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THE BETTER WAY.

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THEISM VS. ATHEISM. Lecture delivered at Grand Army Hall, Cincinnati, O., Sunday morning, February 12, 1888, by the Guides of WALTER HOWELL, for the Congregation of the Society of Union Spiritualists.

INVOCATION.

Oh, Thou Eternal One, whose breath all space doth occupy, all motion guides; Thou only God! there is none beside Thee. Amid the ignorance, the lagging of justice, the coldness of a selfish world, the heart grows sick and the spirit weary, and oft from the depths of despondency, when in the darkness of an Edenic Garden the soul rings out its bitter agony and says: "Is there no truth? Is there no equity? Is there no tender heart of sympathy? Is there no God?" We look up to Thee, Oh, Infinite, and though environed in our every day life with conditions that vibrate inharmoniously upon the spirit, we feel that there is a justice which is immutable, that there is a retribution which is inevitable, a wisdom that is infinite, a love which is boundless and a power which is almighty. Oh, aid us as we seek to open the avenues of the soul to a more perfect influx of this Divine Spirit, so that our hearts may be cleansed, our minds purified, our wills strengthened, and our manhood in its entirety perfected. We desire a baptism from on high this morning, so that we may hold communion through the angel world with Thyself according to our capacity to enjoy such intercourse. Oh, Infinite Spirit, we are deeply conscious that our rhetoric and our form of thought are mean and contemptible, yet every man and every woman has a spiritual nature and an intuition through which the voice of the spirit may be heard this morning. We seek Thee not in the thunders of Sinai, we look not for Thee in the storm or the tempest, the whirlwind or the devastation of earth, but we would seek inspiration of Thy presence in the still small voice, more eloquent than human language, that vibrates in the cathedral of each soul. May Thy voice be heard this morning, and the power of the spirit felt, our thoughts enlarged, our minds illuminated, and unto Thee we will ascribe the praise.

PRELUDE.

I received a letter last Sunday evening, in which the question is asked: "What is the connection between my work as a teacher and the manifestations through my friend and co-worker, Mr. Emerson?" which I will try to answer now. The writer seems to think that there must be a connection between our missions, and yet he thinks that my work or his would lose its distinguishing character if separated, from want of harmony. He also asks if all Spiritualists enjoy the illumination which I profess to enjoy. I wish to state here that there is only one point upon which all Spiritualists may be said to agree, and that is the demonstrated continuity of individualized existence after death through intercommunion of the two worlds, or between the two worlds. That is just the pivotal center around which all Spiritualists revolve, and outside of that one great fact our opinions are as different as the poles. Why, we have Methodists, Baptists, Presbyterians, Unitarians, Episcopalians, Roman Catholics, Gnostics and Freethinkers, and how on earth could anybody expect us to be a unity in thought? The great wonder to me is, that we manage to hitch together so well as we do, for there was never on the face of God's earth a more conglomerated mass of humanity, with greater diversity of thought, brought together in the name of

any one system. I am glad that, because we cannot be narrow while we have so many opinions among us. God won't let us quarrel over opinions, so we feel, that is, those of us who are at all developed, and of course most of us are, (we are very high up) and consequently we have the greatest sympathy with and for those who differ with us in opinion.

My work as an inspirational speaker is not of a narrow sectarian character, but I hope it endeavors to deal with all departments of human life, moral, social, religious, scientific and philosophical. (as far as my capacity will allow an expression of such a thought,) and consequently the work of the inspirational teacher is broad and universal. It is not circumscribed as are the teachings of any particular organization of religious persons. If, for example, a minister were to overstep the bounds and come out flat-footed and begin to question the creed of his church, immediately he would be brought before an ecclesiastical council, or reported to the bishop, or brought before the church to answer charges of heresy. But I defy any Spiritualist organization to charge me with spiritual heresy, because they have got no standard by which to judge me. They have no creed. My soul is the only standard of appeal. You will recognize, however, in all the teachings of the Spiritualists one fact, and that is, that the whole effort is to teach men and women their spiritual relationship, and if we teach, as Spiritualists, that man is a spiritual being and all our philosophy is based upon that hypothesis, upon man being a spiritual being, then the very fact that my Brother Emerson can get a communication from some deceased friend clinches the whole business with some solid facts. My philosophy, or spiritual communications upon the philosophic plan, would be of no value whatever if there were no data for it to rest upon, and if we have a philosophy that does not stand upon the solid rock of facts, it is a kind of air balloon philosophy floating in the clouds with nothing to stand upon, but we have an array of facts that nobody can dispute, and Emerson is one of the great demonstrators of these facts. Hundreds and thousands of people all over America would swear that they got such a pill from Emerson that they have never yet digested it, and when he gives you a fact that you cannot get away from, you see that this fellow has given you something to think about, and you say, "I cannot explain what he has given me, but he has demonstrated spirit communion," and then you begin to realize that our system of thought has a substantial basis upon which to rest.

Phenomenal Spiritualism is the cornerstone upon which the philosophy of the spiritual temple rests securely, and the gates of hell cannot prevail against it. I do not want to take up any more time, but if the efforts I have here made to explain the relationship between my friend Emerson's work and mine is not sufficiently satisfactory, I shall be glad to explain further to any who desire it.

DISCOURSE.

The Psalmist says: "If I take the wings of the morning and fly to the uttermost parts of the earth, there Thou art; if I ascend into heaven, behold there Thou art; if I make my bed in hell, even there Thine hand is upon me."

We live in a transitional age. Every age has had, in the form of institutions time-honored, sacred manuscripts, social usage, domestic forms of life, but now all these seem to have heard the sound of the trumpet and are rushing to judgment. Before the bar of an enlightened intellectuality and an opening intuition, these systems are being judged, and in accordance with their fitness to meet the demands of a progressive age and an unfolding humanity they are revered, and in so far as they prove their ephemeral character they become obsolete, and we say, "depart ye cursed," but in the crisis of human development there is a fear to be entertained lest on the part of humanity at large the pendulum of thought should swing too far in an opposite direction, and it is so in regard to this question of the existence of deity, we think. You, of

course, have a right to your individual opinion, and we have a right to ours, and we are going to assert it this morning. Our forefathers commenced to recognize in the voice of the thunder as well as in the forms of beauty, around them on every hand, the presence of something deific, either to be feared on the one hand or to be admired upon the other, and so the forms of worship have combined in an admiration of the beautiful, an over-awing sensation in the presence of the sublime, and cringing fear in the presence of the awful. That form that seems to have presented itself to the mind of man in his individual state was, undoubtedly, a kind of fetishism which embodied a plurality of deities, or a polytheistic system. It is worthy of mention here that, as the human intellect advances in its development, and the culture of the human spirit in its manifestation becomes more perfect, the numbers of deities grow beautifully less, until really it is regarded by some in the nineteenth century as a mark of their high culture when they will say "There is no God," or perhaps the idea would not be so positively asserted as this, "but if there is one, I, as an agnostic, don't know," but the fallacy, as well as the deplorable position of the majority of the agnostics, consists in this, that they acknowledge something to be spiritual when they know nothing, and want us to give them credit for knowing nothing. As long as the agnostic does not know, and is honest enough to acknowledge his ignorance, he is more unaccountable in our opinion than the orthodox Christian who asserts he knows a great deal. On the other hand, to be ignorant and to be proud of it, and magnify the holy name, if he does not know anything, is a little bit too much of a good thing. We would rather that men could behold a divine presence, even in sticks and stones, than fail to recognize the over-arching benediction of the infinite anywhere, for to be capable of recognizing God somewhere is better than not behold him anywhere, but now, before we proceed any further, let us disabuse your minds of the fallacy that may be by some entertained this morning. If you imagine that we are endeavoring to argue the existence of a kind of personal deity, or kind of limited personalistic being, seated upon some external throne, upon whose face you will gaze some of these days, whose hand you will grasp and who will pat you on the shoulder and say you are a good little boy, we do not believe in the deity of that kind. No, thank you. Do you suppose that Herschel or any of the astronomers who ever gazed up into the infinite lights of space and beheld the myriads of stars, planets and satellites comets and asteroids, bespangling the over-arching sky, giving to the etherial blue the gold dust of splendor, would be satisfied to bow before the orthodox golden throne? No; they could behold God enthroned in nature, and enjoy it very much better. But may it not be possible for us in the evolution of our thought to deduce an idea of deity that shall be consistent with a high philosophy and do no violence to our reason? We commenced just now by saying that our ancestors were polytheists, and that by a gradual ascent a monotheistic system eventually was evolved.

Early in the morning of human development we find that India expressed its idea of deity in the polytheistic Brahma. Then an Assyrian Egypt expressed its conception of deity, which was certainly less grotesque than the tri-personality of Christendom; and in modern times we have evolved a kind of polytheistic system that recognizes a Father, Son and Holy Ghost, and by some conglomeration of reasoning, that is below reason, try to make it appear that they are all one and the same. I don't know by what rule of mathematics they arrive at the conclusion that three ones make one, but if you can swallow it—well, your throat is bigger than ours—we cannot. If by and by we should find out, when we get into a higher state and condition of spirituality, that we have made a mistake, we will go to the blessed trinity, bow on our knees and beg pardon for having blundered, but until it is demonstrated to us more plausibly we shall stand

by reason and intuition in preference to trinity and dogma; but now let us see the tendency of human thought. We are told by some that the necessity of human thought in modern time of culture is toward atheism. What progress have we made? We have advanced in the science of chemistry. Through more familiar acquaintance with the galaxy of the sky, our knowledge of astronomy has become more perfect. Through a study of geology, our knowledge of the world's duration has become more accurate, and by a study of the natural history of species we recognize that there are more species in the world than we were heretofore familiar with. How do these extensions of our knowledge affect our conception of the deity? Let us take astronomy for the first example. We have changed the Ptolemaic system for the Copernican, and now, instead of believing that our world is the center of the universe, and sun, moon and stars are hung in the heavens as a kind of Chinese lantern as special illuminations for our benefit, we begin to recognize that we are but a part of one infinite and stupendous universe, and instead of regarding space as being confined, we now speak of the infinitude of space and the immensity of the universe as beyond our ken. We cannot find where space is not, neither can we get to an altitude or depth where scintillating worlds do not send down their radiance into the darkness to illuminate our pathway. When man believed that the universe was smaller than it is, when he imagined that this world was the center of the universe, and that we were the only denizens in it, if it was then a necessity of human thought to apprehend the existence of a created energy or spiritual potentiality, why, when the universe becomes infinitely larger, than we imagine it to be a greater necessity for a recognition of some divine energy to move onward this panorama of creation. In geology we recognize the record upon the pages of the rocks, the footprints of a creative energy, and because we find that the world is much older than we imagined it was, therefore we do not need now to believe in the existence of any deific presence or spirit. It is equivalent, almost, to something after this manner of reasoning: When I was a boy I saw a man who was sixty years of age, and I supposed, as a child, that that man had a father. I have grown old now. I have seen a centenarian, or a person who has lived more than a hundred years. Ha! ha! Now that I have found a man over a hundred years old, I do not need to think that he ever had a father, because he is older than the man who had a father. He could live over a hundred years. If it were a necessity that when we believe that the world was only six thousand years old that there should be a creative or evolving energy operating from the spiritual side of life and bringing forth what we behold in external forms of beauty, it must be a greater necessity when we find that decade upon decade of ages have rolled around, and the world is much older than we had anticipated, because we have extended our knowledge as to chemistry, and there is on the part of the chemist a tendency to multiply the number of primal elements. Instead of recognizing sixty-four or sixty-eight, there is a tendency to multiply their number almost ad infinitum. Does that banish from you the idea of Deity? We have now reached the recognition of an inevitable dualism, but the time may yet come when philosophic inquiry shall bring us face to face with one great principle, which is spirit, and the greatest manifestations of its phenomena.

We have a greater number of species now recognized than in days of yore, and because we recognize that the laws of evolution are seen to be the methods by and through which a potent energy had been flowing during the ages, the forms of life with which we are now familiar aid the recognition of this fact, that the universe is governed by law instead of being controlled in accordance with a kind of fiat, removing the necessity upon the intuitional side of man's nature for the necessity of a supreme ruler. Although we recognize that law is immutable, that the Divine order of the universe is eternal and unvarying, yet at the same time in our thought we cannot separate laws from an intelligent force, operating according to eternal methods, that are the higher because they are proceeding from the most perfect intelligence. The laws of nature are not enactments, like the laws of the United States. There is a difference between State enactments and the laws of Nature, or the laws that we call Divine, because the laws of nature, or the laws of the Divine, are so inseparable from the Divine order of things that they are as eternal and as intangible as the infinite, so that our knowledge of natural laws does not seem to constitute a removal from our minds of an idea of Deity; but whilst this is perfectly true, it must be conceded that rational minds as a result of reasoning never could have gained even an apprehension of Deity at all, for our reasoning powers, if finite, never could have informed us of the existence of the infinite, for the finite mind does not comprehend the in-

finite. It is only through man's intuitional nature that he has received the voice of revelation of the spirit. If we do not admit that man is an intuitive being, how could he ever have had a conception at all of an ideal so stupendous as that of an infinite spirit? Now let us look at the apparatus of the intuitive faculty. Can we, by a process of reasoning, arrive at the conclusion that there ever was a time when time was not, or that there ever will be a time when time will not be? Now by putting time to time, and time to time, we do not arrive at the endless duration of time, but if we were to assert that there was before a time when time was not, we would be asserting that which was an inevitable contradiction to our interior conception, and so it seems that intuitively we are apprehensive of the endless duration of time. In regard to space, we cannot think of space where space is not. We cannot imagine ourselves to be in a place where space does not exist, and yet we do not arrive at the idea of the infinitude of space, but like a flash of light call the intuitive nature of man's mind sufficiently informed when we conclude that there could not be a spot where space is not, and so we speak of the infinitude of space. We cannot imagine a time when force was not. We cannot conceive a period when forces will not continue to exist in some form or other. We cannot imagine a time when intelligence did not exist. Neither can we conceive a period when intelligence will not be. If an atom can not be created nor an atom annihilated, neither can intelligence come out of non-intelligence. So as a scientist you may not believe in the orthodox Almighty God or Infinite Intelligence, yet at the same time you believe in an almighty force; you believe in the existence of intelligence in man and in nature, and after all there is not so very much difference between them when both are rightly recognized. The only thing is when any party begins to want to limit. Now we are quite aware of the fact that no terms of ours could describe or define our ideas of Deity. We are conscious that parts of speech will not express what the totality of language will not elucidate or unfold, and how vain it would be then in us to attempt in parts of speech, either as personal pronouns or using the neuter gender, to express our conceptions in full of the Infinite, for the totality of language fails to reveal to the human mind the idea of the Infinite. Then to give a definition would be, in a measure, absurd, yet we would approximate somewhat nearly an intelligent conception this morning, and by a recognition of the fact that man possesses an intuitive nature, through which the light of the divine wisdom may undulate upon the soul, and through which the voice of the spirit may interpret the forms of nature that constitute external hieroglyphics of the divine wisdom, that endeavor through that intuitive nature to apprehend somewhat of the nature of that supreme power—this is my limited definition. Can we, by searching intellect, or through the senses, discover deity?

If we, as chemists, study nature, we shall study nature as being a creation of atoms, an organization of particles, a building up of tissue or walls, an evolution of life and a combination of primal elements. If we come into that domain of nature, however, as an artist, why then, of course, to us the whole universe will be an art gallery or a book of poetry, or temple of music. If we come into the fields of nature or ramble through the forests, then to us as we listen it will seem as though aerial fingers are sweeping the chords of heavenly light as all nature whispers to the soul of the indwelling divine spirit revealed in the spiritual nature of man. The soul recognizes a deity from without and within every day in nature, and so Job from within us nods at Job from without, because there exists within a divine fire that does not flag, therefore Moses like we gaze upon the bushes and the objects of nature as being ablaze with divine life and wisdom, to illumine by a divine intelligence involving and evolving exhibitions of divine energy. We cannot so easily rise from a perception of nature to a recognition of nature's God; but if we can come into nature with the light of the spirit illuminating our minds, then we can look upon nature and interpret the heart after the manner of spiritual illumination within us, and hence we are brought to the recognition that the God we must seek is not a God purely external to us, or internal to any regions far above us; but the we must seek the God we must adore, the God we must evermore recognize, is to come from within each one of us, and if we would pray for justice, the justice must be evermore evolved from within humanity; if we pray for wisdom, it is that we must evolve and unfold our own intelligence; if we pray to be baptized with a purer and holier affection or divine love, it is that our own potential, affectional nature is to be unfolded, and the world blessed by this heavenly benediction from within man. It is God in man; it is the spirit within the soul, and not so much without the soul, for until that spirit is consciously felt within, you can never behold it without

you. Hence, then, the practicality of our conceptions of deity. We would not use the term "person," because that would imply, in the minds of some, that which is externally visible to the senses. We would rather recognize deity in all personality, not only upon this planet, but upon other planets, wherever human beings live, as in the inhabitants of any world wherever there is the personality of God. God never was and never will be incarnated in one man per se, but the grand doctrine of incarnation is that God always was, God ever is, and God ever will be incarnated in all human flesh, and in accordance with the wisdom evolved, in accordance with the goodness involved, the love developed will be the perfect manifestation or incarnation of the divine humanity. You may read systems of philosophy, you may listen to eloquent discourses upon the existence of deity, you may study all the metaphysics that have ever been compiled, but none of these will ever teach you or give you a revelation of the Divine Being so much as one day spent in doing good. One day of universal love, one day of intelligent action, ay, if you would only put that sentiment of love to the test, I venture to say that in one week from now, if humanity would be the sentiment of love upon that grand scale, emancipate itself, prisons would become obsolete, insane asylums would be no longer needed, your lager beer saloons would be gone, your impotency would vanish, the institutions of immortality would pass away, and they who have done you wrong would stand by your side in abundant tears, ay, but you never have put it to a real grand test; no, never. The church has not done it. Christians have not done it; and if humanity would take that one sentiment of love and let it burn for one day, it would banish the Arctic regions of selfishness, and you would enjoy for one day in mid-winter a summer temperature. If you want, therefore, to know whether there exists a Divine being, we do not care by what name you call it, for God will never quarrel with his children because some call him Brahma, some Jehovah. The sun is the same source of light and heat in India, Africa and America, where the language of the countries determines its name differently, yet it is the same source of light and heat; so Deity is the same universal spirit through all the ages. God will not quarrel with you because of your terminology. Jesus says: "Why callest thou me God; there is none God save one, and that is God." Goodness and God are one; Love and God are one; Wisdom and God are one; Power and God are one; and in so far as you embody wisdom, in so far as you incorporate love, in so far as you exhibit power, in so far as you become better, in so far as you and God are becoming more perfectly allied, to that a one-ment for which Jesus prayed when in the Garden, "Father, I pray that these may be one as Thou Father and I are one," shall be evolved within you. Atheism and agnosticism shall be banished as shadows of darkness before the rising sun of spirituality; and many a man who is avowedly an atheist but really is as much spiritualized as an orthodox Christian, who, in his life and conduct, exhibits little intelligence, little of love, none or very little of justice, of purity of heart; yet the man who denies the existence of a grotesque monster of an orthodox Deity, but loves justice, wants to be truthful, desires purity of heart, is an embodiment of universal love, that man believes in God more truly than the man who goes cringing in the prayer meeting, and hypocritically prays parrot-like to an orthodox Deity. Let us then in our life's embodiment become the most perfect manifestation of that Divine Being who can lift us from the thraldom of matter and the darkness of doubt, and our efforts this morning shall not have been in vain.

BENEDICTION. May the blessing of the Infinite Spirit and the ministry of angels be, our continual comfort and consolation, through time and in eternity. Amen.

When you see two dogs growling and getting ready to fight, remember that it is only a joint debate, and the liveliest dog will get away with the joint. A 4-year old boy who had been in the habit of repeating a formulated prayer every evening, surprised his parents the other night by saying: "Oh! God, I wish you would make the trees walk!" When remonstrated with for his singular request he replied: "You say God can do anything, and I want to see the trees walk, and I shan't pray for anything else until they do!"—(Boston Record.)

The Art Review has this interesting and instructive paragraph: "A bibliophile is a bibliophile with a special record for book-binding. A bibliophant is a book miser. A bibliopole is a book seller for bibliophiles. A biblioklept is a stealer of valuable books. Mr. Lenox, who would not let Prescott see his Mexican manuscripts, was a bibliolat, and Sam Leeps was a biblioklept. Bibliolatry is the worship of books."

DISCONTENT.

Before my steps she hovering fits, My face—the demon's accent; Or by his side she sadly sits, With restless gaze and eyes down-bent.

POPULAR VEGETABLES

Their Origin, History, Cultivation and Characteristics.

The common bean, says a writer in Good Housekeeping, was cultivated by the ancient Egyptians, but their priests regarded it as "unclean." The Old Testament mentions the bean twice and it is certain that the Hebrews knew of its existence at least 1,000 years B. C.

The lima bean has been so called for a hundred years and, as its name indicates, seems to have first been known in South America. The common kidney bean seems to have been first known to the ancient Peruvians.

Cabbage was probably of European origin and was cultivated earlier than the Aryan invasions. Since the days of the ancient Greeks almost countless varieties have been made by cultivation in Europe.

The earliest peoples of Europe and Western Asia cultivated garlic from Tartary to Spain, and it has long been cultivated in China. The ancient Egyptians made great use of it.

The onion is commonly cultivated in India, China and even in Japan. But it was only after the separation of the Indo-European nations that its cultivation began.

Cultivated lettuce is a modification of a wild species found in temperate and southern Europe, in the Canary Isles, Madeira, Algeria, Abyssinia, in the temperate regions of Eastern Asia and in the north of India.

Another freak of the atmospheric electricity is at the ticket boxes of the elevated railroads, where the tickets, instead of dropping from the gloved hand, will cling to it, and can scarcely be shaken off.

Barbarous Punishments. The Koreans, who have recently sent a Minister to Washington, are barbarous in their punishments. No court and prison is complete without an assortment of iron chains, bamboo rods for beating the backs of offenders, paddles and switches for whipping the calves till the flesh is in tatters.

The garden pea is not found wild, and is supposed to have come from Western Asia. It was cultivated by the Greeks in the time of Theophrastus, by the Latins, and even by the lake-dwellers in Switzerland and Savoy.

The watermelon had great antiquity in the north of Africa, including Egypt, and in Spain. Its cultivation early spread into Asia among the Hindus, but the Chinese did not receive the plant until the tenth century of this era.

As is already pretty generally known, the potato is a native of America, but not, as is commonly supposed, of Virginia. The only place where the potato grows wild or was ever known to grow wild, is in Chili.

which country its cultivation spread into Peru and New Granada, where it was found at the Spanish conquest, 1533 to 1535, and they and the English introduced it into Europe before the latter date.

The fifteen known species of the sweet potato are all found in America and only four of the same in the old world. The cultivation of this potato (though it is not the earliest in America, and there are strong arguments in favor of its American origin) but others argue that it originated in Asia.

The turnip, cabbage and cauliflower were all developed from a common parent stock. They were natives of temperate Europe, and their cultivation was diffused in Europe before, and in Asia after, the Aryan invasion.

The tomato, or love apple, is of American origin. It was not known in Europe before the discovery of America and it was not cultivated in Japan one hundred years ago.

Of all the common garden vegetables, only two of them, the potato and two kinds of beans, are certainly known to have originated in America.

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FREAKS AND FANCIES.

Some of Those in Which the Average Locomotive Indulges.

Tribulations of the Engineer Who Pilots a Train—Similarly Between an Engine and a Woman—Jumping the Track.

It is not uncommon to hear some one say that such or such a thing works with the regularity of a machine, and one is not surprised when such a comparison is made, for machines are supposed to work with mathematical regularity, and never to vary from the speed or action to which they are set.

This strange mechanical creature is the locomotive, and to attempt to tell all of its curious ways would be quite as great an undertaking as to attempt to tell why a woman does this or so.

The only parts of the machinery necessary to be touched to move the engine forward, back or bring her to a stop, are the throttle, the reverse lever which controls the main valve of the engine, which admits the steam to the cylinder or shuts off the supply.

One of the oddest feats that an engine performs is that of jumping. It is not the intention to tell the old stories of how one engine jumped over another to avoid a collision, or of that engine in the wild West which jumped across a canyon when the bridge had fallen.

The most frequent accident is the breaking of one of the springs on which the body of the engine rests. That is liable to occur when she runs over a rough joint in the track.

This, however, is nothing compared with the regular state of things out in Minnesota and other parts of the Northwest. At St. Paul a New York printing-press manufacturer, just back from setting up some mammoth machines there, said that it was impossible to make them work satisfactorily on account of the paper sticking to the rollers on its way through and tearing.

Barbarous Punishments. The Koreans, who have recently sent a Minister to Washington, are barbarous in their punishments. No court and prison is complete without an assortment of iron chains, bamboo rods for beating the backs of offenders, paddles and switches for whipping the calves till the flesh is in tatters.

The garden pea is not found wild, and is supposed to have come from Western Asia. It was cultivated by the Greeks in the time of Theophrastus, by the Latins, and even by the lake-dwellers in Switzerland and Savoy.

The watermelon had great antiquity in the north of Africa, including Egypt, and in Spain. Its cultivation early spread into Asia among the Hindus, but the Chinese did not receive the plant until the tenth century of this era.

As is already pretty generally known, the potato is a native of America, but not, as is commonly supposed, of Virginia.

The lima bean has been so called for a hundred years and, as its name indicates, seems to have first been known in South America.

Cabbage was probably of European origin and was cultivated earlier than the Aryan invasions. Since the days of the ancient Greeks almost countless varieties have been made by cultivation in Europe.

The earliest peoples of Europe and Western Asia cultivated garlic from Tartary to Spain, and it has long been cultivated in China.

The onion is commonly cultivated in India, China and even in Japan. But it was only after the separation of the Indo-European nations that its cultivation began.

Cultivated lettuce is a modification of a wild species found in temperate and southern Europe, in the Canary Isles, Madeira, Algeria, Abyssinia, in the temperate regions of Eastern Asia and in the north of India.

Another freak of the atmospheric electricity is at the ticket boxes of the elevated railroads, where the tickets, instead of dropping from the gloved hand, will cling to it, and can scarcely be shaken off.

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LIMBERING A JAW.

A Man Sees His Tongue After a Period of Seventeen Years.

An Interesting Case from the Presbyterian Hospital at Chicago—What Science Can Accomplish When Assisted by Nerve.

For seventeen long years Hermann Fischer had not opened his mouth, and when he did see the tip of his tongue—thanks to a very clever surgical operation—he burst into shouts and clapped his hands for very joy, says the Chicago Mail.

When he was a lad about twelve years old he was playing around a rather vicious horse in his father's pasture. Getting too near the hind legs of the animal, he got a rap on his left jaw which knocked him senseless and broke the bones at the joint of the jaws, or, as a doctor might say, at the articulation of the inferior maxillary and the molar process.

As the years went by the teeth kept growing. The molars, or grinders, being opposed to each other, preserved their proper length, but the incisors, or front teeth, grew out of all proportion. They did not meet, and of course did not check each other. They must have been fully an inch and a half in length and suggested the picture in the physiologies of a rat whose lower incisors, having broken off, the upper incisors grew into a curving spike, curling around the lower jaw.

Mr. Fischer is a man in comfortable circumstances, and he traveled over the continent, visiting Paris, Vienna and other capitals where the best European surgeons are reported to live and practice. They did not, however, have any success in his case, and in fact in no way relieved the difficulty.

One mechanical genius devised a kind of lever by which he could pry his jaws open a little way, but it caused him great pain and the jaw would close right back again.

He applied to the Presbyterian Hospital for treatment, and the surgeon in charge told him he thought he could help him, and between them the day was fixed for the operation.

One of the medical students who saw the thing done said to a reporter: "After administering the usual anesthetics, ether and chloroform mixed, the operating surgeon made an incision down the jaw-bone a little below and in front of the ear, down about to the corner of the jaw, and then made another crucial or intersecting cut for the flap. They cut through the periosteum, that tough membrane which covers the bone, to the bone itself.

"This piece of bone having been taken out, the flap was replaced and all the sutures made with chrome-catgut, which would be absorbed.

"In this case, as in every other bit of surgery done according to modern practice, every antiseptic precaution was taken, and the wound carefully washed with a 1-to-4,000 solution of bi-chloride of mercury. The wound healed up by first intention, and when it was perfectly well the surgeon brought him to the clinic, where you saw him."

Fischer was brought before the students and asked to move his jaw as if masticating. The look of joy which overspread his face as he demonstrated his ability to get away with even boarding-house beefsteak was as near seraphic as any thing seen in Cook County. But when the surgeon asked him to put out his tongue, and he saw the pink tip curling up from under his nose, he broke right down and began clapping his hands in the endeavor to express his delight in some outward and visible signs.

The left joint of the jaw is all right, of course, and as the inferior maxillary process can only move up and down in the joint, there is no danger of the jaw sagging out of place. The crushing power of the jaw is not as great as it would be in one who had been accustomed to the full use of his jaws all his life, but still it is sufficient for all practical purposes.

A great relief was effected when Fischer went to a dentist and had the tops of his front teeth filed down to something like normal size. He can eat now without the least difficulty, and is growing a beard to cover the slight scars which the operation left on his jaw. He has not experienced any trouble or pain since the wound healed, and has nothing to distinguish him from the common herd of men save the breadth of experience which his affliction has given him.

Anchylolysis of the jaw is tolerably rare, and successful operations for its cure are scarcer still. The surgeon who performed the operation is a man well-known to the medical world of Chicago as particularly successful in enteric and other abdominal surgical cases.

The Mormon Establishment. The Mormon establishment or church in this country comprises 162,883 persons, classified as follows:

Table with 2 columns: Category and Count. Includes First Presidents (3), Apostles (12), Patriarchs (65), Seventies (6,444), High Priests (3,723), Elders (37,443), Priests (2,433), Teachers (2,497), Deacons (6,814), Members (81,823), Children under 8 years (46,684), Total (162,883).

Of these 162,297 are in Utah, the remainder in Idaho, Wyoming, Colorado, Nevada, Arizona and New Mexico—a number large enough in two or three of the Territories to control public affairs by clinging together and adding through immigration.

It is the policy of the Mormons to normalize other Territories as Utah has been Mormonized.

WORK AND WORKERS.

HELENSVILLE, Ala., promises to become a manufacturing center.

The rolling mills at Birmingham, Ala., are to be lighted with electricity. The co-operative coopers of Grand Rapids, Mich., have commenced operations.

ARCHITECTURAL iron works at Dalton, Ga., are being pushed along as fast as possible. The carpenters and joiners of the country are organizing rapidly in the Eastern States.

A MADISON (Mo.) textile mill last year turned out 1,000,000 yards of ladies' dress goods with 250 hands.

The Great Falls, on the Potomac, are to be used to generate electricity for mechanical and lighting purposes.

An iron plant at Christy Park (McKeesport, Pa.) has been projected by Connellsville and Fayette County men.

If the value of natural gas at and near Pittsburgh could be capitalized it would be worth at six per cent. \$100,000,000.

It is estimated that the loss by the Reading strike is \$4,000,000 a month, divided about equally between the road and the men.

The trouble between the employees of the iron works at Catawauqua, Pa., and their employers have been satisfactorily adjusted and the men have returned to work.

The Pennsylvania Company has recently ordered 1,500 box cars and 1,800 gondolas, to be divided among its four shops at Altoona, Allegheny, Columbus and Fort Wayne.

The Spanish Government had proposed to advance the export duties on iron ore, but a strong delegation of Englishmen induced the Government to drop the matter.

CANNO sales of timber at Chicago averaged 1,000,000 feet per day last year. The receipts last year were 1,816,000,000 feet. The stocks there at this time are nearly 600,000,000.

The machinists of the country have had an exceptionally prosperous year, and their latest testimony is that the improvement in the volume of business ranges from twenty-five to thirty-three per cent.

The rolling mill and nail works of the Oxford Iron Company, at Oxford, N. J., have shut down indefinitely and hundreds of hands are thrown out of employment. The furnaces and mines are still running.

COLORADO produced 1,791,735 tons of coal in 1887; average value at mines, \$2.20 per ton; average thickness of veins, 5 feet 7 inches, ranging from 3 feet to 14 feet. Average price to miners, screened, 89 1/2 cents.

The demand for general machinery throughout the Middle and New England States is so active that six large manufacturing establishments will be started early in the spring. One with a capital of \$200,000 will be started at Troy.

The Southern Pacific management says that the company is about a year behind in its business, and that the order put out for cars and locomotives a year ago ought to have been for double the number. At present it needs fifty more locomotives than it has.

The operations of the copper syndicate have greatly decreased the consumption. American exports of ore fell off twenty-five per cent., and those of ingot copper in the ratio of fourteen to ten, against 1885. The total American production last year was 177,000,000 lbs.

At Marissa, Ill., at a depth of one hundred feet, the drill passed through the vein of coal that is being mined in the various mines there; sixty-five feet further down another vein of excellent coal, five or six feet thick, was discovered, supposed by some to be the Big Muddy vein.

The garment cutters of the United States and Canada have completed arrangements for the formation of a National trade district assembly. About fifteen local assemblies have decided to join the new organization, and the application for the charter has been made to the general secretary.

NOTWITHSTANDING the prospects of lessened railroad construction, a good many new roads are projected. Most of them are short lines to develop territory heretofore out of reach of railroads. One line will start at Quincy, Ill., and run through several counties and cost \$4,000,000. Several short roads are to be built in Kansas. A 168-mile road will be built through Louisiana. Surveys are being made for another Mexican railroad. A railroad is to be run from Knoxville, Tenn., to Greenville, S. C. A Texas road is to be built which will bring the Pan-Handle 106 miles nearer San Antonio than to Dallas. Evidence of this kind could be multiplied to a very great extent.

Who Wore the First Jersey. A Boston newspaper sneers at the remark of a Brooklyn paper that Mrs. Langtry introduced the jersey into England seven or eight years ago, and says: "The word 'jersey,' common noun, was in the dictionary before the lily was born, and anybody who has read the opening chapter of 'Hard Cash' knows it. And, for the hundredth time or so, let it be said that the Princess of Wales wore the first jersey ever seen on a lady in England. She wore it at Sandown in 1879. A little tailor of no particular account was first struck with the capabilities of the garment, and sold the idea to the tailor of the Princess, and the style was reserved for her for a month, during which London fairly raged with curiosity, and then came the deluge with advertisements, Du Maurier pictures in Punch, and the usual accompaniments.

Obstacles in the Path of Enterprising Editors in Small Cities. One great difficulty in running a newspaper in a town like Geneseo is that when there is any news we can't publish it, says the Geneseo (Ill.) News. As soon as any thing happens the hapless editor or his or her friend comes round and requests, even in some cases demands, that it be kept out of the paper. It is suicidal to a publisher to not heed this request or demand.

The town is so old that every body is related to every body else through all the ramifications of consanguinity. Immediately on the publication the person "gits mad" and stops his paper; then his sisters, cousins, aunts, parents, grandparents, second cousins, uncles, and their sisters, cousins, aunts and far-reaching relatives, even to the second and third generations, "git mad."

Some of them stop the paper, and all of them are huffy and become severely contemplative of their noses when they see the scribe approaching. If we want to find out who a man's relations are all we have to do is to lay bare some mean, sneaking thing he has done. Then his relations seem to spring out of the ground. He is tangled up with families we never dreamed he had any connection with, and an era of cross-eyed nose inspection sets in that leaves the scribe aghast.

The wires of consanguinity ramify round to that extent in an old town that if you give one of them a jerk half the population pops up, hungry with a desire to meditate on the length of their snouts.

Experience of a Seaman Washed Onto the Patagonian Coast. Tommy Riordan, seaman of the steamer San Pedro, is one of ten men lost by the ship Balaklava during a terrible storm off the coast of Patagonia last summer. He told the following story of his experience to a San Francisco Examiner reporter:

"The Balaklava encountered very stormy weather before my companions and myself were washed overboard. The sea had been running very high for several days, but the day of the disaster it was running in long, heavy and powerful swells, which, had they been higher, would have washed the vessel into kindling wood. It was growing dark and it was thought advisable to take in sail. Just as we were about to execute the command a heavy sea washed over our vessel. I saw it coming, but it was too late to get out of danger, and I went down in the trough of the sea and must have been slightly stunned, for I don't know how it happened. When I came to I was holding on to a portion of the mast with all the strength there was in me. It is impossible for me to relate what I suffered in that cold water.

"I floated on that piece of wreck for two days and then I lost all consciousness. It is queer how I was washed ashore, but I was flung up by the surf on the only decent portion of coast line there is in Patagonia. When I regained consciousness a band of the most hideous-looking beings I ever saw were dancing around me. The men were giants in size and I could not tell whether they were cannibals or not. As I opened my eyes I tried to think where I was and what had happened. Shouts of joy were uttered by all, and two big bucks raised me up and carried me with ease a long distance into the interior over a miserable country to their camping ground.

"I was well guarded, and a council was held to see what should be done with me. I imagined all the most horrible deaths and determined to escape, and did that night. I still retained a little clasp-knife that all sailors wear, and it was impossible for me to get at it until my hands were liberated. On guard were two big men who watched me closely, while others slept by the fire. I kept working my hands until they were free. One guard sat down and began to nod, and the other walked back and forth. When his back was turned I severed the cords which bound my feet and then I was free for action. The snoring of the sleeping sentinel became louder and louder.

Paris took up the fashion after a season or two, and in the winter of 1880 all the leading houses imported jerseys, and very gradually learned how to fit them. The kind worn by Mrs. Langtry is only tolerable when both figure and dressing beneath it are perfect."

WHITE HOUSE CALLERS.

The President's Live-y Conversation with People Attending His Reception. The range of conversation between the President and those who shake hands with him at crowded receptions is limited, writes a Philadelphia Press correspondent. I stood near the other day and listened as they shook hands and said out:

First Caller (looking up)—How do you do, sir? President (cordially)—How do you do, sir? Second Caller (looking down)—Good morning, sir. President (smiling)—Good morning. And so on to the

Fifth Caller (shaking hands and laughing)—Helped to elect you and going to do it again. (Exit.) President—Thank you! Sixth Caller (looking straight out of the door)—Glad to see you, sir! President—How do you do?

And so on to the Fifteenth Caller (a little boy in frock, waddling in, seeing only the Chief Executive's feet and not noticing whose they are).

President (reaching for him)—Here! you little fellow. Here! This way! Give us a shake! Little fellow is shaken and waddles on, solemnly wondering what it is all about.

Sixteenth Caller (whispers in Executive ear). President (with surprised and congratulatory look)—Ah, indeed! Hope they are all well. Response smothered by Seventeenth Caller—How do you do, sir! President—How do you do, sir? Tide sweeps on till it reaches

Twenty-seventh Caller (in loud voice)—Mr. President, I was born within two miles of your birthplace, and only three years later, up on Caldwell hill. (Subdued giggle of crowd.) President—Ah, indeed! I'd like first rate to go up there for a day or two this summer.

Twenty-seventh Caller (resumes)—Come on, fishing— He is engulfed in the tide and the sentence dies unfinished, while the President cordially shakes hands with a party of three with umbrellas, evidently from the rural districts.

Thirty-sixth Caller (lady shakes hands blithely)—That shake is for Mrs. Cleveland. Gin her my love. President—Thank you. Thirty-seventh Caller—Good evening, sir. President (automatically)—Good morning.

About one in a thousand is known to the President, but, on the whole, it is a dreary ceremony to him and entered into with a real sensible earnestness and a sort of contagious geniality.

AN HISTORIC EVENT. Centennial of the Inauguration of President George Washington. The centennial anniversary of the inauguration of General George Washington as the first President of the United States is to be celebrated in New York on April 30, 1889, says Leonard's Monthly. Prominent citizens of the metropolis have already commenced to make preparations for the event.

A committee composed of representatives of the historical societies and the descendants of the old revolutionary families has already been formed, and great interest is shown by the members. This will be one of the greatest events in the history of the city of New York, and it is asserted by the members of the committee that they intend to make it the largest celebration of its kind that has ever been held since the United States became a Government.

All the States, as well as other nations, will be invited to send representatives. Considerable money has already been promised. It is proposed to have the ceremonies last for three or four days. The chairman of the committee is ex-Governor Hamilton Fish, whose ancestors all fought in the revolution, and who were close friends of "the father of his country." The Society of the Sons of the Revolution is represented by the oldest members.

THRILLING ADVENTURE. Experience of a Seaman Washed Onto the Patagonian Coast. Tommy Riordan, seaman of the steamer San Pedro, is one of ten men lost by the ship Balaklava during a terrible storm off the coast of Patagonia last summer. He told the following story of his experience to a San Francisco Examiner reporter:

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DISCONTENT.

Before my steps she hovering fits. My face—the demon's discontent. Or by my side she sady sits. With restless mien and eyes down-bent.

POPULAR VEGETABLES

Their Origin, History, Cultivation and Characteristics.

The common bean, says a writer in Good Housekeeping, was cultivated by the ancient Egyptians, but their priests regarded it as "unclean." The Old Testament mentions the bean twice and it is certain that the Hebrews knew of its existence at least 1,000 years B. C.

The lentil is no longer to be found in any wild state. It has been cultivated in the East, in the Mediterranean basin and even in Switzerland from prehistoric time.

The Lima bean has been so called for a hundred years and, as its name indicates, seems to have first been known in South America.

Cabbage was probably of European origin and was cultivated earlier than the Aryan invasions. Since the days of the ancient Greeks almost countless varieties have been made by cultivation in Europe.

The cucumber has been cultivated in India. De Candolle prophesied in 1855 that it would be found growing wild in the northwest of India, and sure enough it was so found, being the first wild variety known.

The earliest peoples of Europe and Western Asia cultivated garlic from Tartary to Spain, and it has long been cultivated in China. The ancient Egyptians made great use of it.

The onion is commonly cultivated in India, China and even in Japan. But it was only after the separation of the Indo-European nations that its cultivation began, the wild plants being everywhere at hand for the purpose.

Cultivated lettuce is a modification of a wild species found in temperate and southern Europe, in the Canary Isles, Madeira, Algeria, Abyssinia, in the temperate regions of Eastern Asia and in the north of India.

Botanical indications are in favor of a Mexican or Texan origin for the pumpkin, but the historical data neither support nor gainsay this probability.

Parsley is wild in the south of Europe, from Spain to Turkey. It was known to Pliny as a wild medicinal plant, but nothing is known of its cultivation until the time of Charlemagne.

The garden pea is not found wild, and is supposed to have come from Western Asia. It was cultivated by the Greeks in the time of Theophrastus, by the Latins, and even by the lake-dwellers in Switzerland and Savoy.

The watermelon had great antiquity in the north of Africa, including Egypt, and in Spain. Its cultivation early spread into Asia among the Hindus, but the Chinese did not receive the plant until the tenth century of this era.

As is already pretty generally known, the potato is a native of America, but not, as is commonly supposed of Virginia. It is only in the place where the potato grows wild, it was ever known to grow wild, is in Chili, from

which country its cultivation spread into Peru and New Granada, where it was found at the Spanish conquest, 1533 to 1588, and they and the English introduced it into Europe before the latter date.

The fifteen known species of the sweet potato are all found in America and only four of the same in the old world. The cultivation of this potato (though it is not truly a potato) has been carried on from the earliest times in America, and there are strong arguments in favor of its American origin.

The radish is a native of Europe, but has been cultivated from the earliest historic times from China and Japan to Europe. The builders of the pyramid of Cheops ate this root.

The turnip, cabbage and cauliflower were all developed from a common parent stock. They were natives of temperate Europe, and their cultivation was diffused in Europe before, and in Asia after, the Aryan invasion.

Spinach, it is thought, is traceable to the empire of the ancient Medes and Persians. Its cultivation began in Persia about the time of the Græco-Roman civilization, but it did not spread very rapidly.

The original home of the common cultivated red pepper was probably Brazil, and from America it was early introduced to various parts of the world.

The tomato, or love apple, is of American origin. It was not known in Europe before the discovery of America and it was not cultivated in Japan one hundred years ago. It is probable that the cultivation of the tomato first took place in Peru.

Of all the common garden vegetables, only two of them, the potato and two kinds of beans, are certainly known to have originated in America. All others, unless the sweet potato be also excepted, were introduced from Europe, and Europe got much of them from the East.

ELECTRIC KISSES.

The March of Science and a Cold Snap Add Pleasure to Osculation.

An application of the electricity that is latent in the atmosphere so extensively this bracing weather, says the New York Sun, has been discovered by the girls up town, where the air is clearer and the electricity more plentiful than in lower parts of the city.

It is given by approaching the unsuspecting victim, shuffling the slipped feet softly over the carpet, and bending the head well forward so that the lips shall be the part of the person furthest advanced. Just as the lips have almost touched the face of the victim there is a crackle and a sudden and stimulating shock which those who have tried it describe as very pleasant.

Another freak of the atmospheric electricity is at the ticket boxes of the elevated railroads, where the tickets, instead of dropping from the gloved hand, will cling to it, and can scarcely be shaken off, while after getting into the box they stick to the sides, and have to be pushed down with wire rods that the gate-men have secured for that purpose.

This, however, is nothing compared with the regular state of things out in Minnesota and other parts of the Northwest. At St. Paul a New York printing-press manufacturer, just back from setting up some mammoth machines there, said that it was impossible to make them work satisfactorily on account of the paper sticking to the rollers on its way through and tearing.

Barbarous Punishments. The Romans, who have recently sent a Minister to Washington, are barbarous in their punishments. No court and prison is complete without an assortment of iron chains, bamboo rods for beating the backs of offenders, paddles and switches for whipping the calves till the flesh is in tatters, ropes for sawing the flesh, stocks, boards to beat the knees and shin-bones.

Only a few weeks ago the House of Peers of the Grand Duchy of Hesse-Darmstadt passed a law prohibiting duels under the most severe penalties. Notwithstanding this fact the members thereof have just caused a ministerial crisis by absolutely refusing to sit in the same chamber with a certain hereditary legislator who possesses the unenviable distinction of having refused to fight when challenged.

FREAKS AND FANCIES.

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It is not uncommon to hear some one say that such or such a thing works with the regularity of a machine, and one is not surprised when such a comparison is made, for machines are supposed to work with mathematical regularity, and never to vary from the speed or action to which they are set.

This strange mechanical creature is the locomotive, and to attempt to tell all of its curious ways would be quite as great an undertaking as to attempt to tell why a woman does this or so. In this respect there is a great similarity between locomotives and women; so great, in fact, that despite their vast strength, the former are always personified in the feminine gender and spoken of as "she."

The only parts of the machinery necessary to be touched to move the engine forward, back or bring her to a stop, are the throttle, the reverse lever which controls the main valve of the engine, which admits the steam to the cylinder or shuts off the supply.

One of the oddest feats that an engine performs is that of jumping. It is not the intention to tell the old stories of how one engine jumped over another to avoid a collision, or of that engine in the wild West which jumped across a canyon when the bridge had fallen.

The most frequent accident is the breaking of one of the springs on which the body of the engine rests. That is liable to occur when she runs over a rough joint in the track. It would seem impossible to raise the body back to its position if the accident should occur at any distance from the shops, but the engineers have a very simple way of doing it.

The Mormon establishment of a church in this country comprises 163,381 persons, classified as follows: First Presidents..... 3 Apostles..... 12 Patriarchs..... 6 Elders..... 6,444 High Priests..... 3,723 Elders..... 12,411 Priests..... 2,423 Teachers..... 2,497 Deacons..... 6,814 Members..... 81,381 Children under 8 years..... 46,084 Total..... 163,381

Worthy of Her Origin. Mrs. Azubah Freeman Ryder, of Orrington, Me., is a woman worthy of her New England origin. She was born in Massachusetts in 1784, and has lived in Orrington ninety-nine years.

LIMBERING A JAW.

A Man Sees His Tongue After a Period of Seventeen Years.

An Interesting Case from the Presbyterian Hospital at Chicago—What Science Can Accomplish When Assisted by Nerve.

For seventeen long years Hermann Fischer had not opened his mouth, and when he did see the tip of his tongue—thanks to a very clever surgical operation—he burst into shouts and clapped his hands for very joy, says the Chicago Mail.

When he was a lad about twelve years old he was playing around a rather vicious horse in his father's pasture. Getting too near the hind legs of the animal, he got a rap on his left jaw which knocked him senseless and broke the bones at the joint of the articulation of the inferior maxillary and the molar process.

As the years went by the teeth kept growing. The molars, or grinders, being opposed to each other, preserved their proper length, but the incisors, or front teeth, grew out of all proportion. They did not meet, and of course did not check each other. They must have been fully an inch and a half in length and suggested the picture in the physiologies of a rat whose lower incisors, having broken off, the upper incisors grow into a curving spike, curling around the lower jaw.

Mr. Fischer is a man in comfortable circumstances, and he traveled over the continent, visiting Paris, Vienna and other capitals where the best European surgeons are reported to live and practice. They did not, however, have any success in his case, and in fact in no way relieved the difficulty.

One mechanical genius devised a kind of lever by which he could pry his jaws open a little way, but it caused him great pain and the jaw would close right back again.

He applied to the Presbyterian Hospital for treatment, and the surgeon in charge told him he thought he could help him, and between them the day was fixed for the operation.

One of the medical students who saw the thing done said to a reporter: "After administering the usual anesthetics, ether and chloroform mixed, the operating surgeon made an incision down the jaw-bone a little below and in front of the ear, down about to the corner of the jaw, and then made another crucial or intersecting cut for the flap. They cut through the periosteum, that tough membrane which covers the bone, to the bone itself.

"This piece of bone having been taken out, the flap was replaced and all the sutures made with chrome-catgut, which would be absorbed.

"In this case, as in every other bit of surgery done according to modern practice, every antiseptic precaution was taken, and the wound carefully washed with a 1-to-4,000 solution of bi-chloride of mercury. The wound healed up by first intention, and when it was perfectly well the surgeon brought him to the clinic, where you saw him."

Fischer was brought before the students and asked to move his jaw as far as possible. The look of joy which overspread his face as he demonstrated his ability to get away with even boarding-house beefsteak was as near seraphic as anything seen in Cook County. But when the surgeon asked him to put out his tongue, and he saw the pink tip curling up from under his nose, he broke right down and began clapping his hands in the endeavor to express his delight in some outward and visible signs.

A great relief was effected when Fischer went to a dentist and had the tops of his front teeth filed down to something like normal size. He can eat now without the least difficulty, and is growing a beard to cover the slight scars which the operation left on his jaw.

Anchylolysis of the jaw is tolerably rare, and successful operations for its cure are scarcer still. The surgeon who performed the operation is a man well-known to the medical world of Chicago as particularly successful in enteric and other abdominal surgical cases.

The Mormon establishment of a church in this country comprises 163,381 persons, classified as follows: First Presidents..... 3 Apostles..... 12 Patriarchs..... 6 Elders..... 6,444 High Priests..... 3,723 Elders..... 12,411 Priests..... 2,423 Teachers..... 2,497 Deacons..... 6,814 Members..... 81,381 Children under 8 years..... 46,084 Total..... 163,381

WORK AND WORKERS.

HUNTSVILLE, Ala., promises to become a manufacturing center.

The rolling mills at Birmingham, Ala., are to be lighted with electricity.

The co-operative coopers of Grand Rapids, Mich., have commenced operations.

Architectural iron works at Dalton, Ga., are being pushed along as fast as possible.

The carpenters and joiners of the country are organizing rapidly in the Eastern States.

A Madison (Mo.) textile mill last year turned out 1,000,000 yards of ladies' dress goods with 250 hands.

The Great Falls, on the Potomac, are to be used to generate electricity for mechanical and lighting purposes.

An iron plant at Christy Park (McKeesport, Pa.) has been projected by Connellsville and Fayette County men.

The value of natural gas at and near Pittsburgh could be capitalized. It would be worth at six per cent. \$100,000,000.

It is estimated that the loss by the Reading strike is \$4,000,000 a month, divided about equally between the road and the men.

The trouble between the employees of the iron works at Catawissa, Pa., and their employers have been satisfactorily adjusted and the men have returned to work.

The Pennsylvania Company has recently ordered 1,500 box cars and 1,500 gondolas, to be divided among its four shops at Altoona, Allegheny, Columbus and Fort Wayne.

The Spanish Government had proposed to advance the export duties on iron ore, but a strong delegation of Englishmen induced the Government to drop the matter.

Cargo sales of timber at Chicago averaged 1,000,000 feet per day last year. The receipts last year were 1,810,000,000 feet. The stocks there at this time are nearly 600,000,000 feet.

The machinists of the country have had an exceptionally prosperous year, and their latest testimony is that the improvement in the volume of business ranges from twenty-five to thirty-three per cent.

The rolling mill and nail works of the Oxford Iron Company, at Oxford, N. J., have shut down indefinitely and hundreds of hands are thrown out of employment. The furnaces and mines are still running.

COLORADO produced 1,791,735 tons of coal in 1887; average value at mines, \$2.30 per ton; average thickness of veins, 5 feet 7 inches, ranging from 3 feet to 14 feet. Average price to miners, screened, 89¢ per cent.

The demand for general machinery throughout the Middle and New England States is so active that six large manufacturing establishments will be started early in the spring. One with a capital of \$200,000 will be started at Troy.

The Southern Pacific management says that the company is about a year behind in its business, and that the order put out for cars and locomotives a year ago ought to have been for double the number. At present it needs fifty more locomotives than it has.

The operations of the copper syndicate have greatly decreased the consumption. American exports of ore fell off twenty-five per cent., and those of ingot copper in the ratio of fourteen to ten, against 1885. The total American production last year was 177,000 tons.

At Marissa, Ill., at a depth of one hundred feet, the drill passed through the vein of coal that is being mined in the various mines there; sixty-five feet further down another vein of excellent coal, five or six feet thick, was discovered, supposed by some to be the Big Muddy vein.

The garment cutters of the United States and Canada have completed arrangements for the formation of a National trade district assembly. About fifteen local assemblies have decided to join the new organization, and the application for the charter has been made to the general secretary.

NOTWITHSTANDING the prospects of lessened railroad construction, a good many new roads are projected. Most of them are short lines to develop territory heretofore out of reach of railroads. One line will start at Quincy, Ill., and run through several counties and cost \$4,000,000.

Several short roads are to be built in Kansas. A 168-mile road will be built through Louisiana. Surveys are being made for another Mexican railroad. A railroad is to be run from Knoxville, Tenn., to Greenville, S. C. A Texas road is to be built which will bring the Pan-Handle 100 miles nearer San Antonio than to Dallas. Evidence of this kind could be multiplied to a very great extent.

Obstacles in the Path of Enterprising Editors in Small Cities. One great difficulty in running a newspaper in a town like Geneseo is that when there is any news we can't publish it, says the Geneseo (Ill.) News. As soon as any thing happens the happenee or his or her friend comes round and requests, even in some cases demands, that it be kept out of the paper. It is suicidal to a publisher to not heed this request or demand. The town is so old that every body is related to every body else through all the ramifications of consanguinity.

THRILLING ADVENTURE.

Experience of a Seaman Washed Onto the Patagonian Coast.

Tommy Riordan, seaman of the steamer San Pedro, is one of ten men lost by the ship Balaklava during a terrible storm off the coast of Patagonia last summer. He told the following story of his experience to a San Francisco Examiner reporter:

"The Balaklava encountered very stormy weather before my companions and myself were washed overboard. The sea had been running very high for several days, but the day of the disaster it was running in long heavy and powerful swells, which, had they been higher, would have washed the vessel into kindling wood. It was growing dark and it was thought advisable to take in sail. Just as we were about to execute the command a heavy sea washed over our vessel. I saw it coming, but it was late to get out of danger, and I went down the trough of the sea and must have been slightly stunned, for I don't know how it happened. When I came to I was holding on to a portion of the mast with all the strength there was in me. It is impossible for me to relate what I suffered in that cold water.

"I floated on that piece of wreck for two days and then I lost all consciousness. How queer how I was washed ashore, but I was flung up by the surf on the only decent portion of coast line there is in Patagonia. When I regained consciousness a band of the most hideous-looking beings I ever saw were dancing around me. The men were giants in size and I could not tell whether they were cannibals or not. As I opened my eyes I tried to think where I was and what had happened. Shouts of joy were uttered by all, and two big buckets raised up and carried me with ease a long distance to the interior over a miserable coast to their camping ground.

"I was well guarded, and a council was held to see what should be done with me. I imagined all the most horrible death and determined to escape, and did that night. I still retained a little clasp-knife that all sailors wear, and it was impossible for me to get at it until my hands were liberated. On guard were two big men who watched me closely, while others slept by the fire. I kept working my hands until they were free. One guard sat down and began to nod, and the other walked back and forth. When his back was turned I severed the cords which bound my feet and then I was free for action. The setting of the sleeping sentinel became loud and louder.

WHITE HOUSE CALLERS.

The President's Live-y Conversation with People Attending His Receptions. The range of conversation between the President and those who shake hands with him at crowded receptions is limited, writes a Philadelphia Press correspondent. I stood near the other day and listened as they shook hands and slid on:

First Caller (looking up)—How do you do, sir? President (cordially)—How do you do, sir!

Second Caller (looking down)—Good morning, sir. President (smiling)—Good morning. And so on to the

Fifth Caller (shaking hands and laughing)—Helped to elect you and going to do it again. (Exit.) President—Thank you!

Sixth Caller (looking straight out of the door)—Glad to see you, sir! President—How do you do!

And so on to the Fifteenth Caller (a little boy in frock, waddling in, seeing only the Chief Executive's feet and not noticing whose they are).

President (reaching for him)—Here! You little fellow. Here! This way! Give us a shake!

Little fellow is shaken and waddles on, solemnly wondering what it is all about. Sixteenth Caller (whispers in Executive ear).

President (with surprised and congratulatory look)—Ah, indeed! Hope they are all well.

Response smothered by Seventeenth Caller—How do you do, sir! President—How do you do, sir!

Tide sweeps on till it reaches Twenty-seventh Caller (in loud voice)—Mr. President, I was born within two miles of your birthplace, and only three years later, up on Caldwell hill. (Subdued giggle of crowd.)

President—Ah, indeed! I'd like first rate to go up there for a day or two this summer.

Twenty-seventh Caller (resumes)—Come on, fishing. He is engulfed in the tide and the sentence dies unfinished, while the President cordially shakes hands with a party of three with umbrellas, evidently from the rural districts.

Thirty-sixth Caller (lady shakes hands blithely)—That shake is for Mrs. Cleveland. Gin her my love.

President—Thank you. Thirty-seventh Caller—Good evening, sir. President (automatically)—Good morning.

About one in a thousand is known to the President, but, on the whole, it is a dreary ceremony to him and entered into with a real sensible earnestness and a sort of contagious geniality.

AN HISTORIC EVENT.

Centennial of the Inauguration of President George Washington.

The centennial anniversary of the inauguration of General George Washington as the first President of the United States is to be celebrated in New York on April 30, 1889, says Lenox's Monthly. Prominent citizens of the metropolis have already commenced to make preparations for the event. A committee composed of representatives of the historical societies and the descendants of the old revolutionary families has already been formed, and great interest is shown by the members. This will be one of the greatest events in the history of the city of New York, and it is asserted by the members of the committee that they intend to make it the largest celebration of its kind that has ever been held since the United States became a Government.

All the States, as well as other nations, will be invited to send representatives. Considerable money has already been promised. It is proposed to have the ceremonies last for three or four days. The chairman of the committee is ex-Governor Hamilton Fish, whose ancestors all fought in the revolution, and who were close friends of "the father of his country." The Society of the Sons of the Revolution is represented by the oldest members.

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Written for The Better Way.

The Curse of Ill-Temper.

I see that Mr. Editor did put my story in his paper, and now I feel like trying to tell the little ones of a talk I had a little while ago.

Well, let me see; there were three children of earth, and thirty-eight of the summer land. They had been having a good romp in the afternoon. After dinner, King Henry VIII talked to them. He controlled, you know, so that the little children of this land would hear what he said. There was one little boy in particular who had a very strong temper when he let it run away with him, and King Henry said it was very much like he used to be when a boy, and it had caused him so much trouble all his life. So King Henry told a story about himself. This is what I remember of it:

"When I was a little boy I was sent to college. One day we were playing battledore. That was a game where you kick balls through wickets. I, in a mistake, fell over the wicket of one of the other boys. He did not like it, so kicked me for it. My temper got the best of me. I picked up a ball and threw it at him with all my might. It hit him on the head, and for weeks he hung between life and death. Those were most terrible weeks to me. I did not know but I, as a little boy, was a murderer; but he lived, and was that the end of it? Oh, no, my little friends; he hated me with all his heart, through all the years of his life. And, my children, the other day that man came to me and said, "King Henry VIII I hate you. Your action when we were children makes me hate you forever. I hate you, I tell you, and I curse you." This is the consequence after almost 400 years. He is in darkness, and that one terrible display of my temper, when only a little child, is one of the things that is keeping him there. That was photographed upon my aura, so that it looked like a picture, and I must now, after all these years. See the fruit of my passion."

Oh, my dear little friends, try to be good children; curb your hasty tempers, for it may not only be the means of your going to darkness, but how do you know how many more you are helping to send there? My darling children, when you feel like quarreling with your brothers, sisters or playmates, stop, oh, stop and think one moment, and count ten very slowly; or, no, say "King Henry the Eighth, of England," and I think that before you have finished, you will feel more inclined to laugh than to lose your self control. Try and see what good children you can be, and next week I will come and see you again, and ask for a report of the week. I will ask of you, and not of papa or mamma, for if you give me a promise, I know that you will keep it, and that your word would be better security than ought else; so, my little ones, I bid you a very affectionate good night.

Children, how I wish that I could remember every word for you, just as King Henry told it to us all. A few days later I received a letter from one of the children, expressing his opinion of the story. I will let you hear the letter, and see how many of you will agree with him:

"I think the boy was wrong to kick King Henry when he was down, for King Henry could not help falling over his wicket; and King Henry wanted to get the ball, didn't he? The name of the game was battledore, and they had to kick balls through wickets. I will not allow that Henry was wrong to hurt him, but he ought not to have hurt him so badly. I think he ought to have begged his pardon when he kicked him, and he ought to beg King Henry's pardon now, and not hate him as he does." I hope that all the little people that read this will try and see how good they can be, and learn a lesson from King Henry's story.

Very lovingly, the children's friend,
B. GERTRUDE C. ALLYN.
WASHINGTON, D. C.

From His Best Girl.

He hurried up to the office as soon as he entered the hotel, and without waiting to register, inquired eagerly: "Any letter for me?"

The clerk sorted over a package with the negligent attention that comes of practice; then flipped one—a very small one—on the counter.

The traveling man took it with a curious smile that twisted his pleasant-looking face into a mask of joyful expectancy.

He smiled more as he read it. Then, oblivious of other travelers who jostled him, he laid it tenderly against his lips and actually kissed it.

A loud guffaw startled him. "Now, look here, old fellow," said a loud voice, "that wont do, you know. Too spoony for anything. Confess, now, your wife didn't write that letter?" "No, she didn't," said the traveling man with an amazed look as if he would like to change the subject. "That letter is from my best girl."

The admission was so unexpected that the trio of friends who had caught

him said no more until they had eaten a good dinner and were seated in a chum's room.

Then they began to badger him. "It's no use, you've got to read it to us, Dick," said one of them; "we want to know all about your best girl."

"So you shall," said Dick, with great coolness; "I will give you the letter, and you can read it yourselves. There it is," and he laid it upon the table.

"I guess not," said one who had been loudest in demanding it: "I hope we are gentlemen. The lady would hardly care to have her letter read by this crowd," and he looked reproachfully at his friends.

"But I insist upon it, there is nothing in it to be ashamed of—except the spelling, that's a little shaky, I'll admit, but she won't care in the least. Read it Hardy and judge for yourself."

Thus urged, Hardy took up the letter—shamefaced enough, and read it. The rest were only a few words. First he laughed, then swallowed suspiciously, and as he finished it threw it on the table again, and rubbed his hand across his eyes, as if troubled with dimness of vision.

"Pshaw!" he said, "if I had a love letter like that—" and then was silent.

"Fair play," cried one of the others with an uneasy laugh. "I'll read it to you, boys," said their friend seeing they made no move to take it; "I think you'll agree with me that it's a model letter."

And this was what he read:

"Mi owen deer Pa Pa—I sa mi P'lairs every nite and When I kis your Pictshure I ASK god to bless you good bi Pa Pa yure best gurl. DOLLY."

For a moment or two the company remained silent, while the little letter was passed from hand to hand, and you would have said that each and every one had hay fever.—Indianapolis Saturday Herald.

Soul Communion.

To the Editor of The Better Way.

Permit me brief space to express my ideas on the Whole World Soul Communion. It was founded, I believe, by the controlling intelligence of advance thought. Brother Dennis says, in answer to Brother Booser's inquiry, "I would rather sit one hour at the family altar for the little rap than an eternity in a Whole World Soul Communion." That is his privilege. But does he give a fair view of this communion? I think not. It is true the little rap awakened a new interest in the minds of the people that is now agitating the world. But it was not intended for us to confine ourselves to the little rap. That was only the open door way to higher conceptions of the truth that awaits us. As I understand this communion, it is not for us mortals to get control of spirit power, but for spirits to get control for the elevation of mankind. By centralizing these forces better conditions may be made for the advancement and enlightenment of the human race. We are requested to sit, not for selfish purposes, but for more enlightenment on this very important question, "How best to meet the needs of the hour—the present time?" This intelligence says, "Sit one-half hour, in your own home, or gather together a few persons, or at your desk, or wherever it best suits, to sit for communion with the Infinite God, or Spirit Eternal, to open our hearts to diviner truths. It is simply grand; it is noble, just, generous and elevating, and I wish we had more unselfish ones to join us in our efforts."

What difference does it make what our ancient belief was, or what we believe now, if our hearts are right and we seek higher development of truth, for truth makes us free, whether Catholic, Protestant, Jew, or Gentile, if our hearts are reaching out for the divine light of wisdom. The selfishness within us is what makes soul communion necessary. It may be possible for Sister Mary and Brother Tom, and, perhaps, various other spirits, from their side of life, to get more light during this half hour. I am satisfied that the spirits, who started this communion, did it through their great love and devotion to mankind to eradicate error and plant in its stead the wisdom of eternal truth. When we get sufficiently wise these communions will not be necessary. There will be no anarchists, no strikes, no more wars, no crying for bread; dreaded diseases will disappear; lunatic asylums will not be necessary; for there will be no lunatics, no feeble-minded; for mothers will be masters of their persons; prison pens will become houses of instruction; for there will be no murder, no robbery, but all will have plenty, and happiness reign supreme. The great fatherhood and motherhood of God will have all in one embrace.

Now, Brother Booser, follow after the living truth, and you will get no dead issues. Commune with us this half hour, for the good we hope to do. No fear of the downfall of truth; for truth is mighty and will prevail.

Respectfully,
MRS. MARY E. BARKER.
SAN JOSE, CAL., Feb. 7, 1888.

Bible Stories.

This question about the creation being settled, other questions arise in their turn. Are all mankind descended from one pair or from many? Has the human race existed on the earth only six thousand years, or during a longer period? Was the deluge of Noah a real event? and, if so, was it universal or partial? Did the sun stand still at the command of Joshua? or is that only a poetic image taken from an ancient book of poems—the book of Jasper? Is there any truth in the story of the passage of the Red Sea? of the Jordan? of the valley of Jericho? of Samson? of Jonah? etc.—[J. F. Clarke.

"Are you going to have your son stay on the farm, or will he follow one of the professors, Mr. Hayman?" "I reckon he'll follow a profession." "Does that seem to be his natural bent?" "Waal, you'd think so if you'd seen him follow the destrict schoolma'am around!"—[Chicago News.

Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualists, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZA DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

To the Editor and Readers of The Better Way.

The undersigned would say to those who cherish Spiritualism as the greatest development yet given to mortals, that the Questions, Answers and Silver Chain Recitations, which will be given every week under the head of "Children's Progressive Lyceum," on various subjects, are intended and given with the hope that our children will adopt them as studies. As the greatest want in our Lyceums are teachers, it is hoped that those interested in the education of the children of Spiritualists will confer with me in regard to such studies. Let us erect the mental and spiritual structure of Spiritualism on a sure basis, believing that a child is the repository of infinite possibilities, and in securing that we have a natural religion for them through life. Having given many years of incessant labor in digesting subjects of various kinds, and framing and weaving questions and answers for Lyceum work, I would ask the assistance of all who are interested in this work to carry it to a successful issue. I am willing to give my time if, in doing so, good results may follow.

ALONZA DANFORTH.
[By referring to advertisement, in another column, sample cards will be sent to those engaged in Lyceum work.]
A. D.

Spiritualism.

What is Spiritualism? An educator, which has led us into new fields of thought and kept lighted the conscious lamp of reason.

How may we regard the different phases of Spiritualism?

We may compare them to the foundation of a mighty edifice which, to be lasting, must be laid deep and strong. What do investigators wish?

For phenomena, and say, that for Spiritualism to live and be a power in the land, that each fact must be demonstrated to their full satisfaction.

As the human mind is developed what is seen?

An escape from the fetters that have for so many years been detrimental to progress.

What is the object of Spiritualism?

To demonstrate that man is a spirit, and show that the harvest of life will be in accordance with his endeavors.

What is a medium?

The window through which the light from another world shines.

What are the facts of today?

They are the foundation of Spiritualism; also a lever that shall remove a world of prejudice.

Why are different manifestations of spirit power given?

To prove to all an immortal existence.

How does Spiritualism without mediumship sound?

Like Christianity without Christ.

What is the Spiritualists' platform?

The demonstrated knowledge of immortality; the belief in continual progression; that we, passing to spirit life, can under certain conditions return and communicate with mortals.

Why is Spiritualism a science?

Because under proper investigation, in accordance with its established laws, the truth of Spiritualism and its claims can be demonstrated to the mind of man.

What is science?

That which can be absolutely tested and demonstrated to human conception or knowledge, and certain Spiritualism can be classed under that head.

How is Spiritualism a philosophy?

Because we can reason upon it, it presents ideas for consideration, it outlines for us a moral code of conduct, and if followed sincerely will lead us to diviner heights of knowledge, as well as of happiness and experience.

What benefit is derived by communication with the life that now is and that which is to come?

By benefiting alike both mortal and spirit.

How does it benefit mortals?

By learning of the spirit-world; by coming into communication with their arisen friends, and accepting an idea of what the life to come means for every human being.

How does it benefit the spirit?

By not only bringing them in communication with their loved ones on earth, but teaching them from observation and experience the laws within the human mind.

What do we learn by intercourse with our ascended ones?

That a school of learning is established where both the mortal and spirit may learn something of the lessons of life, gain a knowledge of the laws of the universe and recognize the established fact that there is running through all life a grand and eternal law which links mind to mind and which indeed governs the entire race.

What are the mental phases of mediumship?

Clairvoyance, the unconscious trance condition, partial consciousness, entrancement.

Why is it a religion?

It appeals to the highest and finest senses of humanity and calls out the best aspirations of the soul, it calls to man to look onward for something more holy and pure than merely material things can afford, and it directs humanity to the importance of a strictly good life.

What is phenomenal Spiritualism?

That which appeals to the external senses of mankind; it is produced by the agency of magnetic and electrical forces.

What is the magnetic force?

That fine spiritual part of all things in the universe.

What is the electric force? It is of like nature to the magnetic, only that it holds its position more in the physical, it being a vital fluid of a physical nature.

What are the phenomenal phases of mediumship?

Magnetic, as physical force is used through and by the medium in imparting mental and physical health or magnetism to the patient, the movement of objects or physical mediumship, independent slate writing, the production of forms, known either as materialization or etheralization.

What are the mental phases of mediumship?

Automatic writing where the hand of the medium is used independently of the brain, writing mediumship where the brain is empowered by thought, quickly conveyed through the hand to the page, inspirational mediumship wherein the brain of the medium is quickened, its best mental vigor set in operation and controlled by spiritual intelligences who direct upon it their own mental vigor and force, and thus give to the world their own grand thoughts.

What is understood as the revelation of Spiritualism?

Only a revelation of spiritual truths by finite minds in various grades of advancement, subject to the limitations and imperfections of all finite minds—and to be tested before being received, by the reason and conscience of those to whom it is addressed.

Of what use is this revelation?

To set the human mind free; free to think, to speak, to accept or reject whatever is offered as truth from whatever source, and free to act also with the one limit that every man shall respect the rights and interests of others—shall do unto others as he would have them do unto him; and shall, in this sense, love his neighbor as himself.

How has an open communion with spirits involved Spiritualism?

They have been denounced as dealing in sorcery, witchcraft and magic. Holding communion with spirits has been condemned as a heinous crime; and the practice repressed by judicial legislation.

We should view Spiritualism as the redeemer of the human family from all pre-supposed ideas of future conditions of happiness and misery; also that humanity enters at the birth of the spirit on earth upon an endless march toward the great central spirit of the universe. Although we look back to the raps at Hydesville in 1848 and date modern Spiritism, yet we can see through all the ages that have gone, the great central fact that angels or spirits have been our watchful controls, and spirits have been and will ever be with us, eager to impart to us lessons of progression. Let us use all the facts in our experience toward laying the foundation of Spiritualism that will outlast time itself and endure till we are lost in the eternal round towards the infinite.

Silver Chain Recitations.

Religious systems are founded upon revelations believed to have been given by a being whose existence lies outside of the domains of human conscience, and therefore eternally unapproachable by man.

True religion means good food, healthy bodies, proper houses to live in, wholesome work and workshops, and a just distribution of wealth.

Reformation that Spiritualism has inaugurated has torn the social earth from its centre, has shaken the churches, the thrones of earth are tottering and will soon fall, while Spiritualism, born of the skies, will soar heavenward above their formless dust.

To love all mankind is our duty, and without universal love there can be no permanent happiness and safety among mankind. When all men love each other, war will be impossible.

Spiritualism has come, daring to question the supremacy of matter and dispute the theories of all ages.

In the school of humility, the highest lessons are ever learned there, the deepest wisdom is ever found.

Spiritualists owe no allegiance to creed, book, man or council.

The spirit-world displays its wisdom in providing a variety of spiritual food for so great a variety of spiritual palates and digestions.

Spiritualism has made war upon priestcraft and wrested from the clergy the monopoly they have so long enjoyed.

Kindly sentiments one to another, the only true bulwarks of defense for every nation, community and individual.

Do good to all, as it cultivates benevolence, sympathy, regard for a desire to preserve others.

However divided and discordant the work of Spiritualism appears on earth, remember it is a unit in the spirit-world.

The lesson of charity is the greatest and most important of lessons to be learned in the school of earth.

In spirit-life they ever stand the highest who have the deepest love and broadest sympathy for all mankind.

A knowledge of man's spiritual nature and destiny is of great importance to the world at large.

Strange Trance.

To the Editor of The Better Way.

There is considerable excitement in a suburb, some miles out, over the death of A. D. Smith. Last Monday he died, to all appearances, after calmly bidding adieu to his heart-broken wife. He was then dressed for the grave, and Tuesday preparations were made for his burial. In the midst of the services, a thumping in the coffin was heard, the cover was burst off, and Mr. Smith sat up, causing great consternation and dismay. He was at once removed to his bed at home, and in a few hours he seemed none the worse for his strange experience.

He says he went to heaven and saw many white spirits, some of them friends whom he had known on earth. They shook their heads in answer to his questions, and pointed to a big book lying open. He looked at it and saw written there the names of his wife, himself and his children who were alive. His name, he said, seemed partially erased. He told a wonderful story of his other experience in that strange world, and its recital drew scores of curiosity seekers to his home. Wednesday night he suddenly called out, "I see them," and fell back dead.

His wife was completely prostrated at this terrible ending to her hopes. Medical aid was summoned, and an electric battery was applied, but the doctors finally decided that the man was, indeed, dead this time. Last night the grief-stricken wife left for her old Georgia home, near Atlanta, with the body.

ST. AUGUSTINE, FLA., Feb. 7, 1888.

Milledgeville's Wonder.

A Lady Whose Performances Outshine those of Lulu Hurst.

MILLEDGEVILLE, GA., January 31.—[Special.]—A rival to Lulu Hurst, more wonderful in her powers and mysterious in her performances, has developed here in the person of Mrs. Dixie Haygood, widow of the late City Marshal Haygood, who was murdered during the prohibition campaign. Recent seances here, witnessed by editors and others, and vouched for by the Chronicle, show that she is a medium of great force. Mrs. Haygood does not require the laying of hands upon the table before the mysterious rapping commences. She simply takes a seat at the table, rests either her hand or elbow upon it and asks if a spirit is present. Immediately the table responds by rapping. The table does not rise and rap with its legs. A peculiar noise is heard on it, like the dropping of water. She can direct the rapping where she pleases. At the last seance a group of young people were a king questions at a table, another at the same time were communing with a spirit on the floor, while a third group held together ears a billiard cue. All three of the groups were receiving intelligible answers to their questions at the same time, and the intense interest of the spectators, as all leaned forward to catch the mysterious raps, was ludicrous. One group would be talking to the table about their matrimonial prospects, another talking to the floor about what kind of a place Heaven and Hell were, and those communing through the billiard cue would be communing with some friend who had departed.

Mrs. Haywood all this time held a little child in her arms, and seemed highly amused at the excited communications. A young gentleman who has lived here only a year, asked if a spirit present knew him. It replied "Louisville." It was then requested to give the initials, and finally to spell the name of the departed spirit, which it did. The name was that of an acquaintance that the young man had not heard of for twenty years.

A farmer near Milledgeville lost a bale of cotton. He went to Mrs. Haygood's, and the spirits told the name of the negro who had stolen it, who he sold the cotton to, and where it could be found. The farmer investigated the matter and found his cotton just as the spirits directed.

Mrs. Haygood is also a writing medium. Some one in the room takes out a note book and asks a question. He closes the book and puts it into his pocket book, no one in the room to see it. A piece of paper is laid on the table, and the medium takes a pencil and places it on the paper. Every muscle in her face becomes rigid, and the hand and arm holding the pencil grow rigid. The hand moves involuntarily under mysterious guidance. All the letters are linked, and when the pencil reaches the edge the paper is dragged back and another line is written. When the message is finished the pencil runs off the paper. During the writing the hand wavers, and one looking over the shoulder cannot decipher the chirography. A little study of it, however, will make the answer clear, and it is a direct answer to the question in the note book.

A young man was communing with a cousin who had died. He wrote in his note book: "Are you happy in the spirit world?" The answer came: "I never did it and God knows that I did not." As the answer was read the young man turned pale and sprang up from his seat, avowing that he was satisfied. He exhibited the question and the spectators could see no connection between the two. After the young man grew calm, he said that while he had written the question in his note book, yet he was all the time thinking of a crime that had been charged to his cousin, and which had never been cleared up, and the answer was to the question in his mind and not to the one written.

The spirits when questioned about a hereafter and the future state, say that there is no intermediate state, such as Purgatory. The spirit goes directly to the sphere or circle that it is to occupy. If a spirit on earth has been good it will enjoy happiness in the hereafter. If it has been evil, misery and wretchedness awaits it after death. God is always present—everywhere. Obedience to his will, good spirits delight in. Those spirits that are in the spheres of the blessed do not want to return to earth, but those who are in the spheres of wretchedness would like to exchange places. Those who are here happy and those who are miserable adhere all on earth to live right and love and fear God. When questioned as to Christ, they invariably deny Him.

But aside of Spiritualism, which Mrs. Haygood says she doesn't understand at all, and doesn't know what to believe about it, that lady is the equal of Lulu Hurst. She will not weigh one hundred pounds, and yet she can overcome the strength of several strong men. She takes a billiard cue and holds it in front of her and stands on one foot, and defies any two men to push her back. She stands flat footed and defies any man to catch her by the arms and lift her. She seems glued to the floor, and one is afraid of breaking her arms. She continues to stand immovable. She catches hold of a billiard cue, and two men try to lift her, but it is the same. She takes the cue and no three or four men can put it to the ground with their combined strength. As many men as can get in a chair may pile on it, and by simply placing the palms of her hands on the chair rounds she lifts them two or three inches from the floor. A strong man may catch a chair up in his arms, and the little giantess has only to place the palm of one hand on the bottom and the other on the back, and the person goes staggering about the floor in spite of himself. All these remarkable feats are performed and she doesn't appear to strain a muscle.—[Atlanta Constitution.

The Better Way.

"There is a bath which no fowl knoweth, which the vulture's eye hath not seen." "It cannot be gotten for gold, neither shall silver be weighed for the price thereof." "The lion's whelps have not trodden it;" "God understandeth the way thereof," "and the thing that is hid bringeth he forth to light."—[Bible.

Victorien Sardou as a Spiritualist.

His familiar spirit was that of Beaumarchais, naturally enough, and on one occasion the author of "Les Pattes de Mouche" asked his invisible friend in what part of infinite space dwelt the spirit of the great Mozart—Sardou's favorite composer. "Take a pencil," replied Beaumarchais. Sardou obeyed, and began, under the influence of the author of the "marriage of Figaro," to draw shapes and lines on the paper before him. Suddenly he came to the end of his paper. What was to be done? "Go to the Boulevard St. Michel, such and such a number," rapped Beaumarchais; "you will find there a cabinet you need." Sardou jumped into a cab, and was at the given address in the twinkling of an eye, but alas! to his disappointment there was nothing like a stationer's shop to be found in the house indicated by the defunct Beaumarchais. On his return home he again put himself in communication with the deceitful spirit. "Return," rapped the invisible tyrant, laconically. Back went Sardou, and after making many inquiries he found that there did live a wholesale paper merchant in the house indicated by the spirit. To buy the necessary quantity of paper, return home, and seat himself once more, pencil in hand, was but the work of a few minutes, and then—oh, wonders of wonders! he began involuntarily, and without any impulse of his own, to draw the most extraordinary and fantastic palaces, without doors, and of an unknown style of architecture. It was there the spirit of Mozart dwelt? The drawing was so extraordinary, and so marvelously well done, that Sardou was anxious to have it engraved, but no engraver could be found in Paris who would undertake it, so complex and subtle were the lines, and in such a grand chaos of confusion, although forming an artistic unity. The spirit of Beaumarchais rapped Sardou out of his dilemma by instructing him to begin the sketch over again, but this time on lithographic paper. Sardou did the work within the space of a few minutes, and it is this marvelous lithograph known as "La Maison de Mozart," which the brother of the author of "Dora," the well-known bookseller of Brussels, sells to a few privileged amateurs.—[Whitehall Review.

Cutting Down Expenses.

"Kilem," said a Dakota real estate agent, in a town which is enjoying a boom, to his partner, "I closed the deal with that man from Philadelphia."

"Is that so?"

"Yes, he takes the five lots, and pays \$10,000. Let's figure up and see how we came out on them."

"Well, they cost us \$1,000."

"Yes, and it took about \$200 to treat and entertain that man from Chicago whom we tried to sell to."

"And I let the St. Paul man beat me out of \$300 at poker in the hope of selling to him."

"Then I cashed a bogus draft of \$250 for that man from New York, and then he skinned me out without buying."

"Then the Iowa man took up two days of our time at \$50 a day."

"Yes, and said he wanted to think about it before buying. And then the St. Louis man I took home to dinner with me, he stole silver ware to the value of \$15 and skipped like the rest."

"And I paid a \$10 drunk and disorderly fine for the Milwaukee man."

"We mustn't forget to figure in about \$50 for livery bills."

"No, nor \$25 for spending half a day to go church with that Boston man."

"And put down \$100 for advertising and \$50 that I had to pay Jones for keeping still when he accidentally overheard me tell this man we sold to that the marsh just behind the lots was an artificial lake put in by the city at a cost of \$30,000."

"Let's see—total \$2,050—profits \$7,950. That won't hardly do—we've got to make more than that."

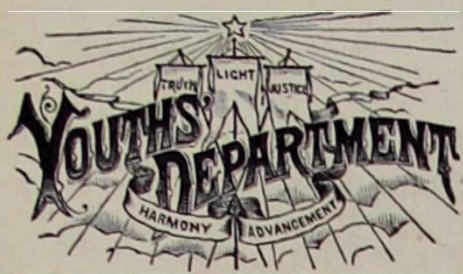
"Yes, we must cut down expenses on the next deal somewhere. I guess we had better not spend time going to church with any more men."—[Dakota Bell.

Mind and Belief.

The man who, though educated in modern schools and acquainted with the conclusions of modern science, sincerely believes in a serpent having spoken articulate speech, and in a walking-stick being turned into a serpent, and in nature suspending her laws at the command of man, is by no means a hypocrite. There is reason for his believing as he believes, and the psychologist or the mental pathologist can tell you what the reason is. When we find to-day men of eminent scholarship, men whose veracity dare not be questioned with impunity, men upon whom nations look with pride and reverence, adhering to certain strange religious views, the old notion of hypocrisy will no longer do. The question ceases to be a theological one; it becomes a profound mental problem.

One kind of brain organization make a Darwin, another a Spurgeon, a third a Talmage; a fourth a Minot J. Savage each one sincere in his belief; each one believing as capacitated by his brain organization to believe; each one wondering how the other can possibly see the truth in the light in which he sees it and yet be sincere. An eager soul wonders how a Cardinal Gibbons, profoundly educated man, can possibly subscribe to a belief in the immaculate conception, in the resurrection, and in the transfiguration, and yet not be hypocrite. A president McCosh wonders how a Felix Adler can possibly erect an ethical platform without God, and yet be sincere. An orthodox rabbi wonders how a Reform congregation can possibly expect that the prayers will be accepted by God who offered in any other language but Hebrew, and with uncovered head, as yet be rational.

Each one sincerely believes just his mental endowments or his peculiar brain organization capacitates him to believe. This fact is often lost sight of, and, therefore, have we still much intolerance. Education, scientific investigation especially



Written for The Better Way.

The Curse of Ill-Temper.

I see that Mr. Editor did put my story in his paper, and now I feel like trying to tell the little ones of a talk I had a little while ago.

Well, let me see; there were three children of earth, and thirty-eight of the summer land. They had been having a good romp in the afternoon. After dinner, King Henry VIII talked to them. He controlled, you know, so that the little children of this land would hear what he said. There was one little boy in particular who had a very strong temper when he let it run away with him, and King Henry said it was very much like he used to be when a boy, and it had caused him so much trouble all his life. So King Henry told a story about himself. This is what I remember of it:

"When I was a little boy I was sent to college. One day we were playing battledore. That was a game where you kick balls through wickets. I, in a mistake, fell over the wicket of one of the other boys. He did not like it, so he kicked me for it. My temper got the best of me. I picked up a ball and threw it at him with all my might. It hit him on the head, and for weeks he hung between life and death. Those were most terrible weeks to me. I did not know but I, as a little boy, was a murderer; but he lived, and was that the end of it? Oh, no, my little friends; he hated me with all his heart, through all the years of his life. And, my children, the other day that man came to me and said, "King Henry VIII I hate you. Your action when we were children makes me hate you forever. I hate you, I tell you, and I curse you." This is the consequence after almost 400 years. He is in darkness, and that one terrible display of my temper, when only a little child, is one of the things that is keeping him there. That was photographed upon my aura, so that it looked like a picture, and I must now, after all these years. See the fruit of my passion."

Oh, my dear little friends, try to be good children; curb your hasty tempers, for it may not only be the means of your going to darkness, but how do you know how many more you are helping to send there? My darling children, when you feel like quarreling with your brothers, sisters or playmates, stop, oh, stop and think one moment, and count ten very slowly; or, no, say "King Henry the Eighth, of England," and I think that before you have finished, you will feel more inclined to laugh than to lose your self control. Try and see what good children you can be, and next week I will come and see you again, and ask for a report of the week. I will ask of you, and not of papa or mamma, for if you give me a promise, I know that you will keep it, and that your word would be better security than ought else; so, my little ones, I bid you a very affectionate good night.

Children, how I wish that I could remember every word for you, just as King Henry told it to us all. A few days later I received a letter from one of the children, expressing his opinion of the story. I will let you hear the letter, and see how many of you will agree with him:

"I think the boy was wrong to kick King Henry when he was down, for King Henry could not help falling over his wicket; and King Henry wanted to get the ball, didn't he? The name of the game was battledore, and they had to kick balls through wickets. I will not allow that Henry was wrong to hurt him, but he ought not to have hurt him so badly. I think he ought to have begged his pardon when he kicked him, and he ought to beg King Henry's pardon now, and not hate him as he does." I hope that all the little people that read this will try and see how good they can be, and learn a lesson from King Henry's story.

Very lovingly, the children's friend, B. GERTRUDE C. ALLYN. WASHINGTON, D. C.

From His Best Girl.

He hurried up to the office as soon as he entered the hotel, and without waiting to register, inquired eagerly: "Any letter for me?"

The clerk sorted over a package with the negligent attention that comes of practice; then flipped one—a very small one—on the counter.

The traveling man took it with a curious smile that twisted his pleasant-looking face into a mask of joyful expectancy.

He smiled more as he read it. Then, oblivious of other travelers who jostled him, he laid it tenderly against his lips and actually kissed it.

A loud guffaw startled him. "Now, look here, old fellow," said a loud voice, "that wont do, you know. Too spoony for anything. Confess, now, your wife didn't write that letter?" "No, she didn't," said the traveling man with an amazed look as if he would like to change the subject. "That letter is from my best girl."

The admission was so unexpected that the trio of friends who had caught

him said no more until they had eaten a good dinner and were seated in a chum's room.

Then they began to badger him. "It's no use; you've got to read it to us, Dick," said one of them; "we want to know all about your best girl."

"So you shall," said Dick, with great coolness; "I will give you the letter, and you can read it yourselves. There it is," and he laid it upon the table.

"I guess not," said one who had been loudest in demanding it; "I hope we are gentlemen. The lady would hardly care to have her letter read by this crowd," and he looked reproachfully at his friends.

"But I insist upon it, there is nothing in it to be ashamed of—except the spelling, that's a little shaky. I'll admit, but she won't care in the least. Read it Hardy and judge for yourself."

Thus urged, Hardy took up the letter, and read it. The first few words first he laughed, then swallowed suspiciously, and as he finished it threw it on the table again, and rubbed his hand across his eyes, as if troubled with dimness of vision.

"Pshaw!" he said, "if I had a love letter like that—!" and then was silent.

"Fair play," cried one of the others with an uneasy laugh.

"I'll read it to you, boys," said their friend seeing they made no move to take it; "I think you'll agree with me that it's a model letter."

And this was what he read: "Mi owen deer Pa Pa—I sa mi P'rairs every nite and When I kis yure Pictshure I ASK god to bless you good bi Pa Pa yure best gurl. DOLLY."

For a moment or two the company remained silent, while the little letter was passed from hand to hand, and you would have said that each and every one had hay fever.—Indianapolis Saturday Herald.

Soul Communion.

To the Editor of The Better Way.

Permit me brief space to express my ideas on the Whole World Soul Communion. It was founded, I believe, by the controlling intelligence of advance thought. Brother Dennis says, in answer to Brother Booser's inquiry, "I would rather sit one hour at the family altar for the little rap than an eternity in a Whole World Soul Communion." That is his privilege. But does he give a fair view of this communion? I think not. It is true the little rap awakened a new interest in the minds of the people that is now agitating the world. But it was not intended for us to confine ourselves to the little rap. That was only the open door way to higher conceptions of the truth that awaits us. As I understand this communion, it is not for us mortals to get control of spirit power, but for spirits to get control for the elevation of mankind. By centralizing these forces better conditions may be made for the advancement and enlightenment of the human race. We are requested to sit, not for selfish purposes, but for more enlightenment on this very important question, "How best to meet the needs of the hour—the present time?" This intelligence says, "Sit one-half hour, in your own home, or gather together a few persons, or at your desk, or wherever it best suits, to sit for communion with the Infinite God, or Spirit Eternal, to open our hearts to diviner truths. It is simply grand; it is noble, just, generous and elevating, and I wish we had more unselfish ones to join us in our efforts."

What difference does it make what our ancient belief was, or what we believe now, if our hearts are right and we seek higher development of truth, for truth makes us free, whether Catholic, Protestant, Jew, or Gentile, if our hearts are reaching out for the divine light of wisdom. The selfishness within us is what makes soul communion necessary. It may be possible for Sister Mary and Brother Tom, and, perhaps, various other spirits, from their side of life, to get more light during this half hour. I am satisfied that the spirits, who started this communion, did it through their great love and devotion to mankind to eradicate error and plant in its stead the wisdom of eternal truth. When we get sufficiently wise these communions will not be necessary. There will be no anarchists, no strikes, no more wars, no crying for bread; dreaded diseases will disappear; lunatic asylums will not be necessary; for there will be no lunatics, no feeble-minded; for mothers will be masters of their persons; prison pens will become houses of instruction; for there will be no murder, no robbery, but all will have plenty, and happiness reign supreme. The great fatherhood and motherhood of God will have all in one embrace.

Now, Brother Booser, follow after the living truth, and you will get no dead issues. Commune with us this half hour, for the good we hope to do. No fear of the downfall of truth; for truth is mighty and will prevail.

Respectfully, MRS. MARY E. BARKER. SAN JOSE, CAL., Feb. 7, 1888.

Bible Stories.

This question about the creation being settled, other questions arise in their turn. Are all mankind descended from one pair or from many? Has the human race existed on the earth only six thousand years, or during a longer period? Was the deluge of Noah a real event? and, if so, was it universal or partial? Did the sun stand still at the command of Joshua? or is that only a poetic image taken from an ancient book of poems—the book of Jasher? Is there any truth in the story of the passage of the Red Sea? of the Jordan? of the valley of Jericho? of Samson? of Jonah? etc.—[J. F. Clarke.

"Are you going to have your son stay on the farm, or will he follow one of the professions, Mr. Hayman?" "I reckon he'll follow a profession." "Does that seem to be his natural bent?" "Waal, you'd think so if you'd seen him follow the deestric schoolm'am arrounder!" [Chicago News.

Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualism, and should be the pride of Spiritualists. Com. unications for this Department should be addressed to ALONZA DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

To the Editor and Readers of The Better Way.

The undersigned would say to those who cherish Spiritualism as the greatest development yet given to mortals, that the Questions, Answers and Silver Chain Recitations, which will be given every week under the head of "Children's Progressive Lyceum," on various subjects, are intended and given with the hope that our children will adopt them as studies. As the greatest want in our Lyceums are teachers, it is hoped that those interested in the education of the children of Spiritualists will confer with me in regard to such studies. Let us erect the mental and spiritual structure of Spiritualism on a sure basis, believing that a child is the repository of infinite possibilities, and in securing that we have a natural religion for them through life. Having given many years of incessant labor in digesting subjects of various kinds, and framing and weaving questions and answers for Lyceum work, I would ask the assistance of all who are interested in this work to carry it to a successful issue. I am willing to give my time if, in doing so, good results may follow.

ALONZA DANFORTH.

[By referring to advertisement, in another column, sample cards will be sent to those engaged in Lyceum work.] A. D.

Spiritualism.

What is Spiritualism? An educator, which has led us into new fields of thought and kept lighted the conscious lamp of reason.

How may we regard the different phases of Spiritualism? We may compare them to the foundation of a mighty edifice which, to be lasting, must be laid deep and strong.

What do investigators wish? For phenomena, and say, that for Spiritualism to live and be a power in the land, that each fact must be demonstrated to their full satisfaction.

As the human mind is developed what is seen? An escape from the fetters that have for so many years been detrimental to progress.

What is the object of Spiritualism? To demonstrate that man is a spirit, and show that the harvest of life will be in accordance with his endeavors.

What is a medium? The window through which the light from another world shines.

What are the facts of today? They are the foundation of Spiritualism; also a lever that shall remove a world of prejudice.

Why are different manifestations of spirit power given? To prove to all an immortal existence.

How does Spiritualism without mediumship sound? Like Christianity without Christ.

What is the Spiritualists' platform? The demonstrated knowledge of immortality; that we, passing to spirit life, can under certain conditions return and communicate with mortals.

Why is Spiritualism a science? Because under proper investigation, in accordance with its established laws, the truth of Spiritualism and its claims can be demonstrated to the mind of man.

What is science? That which can be absolutely tested and demonstrated to human conception or knowledge, and certain. Spiritualism can be classed under that head.

How is Spiritualism a philosophy? Because we can reason upon it; it presents ideas for consideration, it outlines for us a moral code of conduct, and if followed sincerely will lead us to diviner heights of knowledge, as well as of happiness and experience.

What benefit is derived by communication with the life that now is and that which is to come? By benefiting alike both mortal and spirit.

How does it benefit mortals? By learning of the spirit-world; by coming into communication with their arisen friends, and accepting an idea of what the life to come means for every human being.

How does it benefit the spirit? By not only bringing them in communication with their loved ones on earth, but teaching them from observation and experience the laws within the human mind.

What do we learn by intercourse with our ascended ones? That a school of learning is established where both the mortal and spirit may learn something of the lessons of life, gain a knowledge of the laws of the universe and recognize the established fact that there is running through all life a grand and eternal law which links mind to mind and which indeed governs the entire race.

What are the mental phases of mediumship? Clairvoyance, the unconscious trance condition, partial consciousness, entrancement.

Why is it a religion? It appeals to the highest and finest senses of humanity and calls out the best aspirations of the soul, it calls to man to look onward for something more holy and pure than merely material things can afford, and it directs humanity to the importance of a strictly good life.

What is phenomenal Spiritualism? That which appeals to the external senses of mankind; it is produced by the agency of magnetic and electrical forces.

What is the magnetic force? That fine spiritual part of all things in the universe.

What is the electric force? It is of like nature to the magnetic, only that it holds its position more in the physical, it being a vital fluid of a physical nature.

What are the phenomenal phases of mediumship? Magnetic, as physical force is used through and by the medium in imparting mental and physical health or magnetism to the patient, the movement of objects or physical mediumship, independent slate writing, the production of forms, known either as materialization or etherization.

What are the mental phases of mediumship?

Automatic writing where the hand of the medium is used independently of the brain, writing mediumship where the brain is empowered by thought, quickly conveyed through the hand to the page, inspirational mediumship wherein the brain of the medium is quickened, its best mental vigor set in operation and controlled by spiritual intelligences who direct upon it their own mental vigor and force, and thus give to the world their own grand thoughts.

What is understood as the revelation of Spiritualism? Only a revelation of spiritual truths by finite minds in various grades of advancement, subject to the limitations and imperfections of all finite minds—and to be tested before being received, by the reason and conscience of those to whom it is addressed.

Of what use is this revelation? To set the human mind free; free to think, to speak, to accept or reject whatever is offered as truth from whatever source, and free to act also with the one limit that every man shall respect the rights and interests of others—shall do unto others as he would have them do unto him; and shall, in this sense, love his neighbor as himself.

How has an open communion with spirits involved Spiritualists? They have been denounced as dealing in sorcery, witchcraft and magic. Holding communion with spirits has been condemned as a heinous crime; and the practice repressed by judicial legislation.

We should view Spiritualism as the redeemer of the human family from all pre-supposed ideas of future conditions of happiness and misery; also that humanity enters at the birth of the spirit on earth upon an endless march toward the great central spirit of the universe. Although we look back to the raps at Hydesville in 1848 and date modern Spiritualism, yet we can see through all the ages that have gone, the great central fact that angels or spirits have been our watchful controls, and spirits have been and will ever be with us, eager to impart to us lessons of progression. Let us use all the facts in our experience toward laying the foundation of Spiritualism that will outlast time itself and endure till we are lost in the eternal round towards the infinite.

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True religion means good food, healthy bodies, proper houses to live in, wholesome work and workshops, and a just distribution of wealth.

Reformation that Spiritualism has inaugurated has torn the social earth from its centre, has shaken the churches, the thrones of earth are tottering and will soon fall, while Spiritualism, born of the skies, will soar heavenward above their formless dust.

To love all mankind is our duty, and without universal love there can be no permanent happiness and safety among mankind. When all men love each other, war will be impossible.

Spiritualism has come, daring to question the supremacy of matter and dispute the theories of all ages.

In the school of humility, the highest lessons are ever learned there, the deepest wisdom is ever found.

Spiritualists owe no allegiance to creed, book, man or council.

The spirit-world displays its wisdom in providing a variety of spiritual food for so great a variety of spiritual palates and digestions.

Spiritualism has made war upon priestcraft and wrested from the clergy the monopoly they have so long enjoyed.

Kindly sentiments one to another, the only true bulwarks of defense for every nation, community and individual.

Do good to all, as it cultivates benevolence, sympathy, regard for and a desire to preserve others.

However divided and discordant the work of Spiritualism appears on earth, remember it is a unit in the spirit-world.

The lesson of charity is the greatest and most important of lessons to be learned in the school of earth.

In spirit-life they ever stand the highest who have the deepest love and broadest sympathy for all mankind.

A knowledge of man's spiritual nature and destiny is of great importance to the world at large.

Strange Trance.

To the Editor of The Better Way.

There is considerable excitement in a suburb, some miles out, over the death of A. D. Smith. Last Monday he died, to all appearances, after calmly bidding adieu to his heart-broken wife. He was then dressed for the grave, and Tuesday preparations were made for his burial. In the midst of the services, a thumping in the coffin was heard, the cover was burst off, and Mr. Smith sat up, causing great consternation and dismay. He was at once removed to his bed at home, and in a few hours he seemed none the worse for his strange experience.

He says he went to heaven and saw many white spirits, some of them friends whom he had known on earth. They shook their heads in answer to his questions, and pointed to a big book lying open. He looked at it and saw written there the names of his wife, himself and his children who were alive. His name, he said, seemed partially erased. He told a wonderful story of his other experience in that strange world, and its recital drew scores of curiosity seekers to his home. Wednesday night he suddenly called out, "I see them," and fell back dead.

His wife was completely prostrated at this terrible ending to her hopes. Medical aid was summoned, and an electric battery was applied, but the doctors finally decided that the man was, indeed, dead this time. Last night the grief-stricken wife left for her old Georgia home, near Atlanta, with the body.

St. AUGUSTINE, FLA., Feb. 7, 1888.

Milledgeville's Wonder.

A Lady Whose Performances Outshine those of Lulu Hurst.

MILLEDGEVILLE, GA., January 31.—[Special.]—A rival to Lulu Hurst, more wonderful in her powers and mysterious in her performances, has developed here in the person of Mrs. Dixie Haygood, widow of the late City Marshal Haygood, who was murdered during the prohibition campaign. Recent seances here, witnessed by editors and others, and vouched for by the Chronicle, show that she is a medium of great force. Mrs. Haygood does not require the laying of hands upon the table before the mysterious rapping commences. She simply takes a seat at the table, rests either her hand or elbow upon it and asks if a spirit is present. Immediately the table responds by rapping. The table does not rise and rap with its legs. A peculiar noise is heard on it, like the dropping of water. She can direct the rapping where she pleases. At the last seance a group of young people were a king questions at a table, another at the same time were communing with a spirit on the floor, while a third group held their ears at a billiard cue. All three of the groups were receiving intelligible answers to their questions at the same time, and the intense interest of the spectators, as all leaned forward to catch the mysterious raps, was ludicrous. One group would be talking to the table about their matrimonial prospects, another talking to the floor about what kind of a place Heaven and Hell were, and those communing through the billiard cue would be communing with some friend who had departed.

Mrs. Haywood all this time held a little child in her arms, and seemed highly amused at the excited communications. A young gentleman who has lived here only a year, asked if a spirit present knew him. It replied "Louisville." It was then requested to give the initials, and finally to spell the name of the departed spirit, which it did. The name was that of an acquaintance that the young man had not heard of for twenty years.

A farmer near Milledgeville lost a bale of cotton. He went to Mrs. Haygood's, and the spirits told the name of the negro who had stolen it, who he sold the cotton to, and where it could be found. The farmer investigated the matter and found his cotton just as the spirits directed.

Mrs. Haygood is also a writing medium. Some one in the room takes out a note book and asks a question. He closes the book and puts it into his pocket book, no one in the room to see it. A piece of paper is laid on the table, and the medium takes a pencil and places it on the paper. Every muscle in her face becomes rigid, and the hand and arm holding the pencil grow rigid. The hand moves involuntarily under mysterious guidance. All the letters are linked, and when the pencil reaches the edge the paper is dragged back and another line is written. When the message is finished the pencil runs off the paper. During the writing the hand wavers, and one looking over the shoulder cannot decipher the chiography. A little study of it, however, will make the answer clear, and it is a direct answer to the question in the note book.

A young man was communing with a cousin who had died. He wrote in his note book: "Are you happy in the spirit world?" The answer came: "I never did it and God knows that I did not." As the answer was read the young man turned pale and sprang up from his seat, avowing that he was satisfied. He exhibited the question and the spectators could see no connection between the two. After the young man grew calm, he said that while he had written the question in his note book, yet he was all the time thinking of a crime that had been charged to his cousin, and which had never been cleared up, and the answer was to the question in his mind and not to the one written.

The spirits when questioned about a hereafter and the future state, say that there is no intermediate state, such as Purgatory. The spirit goes directly to the sphere or circle that it is to occupy. If a spirit on earth has been good it will enjoy happiness in the hereafter. If it has been evil, misery and wretchedness awaits it after death. God is always present—everywhere. Obedience to his will, good spirits delight in. Those spirits that are in the spheres of the blest do not want to return to earth, but those who are in the spheres of wretchedness would like to exchange places. Those who are happy and those who are miserable adjure all on earth to live right and love and fear God. When questioned as to Christ, they invariably deny Him.

But aside of Spiritualism, which Mrs. Haygood says she doesn't understand at all, and doesn't know what to believe about it, that lady is the equal of Lulu Hurst. She will not weigh one hundred pounds, and yet she can overcome the strength of several strong men. She takes a billiard cue and holds it in front of her and stands on one foot, and defies any two men to push her backward. She stands flat-footed and defies any man to catch her by the arms and lift her. She seems glued to the floor, and one is afraid of breaking her arms. She continues to stand immovable. She catches hold of a billiard cue, and two men try to lift her, but it is the same. She takes the cue and no three or four men can put it to the ground with their combined strength. As many men as can get in a chair may pile on it, and by simply placing the palms of her hands on the chair rounds she lifts them two or three inches from the floor. A strong man may catch a chair up in his arms, and the little girlness has only to place the palm of one hand on the bottom and the other on the back, and the person goes staggering about the floor in spite of himself. All these remarkable feats are performed, and she doesn't appear to strain a muscle.—[Atlanta Constitution.

The Better Way.

"There is a path which no fowl knoweth, which the vulture's eye hath not seen." "It cannot be gotten for gold, neither shall silver be weighed for the prize thereof." "The lion's whelps have not trodden it;" God understandeth the way thereof;" and the thing that is hid bringeth her forth to light."—[Bible.

Victorien Sardou as a Spiritualist.

His familiar spirit was that of Beaumarchais, naturally enough, and on one occasion the author of "Les Pattes de Mouche" asked his invisible friend in what part of infinite space dwelt the spirit of the great Mozart—Sardou's favorite composer. "Take a pencil," replied Beaumarchais. Sardou obeyed, and began, under the influence of the author of the "marriage of Figaro," to draw shapes and lines on the paper before him. Suddenly he came to the end of his paper. What was to be done? "Go to the Boulevard St. Michel, such and such a number," rapped Beaumarchais; "you will find there the paper you need." Sardou jumped into a cab, and was at the given address in the twinkling of an eye, but alas! to his disappointment there was nothing like a stationer's shop to be found in the house indicated by the defunct Beaumarchais. On his return home he again put himself in communication with the deceitful spirit. "Return," rapped the invisible tyrant, laconically. Back went Sardou, and after making many inquiries he found that there did live a wholesale paper merchant in the house indicated by the spirit. To buy the necessary quantity of paper, return home, and seat himself once more, pencil in hand, was but the work of a few minutes, and then—oh, wonders of wonders! he began involuntarily, and without any impulse of his own, to draw the most extraordinary and fantastic palaces, without doors, and of an unknown style of architecture. It was there the spirit of Mozart dwelt? The drawing was so extraordinary, and so marvelously well done, that Sardou was anxious to have it engraved, but no engraver could be found in Paris who would undertake it, so complex and subtle were the lines, and in such a grand chaos of confusion, although forming an artistic unity. The spirit of Beaumarchais rapped Sardou out of his dilemma by instructing him to begin the sketch over again, but this time on lithographic paper. Sardou did the work within the space of a few minutes, and it is this marvelous lithograph known as "La Maison de Mozart," which the brother of the author of "Dora," the well-known bookseller of Brussels, sells to a few privileged amateurs.—[Whitehall Review.

Cutting Down Expenses.

"Kilem," said a Dakota real estate agent, in a town which is enjoying a boom, to his partner, "I closed the deal with that man from Philadelphia."

"Is that so?"

"Yes, he takes the five lots, and pays \$10,000. Let's figure up and see how we came out on them."

"Well, they cost us \$1,000."

"Yes, and it took about \$200 to treat and entertain that man from Chicago whom we tried to sell to."

"And I let the St. Paul man beat me out of \$300 at poker in the hope of selling to him."

"Then I cashed a bogus draft of \$250 for that man from New York, and then he skimped out without buying."

"Then the Iowa man took up two days of our time at \$50 a day."

"Yes, and said he wanted to think about it before buying. And then the St. Louis man I took home to dinner with me, he stole silver ware to the value of \$15 and skipped like the rest."

"And I paid a \$10 drunk and disorderly fine for the Milwaukee man."

"We mustn't forget to figure in about \$50 for livery bills."

"No, nor \$25 for spending half a day to go church with that Boston man."

"And put down \$100 for advertising and \$50 that I had to pay Jones for keeping still when he accidentally overheard me tell this man we sold to that the marsh just behind the lots was an artificial lake put in by the city at a cost of \$30,000."

"Let's see—total \$2,050—profits \$7,950. That won't hardly do—we've got to make more than that."

"Yes, we must cut down expenses on the next deal somewhere. I guess we had better not spend time going to church with any more men."—[Dakota Bell.

Mind and Belief.

The man who, though educated in modern schools and acquainted with the conclusions of modern science, sincerely believes in a serpent having spoken articulate speech, and in a walking-stick being turned into a serpent, and in nature suspending her laws at the command of man, is by no means a hypocrite. There is reason for his believing as he believes, and the psychologist or the mental pathologist can tell you what the reason is. When we find to-day men of eminent scholarship, men whose veracity dare not be questioned with impunity, men upon whom nations look with pride and reverence, adhering to certain strange religious views, the old notion of hypocrisy will no longer do. The question ceases to be a theological one; it becomes a profound mental problem.

One kind of brain organization makes a Darwin, another a Spurgeon, a third a Talmage; a fourth a Minot J. Savage, each one sincere in his belief; each one believing as capacitated by his brain organization to believe; each one wondering how the other can possibly see the truth in the light in which he sees it and yet be sincere. An Ingersoll wonders how a Cardinal Gibbons, a profoundly educated man, can possibly subscribe to a belief in the immaculate conception, in the resurrection, and in the transfiguration, and yet not be a hypocrite. A president McCosh wonders how a Felix Adler can possibly erect an ethical platform without a God, and yet be sincere. An orthodox rabbi wonders how a Reform congregation can possibly expect that their prayers will be accepted by God when offered in any other language but the Hebrew, and with uncovered head, and yet be rational.

Each one sincerely believes just as his mental endowments or his peculiar brain organization capacitates him to believe. This fact is often lost sight of, and, therefore, have we still so much intolerance.

Education, scientific investigation especially, is the surest remedy for superstition, for uncontrolled fancy, and ungoverned emotion, for eccentricities, and peculiarities of mind.—[Rabbi Krauskopf.

THE BETTER WAY.

THE WAY PUBLISHING COMPANY Every Saturday.

L. BARNEY, EDITOR Assisted by a Corps of able Writers.

CINCINNATI, FEBRUARY 18, 1888

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

Test mediums who desire to attend the Anniversary celebration in this city next month may hear of something advantageous if they send names and addresses to the editor of THE BETTER WAY.

Our very popular department of "Life and Health" is this week entirely omitted, as correspondents upon whom we depend for matter to fill that column were too late in forwarding their contributions.

An excellent report of a funeral service, held near Terre Haute, Indiana, by Professor Martin, of this city, was prepared for our columns, but, unfortunately mislaid. It will probably appear next week.

To those inquiring souls who ask why THE BETTER WAY desires to sell two hundred and fifty shares of its stock, we answer, For the purpose of expanding the proceeds in the improvement of the paper. A portion of the stock is still for sale.

Our spirit-message department is deservedly attracting a good deal of attention. Messages are frequently verified to us verbally by parties who object to the publication of their testimony. They seem to be fearful that somebody will suspect them of Spiritualism.

Several failures in this city have recently grown out of bank troubles and other causes over which the failing parties had but limited control, and there is therefore nothing in the way of panic or unusual financial flurry. Business is going along steadily, and, as a rule, is apparently flourishing.

"I don't want to know anything about your Spiritualism," says the self-important sectarian. All right. It may be your privilege to remain in ignorance; but how do you know that you don't want to know? How did you ascertain this? When the old agnostics were asked if they felt a pride in ignorance, they were so afraid of appearing to know something that they answered, "We do not know whether we do or not." But the self-important sectarian can answer without hesitation, "Yes! yes! yes!"

The Carrier Dove, San Francisco, says that Boston, Cincinnati and San Francisco are the points where bogus materializers and other kinds of "wonderful" mediumistic sensations most do congregate, and that Chicago is free from this kind of catle. The Dove cooingly gives all the glory of this grand condition to the File-Us-Off. The real truth is that there are more mediumistic dead-beats and bogus materializers in Chicago than in any other two cities on this terrestrial globe, and the credit for this condition is due to the File-Us-Off and its attacks upon all genuine mediums who refuse to do its bidding. Perhaps Mrs. Dove will well to engage in a little of the sifting process which she commends to others, and see what that will develop.

NEW SPIRITUAL LITERATURE.

There is a remarkable advance in the quality of spiritual literature, and thoughtful, well-considered volumes upon Spiritualism, both abstract and concrete, are numerous published by some of the leading book houses of the country. It is an indication of the course of popular inquiry, for these works would not be published if they were not wanted, and their perusal is by no means confined to the few, as demonstrated by the frequent calls for new editions. It is a sign of the times which portends a general release from the slavery of superstition, and the peaceful abolishment of priestcraft and fetish rites; and it means the liberalization of science. That system of religion which is not sustained by science is based wholly upon superstition, which goes hand in hand with ignorance.

Spiritualism cannot be at war with truth for even one moment, and such of its literature as does not recognize this fact is worthless. The principle involved in this declaration was established long ago, and its converse is equally well understood; that is to say, the literature which is at war with Spiritualism is worthless, for it has no foundation in truth. Spiritual parts of the book called the Bible are true in the main; probably as near truth as the light of the time in which they were written would admit; but the historical and narrative portions are full of misstatements, many of which are positively absurd and incredible. The worst of them are chargeable to ignorance and dishonesty, and the truths of the book are no less worthy of credit on their account; but to say that, because part are true, all must be, is the height of absurdity, and has led to much calamity.

Of the spiritual literature recently published in book form we have received many valuable samples, part of which will be appropriately reviewed in these columns next week and the week following.

There is much complaint among good people of the falling off in church attendance and the shrinkage in church revenues. Of course one follows the other, but what is the reason for lack of enthusiasm among the sheep and lambs of the various orthodox flocks? Is it because they have been worshipping vain idols, and that they now discover a reaction in favor of something with life, hope, and the promise of immortality? It looks this way. While the churches have been feeding their flocks on dry husks, many outside of these flocks have found the bread of life in positive proof of immortality, and orthodoxy is tottering upon its last legs. Why not let it totter in peace?

The suicides of Abbott Kebler and Capt. Hart are more than ordinarily startling, for both these gentlemen were of a class of people who are without special incentives to self-destruction, above want and with reproachless characters. Causes in both instances are founded upon the merest supposition, and the facts, could they be found, would unquestionably demonstrate unbalanced minds. Otherwise self-destruction would be quite inconsistent with the nature of man, as demonstrated in the characters of those who on Wednesday evening and Thursday morning rushed unbidden in the domain of a future life, and gave up promising prospects for that which to them doubtless appeared to be a dire uncertainty. Poor fellows; they have found out that the change called death cannot put an end to their troubles!

We have a few complaisant correspondents who persist in judging Spiritualism by the writings and conversation of some of the least informed of its adherents. What if we were to judge Methodism, Baptism, or Calvinism by the same standard? In these three isms ignorance is a prerequisite to faith, for without it they would have no disciples, and the remark of a Bishop of Alabama fits the case exactly: "Never bother about the schools," said he; "let them take care of themselves. Methodism never flourishes where there is too much time given to books." What a significant fact! But, on the other hand, Spiritualism goes right along abreast with knowledge, as demonstrated in intelligent, wide-awake New England, where there are more Spiritualists than among any equivalent number of people elsewhere in the world. They do not run after ignis fatui, but require facts to summon the surrender of individual judgment, and the facts are at command of their well-ordered quest.

Christian Spiritualism.

No. 21. To the Editor of The Better Way. "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." In these times of abundant education and knowledge it behooves humanity, and especially that part of it which has acquired evidence of existence beyond the physical to take heed what use they put their knowledge to. Jesus said, "If ye had not known me ye had not sinned, but now ye have both seen and hated both me and my father." It is a fearful thing to know right and choose wrong. Whether "your adversary, the devil," be a person or not is not the question we are discussing at this time. We know, without any doubt, that there is abundant evil in the world, and also when it is presented to us in the various forms of temptation.

It is of the utmost importance that we do not carry anything into the spirit life that would be a stumbling-block in the way of others, whose sympathy and love would draw us to them. Let our inspirations and aspirations be such that our influence for good may begin in this life and continue in the next.

The first step to take in the attainment of "holiness, without which no man can see the Lord," is a reasonable, earnest, sober estimate of life, and all connected without it. Neither setting too high a value, nor yet underrating our own good qualities, because they happen to be ours. One who knows himself and values himself in the same way he would a friend, will not be susceptible to flattery, nor will he be cast down by the unjust accusations of any one. "He, who is judge of himself, is in a condition to be sober." He, who asks, at every turn, "what does my neighbor think I ought to do?" is off duty, and need not be surprised if he find himself in a fog as to his personal relations to anything. Not that the advice of others is to be avoided; on the contrary it is well to "prove all things." But in seeking advice be sure we desire truth, and not merely sympathy for some dear scheme or indulgence, which conscience tells us is wrong, and like the example in the Old Testament, hope the Lord would curse from the mountain what he had blessed from another point.

Next, we are to be vigilant, watchful, because the enemy is on the alert to catch a victim in an unguarded moment. Those who know the conditions in the life beyond are fully awake to the dangers around them, and "a danger known should be a danger shunned." To those who do not know of those conditions we would say there is an innumerable host of beings hovering near the earth, kept there by the appetites and instincts which were their chief pleasure in the body, knowing nothing higher

than eating and drinking, and, perhaps, addicted to vices still lower and more degrading. As these things cannot be found in a serious form in the spirit condition, nor can they be partaken of unless through a physical organism, the beings out of the flesh seek to indulge their appetites through sensitive, whom they can approach and blend with in the mutual enjoyment. Most of these beings cared for only creature comforts and indulgences while in the physical, and know of nothing higher and better. Thus it is of the greatest importance, both to ourselves and the poor ignorant souls beyond, that we do our utmost to elevate ourselves that we may uplift and bless others at the same time. "Be sober," study well the relation of this existence to the other, and having learned what it is, use every effort to make the most of each opportunity, which comes in the way. "Be vigilant," let no ignorant or willfully bad spirit flit through you which he can take hold of and use to aid him to do that which will make a blot on your record in the book of life. All things pertaining to the spirit will grow if we cultivate them, but the weeds will grow also, unless kept rooted out with constant and careful watchfulness.

God will not the death of any one, but there are many "dead in trespasses and sin," who are dependent upon us for education and so resurrected, it is a great privilege to be allowed to aid in the work of redemption, and every time an impulse to do evil is resisted, we tell some soul to avoid the same, and thus live good advice, which is always taken thankfully, no matter how much verbal advice may be scorned and slighted. Let us watch every thought and every motive, as well as every act, so that we at least have to admit that we were unable to keep our own body a fit temple for holiness, to say nothing of our brother more ignorant and weaker than ourselves, whom God has bidden us help and uplift. C. M. KEITH.

Wednesday Night Seance.

A fair sized and good looking audience assembled at the Grand Army Hall Wednesday evening 15th inst., to enjoy themselves in listening to "Old Dick" Mather, an old-time collier, of Lincolnshire England, relating his experience in Lincolnshire dialect through Mr. Walter Howell, and to hear Mr. Emerson relate his experience (as he was once a Methodist, and it seems that he still clings to some of the customs of his former religion,) upon abandoning one "ism" to champion another.

The first part of the programme was carried out strictly in accordance with the spirit, as well as the letter, so far as "Old Dick" was concerned, last Sunday, and he was highly entertaining and instructive to all. A gentleman who recently came from Lincolnshire informed you reporter that "Old Dick's" dialect was precisely like that in use at the present day. But the remainder of the programme was somewhat modified, as Mr. Emerson was not in the proper mood for the "experience meeting," so he gave way to one of the "fair sex" who controls him very well, and she gave a part of her experience, as well as a number of tests, all of which were recognized and enjoyed. Mr. Emerson's control told us that she was a Narraganset Indian; that she was a clairvoyant; that the Indians had circles; and that she passed over by drowning. Her experience was probably as much enjoyed as the medium's would have been had it been given, but no doubt his will be very good, and we hope to hear it soon. The exercises were interspersed with choice music, rendered by Mrs. Ross and sister. Certainly "it was good to be there," and those who were absent missed an opportunity to spend a few hours pleasantly and profitably. AN UNBELIEVING REPORTER.

Boston Lyceum No. 1.

We were favored to-day with a large audience, and 120 pupils in the march. After the opening song, instructor reading, and march, the following pupils participated in the exercises:

- Songs by Grace Scale (encored), Jessie Judkins, Gertrude Collins, Josie Smith. Recitations by Allie Cummins, Rosa Wilbur, Flora Frazier, Hattie Dodge, Flossie Sargent, Louise Irving, (encored). Calisthenics, song and target march, closed a very interesting session. Wednesday, February 15, Mr. and Mrs. W. S. Butler, son and daughter, leave Boston for California-Raymond excursion--on a five week's trip, in hopes to be benefited in health by the change of climate. Although we shall miss their smiling faces at our Lyceum session, we know that their hearts and sympathies are with us in the work of training the children in the cause of Spiritualism. May God and the angel world guard and guide their footsteps while away, and bring them back safe and benefitted by the journey.

The committee appointed by the Lyceum, to act with a committee from the Ladies' Aid Society, to make arrangements for the celebration of the Fortieth Anniversary of Spiritualism, have made arrangements and will celebrate the same on Saturday, March 31, in Tremont Temple, and Sunday, April 1, in Faine Memorial Hall. There will be three sessions each day at each place. Tickets 25c for three sessions. Among the speakers and test mediums engaged are: Frank Beecher, Mrs. Sarah Byrnes, A. A. Wheelock, Edgar W. Emerson, and others. A large number of the children will participate in the exercises. Everything will be done by both organizations to make the celebration an important event. Yours, for the cause, February 12, 1888. RICHARD LAUNDRY.

PERSONAL.

Prof. Martin, will lecture on Spiritualism at near-by points, and attend funerals. His address is in our advertising columns.

Negating.

It is a waste of words to talk of negating when it is just as common as to affirm. And Christians negate all Gods, Christ, Bibles and religions, save their own, and ninety-nine one-hundredths of all Christian beliefs save their own special church and faith. As the scientists, most of them, do not care to deny gods, because they think them of as little import as are the spooks in the garret or black cats in the dooryard, they organize themselves with seeking out causes and tracing them to effects; they know that experimental knowledge will in time get all myths, and so decline to waste time in negating them. -Eunice Drake Slenker.

Specially Reported for the Better Way.

Cleanings from Philadelphia.

We were favored on Sunday last with a lecture from the inspired lips of J. Clegg Wright. Little need be said by way of introduction of this eminent lecturer to the readers of THE BETTER WAY, as he has won laurels from the most advanced ministers of the gospel, enough to establish his rightful claim to the attention of any audience in the United States.

His lecture Sunday morning was replete with sound, forcible logic and delivery of such character as to leave no trace of doubt as to whether he knew the meaning of what he spoke or not.

During his discourse he said that nature was not very precise in her manner of distributing the human race--very frequently putting round men into square holes, and square men into round holes.

"Now," said he, "if I were God--no blasphemy, remember--I would put round men into round holes and square men into square holes; thereby showing my mercy and good judgment. Why, if God Almighty were in this country he would be ashamed of it."

If I were God Almighty, I would say to the coal dealers of Philadelphia: "Gentlemen, you do not follow that passage in the Bible, in which it says, 'Take no heed for the morrow;' or you would not raise the price of coal to line your pockets; I say it is downright robbery." [Loud applause.]

He mentioned several other things which he would revolutionize, if he were God Almighty. His audience entertained no serious doubts about it. They all know Professor Wright.

The speaker concluded his discourse with a magnificent flow of eloquence, which brought down the house. He appears to be very well liked by the members of the First Association of Spiritualists.

The Lyceum and Ladies' Aid Society propose giving a grand entertainment at their hall, 810 Spring Garden street, Phila., on Thursday evening, February 23, inst. Refreshments and dancing at the close of the exercises will be prominent features of the entertainment. A Japanese wedding is promised also, which is calculated to create quite a sensation. Prof. Weedick, the well known manipulator of the zither, will be present and discourse some of his fine selections. Altogether, it is calculated to be a success in every respect.

The bright, newsy pages of THE BETTER WAY are attracting considerable attention at the hall of the First Association. It is selling like hot cakes, but there is one stubborn fact to contend with, and that is, the people will not subscribe. It seems they prefer to tramp to the hall for their paper, instead of having it brought to the door. I presume this is on account of the recent disturbances which have troubled our city; but the work still goes on--the light of the grand truth of Spiritualism still leads the weary traveler from the path of dogmatic theology into the broad open road of Spiritualism.

Our camp meeting committee has been endeavoring to lay out new roads build pavilions, etc., for months, but as yet, have not succeeded in putting into shape what they desire. A great deal of room is open for improvements, but we hope it will be a success for the season of 1888.

Fraternally, ELLIOTT RAWSON.

Pittsburg, Pa.

To the Editor of The Better Way.

Mrs. Helen Stuart-Richings lectured to the Spiritualists here on Sunday, 12th, to a crowded house, which monopolized not only the lecture room proper, but the hall-way and stairs. Her address was inspirational and unusually eloquent. In the evening she introduced a new feature--a choir composed wholly of children--and it was a great success, as everything undertaken by this gifted lady is sure to be. When we witness what she accomplishes, it seems to us that it is in mortals to command success certainly, when they are so nobly assisted by spirit power.

Dr. J. C. Street, A. B. N., the distinguished Boston medium-author, also addressed our Society, and was controlled to answer a variety of questions relating to geology, astronomy, electricity, etc. He stopped over to spend a day in Pittsburg on his way home from Chicago. After this address, Mrs. Richings gave some tests and a psychometric reading; the latter for a skeptic. It was pronounced correct. Fraternally, C. E. MESKIMEN, Sec'y.

February 14, 1888.

Springfield, Ill.

To the Editor of The Better Way.

The Spiritualists of Springfield have been enjoying for the past two weeks, a visit from Mr. George V. Cording, of No. 1629 Pine street, St. Louis, Mo. He is a gentleman of pleasing appearance, and genial manner, and his seances are grand. Materialized, illuminated hands, are seen by all, and once more we meet our loved ones who have crossed the "shining river"--grasp the hand, and feel soft touches upon cheek and brow. His independent state-writing, in broad day light, seemingly, without effort or fixed conditions, are truly wonderful and convincing. At one of his seances a lovely crimson robe was materialized between hinged slates, the gas burning brightly at the time. Spirits hands wind and carry about a small musical box, remove jewelry, and handle material objects as easily as mortals. And the beautiful light shining here and there, give evidence that our friends are very near us--many giving names and tests.

Mr. Cording came at the solicitation of a number of friends who had been sitting for development at the house of one of our highly esteemed citizens, and took charge of the class, as he is a fine developing medium, and each and all of us tender him our warmest thanks for his valuable services as a teacher, also for the gentlemanly demeanor and friendly bearing toward all during his stay in our city. With earnest wishes for his success, and a God-speed in the good cause, we remain his true friends. A. H. WORTER, FRANK E. SCHUTT, ANNIE MILLER, CLEMENCE LEROY, JOSEPHINE LEROY, AUGUST LEROY, MRS. A. G. HARRIS, MRS. L. OHR, MRS. E. HOOPER, LIZZIE K. PORTER, MAGGIE A. PORTER. FEBRUARY 14, 1888.

Written for The Better Way.

Spiritualism--What it is and What it is Not.

From Spirit Ludwig Brunner, through H. H. WALKNER, Medium.

In the former paper I discussed the proposition of the immortality of the spirit of man. In this paper I propose to take up two of the five axioms given in the other. As to the one "Spirit controls matter," among Spiritualists there need be but little doubt if any of the convincing truth of this proposition. I am ever aware of the fact that many will at once deny the self-proving qualities of this; but, my friends, if you admit the immortality of the spirit, you admit this also, for the second is but a corollary of the first.

Spirit controls matter, for the controlling power of the universe is a spirit, if you take the scriptures for it and if you are a materialist you must account for the existence of yourself and the world in some way, and a chance evolution will not satisfy the equation.

Evolution through some higher developing power will satisfy the eternal equation, and that higher developing power must be something that exists outside of and independently of matter, as well as within it.

That higher developing power is the Spirit-God, the father and mother Nature. If you choose to call it by any name the last is the most appropriate, for it conveys at once to all an idea of what the controlling power really is, a father and a mother to all humanity, a power that is deeper and grander than any other. You may conclude that all is matter in this earth, but you must conclude at last that there is something that controls the matter, and that is Spirit. The spirit of man controls the matter with which it is associated, taking it whither it will. Of course it controls it under finite limitations, but that does not preclude the possibility of an infinite powerful spirit that controls all finite powerful spirits and all matter. And so it is, the spirit of nature is infinitely powerful, and it employs the spirits of the products of nature to do its will. Some radical, outspoken friend says, "Oh, you are bound yet by the chains of superstition."

My friends, do you know who laid the foundations of the universe? Who placed the stars in their orbits? You say they always existed. My friend, that matter always existed is true, but that the present form of matter existed always is not true. How then did they obtain their present state of existence? By chance? Oh, no! But by the force of the spirits of nature manifested through their agents, electricity and magnetic attraction. The law of gravity is only one form of magnetic attraction. Our time is limited and so is our power, and we must go on to our third proposition; but before doing so, let me state that I shall more cheerfully state my position on the other proposition in the near future.

The third proposition is that "There can be no retrogression of the spirit, hence no re-incarnation, as commonly taught."

Re-incarnation: That which is put back in the flesh. The law of spirit life is progression, and no spirit once in the flesh can progress after release from the bondage of the flesh by being re-imprisoned in a fleshy body.

Transition is a possibility, and by transition I mean the passing or progression of the spirit from one plane to a still higher one. There can be no retrogression. You must either progress in the spirit life or remain bound on the same plane and so come to a stand in your onward march.

Some hold that the spirit can progress by being placed a second time, or indefinitely, in a fleshy body. The absurdity of this from one point of view, is too apparent, but we do not intend to meet argument by ridicule, but we do intend to try and place before you a candid statement of the facts as we view them.

Take the spirit of a full-grown man or woman who has developed to a noble old age, will it be any progression for that spirit to take on the form of an infant and go all over life again? It must necessarily enter the body of an infant, as it cannot drive out an already existing spirit, and who ever heard of or saw an infant that could reason and talk as a full grown man. Then re-incarnation would mean retrogression for that spirit. With the spirit of an infant entering an infant it might be possible. Re-incarnation has only one plausible way of manifestation, and that way is, I hold, the true way, i. e., by spirit control. Every being has attached to it one or more guides, and this guide controls the spirit of man by leading it up to higher heights, and thus progressing itself; for in order to lead a spirit in the flesh to higher realms of thought, it must itself continually progress, and thus we would solve the problem of re-incarnation. We may be mistaken, but in the three hundred years we have been in the spirit world, and in all the conversations we have held with others, the doctrine of the re-incarnation is not taught here. It is a foreign graft upon Spiritualism, from the teachings of Buddhistical and Brahminical philosophers, and through the followers of Allan Kardec.

Our time has expired and we bid you farewell, until next week, when we will present the fourth proposition. LUDWIG BRUNNER.

Continued Pioneer Labor.

To the Editor of The Better Way.

Your correspondent and wife have continued the active labors in Ohio, which set in at Toledo last month. We have been almost incessant in the labor of love.

At Ashland, February 6, 7, and 8, we held successful meetings. The friends there did not expect great results, and were surprised to see large audiences. The hall selected for the meetings is located in the same building with the Opera hall. It chanced that a dramatic company were billed for the same three dates we were, and we feared their attractions, (including a brass band) would detract from our attendance; but, the brass band apparently helped us the most, for they saw the people flock to our hall and the third night were unable to show for want of patronage. We don't want to break up the theatre (for we like it too well) but are overjoyed to see the people spiritually inclined. There were but few active workers in our cause in Ashland, but there is now more generally a good opinion of Spiritualism. The friends are encouraged to persevere in the good work and will try to obtain the services of other speakers and mediums. We must commend the local papers of Ashland for excellent and unprejudicial notices of our meetings. It is more usual for newspapers to slur Spiritualism when the philosophy or facts are publicly presented in their community, where no organized support is effected. We note with pleasure the growing liberalism of the press towards our philosophy.

We were hospitably entertained in Ashland at the excellent residence of Brother M. Clugston and wife. We were indeed "at home," and shall ever cherish the cordiality, sympathy and support given by our kind hosts. All the friends in Ashland seemed to be earnest and zealous.

From thence we migrated to Canton, and found a few straggling souls desirous of breaking public prejudice. February 10 and 11, we held successful meetings in Temperance Hall, and on the Sunday following at the City Hall. Here we had to contend against the attractions offered by the Y. M. C. A. Convention and a troupe of female minstrels, and suppose that our meetings did not detract from either of them, nor perhaps did they deprive us of a sincere and free-minded audience.

At the Sunday morning service we urged the organization of a local society, and a committee was appointed to formulate a plan. We met that committee during the afternoon and assisted their labors. After the night meeting the report was approved and the organization then and there effected. It was, perhaps, the quickest organized society on record--and too bears much promise of success.

Its articles of association are as follows: NAME. This Association shall be known as the Canton Association of Spiritualists. OBJECTS. The objects of this Association shall be to promulgate the truths of life, by a system of lectures, and by literature; and to especially inquire into and develop the philosophy and facts of Modern Spiritualism. MEMBERS. Any person may become a member of this Association by subscribing his or her name to these articles and paying into the treasury the sum of one dollar. FINANCES. Money necessary to conduct the business of this Association shall be raised by personal subscriptions, proceeds of lectures, seances, socials, etc.; and never by assessment upon the members. OFFICERS. The officers of this Association shall be a President, Vice President, Treasurer, Secretary and three Trustees, who shall constitute an Executive Board; and their duties shall be as is usual to such officers. Vacancies occurring may be filled by the Executive Board. Either sex shall be eligible. ANNUAL MEETINGS AND ELECTIONS. The annual meeting of this Association, for the transaction of any necessary business, shall be held in the evening of the last Tuesday of each and every month of June, when the retiring officers shall make their annual reports, and officers for the ensuing fiscal year be elected by a majority ballot. QUORUM. Ten members shall constitute a quorum at each annual or special meeting. SPECIAL MEETINGS. Special meetings may be called by the President, and shall be called by him upon request of five members. AMENDMENTS. Amendments to these articles of Association shall be made only by a two-thirds vote of all members present at any annual or special meeting. The following officers were elected: E. T. BOWMAN, President. J. L. KOCKER, Vice President. H. ECKHARDT, Treasurer. D. C. NUNAMAKER, Secretary. H. HEAVESER, Trustee. MRS. E. T. BOWMAN, Trustee. T. FLOYD, Trustee.

This is the result of one day of active work, and is commendable to our Canton friends. We trust that each locality not now organized for work in the good cause of Spiritualism, will not permit much time to elapse before they unite and with zeal do their duty to humanity.

Fraternally, G. W. KATES.

Good Testimony.

To the Editor of The Better Way.

I write you to say that THE BETTER WAY must have a great circulation, for my advertisement in your columns has, within ten days, brought me letters from California, Dakota, Oregon, Florida, Canada, Texas and Alabama, as well as from many states near by, and to crown all I enclose you a card received from Mr. Carlos Bertoloni, P. O. Box No. 114, Panama, Republic of Colombia, who wrote me for a large package of magnetized paper. Hoping that THE BETTER WAY may be the means of leading thousands into the better way, I am yours Fraternally. BUFFALO, N. Y. J. W. DENNIS.

DEATH THE GATEWAY OF LIFE.

LECTURE DELIVERED AT GRAND ARMY HALL, Cincinnati, Ohio, SUNDAY EVENING, FEBRUARY 5, '88, BY THE GUIDES OF WALTER HOWELL, FOR THE CONGREGATION OF THE Society of Union Spiritualists.

Reported Expressly for THE BETTER WAY. "It is appointed unto man once to die."

Man is heaven's greatest paradox; animals are born into the position of their instinctive intelligence. These modes of life are so simple that the educational development is sensed and the unfolding of animal instinct seems to be performed during the period of gestation; hence, immediately upon the birth of the animal or the hatching of the egg, or nearly so, the bird or beast enters upon its career and fights the battle of life for itself.

The principle of life is one and the same, but this form of manifestation changes according to the condition in which it has to live and move and exist. Man is essentially a spiritual being, here and now. We have been accustomed to reverse the true order of stating our relationships, and we have in the past said, "I have a soul, I have a spirit," whereas, if the more natural or approximate truth were spoken, the statement would be thus: "I am a spirit; I am a soul; I have a body; for it is not the body that death the soul creates, but it is the spirit that death the body makes."

If, when a person has reached middle age, he could have reached an even balance between the constructive and destructive forces, then he could prolong his life as long as he pleased, but you cannot do that, and so man accordingly wastes away and dies. Man giveth up the ghost, and where is he? The individual has an entirely new body about every seven years. We find that notwithstanding the fact that during man's career he may have seven, or eight, or ten, or more bodily organizations, yet the old man throws a suspension bridge of thought across the gulf of years and realizes that he is the same person that once was a little child upon his mother's knee and toddling from chair to chair. The chain of recollection is not gone, but is well nigh perfect.

Mr. Emerson, who sits there upon the stage, though you bandage his eyes and plug his ears, there exists in him a faculty of sensing outward objects and external spiritual surroundings of the organs or the senses, and if man possesses this transcendent perception whilst in the body, and the organs of sense are proven not to be the sole avenue of perception, then does this not give positive proof of man's perceptive power, when the organs of the senses are no more to him?

The power of the spirit alone is perception. Dr. Carpenter says there is a power in the human soul capable of lifting matter, capable of coming into communication with objects and persons in the mundane sphere; and there is the power of what may be regarded as the perceptive faculty of an individual which is capable of giving well defined evidences of its existence. The power of the soul is triumphant. There is no death in God's wide world, but one eternal change. The life beyond is "not a life of deepest shade, in power of human thought, the dreary region of the dead where all things are forgot, but a land of light and glory, a land not far away, where saints and angels ever stand, brighter than day;" a land which is close to us, for when I touch one of you I touch the wall of heaven, if heaven is pretty well developed to me. I may touch the wall of hell quite as easily, however. Do you believe in intelligence apart from the organism? No, not exactly. We believe that there is a spiritual body as well as a material body, and that that spiritual body, as the body of man is prepared to enter upon the career of life here during the process of its embryonic development, is being prepared to enter upon a higher condition of being whilst he is here. During the early portion of a human being's life there is a greater preponderance of vitality than after the meridian of man's existence has passed.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

It is arranged for this thought conference to be simultaneous throughout the world, and connections therefor have been made by advance thought in London, Paris, Berlin, Vienna, St. Petersburg, Yokohama, Madras, Pekin, Rio Janeiro, Rome, City of Mexico, Buenos Ayres, Honolulu, and many other cities.

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February 27th, 1888.

ALL MANKIND WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR 30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

Table listing various cities and their corresponding times for the Soul Communion. Includes cities like Austin, Texas; Boston, Mass.; Burlington, Vt.; Buenos Ayres, S. A.; Buffalo, N. Y.; Cambridge, Mass.; Cape Horn, S. A.; Cape of Good Hope, Africa; Chicago, Ill.; Detroit, Mich.; Frankfurt, Germany; Frankfurt, Ky.; Frederick, New Brunswick; Halifax, N. S.; Little Rock, Ark.; Burlington, Vt.; Burlington, N. C.; London, Eng.; Leconpton, Kan.; Norfolk, Va.; Omaha, Neb.; Philadelphia, Penn.; Pittsburg, Penn.; Rome, Italy; Savannah, Ga.; Santa Fe, N. M.; St. Domingo, W. I.; St. Paul, Minn.; Santiago, Chile; San Francisco, Cal.; Vienna, Austria; Vera Cruz, Mexico; Walla Walla, Wash. Ter.; Baltimore, Md.; Bern, Switzerland; Berlin, Prussia; Constantinople, Turkey; Columbus, Ohio; Caracas, Venezuela; Charlotte, Prince Edward's Island; Dublin, Ireland; Dover, Delaware; Ft. Kearney, Neb.; Georgetown, British Guay.; Havana, Cuba; Indianapolis, Ind.; Jerusalem, Palestine; Lisbon, Portugal; Lima, Peru; Milwaukee, Wis.; Montreal, Canada; New Haven, Conn.; Newport, R. I.; New Orleans, La.; Ottawa, Can.; Panama, New Granada; Paris, France; St. Petersburg, Russia; St. Louis, Mo.; St. John, New Foundland; St. Paul, Minn.; Smithtown, Jamaica; Springfield, Mass.; Salt Lake City, Utah; Tallahassee, Fla.; Vicksburg, Miss.; Wilmington, N. C.; Washington, D. C.

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This new volume consists of two parts: the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the veil.

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SPIRIT MESSAGES.

Through the mediumship of HELEN MARE CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

I am Lizzie Sunwalt. I was drowned at the Tivoli disaster. My parents mourned me greatly and I was also missed at the dear old William Street Church. I am well and happy, so is Annie, and we together come with much love to our own household, and to our dear ones in the church.

I am Frederick Sexton, a native of Halifax, Nova Scotia. I was largely connected with the fisheries there, and would desire most earnestly to reach John Kellogg, located somewhere in New York State. I was his debtor and passed away suddenly ere I could return him the sum of money. This circumstance happened when he aided in a western emigration. If John Kellogg will write to Henry the Eighth, he will hear something to his advantage.

I am Wallace Mozart Wise. My father is Thomas Wise, an engineer in New York City. My mother is Sarah Wise, formerly Sarah Watchman, at present an organist in New York City. I passed away when a little baby. I was an only child. For identification papa will remember the little organ he made me. I am matured and am now quite large. I wish to send love to both father and mother, and to assure them of my eternal existence.

I am Agnes Sefton, a native of Gloucester, England, but for many years a resident of America. I wish to reach Mrs. Barney Williams, the Yankee actress. I wish to congratulate her upon her latest effort for good, namely: her donation in behalf of that poor actor's family. Such things as these can alone bring happiness.

I am Mary Jane Heath. I wish very much to reach my nephew in Washington City. I have often tried to manifest to him, but was never able to. Dear nephew, if I say "Polly" you will probably know me better. Your mother is happy, and Mary sends much love and assures you of her continual watchful care.

I am Marabbel Heath, and I desire to reach Fred Heath, of Boston. I was born in London, 1628 and passed away 1643. In a little time there will be demand for the heirs of Heath Manor, and I would desire Fred, from time to time, to hold the newspapers, and more especially if possible to procure the New York World.

Very earnestly, MARABEL HEATH. From whose family in direct line your father is descended.

I am Frank Heath, and desire to reach Heath, of the circus of Heath and Chambers. Any information regarding my son, William Heath, of said circus, will be most acceptable.

I am Mary Adalaid Agnes Archer, and I wish to reach Agnes Eleanor Archer, of Baltimore City. I was an Irish protestant and my nephew, a ship carpenter, emigrated to America three years previous to my decease. My parents gave me quite an education, and I am glad to see that my two grand nieces, Agnes and Annie, have followed in my footsteps. Dearest Agnes, do not be discouraged, you are doing a noble work, and success will ever attend your efforts.

I am Agnes Cecelia Catherine Keith, and I wish to reach Melville C. Keith, a reverend gentleman, also Cleveland Coxe, bishop. You will soon receive a letter, each of you, from Wilbur Keith, of Edinburg, with regard to castle on Tweed, and from Mordical Cleveland with regard to Khyllvernus, in Wales. They are anxiously desiring to write to you, and through the means of the reverend churchman, lately departed for Europe, will do so.

I am Eleanor Schafer. I wish to reach my dear niece, A. J. Conklin, at present residing in Frederick, Maryland. Oh how I love her! Oh how I would like to care for her as I did in earth life! Dearest, dearest niece, it will not be long ere you come to Aunt Eleonora, and then you shall be loved and appreciated as you should be by those who have the care of you upon earth.

I am Jessie Wood, and I am Edie Wood, and I am Archie Wood, and we come to Mrs. Bowen, a temperance lady, or I believe earth ladies say "a cold water" lady. I, Archie, being the eldest and a mature gentleman, will write or send the message in behalf of my sisters and self. You saved our brother, Owen Wood, a sailor, don't you remember? He had black eyes and black curly hair, and a great big cut on his forehead when you first talked to him. Oh! how we blessed you, and so did Miss Fletcher. Miss Fletcher is the spirit "cold water" lady. Oh my dear, dear lady, you made mother so happy, because Owen gives her all his money now, and she has fire and bread and a parlor; only think of it! Archie Wood, 16; Edie Wood, 14; and Jessie Wood, 12. Haven't we done well, Mrs. Bowen, to write this message?

I am Shand Wilson. I can write one hundred words per minute. I wish to reach

Sue and Mary. I wish to encourage efforts for telegraphy. Dear sisters, I have improved very much in mind since you saw me, and would not cause you pain were I with you in the physical form. Do not throw this aside, it is the communion of saints. No more. Dearest auntie is with me, and so is Sue's mother. I can read quite as fast as I can send now, and am delighted for the opportunity in Paradise, to learn all possible knowledge.

I am Phillip Augustus Armstrong. I wish to reach my wife Mary Frances Armstrong, called Fanny usually. Dearest Fanny, look up, look beyond. I have solved the great problem; we will live forever. I have passed beyond life's portal, and find everything natural and beautiful. I can come to you, and do so often, and many many times guide you in the proper setting forth of your daily plans. Dearest Fanny, Carrie Evans has done well, but Zak made a poor choice, I fear, as a wife, so keep up good course, little wife, remembering always that I am near you.

I am Irene Burgess. My darling husband requests a message from me to earth, hence I send one. I'm happy, oh, so happy to have been one of the early investigators of what is known as Modern Spiritualism. I am thankful, oh, so thankful to the dear medium through whom I have often reached my husband in the earth plane. He and I are eternally united and time cannot blemish our first affection.

Lectures on Spiritualism.

A respectable audience gathered at the Opera house Monday night, attracted by curiosity, faith or a desire to investigate the phenomena of Spiritualism, to listen to the lecture on the subject by G. W. Kates and to the psychometric readings by his wife. His lecture was a thoughtful discourse on the philosophy and ethics of Spiritualism, and as he warmed upon the subject he became very interesting. Mrs. Kates then gave several psychometric readings which were recognized by the persons interested, as well as by their friends, as being in the main correct. Aside from the theological phase of the question these tests are extremely interesting as mental phenomena and are worthy of investigation by sane minds. In a recent article Prof. Richard A. Proctor, the scientist and eminent astronomer, a thorough going materialist, had a firm believer in the mechanical theory of the origin of the universe as opposed to the miraculous, says on the kindred subject of apparitions:

"In fine, it appears to me that the evidence regarding the communication of impressions from mind to mind over great distances, in such sort that apparitions of distant persons dying or suffering seem to be seen by their friends or relatives, is too strong to be rejected by any conscientious student of facts. Even the most cautious student of science may well believe that there may be some means of communication, under special conditions, between mind and mind at a distance, though no one may be able to explain how such communication is brought about."

Mrs. Kates claims to be able to read the character and salient features of one's life through her clairvoyant and clairaudient powers—seeing and hearing what is not visible or audible to the senses. She is a very pleasing talker and has a wonderfully magnetic presence.

There was a larger crowd at the Opera House Tuesday night to hear the Spiritualistic lectures and psychometric tests than on the night before. We understand that almost invariably Mr. and Mrs. Kates' audiences grow larger as their stay lasts at any place. The exercises were opened last evening by a recitation in poetry by Mrs. Kates and singing by a quartette after which Mrs. Kates lectured ably and eloquently for over an hour while in a trance state. By request she took for her subject the last sentence of a communication that appeared in the Telegraph of yesterday. "What new truths have been revealed, or what good has humanity from Spiritualism?" She spoke very rapidly and was never at a loss for a word. After her lecture Mr. Kates stated that she was willing to take the most solemn obligation before any competent authority that she was totally unconscious during the delivery of her remarks, and that she knew nothing that was said. He also stated that she was only the instrument through which another intelligence made known its thoughts the same as we could do by means of the telegraph or telephone. To the audience the lecture was most interesting, to say the least, and to many present it was a most convincing and complete answer to the question.

After a few remarks by Mr. Kates, his wife gave three psychometric readings to prominent citizens, who were present, and in each case the reading was pronounced correct. She gave the character of the subjects and followed their lives from childhood, giving the dates of and describing the most important events in their lives. Her correct readings cannot be accounted for by what is known as "mind reading," for many of the events described had passed entirely out of the minds of the subjects, and were only recalled by her descriptions.

To those who are interested in metaphysics or mental science, these lectures and readings afford a great deal of pleasure, and tend to start a course of thought and investigation of facts, which are the only things that will cause the materialist to abandon his views for the truth of a continued existence after what we call death.—[Bucyrus, O., Forum.]

"Does it not seem a dreadful thing to you when you reflect that it will not be many years, at the most, before you lie down in the silent tomb?" said the tract distributor. "Oh! no, no, no!" said the jaded looking man; "the silent tomb dreadful? No, no!" "You are prepared, then, I trust, for—" "Prepared? I'm prepared for anything. I'm the proof reader for a comic paper!"—[Chicago Tribune.]

If that marvelous microcosm, man, with all the costly cargo of his faculties and powers, were indeed a rich argosy fitted out and freighted only for shipwreck and destruction, who amongst us that tolerate, the present only from hope of the future, who that may have any aspirations of a high and intellectual nature about them, could be brought to the disgusting mortifications of the voyage?—[Colton.]

An Appeal to Mothers.

Written for The Better Way. Mothers! Have you a daughter? Keep her with you! Let her never feel the need of your loving care. Home is the dear nest where alone your dear birdling can be quite safe. As you love your child, let nothing persuade you to lose sight of her. She needs your care, your sympathy, your company, your ever-present love. She needs to learn that only mother love of all this earth can satisfy and completely meet the demands of her girlish nature. Rich or poor, high or low, learned or unlearned, do not be separated from the delicate, tender, sensitive little life God has given you the blessing and honor of bearing and calling yours. I speak of the daughter, for she is the little vine that clings so to your presence, and depends for so many years upon your constant watching and love. Oh, ye mothers! consider no misfortune greater than to have your own dear daughter away from you. Watch her young life day by day, year by year. Make yourself one with her; study with her; enter into all her joys and her sorrows. Be a girl again, with and for her. Never let her discover that you are old to be her chosen and best beloved companion. Let her be your rival in study and accomplishments, but never let her distance you. Keep together. Love her always, and do not fail to express your love. Let her feel and realize, without a doubt, your deep and sincere admiration for her; your delight in her, and your keen interest in all that interests her. She is yours to love, to cherish, to protect, to bless, and to make happy. As I, a mother, feel it today, the most precious treasure that God has given you to care for is your little daughter, and for the care of which you are responsible in His sight. When she is only a baby, you should care for her by day and by night. That is your sweet duty. No paid stranger is interested in your child, for her sake alone. Trust her not away from you. How do you know at whose mercy she may be placed in your absence; Later on play with her; keep house with dolly and her; read story books, and have tea with the little dishes. Later, study with her and teach her yourself; take her through reading, writing, arithmetic, geography and spelling your own self. Mothers, how keen and bright would be your own learning; besides, you would still be a school girl, with the dearest little schoolmate anyone ever could have—your own little girl. Let her have parties, but you be as young as any of them, and the very leader in the games and fun. Go with her to places of amusement. Have a dear, good time, girlie and you. Later do not send your girl away to boarding school. Still, let her teacher come to her, if you do not feel competent to instruct her as you would wish. Still learn with her; do not grow weary—learn all she does. Oh, mothers! hear my appeal, my heart aches when I think of a young being, sent away to school, or sent away to learn anything—sent away from the loving home circle, away from every thing that binds; sent away among strangers who work for pay, and not for love, without the pay; away from those who have all her life studied to keep her out of danger and always safe; sent to those who never knew of her until she was booked as one of many pupils for a certain price; and where in her loneliness and sensitiveness she may be sorely tempted.

After her school days are over, still enter into and enjoy all her pleasures and plans, either personally or in sympathy. Make her your confident, and you will most naturally, be the sharer of her confidence. She is God's precious gift to you, dear mother, you must cherish that gift as coming from heaven, and of priceless worth. Hear me; Oh mothers, keep your girl with you through all the years until another claims her, who is worthy to be her husband. There is no rare opportunity, no ambition, no excuse of any kind, that should be of any weight, if it is to send your own little girl away from home and from you. Let her share all there is in your daily life worth living for, but keep her close to your loving-mother heart.

If you have wealth, than can you anticipate her every taste and desire, but none the less, keep tender vigil, and be above all others to her in the sweet, young years that are so full of enchantment; study and learn with her just the same. If you are poor, be none the less vigilant. Give her of your love freely, make each day bright and joyous, and full of blessing and comfort for her. She will return your devotion as truly as the happy birds pour out their sweet melody in the warm sunshine. Your love will be her safeguard; your arms will unfold her from every ruthless foe; your jealous heart will detect from afar any invasion upon her happiness and will keep her safe. You say, "Ah but I have two, three or four girls, what then?" Why gather them all about your heart and life. How favored you are; what a precious company to share together every joy, and to help and sustain each other. None the less reason why you should be on the alert to keep your birdlings safe in the nest and by your side. They are all yours, and for each young life you are the appointed guardian.

Guard your treasures well; Leave not your girls, and suffer them not to leave you. Rich or poor, cottage or palace, give them a home! Be thou the light of that home Oh, ye mothers, possessing a daughter as your priceless endowment from God, ye are enriched beyond all human computation, and if ye cherish and wear that jewel of such value—ever in your heart, and in your home, then are ye adorned with more than queenly gifts; then are ye blessed among women, and then will be no desolation and disaster, but only joy and safety.

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Written for The Better Way. What is Mediumship? BY A. V. MELCHERS.

Mediumship is a condition of spiritual unfoldment, which permits the spiritual part or forces in man to be utilized as an agency between his and the invisible or spiritual worlds, and through which means departed human beings, or spirits so-called, are enabled to manifest themselves to mortals.

Mediumship is almost as varied as human character, and composes many phases which are strictly individual or personal. Among the latter are principally the so-called spiritual gifts, and particularly those which come in the category of psychometry.

Psychometry is a term applied to those spiritual qualifications which are based on sensitiveness, and form a series of phases which are both general and individual in character. One of the earliest of the modern phases, and most generally applied, is that through which the history of an object is unraveled by holding it in the palm of the hand, or the character of a person delineated by touching a particle of clothing, a lock of hair, or a letter coming from such. The science of this gift is based on the fact that every object carries with it an aura or spiritual emanation of its existence from the time that it was first infused with the life-principle of the universe, or composed a part of something which had life in it. Thus a piece of rock may be psychometrized and its earliest history noted by the sensations or impressions that occur to the sensitive while holding it, up to the time that it ceased to be a life-condition or was detached from that which constituted a life-condition or had life in it. A bone or fossil may be likewise psychometrized and with the same results or termination. In addition to, and in place of the sensations or impressions, some even become clairvoyant under the circumstances, and obtain a mental vision or a panoramic view of its history, and with it, a delineation of that portion of the globe from whence it came, or existed in during its life-state. But even this is due to sensitiveness, only that it takes on this form, for sight is a so-called sense, and clairvoyance is the same spiritualized as it were—being the sight of the spirit or the soul already manifesting itself during earth-life, and indicates the approach of the soul to its perfected state, or the so-called positive-condition—that state of existence in which the soul becomes superior in growth or activity to that of the mortal condition or animal nature of man. Although this does not signify that those who are not clairvoyants are in the rear of spiritual unfoldment only this is one of the many indications—others may have entirely different senses or qualifications of a spiritual nature, and of so personal a character that it is impossible to classify them or name them. Clairaudience, intuition, inspiration and all phases of sensitiveness are indicators. But the latter is the most commonly prevailing, and has been exercised in the delineation of character and in prophecy for ages, by simply touching the hand of those to be read. The gypsies especially have been remarkably gifted in this respect and a good psychometrist can readily judge effects when once in rapport with the causes or spiritual forces which govern a human being. Sensing haughtiness or malice in a person by contact through touch or by a letter, it is easily prophesied that such will meet with humiliation or trials during life or until the evil is allayed, and thus prophecy is based on psychometry, whether through the agency of sensibility or intuition.

Intuition constitutes a direct soul-rapport with causes, instead of through the agency of the spirit-body or physical body, and thus obtains a consciousness of a person's characteristics through an entirely intelligent agency—the same appearing like an illuminated imprint within or like impressions as it were, although impressions strictly speaking are the thoughts emanating from spirits and directed to the one receiving them, while intuition is a direct personal or soul-consciousness of the object on which its intelligence or will is centered. Thus delineating character without perceiving any physical sensations in connection with it is a direct rapport of the soul with the cause, and not through the agency of man's spiritual part or forces, i. e. his spirit-body—man being composed of soul, spirit and body, while in mortal life, and soul and spirit only after throwing off the mortal coil, the spirit-body taking the place of the physical, and contains all the sensations, feelings, emotions, etc., formerly perceived through the material attachment, and as such constitutes the sensorium of this mortal triune. The soul perceives no sensations whatever, being a purely intelligent life-principle, and whatever comes through that portion of man is of a strictly intelligent nature, as thought, preception, inspiration, etc.—the latter being the action of soul on soul, which impression is the action of a spirit on the brain of a medium or sensitive, and has about as much weight, as far as absolute truth is concerned, as the speaking of one mortal to another. Inspiration is soul knowledge or that which a soul knows of a subject by a rapport with its cause; and as only the soul is enabled to come in support with causes, such information conveys absolute truth. All the rest is relative or speculative, being but a knowledge of effects or the exterior

view. Soul knowledge of a mortal therefore is an absolute consciousness of facts, and when the inner life unfolds its intelligence to our mental or mortal view, we have the truth as it exists in the cause of a thing or object, and thus the absolute. And as only absolute truth can be conveyed to the soul of a mortal, no spirit can deceive those who are alive to the difference between impression and inspiration or intuition—relative truth not being able to penetrate the divine spark or the soul-principle, and thus finds its way to the brain of the medium, and which may be noticed by a slight tremulousness or a mental disturbance which follow, impressions from spirits, while inspirations or intuitions unfold themselves in the center of the being—the brain perceiving nothing or taking no part in it, until ready to formulate them into language, and which, by practice, may be almost as readily accomplished, as when writing by spirit impression. But through impression we receive information in regard to the spirit-world and its inhabitants, even if it is like the mortal world, only an effect. But to know effects, is to obtain an exterior view of things, and which is interesting and necessary, as to know the causes thereof. Causes cannot be cognized by effects. All human senses are effects, and are enabled to note effects only. The soul is not created, but constitutes a part of the original cause, and thus a cause in itself, but both physical and spiritual body are the results of creation, and thus with all its compendiums constitutes an effect. But without the soul's action, even these would be void of consciousness; only in utilizing them as the medium or agents, man becomes conscious to effects only. So a being, when viewing the spirit world through its spirit body, notes but an effect. But when exercising his soul independent of the exterior envelope, whether as a mortal or spirit, man becomes conscious of causes or of causation—intelligence, life, law, force, motion, will or the interior of an object, person, place or thing. But as causes are non-dimensional they cannot be made descriptive as effects, and must be comprehended intelligently or divined as it were, and as such they can only be understood absolutely or not at all. All information therefore coming from spirits that does not unfold itself within or from the center of one's consciousness is relative, and may contain truth or not—descriptive or personal information being subject to perversion and additions which have neither existence nor foundation; and coming through a material agency, the brain of the medium, they are again subject to misconception and individual construction, so that a great deal of information obtained by impression, so-called, is worse than no knowledge at all. But it does not stand to reason why the largest portion of impression light should not be accurately given, especially when the medium is pure minded and morally inclined, so that his or her spirit attractions are of like order. But where self love governs the medium, the information takes an extremely personal hue, and often becomes a tool in the hands of mocking spirits, such preventing the medium from progressing spiritually, for the purpose of utilizing him as a means of gratifying the earthly passions. This, of course, is selfish, but as like attracts like in all supermundane affairs, it is essential that mediumistic persons should lead a pure or moral life.

Temperance, charity and mental purity attracts spirit who are freed from animalism, selfishness and frivolity, and consequently will not manifest themselves except for a definitely good purpose. Mechanical writing mediums are subjected to the same difficulties that impressional ones are—the spirits, when inclined to mockery, being enabled to take on high sounding names, and give information of the most arbitrary and deceiving order. But on favorable occasions, convincing proofs of their presence and tests are produced, which are most gratifying to both the investigator and the medium. We know of a case where a stranger visited a mechanical writing medium, and requested the same to evoke a certain spirit who had passed over a few days before, for the sole purpose of finding out where he had left his safe key before dying. The very first message read: "The key is in the drawer under the cupboard in the store among the papers." The party who solicited the message returned to the store forthwith, and a few minutes afterward sent word to the medium that the key had been found exactly where directed. Neither medium nor investigator had the remotest idea of being thus directed, nor did the medium know anything of the party's store or expect to obtain a correct message, for it was at an unpropitious hour of the day when he was not only busy himself, but surrounded by others who were, and therefore in the most unfavorable trim to hold spirit communion. But the success was perfect, and the whole transaction, from the entrance of the party who was seeking the information to the finding of the key, did not exceed ten minutes. It was a mutual surprise all around, for the one soliciting the information was a non-believer, and only took this course to please the wife of the recently departed mortal, and the medium was but an amateur as it were, having but discovered the art of mechanical writing two weeks previously, and this was the first good test he had received to convince him of his gift. But such is a common occurrence now, and thou-

sands possess the same power—this being one of the readiest phases to develop without the aid of a battery or circle, and when at leisure. By simply holding a pencil as in ordinary writing, but suspending the arm and withdrawing the will from the same, leads to good results in a few days. As the power increases, the arm may be rested and the hand will continue to move. Beginning with probably nothing but scrawls, it will end in a most satisfactory success if patience attends the practice.

Next to mechanical writing is so-called slate-writing (pneumatography or independent writing), but instead of acting on the hand of the medium to move it for writing purposes, the spirits utilize his spiritual forces or part of his aura to produce writing between closed slates, which, of course must be held fast by the medium. Some place the slate under the cover of a table to exclude the light which will interfere with independent manifestations, but others again simply cover up the slate by laying their hands upon it. This is even more wonderful than the mechanical writing, but may be imitated by tricksters or jugglers through a process of chemistry. In this respect the mortal becomes the mocker instead of the spirit, and causes many investigators to believe that all slate-writing is fraudulent, but no reasonable being will cease his investigations after a single trial. Those that do, are simply unwilling to be convinced, and should be given a wide berth by all mediums. Holding argument with such is a waste of breath, and which might be better utilized in giving comfort to some poor hungering soul who is in search of light, and honest in his investigations. Trying to convince a man against his will or inclinations is unprofitable and should be dispensed with, for those who are desirous of knowing of a hereafter will seek light without solatation. If the majority were to ask themselves how they came to be convinced of the truth of Spiritualism, they will find that it was an interior impulse that drove them to it, and so it must come with every one. Those whom the word itself does not animate sufficiently to inquire into the matter, are not ripe for it, and are being led to the goal in the way best suited to their nature. Those who are forcibly dragged into it, and perchance become convinced by some indisputable evidence of spirit-return, generally overdo the proselyting afterwards, and very often bring odium and ridicule on Spiritualism by their anti-... One volunteer is worth a score of mushroom Spiritualists, who after three weeks investigation want to regale the mediums with their conceit and dictate to the spirit-world what ought to be done for the cause. Of course, such are brought to bay finally, but some damages are irreparable, or at least require a great deal of unnecessary palaver to straighten up again. And when they happen to be mediums, it is worse, for no set of spirits are more ironclad in their opinions than those who are troubled with conceit—the same evil possessed by the one who attracts them. But such is the stumbling-block of mediumship, and those who contemplate sitting for development had better have a spiritual photograph taken, namely a psychometrization of themselves before venturing into this most delicate undertaking; for to know self, is to know the character of the spirits which one will have to deal with during the process of development. Although a humble demeanor and a desire to learn instead of knowing, destroys the influence of undeveloped or mocking spirits, and opens the way for inspiration or intuition, and through which the higher light is obtained—not only guiding him correctly, but relieving him of much thinking through brain-effort—intuition being the light of causation or absolute truth, and saves man a great deal of worry, unnecessary speculation, and time otherwise lost through erroneous overtures or prefaces before beginning an undertaking. Brain passivity on a tranquil exterior permits the inner life to manifest itself, and if many would cease worrying in time of distress, they would obtain light from within, which leads aright. Soul calmness or a general peaceful feeling throughout is but an effort of humanity, i. e. a condition freed from self-sufficiency in every form. But as long as man thinks he knows all or more than anybody else, or imagines that he is requisite in a community or circle, or speculates on probabilities and future transactions, he is laboring on a material plane. A placid experience or brain-condition admits light on any subject that man's desires are centered on. A simple soul aspiration is sufficient for the purpose, and let the feelings arise from the heart as it were—this being the soul's action, and to whence the answer will be transmitted. Irritability, impatience, nervousness, are all indications of innate conceit, or an active material or human condition. Too much brain effort induces this and brings about these results. Man is a divine or soul being, and should be more soul thinking—the brain is merely the medium through which to guide the body intelligently in order to enact certain material duties. But when it goes to reasoning on any subject, let the outer man rest, the soul is capable of attending to that alone. Of course, the brain will be required to formulate the light obtained, if desiring to impart it to others, but how often do we not hear of people saying they knew this or that long ago, only couldn't give it expression. This is because they knew it in soul, and simply allowed themselves to be guided that way. All these nonchalant or indifferent sort of people are the happiest, for they are in rapport with divine nature and consequently are never puzzled or worried as to how to begin a thing or proceed in any undertaking. Such people seem to do the right thing at the right moment every time. That is because they have no conceit or self love. Now, mediums who are of this order are the brightest jewels of the spiritual horizon, and are not only the happiest of the lot, but are always guided right and are veritable prophets in all things—unwittingly telling the truth on all occasions, and foretelling truths unknowingly. Thus, a pretender's ignorance on every subject until it is perceived as an illuminated imprint at the center, is the best condition to exist in as a mortal, and especially as a medium. The perfectly humble man either knows absolutely, or he knows nothing at all of the subject. Speculations are futile wonderings and simply

worry him, and often irritate. The latter especially when he has a little of the evil left and is trying to root it out. But perfect passivity after a question, will either evolve the correct answer, or remain a blank—the latter indicating that the question is either too profound for the medium or not to be answered for reasons best known to the other side. But if governed by self-love, the medium feels an individual desire or pride in answering, thus bringing his human part into activity, and which immediately opens the way for earth-bound or spirits of the self-love order. Thus modesty and earnestness should exist between medium and investigator, and good results will follow.

Seeing spirits is due to the spiritualized condition of the physical sense of sight, and hearing them to its analogy. Sensing or feeling them is due to the spiritualized condition of the nervous system, only this must not be understood literally. It is virtually the spirit body that enacts all this—the same being a perfect counterpart of the physical with all its functions, feelings and force in spiritualized form, and is composed of the essence of the physical or material, having a translucent, fluidic, etherialized appearance to the material eye, and of an apalescent hue, although to the clairvoyant eye they appear as human beings with all the general appearance intact and from which the descriptions are made to the satisfaction of investigators. Now spirits themselves assert that they see each other as they did on earth. While inspirational mediums and those who are gifted with soul-sight, are differently instructed and obtain mental visions of the spirit-world (or is, perhaps, of the soul-world, the world of thought, of causes) in which the spirits are, like the above, transparent, only that they vary in hue, from black to snowy white, with intermediate colors, as a green, red, gray, bluish, pink, etc. Such has been described as denoting the various stages of unfoldment, but we have no doubt that it is the soul seeing independently, and as it will continue to do in its positive condition, and in which state it perceives the cause or interior of that which exists, whether in material, human or spiritual life.

Whatever else may be said of mediumship must be left to others. So far our experience in the matter; although we have seen innumerable spirits materialized, and spoken, quarreled and joked with them, recognized departed loved ones, and still cannot comprehend the philosophy of the materialization or of the many other physical manifestations that are produced through or in connection with mediums. Taking another's version, or even that of a spirit, is not satisfactory, for as long as we cannot obtain an individual rapport with the cause of that on which our mind is centered, we can but understand it relatively. Experience and intuition are the only reliable agents. We know, by experience, that spirits do materialize; that they can be seen in the translucent state as above described; that clairvoyance is a fact; that the soul has lucid moments in which it is capable of penetrating to the cause of things and obtain a view of its interior workings; that man can develop all this by self-denial, and that the latter unfolds his psychometric powers, or bring his spirit-body into practical service as an agent of delineating character, or at least to the extent that he needs it for personal comfort and guidance, if not professionally. We also know that intuition is, or at least during mental passivity we feel the desired information unfolding itself as above described, and that, allowing it to guide us, we never go wrong; whereas our own, or at least our reasoning through the head has often proven fallacious. Self-sufficiency leads astray, and overzealousness cuts off our intuitions, so-called, and suddenly we find ourselves on the brink of despair, not knowing what to do or how to proceed. This is sometimes necessary, for it makes us give up in disgust, as it were; but this constitutes resignation, and self-sufficiency and conceit are temporarily allayed. The result is true inspiration or intuition through the soul-nature, and we see light ahead, or at least are lifted out of our trouble for the present, and until old humanity gains the ascendancy again. But trust in God, as it were, in all things, and we are open to intuitions; for this aspiration is a soul impulse and not a brain effort, and those who are mediumistic are especially favored under these conditions. Thus to become happy, or guided right, forget self. The universe is governed harmoniously, and why shouldn't we? Man constitutes but a link in the grand chain of life, and by keeping in line he must reach the aim—soul-perfection. Mediumship is the path of light which leads to it, and once on the road there is no desire to return. From this moment on man begins to live truly; for before him lies the path which leads to truth, happiness and peace!

Without adversity a man hardly knows whether he is honest or not.—[Fielding.]

The reproaches of enemies should quicken us to duty, and not keep us from duty.

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.

Do not refuse the employment which the hour brings you, for one more ambitious.—[Emerson.]

Study rather to fill your minds than your coffers, knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them.

We should manage our fortune like our constitution; enjoy it when good, have patience when bad, and never apply violent remedies but in cases of necessity.

Nothing is valuable unless genuine. Who cares for paste diamonds and imitation cut glass? Outward polish is of slight worth without the true refinement of the heart.

The beginning of hardship is like the first taste of bitter food—it seems for a moment unbearable; yet, if there is nothing else to satisfy your hunger, we take another bite, and find it possible to go on.

Contentment produces, in some measures, all those effects which the alchemist ascribes to what he calls the philosopher's stone, and if it does not bring riches it does the desire for them.—[Addison.]

The philosophy of one century is the common sense of the next. We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us a blossom may go to them as fruit.—[Henry Ward Beecher.]

How Slate Writing is Done.

To the Editor of The Better Way. Discussion of the Seybert Commission has nearly ceased to occupy the pens and tongues of your correspondents, but I have made a discovery in regard to slate writing, which would doubtless command a high price in ultra scientific circles.

I hope your readers will not consider what I am about to say, in the light of sarcasm, because that would be very unkind, after my taking the trouble and time to explain my theory, as to the way slate writing is done at Pierre L. O. Keeler's. This gentleman has a world wide reputation, and if there is any merit in honesty and goodness he deserves all he gets, and it is far from my intention to throw even a shadow of doubt upon his mediumship. But when such wise and learned men as composed the Seybert Commission have given an explanation, which, however absurd and impossible it may seem to those who have had personal experience, is accepted by those who claim to be and are generally regarded as the lawgivers of the land, I cannot, in justice to the cause and the world at large, refrain from giving my own explanation, which, though not paid for, seems to me more worthy of deep scientific inquiry and acceptance than any theory heretofore advanced.

I went to Mr. Keeler's with a lady friend to see her have a sitting. Mr. Keeler first requested a number of names, with questions to be written and folded up tightly with contents unseen, and unknown to him. Then two new clean slates were tied tightly together by my friend with her own handkerchief. My friend, Mr. Keeler, and myself held the two slates tightly with both hands, and in a very few minutes we heard the writing. When the slates were untied, there were two messages, each in a different chirography and both from persons Mr. Keeler had never heard of before.

Now, those who are familiar with the laws of theosophy, are acquainted with the process of projecting the astral body, though I doubt if any outsiders understand it. Well, Mr. Keeler projected both of his astral hands between the tied slates, and his astral hands being far more skilled than his physical ones, were able to write two messages at once from different persons and in different styles of writing. Now, I know both of the slates, that the slates were tied tightly together, and that there was no visible connection with the inside of the slates from without, so of course the writing was done as I have stated. To say that Mr. Keeler did not do the writing would not be accepted, when the Seybert Commission have openly declared that he did. No one in his right mind would believe a spirit could have power to disintegrate a solid slate, and write as freely as if it were not there! Of course the world cannot be round, and of course the sun goes around it; the powers that are have declared it so! ANNE BOLEYN.

I used my own hand to write through Mr. Keeler, but the Seybert Commission would probably say I used his toe.

The Question.

It is not the form of Christianity that is now in question. It is not a question between sects. It is a question which involves Christianity itself, and the authority of the Bible. Have we a divine religion at all? Is Christianity anything better than Buddhism or any higher authority? If the Christian optimist supposes that these questions are to be met and decided by the "pooh-pooh" of sectaries, or the dicta of professional teachers, or the resolutions of conferences and councils, he is very much mistaken.—[Holland.]

Aunt Minerva (to fashionable niece)—Do you expect to do anything in the direction of charity this winter, Clara? Miss Clara (brightly)—Oh! yes, auntie, I am already planning my costume for the charity ball.—[Epoch.]

Many a man's good reputation would be forever blasted if a short-hand writer should chance to be around just when he had discovered in the dark that somebody had left a pail standing halfway down the cellar steps.—[Somerville Journal.]

They were doing a little love-making between acts. Just as the curtain went up he called her his angel. "Say," said a man in the next seat back, "couldn't you get your angel to wear her wings somewhere besides on her hat?"—[Chicago Times.]

In dull times for news appears the story that a Kansas hen had laid an egg on which the words "In God we trust" were plainly imprinted in well-formed letters. The story is marked "special" but the egg has been laid many times.

"Patsy, I've been insulted. Micky Doolan called me a liar," said an excited Irishman. "An' phwat are ye excited to do about it?" "I don't know. Phwat would you do ay ye wor me?" "Well, Dinny, I think I'd tell the truth often."

Religion should be the guardian of public morality, and prevent men from going astray into the paths of dishonesty; religion should stand by our side and call out to man, "Your salvation is the truthfulness in perfect honesty and sincerity." If you wish my definition of religion, I will say, religion, if it is anything, is the very science of sincerity.—[Prof. Adler.]

Miss Hagan at Haverhill, Mass.

To the Editor of The Better Way. As you are about to have the privilege of listening to one of our eastern young lady speakers in the cause of Spiritualism and reform, I trust you will pardon me for writing of the very successful engagement she closed with the First Spiritualist Society of Haverhill, on Sunday, January 28.

Miss Jennie E. Hagan is not a stranger in our city, consequently she came before us in full faith of doing some good work. We have never been disappointed in her efforts. The engagement just closed was for three Sundays, and her audiences grew in numbers, and I feel that they grew in intelligence, during the engagement. The people became interested in her manner of conducting the exercises, giving, as she does, every person an opportunity to ask any proper question, not of a personal nature. Her controlling influences answer, either in prose or in verse, every question accepted.

On the last Sunday of her engagement there were twenty five questions presented during the two services. Among them were the following:

- 1. What advantage has two orthodox atonement over the Bible 'scape goat?
2. Thought transference.
3. Can a spirit live in both worlds while occupying the physical body?
4. Can a sound, healthy person be one place and be seen in another at the same time?
5. The Better Way.
6. Please give us your idea of the divinity of Christ's birth and character; also, what has his death to do with our future salvation?
7. Why cannot the controlling spirit give full names, as well as describe personal appearances?
8. Knowledge the Saviour of the world.
9. The religion of Spiritualism.
10. What shall I do to be saved? I ask the Spiritualists.
11. Is music a means of advancement to human kind?
12. If there is personal endless life, could that life ever have had a beginning?

The above are enough to show that the people are thinking and want to know more of life and its possibilities.

The following poem was given impromptu, by Miss Hagan, in Unity Hall, Sunday evening, January 15, in response to the question, "Which produces the most pleasure, hope or memory?"

One night, when the moon's golden glory Had kissed all the land with its smile, And the stars were repeating their story, Poor sad hearted souls to beguile,

I stood on a bridge with its shadows Half touched by the moon's silver light, As it hung on the hills and the meadows, Soft smiling, serenely and bright.

When suddenly out from my dreaming Arose the strange figures of Fate; They moved with a calm, graceful seeming, Speaking low in an earnest debate.

Then speaking to me, said, "Oh, mortal, As you stand at this mystical hour Of fortune, we open the portal— Say, what wilt thou have as a dower?"

I stood for a moment reflecting On all the bright beautiful past, And I thought, in my swift retrospecting, How sweet, if all past joys could last.

Then they spoke thus: "We give but one treasure— Whatever you ask, we will grant— From fortune's most bountiful measure; But to yield scarce than one gift we can't."

I answered: "Then give me the chamber Where memory's pictures are hung, And take, Oh, ye Fates, the remainder Of all there is left yet to come."

For I knew no memory held the departed, The sweet and the beautiful years, The loved and the lost, tender hearted, The smiles and the sighs and the tears.

But my happiest, holiest hours, Fair memory held close and fast, Like the perfume of beautiful flowers, Whose freshness and brightness had past.

"Then give me," I said, "memory's blessing, Forever with me to remain, Like the fingers of love still caressing, Though each touch brings remembrance of pain."

Then the gleam of bright faces departed, But ere they were out of my sight, Like one just awakening I started, And called them with all of my might:

"Ye Spirits of Fate, will ye change it, The gift or the boon ye will give? Oh, pray, can you not so arrange it, That I may have Hope while I live?"

The Fates paused a moment, then smiling, Replied, "Thou art mortal art wise, For Hope is the stairway beguiling The sad heart of man to the skies."

The keystones to all other blessings Whatever those blessings may prove; The balm for all hearts possessing The bond of affection and love.

Have Hope and no shadows to sombre, But you can look over the crest, Although a dark shadow you wander, Hope's echo will sound in your breast.

And then, when the shadow of change, From this world to the one we've not known, Comes to us, 'twill not be so strange, For Hope whispers softly of home.

Fraternally, W. W. CURRIER, HAVERHILL, MASS., Feb. 6, 1888.

The great high road of human welfare lies along the old highway of steadfast well doing.

Humility leads to the highest distinction, because it leads to self-improvement.—[Sir Benjamin Bodie.]

Very slight words and deeds may have a sacramental efficacy if we can cast our self-love behind us in order to say or do them.—[Marian Evan Lewes.]

Ex-Governor Smith, of Kansas, belongs to so many secret societies that his nights are largely spent in watching with sick brethren, and his days in marching in funeral processions.

The Jesuits appear to have discovered the precise point to which intellectual culture can be carried without risk to intellectual emancipation.—[Macaulay.]