacement, and brings us elements from all the places over which it has passed. We must look, therefore, to the place where the wind started—that

is, to the center of the aerial circulation of the region in which we are. We know that the distribution of barometric pressure is a determining cause of the movements of the air, and it may be that the corpuscles scattered through the atmosphere have been brought from far-off regions, especially if the distribution of the pressure has continued the same during a considerable time. In the winter of 1890-91 a barometric maximum was fixed for six weeks in the eastern part of Europe, with only unimportant modifications in its shape and extent. Now, since the East included the starting-point of the epidemic of influenza that prevailed then, it is presumed that this atmospheric condition favored its extension toward the West. The views expressed by M. Masson, of Paris, before one of the medical societies of that city, substantially agree with these. The period of greatest mortality from grip in Paris, from November, 1889, to February 1, 1890, was marked by a constantly higher pressure than the average; the temperature did not fall below 5° C.; the hygrometric condition was high, and radiation fell off from the very beginning of the epidemic. In the principal capitals of Europe, according to M. Masson's investigations, the grip coincided in general with a humid, foggy condition of the atmosphere, and only moderate cold and an unusual height of barometer. It was so at Vienna, Berlin, and Brussels. But in Russia, where the grip is endemic, the mortality increased when the barometer fell and the thermometer rose, and the mean humidity was augmented. At St. Petersburg it disappeared when the pressure rose and the cold became more intense. For all other regions M. Lang's and M. Masson's rules were verified.—*Popular Science Monthly*.

ONE-THOUSANDTH PART OF A SECOND.

Some thirty or forty years ago at horse-races, it was found desirable to determine parts of a second with accuracy; but one-fifth of a second was considered to be satisfactory. American "race-watches" divided the second into five parts. Some years ago, Eilertsen, of Copenhagen, made a watch which could show one-sixtieth of a second, mainly to exhibit the rapid combustion of gunpowder. Lobner, of Berlin, next made a watch on similar principles, with three faces, one to show one-sixtieth second, one, one-sixtieth minute, and one ten minutes. It it called "Torpedo watch," because it was intended for the measurement of the rapidity of discharged torpedoes. The same watch can also be used to measure the velocity of a grenade. It is very important to know the initial velocity of a projectile because it determines the value of a firearm.

To measure the rapidity of a discharged projectile, the watch is put in electric connection with the target and the projectile at the moment it leaves the gun. Across the mouth of the gun is placed a very fine metal cord, torn asunder by the projectile, at the moment it leaves the gun and thus liberating the clockwork, allowing the hands to move. At the moment the target is struck it is pressed against a fine metal needle, which closes the electric current and stops the watch. It is thus easy to determine how long the projectile was on its way and consequently to record its rapidity. To learn the rapidity at various stages of progress, the projectile is made to pass through very thin metal sheets each connected with a watch by an electric wire. The watch stops the instant the plate is pierced. To record these measurements a watch marking one-sixtieth of a second is insufficient; at Spandau, therefore, a watch is used which shows a thousandth part of a second. It is an expensive affair, its dial is three meters in diameter and the hand moves with a rapidity almost twice that of a German express train.

THE INTENSE COLDNESS OF SPACE.

We rarely realize, I think, how easily the earth parts with its heat, and how cold space is through which the earth sweeps in its orbits. Nor do we commonly appreciate how relentlessly space sucks away the heat which the earth has gathered from the sun-beams, out into its illimitable depths. "Way out in space is a cold so intense that we fairly fail to grasp its meaning. Perhaps 300 or 400 degrees below the freezing point of water, some philosophers think, are the dark recesses beyond our atmosphere. And night and day, summer and winter, this insatiate space is robbing us of our heat, and fighting with demonic power to reduce our globe to its own bitter chill.

So, after all, our summer and winter temperatures are only maintained by the residue of the sun's heat which we have been able to store up and keep hold of in spite of the pitiless demands of space. Our margin sometimes gets so reduced on nights in winter that we can readily believe the astronomers and physicists when they tell us that a reduction of the sun's heat by seven per cent. and a slight increase in the number of winter days would suffice to bring again to our hemisphere a new age of ice, with its inevitable desolation. The balance is really a nice one between the heat we gather from the sun and the share of it which we lose in space.—*Harper's Magazine*.

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PHENOMENA.

LEAVES FROM MY NOTE-BOOK.

Supplementing the family the "past" office, and the heretofore personal department of the "past" office, came an other that in this day enters my window as it comes and receives my intellectual "past" in conveying it to the "past" office. This was provided by a full dictation message of the "past" office, dictated by my hand, who used the plural "we" in conveying it to the "past" office. It would consume too much time to have the great mass of manuscript written in order to give it verbatim. As near as I can remember, it was in these words: "We shall now proceed to dictate a series of twenty-four chapters upon life."

Started and pleased, I involuntarily said: "Oh, I am so glad, for I know so little of life that I confess to being an ignorant on that subject."

The first dictated chapter was brief, but it was scholarly and interesting. It was signed with the name of a person well known to history—as was every chapter so signed by some name, after the text had been wholly written. I had no consciousness of who the dictating intelligence might be, and was often as surprised at the signature as I was at the nature of the chapter itself. This first chapter of the first series, wrote in me a hunger for knowledge touching life that I had never theretofore felt. The dictating intelligence plunged in medias res, into the pith of his topic, without apology or circumlocution. I give his opening sentence that the reader may judge of the character of the whole chapter.

"We will show you how the forces which work in and through your system are not purely natural forces alone, but rather subtle and hidden powers, operated by intelligent spirit, mind, and will, as your mind and will control your own body and much which is material which surrounds you."

It is sufficient to say that as an advocate of the truth from his point of view, he proved his case by argument and illustration, and convinced his juryman.

The entire series of twenty-four chapters, varied in topics as in style, was finished during the spring months. I never knew in advance when a chapter was to be written, its topic, or its author. Sometimes in taking my exercise on the lawn, or in the garden, or walking the streets, I would be mentally constrained to go to my library, and always obeyed the impulse, and never in vain. Seating myself at the editing table, the dictating intelligence would commence at once, and without a moment's pause continue the dictation until the close of the chapter disclosed the personality of the intelligence by the signature, and also disclosed the great physical weariness of the scribe. At the completion of the series, the intelligence dictated this message:

"We shall now give a series of twenty-four supplemental chapters upon *The Science of Life*." It is needless for me to say that I was overwhelmed with gratitude and delight. I had learned of life in the completed series, but "The Science of Life" from the higher standpoint of the spiritual I had no knowledge, though my mind had been crammed with current speculations. The opening chapter was vigorous, logical, and exhaustive of its topic, the signature being that of an ancient, living in earth in an early historic period.

From that time on, the chapters grew in intensity of interest, in breadth of scope, in power of statement, and in length, the latter necessitated by the nature of the topics discussed. I was congratulating myself upon being so favored, and was promising, in advance and without being asked or directed, that I would give these messages, as dictated and written, to the world for the education of its blinded minds, and to feed its hungry hearts, when like a thunder-clap from a clear sky, the surprise and the pain came—in the following dictated message, at the close of the seventh chapter of the second series:

"We shall now suspend the chapters and call you to the platform. Your time is comparatively short, and we wish to use your personal magnetism in the propagation of the truth."

Notwithstanding my pleadings, importunities, and prayers for a reversal or suspension of the order, it not only remained unchanged, but was supplemented by specific directions as to the future work. They were to open the doors, I was to be passive. All applications for lectures were to be submitted to the band. Their negative was to be final. Their affirmative an evidence that they had opened the door and there was some work of usefulness to be accomplished. Some of the good Spiritualist societies will now learn for the first time why their proffered engagements were not accepted. The history of the lecture work of succeeding years, viewed from the unseen standpoint of direction, is more phenomenal even than any of the work of the other departments noted.

But I have already been forced to enter the autobiographical field deeper than I intended. It seemed necessary to an understanding of what is to follow.

There is still another department of mediastinic psychical development which has been and is sweeter to my

own spirit and richer in its immediate influence upon the family than the intellectual work already presented. But I must wait for its order of record. It brings me nearer to spirit to the glory-land of eternal life than the others, though all these phenomena, like the philosophy taught, are a unit, the many units making a harmonious whole.

I close this leaf by transcribing the English text of one of the earliest and shortest heretofore messages. The heretofore consisted of thirty-seven distinct characters, compounded, intricate, singular. They are unlike any character language extant. From the English text which follows them, I suppose they were designed for Chinese characters. They are odd enough to rank in the category of a Chinese alphabet, but they are written from left to right, and not perpendicularly as the Chinese method. They are not apparently continuous as a single subject, but are in distinct lines. They are bold, large, pronounced. I hope by the new process of photography to get them and many others into printing form sometime, and give characters and messages together.

The following is the English text, and the whole submitted for the examination and judgment of my readers.

"Summary of the faith of the Chinese worshipping of his gods plural: I believe in the great Oneness. I believe in the great Twoness. And in a great Threeness. Also in gods many and plural. And in Confucius, prince of the heavenly sphere."

The soul of all true heavenly philosophy. ISSAX."

PSYCHOGRAPHY IN THE PRESENCE OF MR. KEELER.

ALFRED E. WALLACE.

On January 19, 1887, while in Washington, I accompanied some friends, two of whom were complete skeptics, to one of Mr. Keeler's seances. Before the seance commenced, it was suggested that the paper block on which messages were usually written and which was lying on a table, should be privately marked. Accordingly one of the skeptics loosened the edges of the block and marked about a dozen sheets with his initials—L. O. H. At the seance, the medium sits in front of a calico screen about five feet high hung across the corner of the room, behind which is a small table, a tambourine, stick, bell, etc. A lady from among the visitors sits beside the medium, who places both his hands upon her arm, and another calico screen tied across at the level of their necks hides the lower portion of their bodies. From behind the calico screen, above the head of the medium, a hand appears which takes a pencil and the paper block from the hand of a gentleman sitting near. The sound of writing is then heard, a sheet of paper seems to be torn off, and is immediately thrown over the screen and falls between the medium and spectators. It is found to contain either some remark pertinent to what has been occurring at the moment or a message for some of the audience; and frequently a dozen or more such messages are given in the course of the evening, most of which are said by the recipients to contain names or facts which they recognize as correct. Sometimes a hand holding the pencil, appears to come bodily through the calico screen and writes on the paper block held by a person indicated. On this evening I was asked to hold the block, and it was written on by a hand which appeared to come through a slit in the screen just above the medium's shoulder. The writing was rapid and partly unintelligible, but the words appear to be—"Friends were here to write, but only this one could this time. Come when they can." Later on a paper was thrown out to me containing these words—"I am here. William Wallace." Both the sheets are initialed L. O. H., showing that they could not have been prepared beforehand. No aperture could be found in the calico screen when it was examined after the seance, and no means could be discovered by which any person could have entered the corner of the room cut off by the screen. There was sufficient light to see everything and to read the writing, and full examination of the room was permitted before and after the seance.

At another seance on February 21st, a paper was thrown out to me on which was the following message, in a different handwriting from the previous one—"I write for Mr. William Wallace, my old friend, to say that he is desirous of giving you an important message, and will do so on a clear night when he can write himself. William Martin."

Two days afterward, I had another message in the same writing, beginning "I am William Martin, and I come for Mr. William Wallace, who could not write this time after all"—and then the message goes on to refer to a matter on which I had written a letter to a newspaper that very morning. These two communications are important on account of the person from whom they purport to come. My eldest brother, William, had been educated as an architect and surveyor, and after leaving the gentleman with whom he had been articulated, he went to London and engaged himself with a large London builder, to obtain a practical knowledge of materials and construction. This builder was named Martin, and he had a son about

my brother's age. This was the year 1840, or thereabout, and when I was living with my brother some ten years later, he used often to refer to his friend Martin, but I do not remember hearing him spoken of in any other way, and therefore did not know his Christian name. Since my brother died, in 1848, I have heard nothing of these Martins, and no one in America besides my brother John, who resides in California, and myself could possibly know anything of the relations existing sixty years ago between them and my brother. I do not think I have ever heard their names mentioned since my brother's death, and it was therefore most startling and altogether unexpected to have the name brought before me in this manner in connection with that of my brother. I may add that on enquiring of my sister, who being nearer my brother's age, knew more of his early life, she informs me that the Christian name of both the elder Martin and of his son was William.

At a subsequent seance on February 20th, I received a message in quite a distinct handwriting, claiming to be from the elder Martin, and stating that he was a friend of my father's. Whether this was so I do not know, but as my father lived much in London in his early life, it is very probable, and will account for my brother's business connection with the Martins. The essential point, however, is, that after more than forty years of silence and forgetfulness, the names of these Martins and my brother should be brought before me at the place and in the manner here described.—*Psychical Review*.

"MIRACLES" AT LOURDES.

Reuter's special representative at Paris says: "I have been to see a patient who was recently presented to M. Zola at Lourdes, as having been cured of advanced consumption. This person, Marie Labranche by name, is an in-door patient at the Franco-Netherland Hospital, 172 Rue Charpionnet, Paris. She is thirty-five years old, unmarried, and by occupation a cook. According to the doctor who attends the hospital, Marie Labranche was affected with pulmonary tuberculosis, the lungs presenting a cavernous appearance, and the expectorations showing traces of the dreaded bacillus discovered by Dr. Koch. A fortnight ago she was at the last extremity, and had received extreme unction, when, hearing of a pilgrimage which was about to start for Lourdes, the sick woman determined to proceed thither. The superior of the convent by which the hospital is administered tried to dissuade her from the project, but without avail. The journey lasted eight days, and during a half of two days at Poitiers Marie Labranche was again thought to be dying, and received the last sacrament. She recovered, however, was taken to the grotto at Lourdes, and immersed in the pool.

To quote her own words, which she told me while in bed, in presence of the superior: "I immediately felt a great shock on being plunged into the cold water. Soon after I experienced a sensation of warmth in the region of the chest, my cough left me, and on the doctors examining me they could not detect any sign of 'crepitation.'" At this moment a sister entered with a plate on which was a beefsteak, which the patient began to eat eagerly.

"She could not have done that a fortnight ago; could you, Marie?" inquired the mother. "Oh, no, mother," was the answer. "I could not take any nourishment, and could not leave my bed." "And you believe yourself cured?" I asked. The patient's eyes glistened hopefully as she replied, "I do."

It is stated that the doctor who attends the patients vouches for the improvement of Labranche as being unaccountable from natural causes.—*Pall Mall Gazette*.

Written for The Better Way.

SHALL WE KNOW EACH OTHER THERE?

M. A. BAKER.

IN THE BETTER WAY of August 20th I find the following:

"Christianity asks, 'Shall we know each other there?' The return of spirits bearing with them the impress of another life, answers this all-important question daily and hourly."

Now, the thought which presents itself to my mind, is this: While admitting the question to have been answered many time by and through spirit-return, and while there can be no doubt in the mind of any thinking person that we shall "know each other there," would it not be better to try and know each other a little better here? Not to wait for the meeting over there, but now while we journey along this life's "weary way." Do we realize as we should how little we know of each other; how little we try to know; how many lives might be brightened and made better if we would only stop and think? Do I know this friend as I should; have I learned all I ought to know of his or her life, and life's needs? Is there nothing I can do to lift a burden or soothe a grief? And how many times by asking ourselves these questions would we find how much we might help others, and in so doing help ourselves.

This would tend to draw our friends nearer to us; bring us closer into that harmony and union of spirit, which is meant when it is said: "Bear ye one an-

other's burden." Can we better realize the principle which Spiritualism claims to be teaching, than by trying to know and benefit each other here? While I can not and do not, disparage the honest effort to know and learn all we can of the dear ones over there, I would still insist that we make as great an effort to know, not only our dear ones, but every one with whom we associate, who may need a tender word, or loving thought, and thus be bringing into earthly lives, a little of the joy and sunshine which we have been prone to think belongs only to the spirit side of life.

COMMON SENSE.

Every day some new law is passed somewhere or other to protect people against the results of their own ignorance and folly; but it is comparatively seldom that we hear of any proposition of a serious or comprehensive kind to do away with the ignorance and folly which render, or seem to render, so many laws necessary. Popular education is believed by some to be doing this work about as fast as it can be done; but this we hold to be a serious error. There never was a time, we believe, when so many people were trading on the thoughtlessness and credulity of the masses as at present. The Postoffice Department sends a considerable percentage of the energy which it should devote to perfecting the mail service of the country in unsuccessful efforts to prevent the mails from being used to promote fraudulent schemes. The result, doubtless, is to more or less embarrass some swindling business; but as fast as one is suppressed another takes its place, and some that seem to have been suppressed have only changed their name and perhaps their base of operations. But, in addition to schemes that are unmistakably fraudulent, there are hundreds of at least dubious character that spread their nets in the advertising (sometimes even in the editorial) columns of the press. No offer is too grossly extravagant to captivate and delude some persons who might be supposed able to take care of themselves in an ordinary business transaction. We have known a man who could write a fair business letter, send a dollar in response to an advertisement which stated that, for that sum, the advertiser would send a complete set of parlor furniture in black walnut and crimson plush to any address, carriage paid. This intelligent gentleman was very angry because, in return for his dollar, he got a few toy articles made of chips and rags and enclosed in a pasteboard box about six inches long by three broad, the whole thing weighing only a few ounces. The protests which he addressed, as we are informed, to the postal authorities were conceived in a fine tone of moral indignation, though the only part which the postoffice had taken in the matter had been to convey to him a most harmless consignment of goods. So far as we could learn, it never occurred to him to pronounce himself an ass of high degree, and not only an ass but actual aider and abettor of fraud, seeing that it is just the silly persons who expect to get something for nothing who keep the army of cheats in provender.

This idea of getting something for nothing is indeed the main-stay and support of far the larger part of the fraud that exists in the world; and the first lesson in practical wisdom is to learn that the thing is impossible, and that nobody professes to give something for nothing, or large value in exchange for small value, except for some selfish and dishonest purpose. We have discussed the subject before in these columns, and again we ask, why could not a special effort be made in our educational institutions, not merely to put the young on their guard against being deceived, but to call forth their contempt for all the dishonest and semi-dishonest devices which now exercise so great an attraction over the masses? Why should not the lesson be taught with iteration that the best way to get what we want is to give an honest equivalent for it, and that if this principle were more generally recognized, everybody would get better value for his money or his labor than is now the case. The promoters of fraudulent enterprises are mere social parasites; they give no value, or at least no decent value, for the money they rake in, and the real workers of society have to tax themselves that these men may flourish. As to the word-making, text-finding, bean-guessing plans and devices which are so freely advertised, they ought to be beneath the contempt of all, but the very weakest intellects in the community; yet how many people who can not be placed in that category take more or less interest in such things! "With all thy gettings," said one of old, "get understanding." Doubtless he meant common sense; and, if he spoke at all in the spirit of prophecy, he probably foresaw the time when, under a state-stimulated system of education, the intellectual gettings of people would be greatly increased in number, and yet common sense be very frequently left out.—*Popular Science Monthly*.

We carry around with us in our spirit body the misery we produce, just as we must endure the physical body that we have corrupted by errors of diet, etc.—*World's Advance Thought*.

NEWS ITEMS.

Buffalo had a hail storm, followed by a light snow.

The Messiah craze has broken out among the Pine Ridge Indians.

A rich find of gold ore has been made at Grass Roots Canyon, Col.

A writ of quo warranto has been granted against the order of Pentecost Philadelphia.

The United States has finally obtained possession of Pago Pago, a harbor of the Samoan Islands, by payment of \$5,000. It is to be used as a coaling station.

Another miraculous cure is reported from Ste. Anne de Beaupre, Montreal. A man named Daniel O'Brien went to the holy shrine suffering from a nine months' attack of rheumatism. He was perfectly helpless. While performing his devotions at Ste. Anne's his disease disappeared, he stood up, threw away his crutches and walked away completely cured.

Reports from the Sandwich Islands are not at all reassuring. United States Minister Stevens reports that things are going from bad to worse, and the Navy Department has sent orders by the Alliance from San Francisco that the Boston, which was to leave Honolulu for Acapulco, to join Admirable Gherardi, shall remain in Hawaiian waters for the protection of American interests.

The friends of Cassadaga will be pleased to know the Octagonal Building at Lily Dale has passed under the management of the Association. Arrangements have been made to open a Psychical School, to be conducted by W. J. Colville, beginning on June 1, 1893. In addition to the usual course of lectures on the spiritual laws of health and healing, Mr. Colville will give a course of lectures on the poets.

Members of the North American Turner-Bund are making elaborate preparations for their exhibit at the World's Fair. They will occupy 4,500 square feet in the Liberal Arts building, and 112,500 square feet for outdoor drill, in which probably 5,000 adults and several thousand children will participate. In the covered space the Turners will have model classes taught gymnastics in accordance with their system, now in vogue in their societies and the Chicago public schools. The exhibition represented by their commission includes 350 societies, with a membership of 50,000, of whom 5,000 reside in Chicago.

TEACHER AND LEARNER.

Prof. Sheldon in *School and College* contributes a very interesting essay on the above. Among other things worth pondering over and in our line of reasoning he says that to obtain substantial, lasting benefit from any study, it is necessary that the student should have his interest in it aroused and sustained. It must, so far as possible, be made attractive to him from the outset. The educational world has been a long time in reaching this conclusion, and as yet has scarcely more than begun to make it effective in practice. Food for the body, to be readily assimilated, must be eaten with a relish, and the keener the relish for it the more likely is it to contribute its full measure of strength to the physical organism. It is the same with the mind. Unless there exists a healthy and vigorous appetite for intellectual food we can not expect the mind to obtain from it the nourishment and strength it is fitted to impart. The mind must be receptive, eager for knowledge, its faculties on the alert; and if this be the case, the question of methods becomes of secondary importance; difficulties will not only cease to embarrass the student's progress—they will contribute to it. When we consider that the love of learning, an interest in the subject matter of knowledge, is of such absolute importance on the part of the student, it is surprising that more attention has not been directed to the inquiry, how this love, this interest, may be developed and strengthened. Stir the pupil's interest in what he is studying, feed that, as he moves on with his work, and he will more patiently undergo all needful drudgery. Leave him to be listless and indifferent, or to do his work because he must, and he will be all the time in a state of mental rebellion against the tasks that are imposed upon him, and his studies will come to a lame and impotent conclusion.

Learning that is secured with alacrity and interest will be retained and all the time increasing. It is a striking fact, that the great mass of children finish their school life without having acquired in any appreciable degree this thirst for knowledge. How many, on the contrary, became possessed of a positive distaste for it! The process of obtaining it is to them an irksome task. In the broad fields of knowledge their blind eyes see nothing which they think worth their while to secure. They enter the shop, the store, or the factory with no serious thought that the school is, after all, only the ante-room of education, the proscenium of the temple of learning, that it is intended to do, and, in the nature of things, can do, not much more than teach them how to learn, how to use their minds and the tools of knowledge, as the basis of future acquisitions. A youth who leaves school with the love for learning, though he at present knows but little, may be trusted to go on with his education.

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, Membrane Croup, Diphtheria, Pertussis, and night barking cough. It has the spiritual effect of medicine and not the drug effect, which is but another term for "brute force." 50 cents.

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

OUR EXCHANGES.

All of our mediums who have been raptured in the "past" system, have been the most valuable results to be obtained from the "past" system.—*Medium and Past*.

That men should any longer attempt to nourish their spirits by feeding the dry husks of the past is becoming more and more astonishing.—*Religious Philosophical Journal*.

The spiritual gift of healing is simply one of the factors in the great manifestation of spirit life. No matter to whom or how the power comes, the gift is the same. However many the holders of human interpretation concern it, like the colored glass through which the sunlight may reach us, it is still the sunlight.—*Banner of Light*.

If all ministers of the gospel, who have outgrown the exploded notions of the inerrant Bible and an infallible church, could but have the courage of their convictions and would honestly say so, they would do more to advance the cause of truth and righteousness in the world than by a thousand years of cowardly concealment. Of one thing they may be certain, the truth will eventually triumph. Let them hide the light under their theological bushel as they may, it will eventually illuminate the world.—*Cassadaga*.

Poetry and music are the natural embodiment and vehicle of exalted feeling and poetry and music will be interspersed plentifully in the religious services of the future. And if the service is to be of a piece, whatever the theme may be, the preacher's address must be, if a lecture, yet also more than a lecture, an ethical monologue, that must be judged not by the rules of a narrow logic, but by the higher reason and the receptive soul. But what is unsuitable to the hour of original pronouncement is quite in place at a time specially set apart for the purpose—a strictly rational discussion and conference. If the preacher has well sifted his thoughts, and knows the ground he stands upon, such a dialectic will only help to bring to light inconsistencies, as it will afford the opportunity of elucidating points that in a brief address must be hurriedly passed over.—*Two Worlds*.

HOME, SWEET HOME.

London *Tidbits* recently offered a prize for the best definition of "home." Five thousand answers were sent in. Here are some of the best:

The golden setting in which the brightest jewel is "mother."

A world of strife shut out, a world of love shut in.

An arbor which shades when the sunshine of prosperity becomes too dazzling; a harbor where the human bark finds shelter in the time of adversity.

Home is the blossom of which heaven is the fruit.

Home is a person's estate obtained without injustice, kept without disquietude; a place where time is spent without repentance, and which is ruled by justice, mercy, and love.

A hive in which, like the industrious bee, youth gathers the sweets and memories of life for age to meditate and feed upon.

The best place for a married man after business hours.

Home is the cosiest, kindest, sweetest place in all the world, the scene of our purest earthly joys and deepest sorrows.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

The place where the great are sometimes small, and the small often great.

The father's kingdom, the children's paradise, the mother's world.

The jewel casket containing most precious of all jewels—domestic happiness.

Where you are treated best and you grumble most.

The centre of our affections, around which our heart's best wishes twine.

A popular but paradoxical institution, in which woman works in the absence of man, and man rests in the presence of woman.

A working model of heaven, with real angels in the form of mothers and wives.

In the only interview it was ever our pleasure to hold with the poet Whittier he inquired eagerly for our view of the heavenly life. He was not satisfied with the account of heaven as a *state*. "I want to know," said he, "that I shall be somewhere; I want a *place* to stand"—accompanying the remark with a gesture of his foot, lifting it and setting down strongly on the floor. He expressed his entire agreement with the Universalist faith, but at that time he was, for some reason, much interested in the question of a real abode for the spirit. We were greatly impressed with the earnestness of his manner, and confess that the idea of a heavenly *place*, as distinguished from a heavenly *state*, assumed from that moment a larger importance in our thought. Whittier as man and as poet was one and the same person. A singular beauty and benignity of spirit radiated from him. He was a living poem.—*Christian Teacher*.

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