



THE BETTER WAY

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THEOSOPHY,
—IN ITS—
RELATION TO SPIRITUALISM.
LECTURE DELIVERED AT
GRAND ARMY HALL,
Cincinnati, Ohio,
SUNDAY MORNING, FEBRUARY 19, '88,
BY THE
GUIDES OF WALTER HOWELL,
FOR THE CONGREGATION OF THE
Society of Union Spiritualists.

Reported Expressly for THE BETTER WAY by Mr. James N. Ramsey.
INVOCATION.
Oh, Thou, to whom in ancient times the lyre of Hebrew bards was strung, whom kings adored in songs sublime, and prophets praised with glowing tongue, by whatever name in the past Thou hast been known, whether as Buddha, Brahma, Jehovah, God, Thy love and wisdom have been intuitively perceived. Thou art the same yesterday, to-day and forever, whom we cannot comprehend, but whom our souls evermore apprehend as the fountain of life to angels, spirits and men, upon the sacred altar of our hearts we consecrate this morning our purest thoughts, our holiest affection, our sincerest aspirations, our earnest prayers to Thee, and may the fire of heavenly love descend upon the sacrifice and consume from it any dross of selfishness or impurity that may cling thereto, so that it may be worthy the object of our adoration. Infinite Spirit, we thank Thee for the light of the ages, for the revelations vouchsafed to all people, for the exemplars that have appeared ever and anon as incentives to human virtue, leaving foot-prints on the sands of time, in which the weary hearted may find a sure and an abiding foot-hold as they ascend up the spiral pathway of progression. To-day we would not be unmindful that inspiration does not belong to the past wholly, nor revelation to bygone ages. May we be inspired according to our intellectual and affectional development; may we receive a revelation this very hour. Oh, that our hearts and minds may be more fully capacitated to receive an influx of knowledge and the vitalizing power of purer affection. We are all searching, more or less, for knowledge. Oh, may we not only be seekers after wisdom, but may we also, this morning, be earnest suppliants at the foot-stool of love; instead of loving knowledge merely, may we love love; instead of admiring wisdom simply, may we seek mere to embody in our lives its exemplary precepts and those nobler traits of character which shall evolve the diviner manhood that slumbers within us. Aid us, we beseech Thee, Oh, Infinite Spirit, as we seek to gain a saving knowledge of truth, but as we strive to embody its savingness. Our hearts need educating, perhaps vastly more than our heads. Our wills need a stronger expression. Oh, may when be well balanced intellectually, actionably and volitionally, and thus express a nobler and more graceful character. This work is Thine. Imperfection itself grows out of our finiteness, amidst the mistakes, the imperfections and the coldness of society and the world, woful times feel ourselves weary. Oh, that we may be baptised with a higher wisdom, that a purer love that shall enliven the hearts and minds of humanity and be the dawning of that millennial age toward

which seers, sages and prophets have looked with expectancy through the ages, and that kingdom of peace and good will be born in every heart and mind, and establish the universal brotherhood we so yearn to see, and the enthronement in every mind and heart of divine supremacy. Amen.
DISCOURSE.
If we take a retrospective view and endeavor to learn something of the progressive development of literature, we shall feel our indebtedness to Grecian classics for the poetry which characterized English literature after its portals had been opened to the influx of Grecian thought. Heretofore the literature of the British world had been extremely prosaic, and its thought somewhat colossal, but after the inspiration of Homer and others of the Greek poets and writers, we find that literature became more graceful and artistic in its expression. We find in modern times literature becoming more beautifully enhanced by the unlocking of the gate of an Edenic Garden, where bloom flowers of thought and poetry peculiar to the subtle systems of philosophy and metaphysics of the Orient. We are indebted for our knowledge of Sanscrit literature to Sir William Jones, Wilkins and others of that school, and more recently for a widespread and popular presentation of Hindoo thought in the form of theosophical literature, to Madame Blavatsky. Sinnett and Olcott have in their special ways added to the thought. Arnold, in his "Light of Asia," has given a transcendental picture of Buddhist thought to the Occident, and when we peruse the literature of the East we are astonished that for so long these treasures should have been regarded as the wild imaginings of the heathen, and their system of thought ostracised as unworthy our consideration; and now, today, lo! the cultured of the world bow in the temple of the Orient and pay it the homage it so well deserves, and perhaps it may have thereby compensated many for the contempt and calumny that have been heaped upon their systems in the past, and justice will be done. Let the heart's highest tribute be paid to the worthy sons of the East. Their Yogis, their Rishis and their Mahatmas, as far as they have given to the world rays of intellectual and spiritual light, should receive our highest appreciation.
The Theosophical Society, as it is popularly known, was founded in the year 1875. It was thought by many advanced Spiritualists that a society for investigating Oriental occultism might be of service to them, and they commenced organizing themselves for the purpose of a more psychical research in this direction. It may be here noteworthy that in their inquiries they became so absorbed in the sphere of elementaries and elementals, that, whenever an opportunity presented itself in their writings, they seemed to go out of their way to give the poor, despised, uncultured, unscientific Spiritualists a kind of home thrust. Well, let us hope that the majority of us may take it good-tempered enough and be only awakened to recognize our errors, for we have a few. On the other hand, let us not follow in their footsteps and fight with the same kind of vindictive spirit that has animated some of their advocates.
The term "Theosophy" perhaps it will be well here to define. It signifies a knowledge of divine wisdom and divine things. The lexicographers of our time seem to have cramped and qualified the significance of the term by applying to it the ideal of a personal deity; personal, in the sense of being anthropomorphic, but we would have the term Theosophy cover a wider area than this. We would have it signify the coming into a condition of rapport with the spirit of nature in all her departments, and recognition of the transcendental side of the universe. We are glad that in the East such a society has been formed, because it is well adapted to the evolution, on the part of the sons of India, of a higher appreciation of their own sacred writings. Since the conquest of England over India there has been a tendency on the part of the European-educated natives to despise the writings of their forefathers, to undervalue the Vedas, to disregard the teachings of

Avatars and their Rishis and Mahatmas, hence the establishment of this Society has tended to fan into a greater blaze the smouldering spark of Oriental religion; but we would not have you suppose that the Theosophical Society is by any means a religious organization. It is just simply an organization for psychical research, incorporating within its pale Buddhists and Brahmins, Parsees and Mohammedans, Christians and Materialists and Agnostics—any, in fact, who are willing to co-operate in this research for truth. The effort has been made by its earnest advocates to break down unnecessary casts and modify the dogmatic spirit, and establish, so far as possible, brotherly relations between the Brahmin on the one hand and the Buddhist on the other, and exercise a spirit of tolerance toward the followers of Confucius, Rishis, Jesus, all founders of religious or ethical systems, or of any other. So far, then, the Theosophical Society's methods are praiseworthy, but now we come face to face with a conflict that has for some years been waging between Spiritualists on the one side and Theosophists on the other. Until the advent of Modern Spiritualism, little was known generally of what we now recognize as the occult sciences of the ancient world. The advent of Modern Spiritualism seems to have brought the Western and Eastern Hemispheres into more sympathetic relations in one sense, because it has lifted from the stage of Occidental life the curtain which enables the investigator in the psychical phenomena to recognize that behind the scenes of materiality there exists a world of wonders, a sphere of magic which the folk lore of the past and the stories of the Arabian Nights have only suggested. The Theosophical Society then, on the other hand, has sought to put forward the claims made by a Brotherhood supposed to exist in the Himalayan Mountains of India, but unfortunately for the Theosophical Society in its organic sense, the claim of the existence of the Brothers has not yet been thoroughly fixed. Only here and there a lay Chela, as it is called, or a novitiate, just about to be initiated into the sacred mysteries, has been brought sufficiently in contact with any influence indicating the existence of such invisible Brothers. Those of you who have read the "Occult World" "Esteric Buddhism," and other works of the kind, are familiar with the name of Koot Hoomi, one of the Brothers most interested in the external work of the Theosophical Society, and up to the present time the majority of the Theosophical Society's members are unsatisfied in regard to the very existence of such a personality in the embodied form. Person's acquainted with "Isis Unveiled" will recognize immediately the similarity of style peculiar to mediumistic production. They bear an exact likeness to the disconnected communications and writings of automatic writing mediums, although it is claimed by Blavatsky that instead of being inspired to write by spooks, sylphs, gnomes of the astral sphere, she is influenced by the overshadowing presence of a Brother, or a Mahatma, known as a member of the Brotherhood in the Himalayan mountains. These inspirations are effected (or supposed to be) by the projection of his astral or "double" from the place of his retirement in the mountain solitude. Wherever the Madam was he was. By virtue of her rapport with Koot Hoomi his spiritual presence could manifest itself in varied ways and the book before referred to, was written according to his dictation. Let us here state that a careful examination of that work, from a critical standpoint, will open it to grave and serious questionings as regards its accuracy in many points. We find that there are statements made in it that history does not absolutely verify; that are in fact historically wrong. There are also indications of a similar conglomeration of that which is experienced by an undeveloped writing medium, although Madame Blavatsky's experiences in the East, and her previous knowledge of the occult science, certainly prepared her for a more perfect expression from that side of thought, than any ordinary medium might have

been prepared for under influence of a Western spirit. We also are familiar with many facts connected with the manifestations that take place in the presence of Madame Blavatsky. They are of a similar character to those that occur in the seance room, only that the claims in her case are that they are not communications from the spirits of the dead, but the operations of her own will on the one hand, and when they tranced her volitional power, then they are the result of the communicated power received by her from the brotherhood, or her Guru or teacher in the magic arts, Koot Hoomi. Now let us state one fact: A personal friend was invited by Madame Blavatsky to receive a communication from the brothers, as they had something to say to him. The following day was appointed, at an hour in the forenoon. Our friend met Colonel Olcott. "Have you been to see the Madam?" "I have not," said he. "Don't you know that the brothers have something to say to you?" "Oh, yes; I remember that Madam did say something about it." "Well, come around." They went around together, and Madame B. met the two gentlemen with some degree of surprise, and the Colonel addressed her, saying, "Don't you know that the Brothers have a communication that they desire to give to Joshee?" "Oh yes; I had forgotten all about it. Come in." They entered, and in the room was a cabinet, and after a little time had elapsed the cabinet was opened and a communication was found folded carefully in an envelope. Instead of reprimanding him for his disbelief in the existence of the Mahatma—and he had grave doubts concerning them—they gave him the following communication:
"Dear Joshee: The Mahatmas love you. They will watch over you. They will go with you where you go. They will be with you to bless you; to inspire you. Fear not."
Now the peculiar part of the matter was that if the Mahatmas knew as much as the Theosophists claim that they know, they would know that he questioned their existence, and should have embraced the opportunity of proving themselves. What is still further mysterious, the communication that was written was communicated in Marahita, one of the vernacular languages of India, and it was not good Marahita, but partook of an imperfect knowledge of that tongue, such as undeveloped media might have written in German if a German intelligence had tried to communicate through an English organism. The phenomenal incidents related by members of the Theosophical Society are of an astounding nature, yet at the same time we venture to say that during the forty years of the existence of Modern Spiritualism the cultured minds of Europe and America who have investigated it, in broad day light and broad gas light, either have received more thorough satisfaction and greater attestation of its actuality than have the members of the Theosophical Society received in demonstration as to the verity and existence of the supposed Himalayan Brotherhood. Be this, however, as it may, the theories of the Theosophical Society that are advanced have some degree of tenebrosity about them, and they are very suggestive to our minds, and are worthy of our consideration. We would recommend to all advanced Spiritualists a perusal of works on subjects that are occult, because we have not, up to the present, been sufficiently careful in our investigations, neither have we been sufficiently scientific in our classification; but the time has now come, the crisis is now here, when the combat between Oriental and Occidental thought is great. The agitation is well nigh at its highest, as far as the minds that are on the mountain top are concerned, but we believe that although there exists to-day a combat between Spiritualism and Theosophy, not a combat in its higher sense, but a combat between participants and the more uncultured and illiberal minds of both schools of thought. We believe that by a universal spiritual perception of the laborers in the field of Theosophy and the workers in Spiritualism, they will unite their efforts

for a common object. The great necessity of the present time is the development of that spirit of love which thaws the ice of sect distinctions and introduces us to a paradisaical garden of thought, where each lives out the life God has implanted within. By an education of these powers of the soul they shall take a calm and unpassioned survey of the domain of the life beyond, as well as those intermediate spheres of shadow land or ghost land that constitute a kind of nexus between the two worlds. Those of you who are familiar with the teachings of Theosophy and Occultism in general, will know that the Easterns are marvelously spiritualistic, but their Spiritualism is of a different character from that of the Western world. They recognize that the vegetable and animal kingdoms have their counter-part spiritual kingdoms; that the elements known as fire, air, water and earth, have inhabitants within them; some favorable and some inimicable to human good, and the "adepts" endeavor to develop those powers of will within himself that shall enable him to master and control those elements inimicable to the welfare of mankind, and make them subservient, under control, to man's uses. As for example, the element of fire is a servant. In the grate it is very useful. It warms the house; it cooks your food; it ministers in a variety of ways a man's necessities. In the boiler it generates the steam and enables the iron horse to bound across the prairie, or the majestic vessel to plow the waters of the mighty deep, uniting continent to continent and city to city in an international exchange of thought; but when fire becomes our master it is most destructive; it destroys our property; it burns our home; it puts out the flame of life in the physical; it is a devastating power when it has gotten the upper hand of us; and so it is with many of the spiritual elements in nature, as servants obeying the monarchical will they are useful, and subserv a good purpose, but if, by coming in contact with them they gain the mastery of man's spirit, then woe, woe, betide him. We assert that in entering upon the inquiry of Modern Spiritualism you are coming upon the threshold of a weird and strange world with which you are unfamiliar. The Roman Catholic church has recognized this full well; for as a church the Roman Catholics have not disputed nor denied the facts of Spiritualism, but have rather acknowledged the facts; whilst, on the other hand, the Protestant church denies them. The Catholic church says, "Yes, we believe the facts, but they ought to be reduced to the hierarchy of the church and be under its control." Ah, no! Long be the day distant when Roman Catholicism and Papacy shall control the movement known as Modern Spiritualism; long be the day from us when our hearts shall begin to be fettered by churchianic bondage. Be that day far distant when the human soul shall begin to cringe in the prison house of a narrow and bigoted theology. But all hail to the day when a high intelligence and a more cultured humanity shall enter the temple of spiritual inquiry. Do you wonder that the culture of the world cares to know little or nothing of Modern Spiritualism, when your questionable manifestations, your fortune telling, your rat hole business, and your rude forms of communication, frequently embodying immoral suggestions, sometimes come from the unseen side of life in your parlors and in your drawing-rooms?
It is indeed high time that as Spiritualists we rise above the shadow land and the merely phantom world. We do not ask for an education according to the college plan, but we ask for schools akin to those established by the ancient hierarchies of Egypt, and Greece, and Rome. We ask for schools analogous to those established by the Neo-Platonists and the orders in India. We want schools for psychical culture. We want colleges for the elimination of that which is imperfect, and for the development of that which is highest and purest in its character in regard to our own spirits and their communication with the denizens of another world. We want schools established that shall assist, and not retard, the expression of the soul. We do not want book worms, but a development of the thought, soul and heart that gave to the world all its books, all its art, all its science and all its religion, so that we may evolve an art, a science and a literature for ourselves. These institutions, these forms of thought, these systems of religion, came from man's soul, and others nobler, higher and grander only await suitable conditions for unfolding, and Spiritualists are true to their high calling whilst they recognize all the truths contained in the theosophical teaching, whilst they recognize the powers that were possessed by the "adepts" in the past; whilst they recognize the elementary and elemental spirits in nature, they should be conscious of the fact that in the astral light of the planet is registered and tabulated the image of every person or event, and upon its subtle and plastic medium every vibration is preserved forever. Is it not possible for us as media to develop powers of spiritual per-

ception that shall enable us to recognize these subtle occult forces in nature and control them? for they are below us. Then aspire toward the hierarchy of heaven, and evermore become its medium, bringing to the world a sure and certain knowledge of man's immortality. The light of the spirit shall shine into the darkness and gloom of a materialistic world. Friends, those of you who are at all familiar with the investigations of Baron Richenbach, will know that he recognized the existence of odic force. You also know that he regarded it as universally present. This agent is akin, if not identical, with the Agassa of the Hindoo and the universal fluid of a Mesmer. In the last few years such men as Dr. Buchanan and the memorable William Denton, who gave to the world the secrets of nature, and also was an indefatigable geologist, having a capacity not only for investigating the subtle and weird phenomena of the night side of nature, but also for tabulating facts in regard to the material world; a scientist by education and culture, but a noble intuitive soul in spirit (may his presence long overshadow the noblest and truest investigators of Spiritualism and his memory long be honored); that noble man, in company with others, aided the car of human progress in its onward movement by giving facts in regard to psychometry, which opened up to your ken a knowledge of a world of thought with which you are comparatively unfamiliar. To-day one person in four, especially of the female sex, is capable of sensing character; and how often it is that a man has to regret that he did not heed his wife's admonitions when she said, "I do not like that man." She could not tell why. You often know that her "because" is a great deal more solid reason than your reason why. Persons of this sensitive nature coming in contact with objects, such as letters, paintings, stone taken from old buildings, may oftentimes sense the magnetic influence and the imprint of the character of the individual around it, and read the thoughts and feelings of the individual in that oral emanation that comes from them to you. Upon the walls of houses, upon the canvas that has been utilized by the painter, you will find indelibly impressed something more than the colorings and the outlines of the brush. He breathes his life and character upon the canvas, and those who come in contact with it can tell you the nature and character of the man and somewhat of his history, if they are psychometrists possessed of this power; men and women can come in contact with the walls of old houses, or a post, or a stone from some ancient castle, and by holding it in their hands or by putting it to their foreheads, can give you some of their history and describe the scenes that have been enacted around and about within that castle; or by taking from the earth a piece of aqueous or igneous rock, they can read to you its history. This brings us into close proximity with that world of phantom and shady realities that oftentimes may photograph its imagery upon the sensitive organism and be mistaken for spiritual presence, and we would that our media, instead of boasting "they never read, they never study, they do not think," they are in fact nothing, and all this is done to magnify their powers and glorify the cause. We say, instead of this weakness and imbecility on the part of our media it would be better for them to become most developed internally, and in the highest sense of the word thoroughly cultured, and unfold their intuitive perception; and instead of being the laughing stock of the world, we would be its pride, and the chasm now existing between so-called Theosophy and undeveloped Spiritualism would be bridged by the golden links of sympathy and fraternity.
Whilst conceding the existence of a world of elementaries and elementals, we shall be able to add to their researches and knowledge of the soul world, and perhaps with our celestial light throw a radiance across the path of the investigators in the East, and instead of being two separate systems of thought, we shall find that gradually the partition between us is dissolved, slowly but surely, and the light shining from the East shall flow on to the West. As the sun begins to shed its golden beams in the Western horizon, the East shall recognize and acknowledge its indebtedness to the West, and be an unbroken chain of thought and feeling with that between Brotherhoods of both hemispheres, the Orient and the Occident. The unfolding of that diviner manhood that slumbers in us shall be made manifest, and within each bosom shall pulsate a purer heart and a nobler spirit, in which the scintillations of heavenly wisdom shall come, dispelling the darkness of a materialistic night and proclaiming the advent of that day when the sons of God shall shout for joy, and the stars of the morning sing their glad anthem, the trees of the field, and the hills, the hills resound with song, and the heart throbs of human affection beat in unison with the harmony of the universe. Theosophy and Spiritualism shall then be recognized as one and the same, and its adherers shall be in heart a woman and in mind a God.

IN THE DAKOTA BLIZZARD.

The sun shone fair in the clear, crisp air—Dakota at her best. In winter array is cold, they say, it tried by an Eastern test—

A SHIFTING DESERT.

Riding Across the Sand-Hills Country of Nebraska.

The "sand hills" in Nebraska are peculiar, writes Fred H. Carruth in the Chicago Tribune. Drifted east, west, north, south, everywhere, by each wind that blows;

Our road lay among the sand hills for over a hundred miles. Along it we never saw a house except some half-dozen erected by the railroad company near its tracks for the section-men to live in and very few others belonging to settlers in little valleys near the edge of the sand country, where there was grass enough for a few head of stock.

The sand hills are desolate, dreary, silent. On a calm day the silence is oppressive. I remember riding up on the top of one of these drifts of sand one afternoon when the sun was sinking well down towards the west, and it seemed as if there was nothing around me but shadows—every cone throwing a dark shadow half-way up the grayish-yellow side of the next. I had left the wagon an hour before, as we were going along the trail four or five miles to the south, and ridden off among the hills on the pony after some antelopes of which we had caught sight. It was a still, calm October day—not a breath of wind, not a cloud in sight. I had wandered over and among the hills for some time, when I stopped to rest on the top of one rather higher than the others. It seemed as if I could see thousands of the little round, conical hills—each forty or fifty feet high, perhaps—each like all the others—each casting a dark, semi-circular shadow. As the eye reached farther away the hills seemed to become lost and gradually melt into one another, but the shadows remained, making a landscape of shadows—half shadows, half sunlight. The shadows lay thick and regular over the sandy waste, as if some giant had gone over the whole country with a huge paint-brush and touched the landscape regularly with dark blotches. Their edges almost met, with only a tracery of sunlight dividing them. In time the view would have grown monotonous, but then it was strange, unique, bewildering. It was Silence and Desolation lying at one's feet with the soft afternoon sun—a little redder than usual, a little like Indian summer—flooding it with a hazy light and gradually sinking lower and lower, while the shadows rose higher and higher.

Some little distance away I could see a couple of the antelopes I had started after, on top of one of the hills, gazing toward me with mild surprise at the fact that I thought I was going to get them. Sitting half way up the side of almost the next hill was a lean and hungry coyote. At the foot of the one where I stood lay scattered the bones of two or three buffaloes, half buried in the sand, with their white, spectral-looking skulls and black horns. The rest was sand—sand, and shadows, and silence. My pony stood with her feet buried in the sand watching the wolf. Nothing stirred. It seemed as if I could feel the silence. It pressed down all around. It was everywhere. I wondered how far into the edges of this desert the noises of the world without penetrated. I spoke and it sounded like a voice from behind the next sand dune—from some one unseen. It was strange—this deep silence—and as the shadows crept gradually up the hills the whole scene became weird. It seemed as if I was in a labyrinth of shadows—shut in among the shadows by silence—and gradually I began to doubt whether I knew the directions, or whether there was such a thing as direction or distance—only shadows, and more shadows, and a dead, heavy, almost painful silence. I wondered if there was ever any sound here or if—but there was—the silence was broken by a flock of sandhill cranes flying over so far above that they looked but little more than specks, but the flapping of their wings came clear and distinct. Then a little burrowing owl flew out of the next shadow towards the sun and flapped its way slowly across another hill, and the coyote went in what appeared to me would be a rather fruitless pursuit, and the antelopes bounded away, looking no bigger than rabbits as they disappeared among the hills and shadows.

There was no limit to the view—hills and shadows, shadows and hills, as far as the eye could reach—and far beyond. It was fifty miles to the east before the fertile country was encountered; almost as far to the west. The sand hills stretched away one hundred and twenty miles to the south; I don't know how far to the north—it was not above two miles to the line between Nebraska and Dakota, and beyond that was the great Sioux Indian Reservation, reaching away to the north almost three hundred miles. It made little difference how far the sand extended, this was equally wild and uninhabited whether it was a desert or a fertile plain. Ten miles to the south was the Niobrara river—a small stream rolling along through the sand between low bluffs, and constantly growing smaller instead of larger on its way to the Missouri. Well up towards its head, more than one hundred miles to the west, it seems as large as at its mouth. Between being swallowed up by the thirsty sands and evaporated by the hot sun and scorching winds unfortunate Niobrara struggles half its course.

The only variation to this scene of hill and shadow was far to the northwest—so far that it was scarcely noticed at first. Here in one place the hills grew lower till gradually the shadows melted together, and a narrow, but well-defined, valley could be traced, at the bottom of which, gleaming in the sun, lay a little silver lake—a glimmering mirror among the sand dunes. It was where the wind during some dry season had whirled the sand away and scooped down lower than usual—below the water-line—and afterwards the water had run in and formed the little pond. It was a well dug by the wind.

With a field glass I could see that around this miniature lake there was quite an oasis—the grass grew rank and tall and held back the sand from drifting over it and again claiming its own. There are several other similar lakes near this one, not visible from where I was—they are the reputed headwaters of the Keya-Paha river, though they only connect with this stream in the spring when the snow melts and enough of the water escapes the sands to flow along a narrow valley. There are a few such valleys scattered at long intervals all through the sand hills—slender oases—affording just enough grass for occasional bands of antelopes.

The hills were all more or less hollowed out on their northwest sides, as if the heaviest winds came from that direction—even those which had become somewhat packed and on which were a few scattering bunches of gray, dusty grass and an occasional sharp and prickly bayonet-plant or small, struggling cactus—these, even, were half blown away to the northwest.

These sands blow about all winter—they are too dry to freeze, if the snow covers them it soon blows off, and with it the hill on which it lay. Along the railroad a heavy wind will frequently drift the sand into the cuts till it stops the trains. I have myself seen six inches of sand on the track in some places. A heavy rain will partially subdue the sand for a very short time—while it is raining, perhaps, not much longer.

I staid till the shadows began to run together—till the blots scattered over the landscape had gone, and in their stead, dotted over the whole view, were shining points of light floating in the dark shadow which lay everywhere below—spots of gold—the tops of the hills just touched with the last light from the setting sun. I turned west on the trail, as it was becoming quite dark, and reached the camp at ten o'clock, after the moon had risen and was throwing the shadows to the west, more dark, strange and weird than those made by the afternoon sun.

SAVED FROM DROWNING.

How a Famous Tricyclist's Hair Turned White in a Night.

"Only thirty years of age, Mr. Eck," said the Philadelphia Press reporter, "and a white head of hair like that."

"Fifteen years ago I was living at Port Perry, in Canada, and one afternoon I went out on Lake Scugog with four other boys of about my age. We were in an ordinary rowing-boat, which was fitted with a mast and sail. The sail was not hanging right and one of the boys was trying to put things shipshape when he stepped on the gawale and over we went. We were then about a mile and a half from shore, and it was a lonely part of the country there. I couldn't swim, and neither could some of the others, so we stuck to the boat, but one of the boys named Todd was a splendid swimmer, but he was short-sighted. He had three coats on at the time, for it was late in September, and it is cold up there then. Todd said he would swim ashore, so we pointed him straight, and he went about a hundred yards when he turned back and took off his coats and shoes without any help at all. Invited him to rest a little, but he wouldn't, and started off again. As I said, he was short-sighted, and I suppose never saw the shore, for he was only within a few rods of it when he threw up his hands, screamed so that we could hear him and went down. He was found afterwards with his feet on the bottom and his hair floating on top of the water."

"While Todd was swimming ashore we were having a hard time of it, as the boat kept turning over and over. One of us got on top and with a paddle trying to make her move towards shore; but it was poor business with three hanging on and a mast dragging below. Once I got caught in the ropes as the boat turned and I thought it was all up with me. One boy got his knife out and cut the rope. Poor fellow! he was drowned. He held on to the opposite side of the boat and got gradually weaker and weaker till he sank. Then we fixed it by the one on my side going around the boat, and we clasped hands across the bottom. I became insensible an hour before we were rescued and had to be held up by the other two."

"A girl going after the cows heard us shouting, but supposed we were out swimming. When her father came home at night she said something about boys swimming in the lake. He knew no one would be doing so at that time of the year and hurried down to see what was the matter, and was soon rowing out for us. They lifted me in first and then the one opposite me, and as soon as he was in the boat he became insensible. He came around in an hour, but it was eight hours before I opened my eyes. They told me a sailor, who had heard of the drowned boys, came to the house and knelt on my chest, then he breathed or blew down my throat, and kept this up till one of my eyelids twitched. After that they tucked me up in blankets with sandbags and hot-water bottles all around me. I was able next day to go to the store I was working at, and as soon as I got in and took my hat off one of the boys said: 'What is the matter with your hair?' I looked in the glass and found it had turned quite gray, and it soon became as white as this now."

RUSSIAN METHODS.

The Life of Political Prisoners in Petropavlovsk.

How the Innocent and Guilty Are Imprisoned Together—Revolutionary Impulses Excited and Kept Alive by Cruel Treatment.

The following is an extract from Mr. George Kennan's article on "Russian State Prisoners," to appear in the March number of the Century Magazine.

In considering the life of political prisoners in the fortress of Petropavlovsk, the reader must bear steadily in mind the fact that the men and women who thus languish for months or years in the silent bomb-proof casemates of the Trubetskoi bastion are all persons who have not had a trial. Their case is by no means that of condemned criminals undergoing just punishment for offenses of which they have been duly convicted in a court of justice. It is rather that of presumably innocent persons, deprived of an unreasonable length of time of the right to be heard in self-defense, and treated meanwhile as if their guilt were unquestionable. That a very large proportion of the men and women thrown into prison in Russia upon political charges are in fact innocent is not a matter of opinion, it is a matter of official record. I have shown in a previous paper that out of more than a thousand persons arrested for alleged participation in the so-called "revolutionary propaganda" of 1872-75 only 133 were ever brought to trial, and even of this relatively small number 90 were acquitted by a court of judges of the Government's own selection. Nine-tenths, therefore, of these prisoners were entirely innocent, not only of real crime but even of the vague and shadowy offenses set forth in section 250 of the Russian Penal Code; and yet all of them were subjected before their release to from six months to three years of rigorous solitary confinement in the House of Preliminary Detention, or in the amprison sepulchers of the Trubetskoi bastion. That a system which brings about such results is in the highest degree arbitrary and unjust, and that the subjection of presumably innocent persons to two or three years of such treatment pending the trial is cruel in the extreme, are propositions that hardly admit of argument. Whether such wrongs and cruelties are adequate to excuse the violent measures of retaliation adopted by the terrorists is a question to which different answers may be given by different people; but it will, I think, be generally admitted that the confinement of an innocent man for three years in a casemate of the Trubetskoi bastion under the conditions that I have described, and the final release of such a man without reparation or apology, and perhaps without even the formality of a judicial hearing, constitute extreme provocation. Such was the view taken by the eminent Russian advocate Genrd when, in the trial of the regicides at St. Petersburg in 1881, he endeavored to show that his client Kibalehich had been changed from a law-abiding citizen to a revolutionist by unjust treatment of precisely this character; and such was evidently the view also of the court, which refused to allow Mr. Genrd to finish his statement, and which, when he persisted, informed him sharply that the Government's treatment of its subjects was "not a matter for his judgment."

That undeserved imprisonment and cruel treatment before trial were important factors in the development of the Russian revolution movement clearly appears from the later history of the ninety prisoners who were acquitted at the end of the trial of the 193 in January, 1878. According to the judgment of a court not at all likely to err on the side of clemency, those ninety young people were wholly guiltless of any offense against the laws. They had not even rendered themselves amenable to the 250th section of the Russian Penal Code by manifesting "an intention to bring about a change of government," at a more or less remote time in the future; and yet they all had been punished with three years of the strictest solitary confinement in the House of Detention or the Petropavlovsk fortress, and had finally been denied even the poor boon of a public trial in an open court, where they might at least have made apparent to the world the injustice from which they had suffered. The result was that which might have been anticipated. Almost every one of the persons thus punished and then found not guilty ultimately became a revolutionist, and before 1885 more than a third of them were in Siberia, and two of them—Andre Zhelebioff and Sophia Perofskaya—had perished on the scaffold with the blood of Alexander II. upon their hands.

I do not know a more significant illustration than this of one way in which revolutionary impulses in Russia are excited and kept alive. The agencies which transformed these innocent young people into revolutionists were unwarranted arrest, and prolonged imprisonment under conditions that threatened to deprive them of health, sanity or life. Three years—two years—or even one year of solitary confinement in a casemate of the Trubetskoi bastion is quite enough to embitter and exasperate to the last degree a conscientiously innocent man; and if to such unjust imprisonment be added the loss of a brother, sister, wife or friend in prison before trial, the transformation of the surviving sufferer into a revolutionist becomes at least an understandable phenomenon.

A Darwinian Example. A remarkable case of disease is at present engrossing the attention of medical men in Austria. There is lying at the hospital of the city of Ischl a patient afflicted with a bony excrescence protruding from between the lower cervical vertebrae. The excrescence has the form of a horn, and is round and straight, with a diameter of one and a half inches. It has grown to a length of about eight inches, and would probably have been much longer by this time but for the fact that the point was broken off several times to be sent to the pathological institute of Vienna for examination. There is no feeling in the horn, the breaking off of the points, which the patient did himself, causing him no pain whatever. At the root where the horn is attached to the spinal column it is soft and movable, but it rapidly grows hard and is like bone at a short distance from the root.

Every industry is being formed into trusts. There is the whisky trust, the oil trust, the sugar trust, the milk trust, and now there has been formed a laundry trust. At least we suppose it is a trust, for a Chicago Chinaman has married an Irish washerwoman.

LIVES, BUT CAN'T EAT.

Remarkable Results of a Wonderful Surgical Operation.

James Burns, a fine-looking man about forty-five years old, told a remarkable story in Justice White's court the other morning, writes a Chicago correspondent. He said that in 1884 he was engineer of a steamer. One night he was oiling the machinery, when one of the shafts caught his arm and threw him across the crank-pit. There he was caught by the next revolution of the crank and crowded into the pit. There were only six and a half inches of space left by the crank, and into this space he was crushed by the repeated blows of the great piston-rod. He was still alive when rescued, several minutes later, and was carefully taken ashore, where a physician said he could live but a few hours. His skull was pronounced fractured in two places. The bones of his arms and legs were in fragments. His spine was badly injured, and from the abdomen a large portion of the muscles was torn away.

As he still continued to breathe he was carefully removed to Bellevue Hospital, in New York, where the most energetic efforts were made to save his life. The fractured skull was trepanned and silver plates were used to replace the portion taken out. The fractured limbs were skilfully adjusted, the entire removal of the left knee-cap being necessary. Three of the ribs were removed and the others were set, and a silver tube was inserted into the esophagus through the torn and mangled tissues of the throat, by means of which liquid food was administered. He began to recover, and at the end of seventeen months was in comparatively good health. On account of the spinal injuries, however, he was as yet unable to stand or sit up unsupported. This difficulty was finally obviated by the use of a plaster of Paris jacket, which was strapped around the body, and in this condition he left the hospital. He suffered still, however, from violent hemorrhage of the throat, resulting from any excitement or over-exertion, and in St. Louis he was in a hospital seven months on this account. He was released to go to the Marine Hospital at Milwaukee the other day, and while passing through Chicago was seized with another hemorrhage, when he applied at the police station to be sent to the county hospital.

Aside from a slight limp in his walk there is no outward evidence of his physical condition, except a peculiar sound in his voice. He says he suffers little pain, and is only weak after a hemorrhage. He has taken no solid food for over three years, and never can again.

A CLEVER STRATAGEM.

How a Boston Bachelor Triumphed Over a Musical Family.

Mr. Tytland is a crusty young old bachelor, who dwells in a Back Bay apartment house, where, according to the Boston Journal, he entertains his friends with a cordiality and an abundance of good cheer which together are irresistible.

Over his head lives a family in which the desire to be musical is in ratio directly inverse to any capabilities in that direction which niggardly nature has been willing to bestow. More than once have the nerves of Mr. John Tytland been tortured, and more than once have his guests mocked at the unmelodious noises emanating from the flat above; until at last there came a time when the genial bachelor chose to hear it no longer. On a recent occasion he presented himself at the door of the flat above to the dwellers wherein he was a perfect stranger, and cast his card to the lady of the apartment.

Mr. John Tytland is too well known for the lady to need to be told who he was; although she wondered, it is possible, at his presenting himself for a friendly call in this way, she was prepared to receive him graciously.

"I beg your pardon," Mr. Tytland said, when he was ushered into her presence. "But I occupy the apartment under you."

"Yes!" she returned, waving him to a seat. "And if you'll pardon my mentioning it," he continued, suavely declining with a graceful gesture, "to-night I have a dinner party of gentlemen."

"Yes!" the lady repeated, beginning to be extremely puzzled. "I shouldn't have troubled you," Mr. John Tytland went on, "but the fact is that they happen to be musical gentlemen; and I thought the young ladies might be interested to know it. It really wouldn't be fair to them, you know, to let these sharp critics hear them practicing while they are just beginning. I thought it only friendly to let them know."

He smiled so beautifully, he was so smooth and gallant that the lady of the house let him bow himself out before she realized that she had been insulted.

SPARTAN COURAGE.

A Wisconsin Woodsman Amputates His Own Leg.

A woodsman belonging to a little town in Wisconsin, says the Fond du Lac Reporter, was caught while felling trees in a neighboring forest by a falling trunk, and one of his legs was pinioned and held as if in a vice just below the knee. The unfortunate man was alone, and too far from the nearest camp to make his voice heard. His axe had been dashed from his hands and he could not reach it. Night was approaching and hungry wolves were commencing to howl about him. He recognized that to remain there was to die, and the prospect of becoming a helpless victim to wild beasts nerved him to desperation. Removing his suspenders, and binding them as tightly as possible about his imprisoned leg he inserted the blade of his jack-knife at the knee, cut away his clothing and flesh, severed the joint and raised himself from the deadly trap, leaving the lower limb as the ghastly evidence of his cool determination.

He managed to crawl to his axe, with which he cut a sapling and made a rough crutch. With its aid he made his way slowly to camp, nearly four miles distant, frequently lying down in the snow for rest. It was a long and very painful journey, and he hobbled into camp just as his strength was about to give out. Medical attendance was secured, and the self-amputation was given proper dressing. The man is still alive, and the detailed statement from his own lips of what he suffered physically and mentally during his experience in that relentless tree-clasp and of the thought that nerved him up to carving his own leg, are of an exceptionally thrilling nature. The morning following the injured woodsman's arrival in camp some of his companions visited the spot where he met with his accident. The wolves had been there, torn the covering from the foot and leg and gnawed away the flesh, leaving a smooth polish on the bones.

THE SMITH FAMILY.

A Plausible Theory Advanced by One of Its Number.

The Time When, in a World of Vain Glorifying, None But Smiths Will Be Found—The Retributive Justice of Stern Fate.

The glory, present and prospective, of the Smith family, formed the topic of conversation at the Attic Club the other night, writes the Boston Transcript listener. "The earth," said Plantagenet Smith, one of the charter members of the club, "is the Smiths and the fullness thereof. You have heard, perhaps, how all the people in the world will eventually become Smiths? Not that is surprising, for the fact has long been perfectly patent. I will explain how it is to be. It is evident that, at the outset, when surnames were first adopted, there were no more Smiths than there were Bakers, or Butchers, or Tinkers, or Weavers, or any of the rest of the families that took up a surname from their occupation. But the Smiths presently began, through superior vitality, or some other natural cause, to multiply more rapidly than any other family. That early start was the turning-point of their career. Their numerical superiority once established, it became inevitable that they should absorb all the rest of the community; and that that absorption is now going on we have only to look about us to see. Note the fact that all of the small families tend to become smaller until they are extinct, while the large families grow larger in arithmetical progression. One hundred years ago there were honored families in New England whose names are found no more in the public registers. They have died out. Every year still marks the extinction of some family. But the Smith family not only does not become extinct but it absorbs all these dying families, aggrandizing itself from year to year by accretions from without, as the sun swallows up the meteorites, and will some day swallow up the planets. In the early records of the New England colonies do you find any such preponderance of Smiths in the population as you find now? Certainly not. There were many Smiths, indeed, and the principle of universal Smithification was already at work; but they had not, by any means, attained the proportionate strength that they have now."

"Let me illustrate," Plantagenet went on, "how the principle works all about us, and then I will go on and prove that the Smith family must inevitably swallow up, in the future, all other families. My mother's name, as you know, was Plantagenet. She was the only child of the last surviving male of that name left in New England. The family, always small, had dwindled down to this sole male member. His only child was a daughter, and she married a Smith. One more family had been engulfed in the Smiths. It was destiny. The blood of all of them inevitably flows into the Smith family. But, perhaps, you will say that this female Plantagenet might, save for the mere matter of choice, have married a Brown, or a Jones, or a Robinson. So she might; but the probability that any given woman will choose a Smith for a husband is relatively greater than the probability of her marrying a man of any other name, for the simple reason that there are more Smiths. And if she had married a Brown or a Jones, it would simply have been a postponement of the absorption of the Plantagenet blood in the Smith family. All roads lead to Rome. The Browns and Joneses are simply helping the Smiths to conquer the world. They are soaking up the small families just as the Smiths are, but in less proportion, and at last their turn will come. The Smiths will begin with the smallest family of these large ones—the Robinsons, say. It will be found when there are no longer any more families remaining than the Smiths, the Joneses, the Browns and the Robinsons, that the Robinsons are gradually diminishing in number. At last they will all be gone. And then the Browns will begin to waste away before the all-devouring Smiths, and finally a day will come when only the Smiths and the Joneses will remain. We may well imagine that the struggle of the Joneses will be long and desperate. Their vitality has been proved through many centuries. But the simplest operation of this natural rule, that many more Jones girls will marry Smiths than Smith girls will marry Joneses, will at last send them the way that all the rest have gone, and they will take their place with the long-extinguished Plantagenets, and St. Clairs, and the Montmorencys, in the broad, placid, all-embracing bosom of the mighty race of Smiths.

"The world is then," said Grigson, knocking the ashes from his cigar, "a sort of generic Nancy Brig, in which we non-Smiths represent the cook and the captain bold, and the mate, and the bo's'n tight and the midshipmite, and you the able seaman who will eventually stand for all the rest of us! I like you, Plantagenet, but I'll be hanged if I like the prospect of being eaten up by you."

"I regret it myself," said Smith. "The name of Smith has never had any fascination for me. I should have preferred to be a Plantagenet, or even a Grigson. But I can see a design in it all. It is the purpose of Providence, by the absorption of all humanity in the Smith family, to teach mankind the vanity of all self-applied designations. We may give ourselves high-sounding names; we may call ourselves Kings and Princes and Lords and Barons, and style ourselves Great and Good and Fair, and that sort of thing, but the humble designation of the sooty artisan of the forge will conquer all others at length, so that there shall be, in a world of vain-glorifying, none but Smiths to be found. It is the retributive justice of fate!"

"But what shall we do when we are all Smiths?" asked Grigson.

"Ah, my dear boy, then the glory of the Smith family itself will end in confusion! Having conquered all the rest of the world, it, in its turn, will be conquered by anarchy of nomenclature. As the name of Smith will no longer serve as a separate designation, every body will adopt a new surname. And then the thing will be begun over again. Assuming that the name of Smith will not be retained by a sufficient number to keep it at the head of the new number, it is to be supposed that some new family—no one can imagine what its name will be—will develop the same tendency to leadership that the Smith family has under this naming. And then the cycle will be taken up again until the next numerical absorption and the next confusion. So runs the world away. In the meantime, let us drink to the prosperity of the Smiths!"

"Slander, like mud, dries and falls off," says an exchange. And, like mud, it leaves an ugly spot where it stuck.

Slander's Ugly Mud Marks.

"Slander, like mud, dries and falls off," says an exchange. And, like mud, it leaves an ugly spot where it stuck.

LACOR AND LABORERS.

A ROLLING-MILL is projected at Gaspeville, Pa.

KANSAS people are pushing coal development. MILINGTON, Ill., has a six-foot coal vein at 125 feet.

The coal production of Colorado last year was a little over 200,000 tons.

In Europe a brickmaker makes 800 bricks per day; here one makes 2,000.

Last year over 60,000 stoves and ranges were manufactured in Taunton, Mass.

The average weight of a locomotive and tender is seventy tons, and the average price \$9,000.

Last year 24,000 miners and mine laborers mined \$11,000,000 worth of coal in the State of Ohio.

The Scotch steel masters are introducing Russian Polish labor, which is paid fifty cents per day.

A PENNSYLVANIA gas expert says that vast reservoir of gas underlies a portion of the Ottawa valley.

The Canadian Pacific Railroad Company will have 200 additional locomotives as soon as they can be made.

A ST. LOUIS steel company has just bought a large magnetic ore tract in North Carolina, and is looking for a site for its works.

The Scotch miners have asked for an advance of 12 cents a day, and at two coal regions a strike was averted by the granting of a 12 per cent advance.

It is said that enough Bessemer ore has already been located in this country to supply its wants for one hundred years, and more is being found every month.

CHARLES CARLSON, an experienced mechanic at the National rolling mill, of McKeesport, Pa., has made and patented a nail machine which, he claims, will turn out more nails than any machine in use.

The spirit of trade organization is extending into every channel. Some twenty representatives of threshing machine manufacturing establishments between Ohio and Wisconsin have organized an association to prevent cutting of prices.

The consumption of coke will shortly increase throughout the West. A great many manufacturing concerns are altering their machines to depend upon coke rather than upon coal, in the belief that the supply will be more regular and the cost ultimately lower.

A TWENTY-MILE electric railway system is to be constructed from Detroit, Mich., to a fashionable resort. There will be three motors, and \$20,000 worth of half-inch copper wire conductors will be used. There will be three closed cars for winter and three open ones for summer.

The State of Alabama has rented 6,000 convicts for ten years, at \$13 per month, to dig coal in the Pratt mine, which produces 3,000 tons of coke per day. An inspector of convicts is there with his gang of whippers to see that the Pratt people shall get their money's worth out of the convicts.

It is said that a syndicate of four men who have \$25,000,000 invested in manufacturing establishments, namely, Conger, Raymond, Perkins and Barber, the latter of watch-making fame, are now examining the natural gas fields of Ohio and Indiana. They are credited with the intention of locating important manufacturing enterprises.

A NEW device for saving fuel and improving iron was tested at the Chester (Pa.) mills recently. The result showed a saving of between 40 and 50 per cent in coal, a saving of 50 per cent in the time of heating the furnace and an improved quality of iron. The process is simply the spraying of fine coal, reduced by the cyclone pulverizer to a powder, into a chamber attached to the furnace, in which the combustion is so perfect that all the waste hitherto occurring in smoke and ashes is entirely obviated.

A FEW years ago mechanics cared very little about winter work of any kind. They rather looked forward with pleasure to the prospects of a long rest. Things have been changing recently, and the tendency now is to secure all the winter work possible. One reason is there are more building and loan associations, more insurance societies, more lodges and more organizations of one kind or another, all of which must be kept up. Besides, there is an increasing amount of work that has heretofore been done in summer.

BOTH branches of molders, general casters and stove founders, are making preparations for what just now promises to be a very busy year. In New England quite a number of extensions of foundries have been made. New processes have been introduced. In Pennsylvania and New York a large amount of foundry work is to come in shortly. Some of it is high priced and heavy. The demand is for heavy castings, or rather, the proportion of foundry work for heavy castings is increasing. Within the past year over two hundred small foundries have been started in the States west of the Mississippi.

LIGHTING A MATCH. The Reason Why a Dakota Man Didn't Enjoy a Smoke.

One of the coldest days recently, says the Chicago Tribune, pedestrians on Clark street stared in amazement at a big man who shuffled along apparently nearly overcome with heat. He carried an enormous coalskin coat on his arm, his big fur cap was pushed back from his forehead, his coat was unbuttoned, and the perspiration stood in beads on his brow. He was looking anxiously at the store windows as if in search of something that he'd got to have and had right off. Along about Washington street he gave it up as a bad job and tackled shivering Chicagoan who was hidden in fur collar and was trying to keep from freezing to death.

"Say, stranger!" he remarked, feebly, wiping his forehead with the back of his hand, "kin ye steer me onto some 'n' coolin'—sody water or seck like 'I mean land up with the heat."

The Chicagoan was too much astonished to reply, and stared blankly at the stoker. "What's the matter with this here'dudent town, anyhow?" continued the big man, taking off his cap and unbuttoning his vest. "All the soda-water masheens 'all done up in tishoo paper an' durned if kin find so much ez a drink o' ice-water. I sh'd think seck hot weather ez—"

"Hot weather!" broke in the her man. "For the Lord's sake, man, is five below!"

"Gosh! it is hot's that!" sd the big man, mopping his face and moving into the shade.

"Where'd you come from anyhow?" asked the Chicago man, in an 'ed voice.

"Da, ta—an' in the last bliz'd I was—"

"O, see," said the Chicagoan, "been pretty cold up your way la'y, and you ain't used to our mild climate."



Written for The Better Way. For The Wee People.

Charlie Hall had not yet arrived at the dignity of pants and jackets, though his little heart stoutly called out for these badges of his boyhood.

One day, mamma was sent for by grandma, who was ill and who lived in another town, to come and pass the day with her, and so Charlie was told to be a good boy, and to mind Mary the work girl, and not to get in her way while she was busy at her work.

"Let me hear to-night, Charlie, what a fine boy you have been, and how well you could take care of yourself while mamma was away," Mrs. Hall said, as she kissed the child good-bye, and left him at his play in the yard with Rover, the great black dog.

It was a warm summer day, and for a while the little boy frolicked with Rover under the old maple tree, but by and bye he got restless and wished for something else to do than to sit there in the shade.

"Mamma said I must take care of myself and not bother Mary," the little fellow thought. "Now, Rover, what'll we do? Oh, I know, let's have a run; I'll go first and an' you catch me."

Off the two started, but Charlie was not swift enough to outrun Rover, and soon the dog was ahead, bounding on toward a strip of woods, that lay about an eighth of a mile from the child's home. Charlie and Rover had been there many times before and they both knew the way, so there was no danger in the child thus leaving his home, but to-day the road was hot and dusty, and the boy felt pretty well tired out when he reached the mossy bank which bordered the tiny brook in the heart of the little wood.

"Oh! I know," he thought, "I'll get a lot of daisies and buttercups an' make a chain for Rover's neck; they'll look pretty on his black coat."

In a few minutes the child had gathered the flowers within his reach and begun his task; but he did not get on very well, the chain did not seem to weave itself as he thought it would, and feeling still hot and tired he gave up his work with a little sigh, dropping the poor half-wilted blossoms from his lap.

Suddenly the head of the child dropped and he brought it up with a jerk, as he did so he was amazed to see a group of tiny people standing before him. They were no taller than the daisies, and Charlie noticed that the little women all had on yellow satin gowns, like the eye of a daisy, while the men had white satin coats like the petals of that dainty flower, and what was funny, too, every gown and every coat had a stripe of green down the back, for all the world like the stem of a daisy.

At first the little boy was frightened. He did not see Rover anywhere and he hardly knew what to make of these queer little people, but then he thought, "Mamma says I must be brave when anything happens, and I must take care of myself when she's away, so I won't be scart."

Just then, one of the ladies, taller and handsomer than the the rest, raised up her hand which held up a tiny silver staff, and waived it in the air three times, when there came marching up the prettiest little company of soldiers one ever saw; they all had on jackets of yellow satin, and trowsers of green, and they stood with uncovered heads before the grand lady who had summoned them.

There was a gentle rustle, like the stirring of a soft breeze, but Charlie thought he could hear words spoken, and that the gentle tone was the voice of the queen who said:

"Buttercup soldiers, you see lying here the daisy people and buttercup chiefs who have been slain by this cruel tyrant. He is gigantic and powerful but he deserves punishment; what shall be done with him?"

"He must be confined," replied the soldiers in one voice, like the sighing of the wind.

"It is well said; remove the slain and give them proper burial, then return

and convey the prisoner to our fortress;" and the queen waved her wand once more.

The cunning little soldiers lifted the poor wilted flowers, that Charlie had destroyed, and bore them from the field with slow and steady march. While this was being done, the queen and her people made no movement, but stood silently watching the scene. Charlie could not move, he felt as if something was holding him down and he sat and gazed around him with bated breath and staring eyes.

Soon the buttercup soldiers returned, and then, at a sign from their queen, they swarmed all over the luckless boy, trying to lift him from the earth, but they could not stir him from his seat, and the queen, stamping her tiny foot, cried out:

"Are we to be defeated thus? No!"

Again she waved her wand, when there appeared, marching in double file, a mighty band of tiny warriors each robed in a coat of shining brown armor.

"Beetle Guard," commanded their sovereign; "assist the Buttercup soldiers in removing this tyrant to our fortress!"

And, at the word, the new guard swarmed over the now helpless lad. He felt himself lifted and borne away through the fields to a group of rocks that he had never seen before. There his bearers paused until the queen arrived, who waved her magic wand, at which the rock opened and Charlie could see that it was lighted within by a rosy lamp, and that a silver table, a tiny chair and a little bed, both of the same metal, stood within.

The opening was rather small for the boy to get through, but the guard managed to squeeze him in. They tried to seat him on the chair, but it was too small, they then placed him on the little bed, but he rolled off, and lay upon the rocky floor.

"Now, prisoner," said the flower queen, "what have you to say for yourself? Why did you destroy our people?"

"Please mam," replied Charlie in a weak and trembling voice, "I didn't know they were alive; I thought they were flowers and couldn't be hurt, an' I wanted to make a chain for Rover."

At the sound of his voice the people fled, all but the queen and her guard, for they echoed like thunder in their tiny ears, but her majesty stood firm as she said in cutting tones:

"Kneave, all things have life, and all things that can be destroyed can feel pain. For your crime you shall feel what it is to be hurt as you have hurt my people," and again she waved her mystic wand.

Now appeared a troop of tiny but big headed creatures in jackets of green. They looked to Charlie like little frogs, but he did not know what they were.

These little fellows seized hold of the boy as if they meant unpleasant business. Their touch upon his hands was cold and clammy; his little heart quaked, and, closing his eyes, he shrieked aloud.

There was another touch upon his hands, and now upon his face fell a moist but warmer one. Opening his eyes, Charlie beheld, not a troop of frog soldiers, but dear old Rover, who had come up from the brook with wet paws and dripping tongue, and who was lapping and pawing the face of his little master.

There was no rocky cavern, no guard, no daisy queen to be seen. The poor wilted flowers he had gathered lay where they had fallen from his lap; and shaking himself, the little boy began to realize that he had fallen asleep and dreamed it all.

In a little while Charlie and Rover were at home and ready for the good dinner Mary had prepared. At his little-master's earnest request, Rover was allowed to sit at his little table with him in the porch, and to have a napkin around his neck.

The great dog seemed to know that he was company and to be on his best behavior. He ate his bits of meat gravely and slowly, and though he chilled his nose with the ice cream, and could not help leaving a sign of the squash pie around his mouth, yet he did very well, and, withal, looked so funny that Charlie laughed all the afternoon over the remembrance.

That night the little boy had many strange things to tell his mamma, but best of all was the report from Mary which he had brought that he had been a good boy and had "taken the whole care of himself."

Two months later Charlie Hall discarded skirts forever and was clothed by his mamma in the prettiest suit of boy's garments he had ever seen. They were of black velvet and had bright buttons, and you may be sure that he felt like a little man as he strutted about with hands in his pockets and talked to Rover of the big things he would do when he had grown as tall as papa was.

At Worcester, Mass., Rev. George H. Hempworth declared in a public address, "I am a free lance." The Spy gave him fame by printing the sentence, "I want a free lunch."

The progress that we shall have made here below in knowledge and virtue will determine our point of departure in another life, and the place we shall occupy there.—[Charles Bonnet.]

The force of habit is always strong. A Baltimore young man who was calling on a street-car conductor's daughter, says that the father wandered in at a rather late hour and open the parlor door, mechanically exclaimed, "Sit close, please!"—[Baltimore American.]

THE INCREDIBLE.—What can it profit any mortal to adopt locations and imaginations which do not correspond to fact, which the most orthodox of mortals can only, after infinite and essentially impious efforts to put out the eyes of his mind, persuade himself to believe that he believes? What is incredible to thee thou shalt not, at thy soul's peril, attempt to believe. Go to perdition if thou must, but not with a lie in thy mouth; by the eternal Maker, No!

Children's Progressive Lyceum.

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

Thomas Paine. "Sure as Law and Hope and Effort, the great Temple of Humanity shall rise by the Power of Time. Then when all nations and races and tongues shall surge through its gates and tongues shall utter anthems of joy and peace, each generation will ask: To whom do we chiefly owe this mighty Temple, and our liberty, peace, and prosperity so different from the time of old? Then the true historian will raise his finger slowly up the line of glorious benefactors engraved on its walls, till among the very highest of all he points to a name, flashing over brighter in the light of the love and gratitude of mankind,—the name of THOMAS PAINE!"

Washington's Birth Day.

Why is the 22nd day of February observed as a holiday?

To contemplate the greatness of Washington, to study those qualities of character which made him what he was, and is, and evermore will be held in affectionate remembrance as one who made great sacrifices and rendered noble service to his fellowmen.

What does national progress consist in? That men as individuals arrive at a perception of justice, truth, liberty and their own rights and the rights of others.

How have these principles been brought to light?

After centuries of labors in the ages that lie between the present century and the primeval years that have rolled away.

What produced those principles? A complete isolation of the American people from old world ideas, the hardships, and trials, self-reliance, and individuality of character, the logic of events, the education of individuals, not from school books, but from what was going on around them.

What was Washington's golden motto?

Labor to keep alive in your heart that little spark of celestial fire—Conscience.

What are the radiant diamonds in the crowns which the world has placed alike on the brows of Washington and Lincoln?

Right living, love of justice, truth and dignity of man.

What was the mission of Washington?

He gave independence to his country; puts aside the crown as king which the soldiers vain would force upon him, wields all his influence to establish the republic with its constitution, guides the nation through eight years of trial, retires to his home, liberates his slaves, and becomes the world's first citizen.

What was the mission of Lincoln?

From the poverty of childhood, with no shining river of favorable circumstances to bear him upon its tide; but, on the contrary, ever toiling against a flood of difficulties, guides the nation through its years of fiery trial, bids slavery from the land, gives freedom and citizenship to an oppressed race, beholds the republic become the great leader and teacher of all the nations, the flag of the country, the emblem of the world's best hope, and falls by the assassin's hand, to live ever more.

What made them what they were? The Eternal forces in the republic of God, and under the laws of that republic, the little things of the present moment become the great things of the future.

What has resulted to the world because of one poor woman who was loyal to her highest conception of self-sacrifice to others?

The two mites cast into the treasury for the poor eighteen centuries ago have become the perpetual endowment fund of hospitals and asylums the world over; the sick are cared for, the naked clothed and the sweet flower of charity blooms in desolate places.

What is goodness?

Whatever we do for truth, justice and liberty, whatever we accomplish for the wellbeing of our fellowmen becomes a living, heavenly and abiding force, and so Abraham Lincoln and George Washington, inseparable in their greatness, shall live evermore in the affectionate remembrance of the human race.

Silver Chain Recollections.

ABRAHAM LINCOLN. Abraham Lincoln is the grandest memory of the world.—[R. G. Ingersoll.]

Lincoln sprang from the people, he protected the people and sought to be guided by their will.

He had an intuitive gift of understanding the most difficult questions.

The day on which Lincoln assumed the spiritual form will ever occupy a prominent place in American history, for on that day the star spangled banner was once more planted over Fort Sumter after four long years of cruel warfare.

Lincoln's ways and ends were universal, his moral elevation high, his humanity deep, his freedom free from any taint of selfishness, intrigue, greed or thought of personal display.

He was one that America made an original contribution to the world's pantheon of great men.

This country was saved by those who bore the brunt of that hell-scene of frightful carnage on the never-to-be-forgotten field of Gettysburg.

The joyous bells which announced the dawn of peace, soon heralded the assassin's hand had wrested from the American people, at the height of his glory, Abraham Lincoln.

Lincoln dared to express his honest convictions when he signed the second Declaration of Independence, which was the emancipation proclamation thus freeing four millions of slaves.

His place is to be forever with those whom nature has reared to save great nations in their hour of peril.

His gentle life, like the bow of peace, spanned our country's dark clouds of war and in faithful reverence to the spirit world consulted them each day and from the lips of an entranced medium first heard the command "emancipate thy children."

To those who would destroy the union he said, "you have no oath registered in heaven to destroy the union, while I have taken a solemn obligation to preserve, to protect and defend it."

Lincoln as president, was always the plain simple upright citizen, the loyal republican of a free republic.

The memory of Abraham Lincoln, martyr to his principles of eternal right and justice, will be remembered through all history and all time.

Abraham Lincoln still lives, lives in his imperishable example and deeds for human liberty and freedom.

President Lincoln was not only a statesman and patriot, but a good man whose name will go down in history, as one who was the truest product of American institutions.

Build for him a monument to the skies—you can not outstretch the loftiness of his principles—found it upon the massive and eternal rock, you can not make it more enduring than his fame, construct it of purest Paris marble, you can not make it purer than his life.

Abraham Lincoln breathed nothing but peace and love, and no bitterness found a place in his heart.

He set his seal on the bloodiest civil war the world ever saw, and it was the seal of forgiveness and forgetfulness.

The life of Lincoln belonged to the people of the world, and wherever men were struggling to be free, wherever the rights of men have been invaded, wherever the iron hand of despotism fell with violence upon the oppressed, there would the heart throb to the memory of Lincoln.

No human tongue has ever had the eloquence equal to his words at Gettysburg.

His fame, brightening with the progress of humanity, can be measured only by the limits of a world's gratitude and the bands of time.

He was the leader, not of a party, but of a nation, that had risen to shake off the embraces that bounds its limbs.

In the hearts of the people there are two sacred niches into which calumny can never enter: in one stands Washington the founder of this country, and in the other—Abraham Lincoln, to whom we owe its preservation.

He came not from college halls, or from a family that stood high in the history of the country—he came from the loins of the common people, and so understood their sentiments and was able to naturally follow their desires and take care of their interests.

The man Abraham Lincoln, stood revealed to all when he said, at the consecration of the cemetery of Gettysburg: "We cannot dedicate, we cannot consecrate; we cannot hallow this ground. The brave men living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather to be dedicated here to the unfinished work that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to the cause for which they here gave the last full measure of devotion; that we hereby resolve that the dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that the government of the people, by the people and for the people shall not perish from the earth."

Spiritualism—What it is and What it is Not.

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

In Nos. 1 and 2 we discussed propositions as to the immortality of the soul and central of matter and reincarnation. This was a little out of the order, and was not handled as fully as we desire to at a future date.

Taking up our third and fifth proposition, we will try and demonstrate them to the best of our ability, poor as it is. "Spirit communes with spirit in whatever form it may be." This is really an extension of corollary of proposition one, but nevertheless it will bear examination and careful elucidation by bringing to bear upon it all our powers of logical thinking and reasoning.

That the spirit can commune with spirit in spirit life is denied by no one who has any conception of what life in the spirit really is. But that the spirit in earth life can commune with the spirit out of the body is a stumbling-block to many.

Why it should be so clear to us and to you, if you only look at it from a rational standpoint of view. The earthly material body acts as a bar, as a hindrance to the finer spiritual senses, and having been taught for generation after generation that there was no return of the spirit to earth, it is hard to break through the hard crust of old iron-clad forms and creeds.

When you point out to this class of people the fact that spirits did communicate to man, face to face, you are met by the assertion, stolidly adhered to in the light of what is concerning evidence. "Well, those were special cases and for a purpose to save a chosen people." True enough, looking at it from one standpoint. Now let us look at it from another standpoint.

You concede, if you are a Christian, that the Scriptures are a record of events that actually occurred, transcribed by inspired men from the dictation of some unseen, some invisible or even visible spirit. Now, if a spirit 1800 or 3,000 or 4,000 years ago of any number of years back could commune with man, it is not impossible for the same spirit to commune now.

What evidence once can exist again. If the spirit of Moses and Elias came and communed with Christ, or the Nazarene, then those same spirits can come and commune, or send personality to commune for them, with any man or woman of a like tender and purer nature.

If the prophet Elisha could talk with the unseen world and receive directions for magnetic healing, surely any of mankind, of a pure elevated nature, can commune and heal under the guidance of the spirit world.

Well, now, these healed by God's power, not by a spirit or spirits. True, but none of us come back to you except by the power of God. God is a spirit, infinite in his power and wisdom, tender and loving to all his children, but no man living or dead has ever beheld any spirit that called itself God. God is an invisible spiritual force of dual nature, permeating and filling all nature—all existence with its presence. None of us here have ever seen, but we feel him, for we are compelled by some unseen power acting upon us to follow certain lines of thought and existence, hence we know there is a God or a power; you may call it any name you choose, except Satan or the Devil, that exists in all things and through all things. By means of the laws of this Divine Spirit of infinite power and wisdom are we permitted, yea commanded to return to earth and help our fellow-beings; to lift them from the mire of superstitious observances and the cold formalities of hide-bound creeds; to set them free from low and degrading passions and lusts; to free them from the dreary wastes of materialism and atheism is the mission of the messengers that come to you wafting sweet perfumes on the breezes from the summer land; filling your hearts, if you will receive them, with a peace that is surely past understanding from a material, but not from a spiritual, standpoint.

You, who argue monomania and optical delusion, etc., do you really believe that, over 30,000,000 are going to become monomaniacs on a given subject and at a given time.

The proposition of monomania thus defeats itself through sheer absurdity.

Do you believe men so noted for their scientific and judicial acumen as professors Wallace, Farady, Hare, Robert Dale Owen, Judge Pierpont, Judge Edmonds, Zoelner and the host of others we could name were all deceived by optical delusions, when they declared and published the facts that came under their observations and acknowledged the truth of spirit communion.

Do you not know that if Prof. Crooks had made a report against what he saw, the London Times would have adhered to his declaration, made when he commenced his investigation, that there was none so peculiarly qualified for the successful investigation as Professor Crooks, and the London Times would not then have eaten its own words and declared that "the report was all that could have been expected of a man that was so near his dotage and so unskilful in his scientific deductions."

These men have proclaimed to the world the fact that spirit does commune with spirit in any form, and yet they have proclaimed it in vain to a mass of creed-bound and priest-ridden people.

I must leave the task of scientific proofs to others, but I will proclaim the grand and underlying truths that spirit communes with spirit alike in the summer land and in the earth form.

Read and investigate for yourselves, but let me warn you that unless you enter the gates with clean hearts and clean bodies you will be sadly disappointed.

If the proposition is capable of demonstration by each one, in their own life experience, you may be capable and yet not receive the communion through your own barriers, but by yourself—the barriers of unclean passions, wrath and evil and degrading habits. You enter a circle with wrath in your heart and expect loving messages and do not get them, and then go away and cry fraud.

Every man, woman or child in the broad universe is capable of becoming his or her own medium for spirit control, if they only obey the laws laid down for them from the other side.

Now, I have finished my work on the four propositions, and I desire to speak more fully on what the title of these would indicate their purpose to be.

Spiritualism rightly applied is a grand regenerating and revivifying force, destined to work a complete revolution in the hearts of men in the ages to come.

Spiritualism, pure and simple, undefiled by the peculiar idea and atmosphere of the media, is spirit communion and the truths dependent upon it. You may rest assured that no spirit of light and truth ever came to this earth and taught the promiscuity—the breaking up of family ties and the gratification of free lusts, miscalled free love. Liberty is not license by any means, and when anything comes creeping in trying to make you believe in such doctrines, cast them out.

Spiritualism is not responsible for the idiosyncrasies of its followers; for their departure from the paths of virtue and cleanly living, any more than Christ and his disciples are responsible for the crimes of bigotry and intolerance taught by modern followers or for the murders, rapes and the robberies committed by so-called Christians, in all ages, since the Nazarene taught in Judea.

Let minor points drop out of the discussion, and let our mediums drop the wild wanderings after metaphysical, Buddhistical doctrines prompted by unclean passions, and let us all unite on the grand basis of spirit communion as a fact and its demonstration. When the proper time comes, light will be given on the topic of reincarnation in such a way as to leave no doubt and no contradictions.

Our work is to lift up and make better by assimilating ourselves and our theories with them, and not coming

down all at once with the rude hammer of iconoclastic and even truths.

There is many a heart that has been sustained and led through life and its sorrows by a belief in the divinity and saving grace of the blood of the Nazarene. Are we to take that rudely away all at once and shatter them and ourselves in a Samsonian manner. We can be of more benefit to them by substituting for the uncertainties of knowledge of the hereafter, and the rest will follow gradually, as the acorn develops in time into the full-grown oak.

If you would be a pure Spiritualist, and receive any great good from it, you must be prepared to sacrifice some of your personal habits. Spirits of a high and pure order will not commune with tobacco and rum-soaked creatures, or persons in a discordant frame.

We require purity of life, in thought and deed, for there can be no vicarious atonement in our philosophy; no showing of our burdens of crime and woe on to the shoulders of a third party.

We must compensate for our own villainies and make restitution for our own robberies. And the being who harbors low and licentious thoughts cannot entertain pure spirits, unless they are powerful enough to overcome those thoughts, and then they lead him up to a higher plane of living.

This is what Spiritualism is then. A force, a power exerting itself for the purification and salvation of mankind physically and spiritually, and not a dragger-down to the depth of degradation.

LUDWIG BRUNNER.

Time to me this truth hath taught— 'Tis a truth that's worth revealing— More offend from want of thought Than from any want of feeling. If advice we would convey, There's a time we should convey it; If we've but a word to say, There's a time in which to say it. —[Charles Swain.]

Was it More Than an Ordinary Dream?

To the Editor of The Better Way.

The following incident transpired in the town of Fairfield, Franklin county, Vermont, nearly fifty years ago. I often heard it when a boy from my father, he having married for his first wife a member of the family in which the dream happened. I give it as I heard it, and it is true in every particular:

Living near Fairfield Pond was a well-to-do farmer, Squire M—— by name, and a little way from him was a man and his family, whose name was Clifford. If my memory serves me right, this man Clifford was once an English soldier. He had a wife and several children, and, when in liquor, was very abusive, in fact, he always possessed an ugly nature.

One day Clifford started with his wife and babe to cross the pond in a row boat, and when half way across he pushed his wife and child over board. After doing this he discovered the wife's shawl and the babe's wraps in the bottom of the boat. These, of course, must be taken care of, so he rowed ashore and secreted them. In a few days inquiries arose as to the whereabouts of the wife, Clifford and the child. Clifford said he "rowed them across the pond on such a day to visit a neighbor, and she was to return in a day or two."

Not satisfied with this explanation the authorities placed Clifford under arrest. As it was but a short distance from the town of Swanton, where my father resided, he and several neighbors went to the Pond at the time of the arrest. The man had a hearing, but not enough could be proved against him, and so he was released. Now comes the queer part of our story, yet to a Spiritualist it is not queer, for they know from whence things are developed.

Squire M—— resided so near the pond that his farm skirted the shore for quite a distance. Mrs. M—— was an invalid, and was just able to crawl about the house. One night soon after Clifford was released, Mrs. M—— had a remarkable dream, yet it was more than a remarkable dream. It seemed more like a vision. She went down to the shore of the pond, thence into a piece of wood near by—a place she was never in before—and there made the discovery which led to the second arrest of Clifford and his indictment for murder. The next morning she told her dream to Squire M——, and requested him to go with the hired man as she directed, and behold a log that lay close up to a tree, in a little hollow, Mrs. Clifford's shawl would be found.

Mrs. M—— laughed at the idea, and treated it simply as an old lady's whim, and said he would not go one step.

Well, Mrs. M—— was weak physically, yet, in spirit, she was brave and strong. So during the day she secured the services of the hired man, and pointing out the way, actually followed down to the pond, directing him step by step, right along the path she took in her dream, until they arrived at the log. "There," says Mrs. M——, "reach over that log, close up to that tree, in a little hollow under the log, and see what you will find." The man did so, and out came a shawl and some baby's wraps!

That settled the question. The neighborhood was all astir, and Clifford was again arrested, for now the proof was forthcoming—the angel word had found an avenue through which evidence could be procured. Clifford was indicted for the murder of his wife and child. He was taken to St. Albans and placed in jail, but soon after it was a horrible death. After he was safely lodged in jail, one of the older children said he knew of the mother's and baby's death, but he did not dare to say a word, for his father told him he would "split his head open with an ax" if he did. Who shall say that our spirit friends do not keep a faithful watch over us, and whenever they can they do us good?

G. S. G.

ENOSBURGH FALLS, VT.

THE BETTER WAY.

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BARNEY, EDITOR Assisted by a Corps of able Writers.

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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.

The affidavit of Mrs. E. A. Wells, of New York, in answer to the statement of Mr. Lakey in a recent number of the File-Ups-Off, throws some calcium rays upon the means used by certain people to injure mediums. It will be found in the current issue of this journal.

APOLOGY.

Two of our inside pages were badly mashed on the press in the first impression this week. That part most seriously damaged was mended, but many imperfections remain. The accident was a great hindrance and delays the regular issue by not less than twenty-four hours.

In consequence of the extra work and delays this occasioned we are compelled to use considerable "patent matter," and to omit several articles which were prepared for this issue, but they will appear next week. We trust our good friends will be lenient in view of this calamity.

Brother Jordan, of Oakland, Cal., has something to say, in our "Free Lance," about Spiritualists who are tired of Christian Spiritualism. Doubtless there are Spiritualists of this sort, but they do not understand, as a rule, what Christian Spiritualism contemplates. Those who advocate it do not advocate Christianity as it is now understood by orthodox people, but rather the principles of Jesus of Nazareth, which are not either theologically nor sanitariously orthodox. Jesus is their Christ just as Swedenborg is the Messiah of that curious organization known as the New Church, in which Swedenborg's Spiritualism is denied; but he was nothing if not a Spiritualist. With some modification, the same may be said of the Man of Nazareth, yet Christians, so-called, deny it with unctious, and condemn Spiritualism as the abrupt antithesis of all that is of good report.

Every age has had its Christ, from time which intedates Krishna, by probably hundreds of centuries, and therefore the generic term, Christians, cannot be claimed as the exclusive property of any age or people. As popularly used, it is a misnomer in a sense almost absurd. Its adherents profess to believe that many effects which resulted from the operation of natural law eighteen hundred years ago, are to-day impossible, and that miracles were performed by Jesus of which everybody now is wholly incapable. All this is the veriest nonsense. Jesus was credited with many acts which he did not perform, for he could do nothing contrary to the laws which rule to-day, and he did nothing of which spiritual mediums of this age are incapable. Nothing can be done by anybody, be he God or man, which contravenes the least of nature's laws, and therefore the claims of the miracle-makers are grossly fraudulent. We do not assert this in an offensive sense, but simply as a statement of fact.

According to the understanding we have been able to gather, those who advocate Christian Spiritualism are neither the disciples nor apologists of Christianity in its popular sense, but advocates of the Christ principle as embodied in the grand and glorious Golden Rule; and, as such advocates, we have for them the highest respect and the sincerest affection. It is surmised that when our good friend Jordan views the question from this point of observation, he will change his opinion of it for something vastly more favorable than that expressed by him in the current impression of THE BETTER WAY.

J. D. FULTON'S WORK.

We have not specially paid our respects to the Rev. J. D. Fulton's boasted work of cleaning up the rottenness which he declares exists in the Catholic world and exposing it to view, because we do not place much reliance in the sincerity of any man who adopts the methods of sensationalism in his work. This, the gentleman in question, assuredly does, not only in his public addresses through the country, but also in his published writings. His new book, "Why Priests should Wed" presents in its very appearance, a type of the border blood and thunder sensationalism; and we, not knowing the vast pretensions of its claims, to expose a gigantic scheme of iniquity in the church of Rome, would imagine from gazing upon its scarlet cover, and the black bordered pages with their sable margin, that he beheld some work relating to the diabolical deeds of the midnight assassin. A review of the contents of this work shows that they are largely made up of the published works of other years and that their compiler has not added anything new to the world, nor anything of spiritual value to literature in his pretentious book.

To an intelligent mind and aspirational nature the whole method and course of the writer of that book is revolting and repellant. Men and women are never made happier or purer in thought and endeavor by dragging their minds into the mud and slime of sensationalism. The true reformer goes about his work in a quiet, persistent way, striking at the root of an evil with steady strokes that it may be removed, but not by ranting and tearing against the evil, at the same time covering it over with the filth of other ages that the world will not believe has a part in its growth.

SPIRITUALISM IN THE EAST.

We are advised by dispatches from our Eastern correspondents that Spiritualism was never more popular and useful in that section of the country than it is at the present time. Throughout the New England States our cause not only holds its ground, but it is steadily gaining in recognition and power. We hear of private circles in every quarter, and the number of home mediums that are steadily serving as teachers of immortality and of the new dispensation of truth are far beyond what the world deems possible. In good old Massachusetts Spiritualism holds its vantage ground, and there its footing is as solid as the eternal rocks of the soil. Boston presents to the world its numerous meetings, its numberless circles, its army of mediumistic workers, its works and journals from the spiritual press, with unceasing regularity, and in that stronghold of spiritual progress any thinking, candid mind that wishes to investigate the claims of Spiritualism, impartially and fairly, finds ample opportunity, and any number of avenues for doing so.

Occasionally, with the good reports of what our Eastern contemporaries and workers are doing, comes a wave of accusation against some so-called medium or a report of some one of the advocates of Spiritualism; but the wave soon passes and the report dies out, while the Cause stands even more erect and firmly, if possible, than before, as if to show the world that it is so securely founded upon the rock of faith that no tidal wave nor sweeping gale can hurl it from its base.

We are satisfied by the accounts that reach our sanctum, and by the unimpeachable evidence of intelligent minds that we receive not only from the East but from elsewhere, that from every seeming exposé of fraud in Spiritualism, and for every uncertain manifestation that occurs in the presence of mediums, there are one hundred cases of direct and unmistakable communications between mortals and their spirit friends; and any quantity of strong and useful manifestations of spirit power through the agency of mediumship.

Yoking all the facts in the case into consideration we are safe in the conclusion that Spiritualism has come to stay as a fixture in the life of humanity. Its work and its purpose cannot be overthrown by priest demagogue nor bigot of any school. Its religion is one of love and tolerance toward mankind; its purpose, to call men out to better effort and nobler living; its object, to relieve the world of its weight of superstition and ignorance, and its work must and will result in blessing to the human race.

C. P. LONGLEY'S SPIRITUAL SONGS AND MUSIC.

Music that is truly spiritualizing to the human race makes man better in thought and aspiration by its pure delivery and uplifting power, lofty sentiment and progressive ideas when expressed through noble words, and wedded to soul inspiring music, fill a most important part in the great educational scheme of life. Some of the grandest work of the ages have been accomplished through the agency of music and song, and these powerful factors in the advancement of the race are recognized on every hand.

Religion in all her departments has through all time acknowledged the power of music in elevating the human soul above the sordid contemplation, of physical life, to a more spiritualizing and ennobling sphere; and consequently, she has ever encouraged the development and the expression of such harmony as only the spirit of music can evoke. A few strains of this divine harmony, can often awaken in the heart of him who listens, more beautiful and uplifting thoughts, and a greater realization of the goodness and the love of God, than can any number of sermons and exhortations set to the rules of speech; and we believe that the honest clergyman will confess, that to the music and singing in his church, he is indebted for a part of the inspiration and glow he feels within during the hour of his religious service.

In Spiritualism we have a great need of the grand helpfulness that true music brings. Returning spirits tell us that sweet singing and melodious sounds create such harmony in their ears, that they are attracted to the places where these are found; while our mediums declare that good singing is always an assistance to them in passing into the atmosphere of the holy and true of the higher life. What man has not been inspired with new thoughts and high emotions under the influence of beautiful music? What man has not been inspired with new thoughts and high emotions, under the influence of beautiful music, and what medium, platform speaker, or circle instrument, will not be more grandly elevated, and more profoundly influenced for good works if aided by the singing of noble songs in his medial labors?

We are glad to see that attention is being paid to this part of our spiritual education, thanks to the Angel World for its labors in this direction, with the assistance of such harmoniously attuned souls as is that of Bro. C. P. Longley, of Boston, Mass. For many years this gentleman has voiced the sentiment of the spheres in the musical productions he has sent out to the world. His "Only a Thin Veil Between Us," and "Home of My Dreams," are meeting with well-deserved appreciation on all sides, while his well-known beautiful songs, "Over the River," "We Shall All Meet Again in the Morning Land," "Love's Golden Chain," "In Heaven We'll Know Our Own," and "Heaven We'll Know Our Own," and a score of others are too familiar with the score of others to call for mention. It gives us pleasure to note the success of this faithful worker in his chosen field, and to record our appreciation of his labors. All who desire sweet and soulful songs for the home, the spiritual circle, lecture hall, or any place of assembly will do well to make their selections from the works of this talented man.

FREE LANCE.

Written for The Better Way.

Tired of Christian Spiritualism.

Spiritualists report that they are getting tired of Christian Spiritualism, and that most of the stuff published by spiritual papers seems wishy-washy and stale because so mixed with Christianity. It is not surprising that this should be the case when many church members are becoming sick of their own "ism." Christians read that through the Lick telescope may be seen mountains, valleys, caves and plains upon the surface of the moon. They turn to their "sacred records" and read that God made and hung up the same moon simply as a lantern or lamp to light the earth by night, and as practical men and women they begin to think somebody is fooling away time or money, either in constructing telescopes or printing bibles; and that God ought to immediately suppress the telescope business or deny the charge of being the originator of the bible. Intelligence is becoming too general to allow priests longer to bridge over biblical errors in astronomy, geology and geography. While the clergy could palm off certain writings upon humanity as miraculous productions on the part of God, and throw in a miraculously born young God as a make-weight, they could do a thriving business at sparring in sacred rings; but that long-armed, hard-hitting telescope strikes out from the shoulder of Mount Washington and hits them a Lick in the neck which knocks them clear out of time. Long ago among sensible people these miraculous god-stories stamped theology a dead "ism," and now that Spiritualism is here to officiate, there is no longer an excuse for postponing the funeral. Spiritualism will give Christianity a scientific burial—one which will not conflict with the laws of nature—a Christian Science funeral.

When we compare Spiritualism with other modes of instruction, we find its simplicity prevents many from investigation of its truths. Ostentation, decked out in judicial and ecclesiastical robes, is fog-bound to the presence of so modest a light to mankind. The perpetual continuation of all individual life, under a law of human being, regardless of forms, ceremonies, beliefs and salvation schemes; independent of Gods, bibles, popes or priests; untrammelled by turkey-winged angels, goose-down seraphims, or peacock-tailed cherubims, is too plebeian a truth for so-called educated minds to accept. Such a law of nature would carry Indians, Arats, and all savage tribes, right along with Christians; the pauper, the criminal and the lunatic right along with gilded temple-builders and fashionable aristocrats.

Spiritualism, like the spirit-world from whence it hails, is for no class, sex, nor race. It presents itself at the cabin door, and at the portals of gilded wealth. With its electric spark it touches alike the brain of the humble worker and that of the pretentious boss, and a respect is recognized as readily from one as the other. The fact that the work of the spirit is not agricultural, manufacturing nor mechanical, makes it none the less potent. That it is not found electioneering, voting or holding office, is no reason it should not be recognized by men holding official positions.

Hopefully, W. W. JUDSON, OAKLAND, CAL.

All About Jesus.

To the Editor of The Better Way.

It is presumed that the columns of a Spiritual paper are designed for the promulgation of the facts and truths of Spiritualism, and not for the theories and errors of the past, or the many side issues of the present. All who know the writer as one who has spoken through the columns of the spiritual press will bear him witness that he has taken up no space with irrelevant subjects. But, as there is said to be a time for all things, at this time I wish to say a few words about Jesus. This, in consequence of what Brother Keith has kindly said to me in a previous issue of your paper. He trusts that Jesus may ever be to me "a near and dear friend, a man who, like other men, craves sympathy and friendship," etc.

Now, this is doubtless all right to Brother Keith from his standpoint, but it does not fit my case. While admitting the desirability of possessing the friendship of all the good on the spirit side of life, it is irrelevant from the fact that I have no evidence of the identity of Jesus, nor have I proof that such a person has ever lived on earth. I find that, at the time when he was said to have lived the name was a very common one—like that of Jones and Smith in our day. That I may not be thought ignorant in this matter, let me say that my father was a clergyman, and in early life I was a close student of theological lore. Am now fifty-eight years of age, and have always endeavored to know all the facts of history I could reach bearing on the personality of Jesus; for I happen to have been born where this personage, and not Buddha, Mohammed or other person is the central figure of my religious environment. I have reason to think that a very gifted medium, Apollonius, of Tyana, is the person whose sayings and record are ascribed to Jesus. It seems probable, from the facts of history, that the stupendous fraud, the manufacture of the God-man, Jesus Christ, was effected through the king of scoundrels, Constantine who, or-

dained at the point of the sword, that the world which he governed should recognize this supposed character as God. It seems that many of his subjects at Rome were slaves and their descendants, who were originally brought from both Scandinavia and India. People from the former country worshipped both Haesees, and Odin, while those from the latter worshipped Christos. To assist the swallowing of the pill, the two principal gods of these nations were combined in one, and called Jesus-Christ. Of course people laughed in their sleeves for hundreds of the years known as the dark ages, while this farce was being enacted; but continuous force and fear working on the unthinking, ignorant masses, made it in time accepted as a truth, and the religion of Jesus became one of the religions of the world. Part of this nefarious work of high-toned rascality consisted in burning up the evidences of the truth in the world's valuable libraries of learning, and the works of art which did not sanction this infamous "scheme" of Christian salvation.

It seems probable from what little has been left of the past before Constantine that the great, wise and good of all nations and peoples, with Apollonius as a co-worker, were about bringing together from all parts of the earth the occult wisdom of the age, with a view of developing from the mass of accumulated facts, a system of religious belief which might become universal. Had this been accomplished, Spiritualism's blessed fact would have antedated our time by more than 1800 years. But this did not suit the corrupt priests of the time. So, with bloody Constantine for a henchman, they concocted a "scheme" to nip the movement in the bud, and succeeded—this being the aforesaid scheme of Christian salvation. The people, however, could not be entirely suppressed—the full power of torch and sword could not obliterate their veneration for the noble Apollonius; for during his life they erected a monument to his honor, the best they could do in recognition of his great mediumship and the sterling integrity of the man.

With these views of the mythical Jesus, the offer of such a helper cannot fit my case; and I write this, not in any spirit of unkindness to Brother Keith, but, while dissenting from his views, to put forth a protest against the use of the columns of our paper for the promulgation of the errors, hobbies and weaknesses, which persons happen to be encumbered with when they take hold of the modern evidences of the continuity of life. All new converts seem to be self-appointed missionaries of the good tidings; but, instead of confining effort to the subject in hand and the truths evolved, their work is often largely one of rehabilitating the old errors and the foolish things which those of us who have been close students of this subject for a third of a century, have long ago left behind us. We humbly regard the truth which lies before us, inviting our research more than sufficient to engage all our powers, and can well spare mythical personages, like Jesus and all other god-men, from our daily lives.

The greatest trial our truth has now to encounter on this side of life, is its handling journalistically and otherwise, by persons who are wedded to their old ideas, yet have taken a fancy to the new ism and desire to pose in it as leaders. Some of these possess not the divine afflatus of real mediumship, but wish to play the Pharisee and take in the shekels—so that schemes like "Christian Science," etc., are well fitted to these later days. On the other side of life, those spirits still imbued with ecclesiastical methods, are striving to get into their power every new medium, that they may hold the fort of error and perpetuate their power over mortals. Spiritualism has that in and of itself to work out its own mission and destiny. It is not necessarily a tail for the Christian kite, nor a kite whose tail is Christianity; but is its head and tail sufficient of itself to do its complete work for humanity. Let us devote ourselves to its truths, leaving behind us the childhood days of our past ignorance! Fraternally,

H. W. BOOZER, GRAND RAPIDS, MICH.

A "Grabber" Frustrated.

Mrs. Eliza A. Wells's Reply to Charles D. Lakey.

To the Editor of The Better Way.

In the Religio Philosophical Journal of the 11th instant, I find an article written by Charles D. Lakey in relation to myself and to materializing seances lately held at my residence, which, in justice to myself, I cannot allow to pass without a reply. His statements therein are not only false, but they are so extraordinary that I can hardly regard them as the production of a sane mind.

Mr. Lakey, who has been a Methodist preacher, but who is now otherwise engaged, claims to be a Spiritualist, and even in the article alluded to, while charging me with gross fraud and deception, admits that I am a good test medium and clairvoyant. With the ability or gifts that he credits me with, it will be difficult, I think, for him to make any fair-minded person believe that I would throw them away, and peril my reputation besides for the mere purpose of posing as a materializing medium, a business that no one could long carry on successfully, if fraudulent, or afford to carry on at all where confederates would have to be hired, risks taken, and secrecy purchased.

His statements on their face are too absurd to be entitled to credit, but, absurd as they are, I wish not only to declare, in the most positive terms, their falsity, but to state the facts as they are and then let the public judge between us.

In the spring of 1887 a series of test

seances were held in my rooms by a circle composed of intelligent, cautious persons, some of whom were not then Spiritualists, and had never attended a spiritual seance, and were quite skeptical. Extraordinary precautions were taken, not only to prevent, but to discover fraud if there should be any. It is said, and I know, that fraud with such precautions as were taken would be impossible. The manifestations were so extraordinary that in the fall of 1887 some members of the former circle, and some new members, requested me to hold another series of private seances, and I consented, leaving it entirely to them as before, to fix and arrange the cabinet, and to secure the room against ingress by any person or thing during the seances; and such arrangements were made and such precautions taken that it would have been impossible for any person to get into the seance room after the circle was formed.

Before the holding of the first seance, Mr. Lakey came to my house one evening and asked if I was going to have a seance that night. I said no. He seemed very much disappointed and acted strangely. He said:

"Oh! Mrs. Wells, I am the most abused man in New York City, and God knows I am a friend to mediums, and I called to see if you were to have a seance to-night. I am an honest man God knows I am, and I am informed you are to have some private seances, and I would like to join the circle."

I told him I had nothing to do with getting up the circle, and referred him to one of the committee, who was present, and he was allowed to sign the subscription. I did not know him or his reputation as a fraud hunter and slanderer of mediums then as well as I did soon after, or I would have objected to his forming one of the circle. However, the other members of the circle acquiesced, and he was allowed to attend.

It was specially noticed that he was exceedingly critical, and although apologizing for being so exceedingly cautious, and taking such extra precautions as he did every night, I certainly had no objection, and requested him to see that there was no chance for fraud possible. He, on all occasions, went around and fastened every door, or saw that they were fastened, and that no one was hidden in the rooms, (the last thing after every person was in the seance rooms; notwithstanding which there were, as I am informed, materializations of forms, both male and female, and of different sizes, every night until the 19th or 23d of December, the ninth week of the seances, and it was not until the 19th of December that he found, as he says, a confederate in the rooms. He did not find any then, but he does not pretend to have found one before, and with the precautions he himself took none could have got in before, unless let in by himself, and the one he pretends he found on the 19th of December he does not pretend got into the seance room, or even into an adjoining room. The truth is, there was never any such person there.

On that evening, December 19th, after all, or all but one or two, of the members of the circle had gone from the parlor into the seance room, Mr. Lakey said to me, "Come, Mrs. Wells, let us lock up."

One door of the bedroom adjoining the parlor, in which the cloaks and bonnets of the ladies were left, opened into the hall, but was always kept bolted on the inside, and it was bolted then, but Mr. Lakey always went, or pretended to go, into that room the last thing every night to see that the door was bolted, and that no one was secreted in the room; and then when he said to me, "Let us lock up," I went with him into that room. There is a closet in the room about two feet deep and three feet long, the door of which stood open.

He then put both hands on me and pushed me into the closet, against the clothing hanging there, and by words grossly insulted me. There was no other person in that closet nor in the room. I said:

"Get out! Go away, you miserable, miserable scamp, or I will expose you."

He replied: "For God's sake don't give me away. My wife is in the other room. I have had trouble before. I am nothing but a man;" urging me to hush and be quiet, and go along into the seance room as if nothing had happened, saying, "I feel as if we will have a good seance to night."

But I was so excited and affronted by the occurrence that I was almost prostrated. I hardly knew what to do. I thought at one time I would make it known then and there, but hesitated. I was unfit to go into the cabinet.

Finally, I called Mr. Lakey from the seance room into the parlor and said to him that I did not feel like going into the seance room after that insult. He said:

"Never mind. I beg your pardon, and I will come down to-morrow morning and get down on my knees, if you say so. Only keep still now and go into the seance room."

I finally went into the cabinet and tried to suppress my emotions, but it was of little use. The trance was a failure, or nearly so. Mr. Lakey came the next morning, and then said: "Now, Mrs. Wells, if you tell any of your lady friends what happened last night, I will crush you. Everybody will believe me, and everyone of the committee will believe me, no matter what I tell them, and I can command from two or three columns in any newspaper in this country or Europe, and you cannot get a word in."

I told him to go ahead, that I should judge for myself whether to say any-

thing about it or not; that it would not be a pleasant thing for me to talk about, as he ought to know. He then said: "Understand now; if you do anything about it, you will suffer for it."

He then left.

In a day or two after he called and said:

"Come, now, Mrs. Wells, let us be friends again. You know that this mediumship is all damned both. Own up. I will be your friend. I will hire a hall and you go into it and expose Spiritualism, and you will make any amount of money; or, I have some elegant parlors in which we could give parlor entertainments. I can get all the down-town business men at three dollars a head, and will give you half the money;" that we could make a great deal money in this way, and his house should be my home, and I should never want for anything.

A few days after he called again and charged me with telling of his insult to me. Since that time I have not allowed him to come into my house, but have ordered him away and forbidden him to come in, because of his slanders, as I stated to him at the time.

The last time he had any talk with me on the subject, he said that his wife would stand by him if this was made public, and would swear to whatever he told her to; that she was under his psychological control, and that I was the first woman he ever met that he could not psychologize. That, I think, is no nearer the truth than his other statements, as I am informed, and believe that I am not the only medium on whom he has brought his psychological powers to bear, without effect.

This attempt of his to ruin me I believe to have been deliberately plotted and planned, and that he joined the circle for that purpose.

Although he pretends to believe in the genuineness of materialization, he goes about it, as I am credibly informed, denouncing all the materializing mediums in the city as frauds, and the seances as all frauds. His special mission seems to be to slander and defame mediums. In his article in the Religio Philosophical Journal he heartily avows saying that he knows of any fraud. He does not pretend but that up to the ninth week he believed the materializations to be all genuine, and as I learn from members of the circle (knowing nothing myself of what occurs while I am entranced in the cabinet) he was extremely enthusiastic when forms materialized right there in the open room, as I am told they did many, many times, he thanking the good God for that positive evidence of immortality.

What he charges as a proof of fraud is, that I said so—that I admitted it all. I positively declare and will add my solemn oath to this, that I never did so; that I never told him nor any one that I was not a materializing medium, or that the seances were fraudulent, or that I had confederates or confederate. And I positively and emphatically deny that he found a confederate, or any other person in the closet, as he stated, or that there was any person in the room or closet except he and I, each and every statement of his to the contrary being false and untrue.

There are many things in and about his article that I would like to review, and more particularly show to be absurd and impossible, but this article would thus be made much too long, and I will, therefore, for the present, content myself with the foregoing statement of facts.

I never said my materializing powers were gone. I am holding the same seances yet, and will leave it to the members of the circle (Mr. Lakey being out) to say whether or not there is any fraud or possibility of fraud.

ELIZA A. WELLS, City and County of New York: ss:

Eliza A. Wells, the person subscribing the foregoing communication upon being duly sworn, avers that all the statements made therein are true, as therein stated.

Sworn to before me this 17th day of February, 1888. (Seal) STEPHEN F. HART (No. 73.) Notary Public, N. Y. County.

A Protest.

To the Editor of The Better Way.

"Spirit Problems" by Charles Dabarn, in a recent issue BETTER WAY, are interrogations in a form peculiar to confirmed sceptics. Spirit communion is taught us independent of what would be called phenomena. But phenomena confirm it. Reason and investigation are necessary in spirit communion, as well as in anything else to obtain truth.

I very much question the propriety or profit, of such sceptical suggestions. I think they have a tendency to discourage investigation on the part of the young inquirer. Some phenomena prove spirit communion and some do not.

It is easy to puzzle the world with questions. Mr. Dabarn's sceptical suggestions don't interfere with well-established Spiritualists, but with the new beginner. I send my paper, THE BETTER WAY, to my friends that are just beginning to be interested. Such will not be benefitted by friend Dabarn's doubtful suggestions.

MAJOR CARPENTER, DELPHI, N. Y., February 15th.

in the heart; he is a fool who seeks it elsewhere. He is like the shepherd who searched for the sheep which was in his bosom.—[Hindu Vemana.]

Wife (to unhappy husband)—I wouldn't worry, John; it doesn't do any good to borrow trouble. Husband—Borrow trouble!—Great Caesar! my dear, I ain't borrowing trouble; I've got it to lend.—The Epoch.

Little Tommy Ray quarrelled with his sister and would not kiss and be friends. His aunt said: "Oh! don't you remember what papa read at family prayers this morning, that we were to forgive seventy times seven?" "Yes," replied Tommy, "but I ticklerly noticed it was your brother, not your sister."

A little bright four-year-old miss recently went to church with a neighbor's wife, and on returning was asked by her mother,—"Well, Maud, what did they do in church?" Maud's answer—"Well mamma, one man rang the bell, one played the organ, and another man done the holering!"

PERSONAL.

Miss Jennie B. Hagan gave lectures to large audiences at Troy, N. Y., February 5th and 12th; at Albany, N. Y., evenings of February 9th and 10th. At Mr. Wm. Lee's parlors, Green Island, N. Y., a fine reception was given her on 8th inst. She spoke at Portland, Me., last Sunday, and will speak at same place to-morrow, 20th. She gave a parlor meeting at Bath, Me., on the 22nd, and assisted at an entertainment at Bangor, Me., on 23rd and 24th. She will speak at Saratoga, N. Y., March 1st, and expects to arrive in Cincinnati on the evening of 3rd March, professedly to fill her engagement next month and during the Anniversary of Union Spiritualists. She manages to keep comfortably busy all the time.

Born into the Spirit.

A few days since the funeral of Mrs. Letha Tynerson was attended at a little church at Middletown, Indiana, near Terre Haute. This lady was born January 5, 1817; married March 30, 1837; attached herself to the Christian Church in 1841; accepted the truth of the Spiritual Philosophy more than ten years ago. The fiftieth anniversary of her marriage was celebrated last March, and upon February 2, instant, her spirit left the bodily form and sought its more congenial home in the domain of the immortals.

Professor Martin, of this city, attended the funeral and preached an eloquent discourse upon the evidences of Spiritualism in the Bible. This effort is spoken of by those who heard it; and we think a mistake was made in omitting to report it for publication.

The Year 1888.

There are more indications than one that this is a remarkable year. The Adventists of Michigan have fixed upon it as the date of the destruction of the earth. But that is not by any means the most significant indication. This is the fifth year of modern times in which the aggregate of the figures is twenty-five, and there will be but five more in which such a combination is possible prior to 2588.

There is an old and standing prophecy which has been reduced to verse as follows: "In every future year of our Lord, Some warlike kingdom will draw the sword, And peace of nations in peace shall thrive."

A valued exchange has been the trouble to hunt up the truth which this prophecy has been fulfilled in the past. There has been no failure in the last four instances. In 1828 Russia, Denmark and Poland formed a coalition against Sweden, which inaugurated the great war which ended in the disastrous defeat of Charles XII. at Pultowa.

The year 1789 will ever be memorable on account of the breaking out of the French Revolution.

1785 witnessed the campaign of Bonaparte in Egypt and the formation of the second European coalition against France.

In 1879 war broke out between England and Afghanistan, followed by the invasion of the latter country by British troops.

The present condition of Europe, where 10,000,000 men stand facing each other in warlike array, simply waiting the word of command of ambitious rulers, to begin the work of carnage would indicate that 1888 may be no exception to the rule so long established.

Promptness.

Of all women she is most to be pitied who has a slow-paced suitor; he is worse than a retrograding one. How admirable, how prompt, how perfectly satisfactory was the conduct of a legendary Parian, who rode up to the door of the house where dwelt the girl of his choice, and, having desired her to be called out to him, said, without circumlocution, "Rachel, the Lord hath sent me to marry thee;" when the girl answered with equal promptness and devoutness, "The Lord's will be done."

The Hapless Mourner.

(From the Swedish of Leutgen.) A man who ever had unluckily been, Battering with wind and wave was ever seen, Despairing with grief and ruthless in my fate, I see that still disaster me away, Where I as hatmaker my luck to try, All men would beheadless live and headless die.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry Street. A. H. Newcomb, President; W. M. Smith, Secretary.

Mrs. Emma Louise Teed, Psychometrist Spiritual Delineator and Trans-Lecturer.

Perfect diagnosis and treatment of diseases given to any one stating complexion, including \$1.00 and postage. Delineations given, \$1.00 and postage. Also, this lady will respond to calls for lectures. Address, 25 West Water Street, ELWIRA, N. Y.

New Ready in Book Form The Series of Lessons Given by the Guides of MRS. CORA L. V. RICHMOND, Entitled

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These Lessons have never before been published. The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text book, or book of reference, but the ever increasing interest in these and kindred subjects among thoughtful minds in all parts of the world, and the great demand for information concerning the subject matter of these teachings, have led to the publication of this volume. Handsomely bound in cloth, price, \$1. All orders addressed to W. M. RICHMOND, 61 Union Park Place, Chicago, Ill.

Also, by the Guides of Mrs. Richmond, SPIRITUAL SERMONS, (Weekly Discourses), Volume I, neatly bound in cloth, \$2.50, Volume II, neatly bound in cloth, \$2.50, Orders addressed as above.

MRS. L. PET ANDERSON, Trance Medium.

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Fortieth ANNIVERSARY MODERN SPIRITUALISM,

WILL BE CELEBRATED AT CINCINNATI, O.

BEGINNING ON EASTER SUNDAY, APRIL 1, 1888,

ENDING THURSDAY EVENING, APRIL 5th.

Opening Services on Easter Day and Evening

And the Services of the Day and Evening following, will be held at

GRAND ARMY HALL, No. 115 West Sixth Street,

And the Services on Tuesday, Wednesday and Thursday will occur at

GREENWOOD HALL, Sixth and Vine Streets.

Some of the Best Speakers and Mediums

Now in the public work of Spiritualism have been engaged for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere.

When we say the best speakers and mediums, there is no secondary interpretation of the words.

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely extended labor in the vineyard of humanity.

Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

Come to our Anniversary. Induce your friends and neighbors to come. The occasion will be elevating and instructive, and we feel assured that it will result in the beginning of a movement which will bring untold blessings to our fellow men. Those who join in it heartily will bless themselves as well as humanity at large.

Ample hotel accommodations will be provided at reduced rates; and good boarding houses will entertain visitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of THE BETTER WAY.

Fraternally, E. O. HARE, Pres., C. C. STOWELL, Sec., MRS. I. S. McCracken, Mrs. M. G. Youmans, L. BARNEY.

Committee on Invitation.

Buchanan's JOURNAL OF MAN.

Volume Second, Beginning February, 1888—One Dollar Per Year—Monthly.

This Journal is entirely unique, being devoted not only to universal progress and reform but to the illustration of the newly established Science of Man—anthropology—which revolutionizes all philosophies and gives new views of physiology, phrenology, Spiritualism, ethics, theology, hygiene, therapeutics and art, and introduces as one of its branches the science of psychometry, which gives its adepts access to all knowledge. The reception of the Journal by the liberal press and by its readers has been enthusiastic, and its third volume will be enlarged. The language of the press may be shown by a few quotations: "His method is strictly scientific."—N. Y. Tribune. "Upon the psychic function of the brain Prof. Buchanan is the highest living authority."—N. Y. Medical Advocate. "He stands at the head of the thinkers of this nation."—Golden Gate. "His work is a pioneer in the progress of science."—Louisville Democrat. "Perhaps no journal published in the world is so far in advance of the age."—Plain Dealer. "By pursuing almost an untrodden mental path he leads the reader into new and unexplored fields of thought."—Herald-Times. "It is so full on portable discoveries ever made in the literature of the past."—The Theosophist of Madras, India, says, it presents "A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought."

THE NEW EDUCATION.—By Professor Buchanan, 61 West 12th Street, New York. Price, 25 cents. "I consider it by far the most valuable work on education ever published. Many similar expressions have been published."

MANUAL OF PSYCHOMETRY.—"The Dawn of a New Civilization." By mail \$2.16. The New York Home Journal says: "The like of this work is not to be found in the literature of the past." The Theosophist of Madras, India, says, it presents "A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought."

COLLEGE OF THERAPEUTICS.—The tenth Session of six weeks, begins May 1st, 1888. The course of instruction presents, with the anatomy of the brain, an exposition of the discovered and demonstrated relations of the soul, brain and body, and the new methods of electro-magnetic and mental Therapeutics and correct diagnosis of the present or absent disease, embracing the most important discoveries ever made in the medical sciences, which are not presented in any other college. Fee for the Course, \$25. Address, for all of the above, Dr. J. B. BUCHANAN, No. 61 James St., Boston.

Announcement by W. J. Colville.

To MY FRIENDS EVERYWHERE—At the earnest solicitation of persons in all parts of the country who take an interest in what is popularly known as Metaphysical Healing, I have resolved, if I receive the necessary encouragement, to issue as soon possible a complete manual and text book for the purpose of the public at large, giving not only the theory of Mental Healing, but containing the thoroughly authenticated testimony from persons in all parts of the world to the benefits they have received from mental or spiritual treatment.

The time has now fully come for a work of this kind, and I am strongly impressed that it is a part of my duty to complete one, and I can assure the public, who favor me with their assistance, that the work will be properly and conscientiously performed. It will be divided into two parts: first, Philosophy; second, Demonstration.

For the first part, I invite questions from all parts of the world pertaining to the subject which I will answer faithfully according to the best lights I can obtain from all sources, visible or invisible.

For the second part I request concise statements of practical experience, with liberty to publish name and address of writer. I shall exclude all anonymous testimony as unsatisfactory to the general reader, no matter how sure I may be of the truth of what is recorded.

In order to bring out, in presentable form, in clean print and strong cloth binding, such a work of reference as this will be, I must have capital at my disposal, as I shall be compelled to make large advance payments to the publishers. I therefore solicit subscriptions at \$1 for a book, which will be very cheap at \$1.50, which will be its lowest price after it is out.

To make the matter perfectly clear to all who are disposed to help me with literary material for this enterprise, I will offer the following suggestions: For the philosophic department I invite any and every question which has a reasonable bearing on the relation of the physical system to the mind, and on the relation of mental states to physical conditions. After I have received a number of questions on any subject, I shall devote a section of the work to a consideration of them, and the philosophical section will, therefore, be divided under several distinct headings. The greatest amount of space will be devoted to those topics upon which the greatest number of question have been forwarded.

I particularly request all my correspondents to write legibly and to the point. I cannot possibly undertake to decipher hieroglyphics, nor can I revise essays. Questions are all that I invite, and I that I can find time to attend to. I will, however, add that in this department I will undertake to review books or pamphlets which may be sent me either for or against the theory, which it is my sole object to be instrumental in elucidating fairly. If I receive a great deal more valuable matter than I can possibly use for one volume, I shall issue another work of a similar nature, as I have opportunity. Communications received soon stand a far better chance of incorporation and attention, and are less likely to be delayed, as I want to bring the book out before summer.

With regard to the second section, I request only accounts of benefits received without resort to any material appliance, and especially do I invite records of intellectual and moral benefits derived from mental therapeutics. I am quite willing in publishing these narratives to give a free advertisement to any public or private practitioner whose name may appear. I wish it to be distinctly understood that in this department I fill the role of historian only; facts must speak for themselves; the testimony of the writers must stand on its own merits. I shall, of course, exercise my own judgment and discretion as to what I publish. I shall also take the liberty to condense very long histories. I will, therefore, remind all that plagiarisms and brevity are the open sesame to the pages of "Mental Therapeutics—Philosophy and Phenomena," which will be the prospective title of the work when published.

Soliciting immediate co-operation from those interested, I remain the reader's sincere friend, W. J. COLVILLE.

Rules for the whole world to sit in unity of thought, of God, of high sphere, can be had by sending a two cent stamp to Medium W. E. 2804 28th and Grace, Richmond, Virginia.

DR. SARA E. HERVEY, PSYCHOMETRIC READER

—AND— MENTAL HEALER.

Office, 333 W. 34th St., New York, N. Y.

A Blessing to Every Woman.

Those of our lady readers who would like to know how Child-bearing may be made Painless and Safe can get the information in a sealed envelope by sending four cents in postage stamps to Mrs. E. REVERE, Box 283, Jersey City, N. J.

Our Little Men and Women.

The aim of this magazine is to interest children just at the time they begin to read for themselves and lead them along for a year or two with pictures and stories and pleasant tasks so pleasant as to make the learning of letters a joy.

The following outline includes the larger topics of the year: Poeschontas teaches a little American history through her year.

A French story, Susanna's Auction, full of amusement.

A story a month, entitled Laura's Holidays, suggests to other little girls what they can do on holidays.

A story a month on Tiny Folks in Armor; which means beetles.

A flower poem in every number.

Buffy's (six) Letters to his Mistress, Buffy is a coon-cat.

Six Mexican stories on Little People on the Plaza; also about some Mexican animals.

Besides there are many, too many to tell of, stories short and bright and unexpected.

With all this entertainment of picture and humor there is a serious purpose through, implied in the name, Our Little Men and Women. I shall, of course, teach and lead the children to take reading for profit; but pleasure comes first as it ought.

A dollar a year. Five cents for a sample copy.

Warren Chase to his Friends.

As previously announced, I have closed my forty years' public labor in the cause of spirit-life and intercourse with my seventy-five years of life on earth, and have my last book—containing a sketch of those years of labor as a sequel to my autobiography, and the LIFE LINE OF THE LONE ONE; also a variety of other matter—nearly completed, and which I wish to bring out through the office of Colby & Rich, Publishers, before I leave for the West the first of March.

As I have not time to say enough about these forty years of labor to publish this book—which will be a work of about three hundred pages or more—among those who desire copies can aid the publisher, which cannot be less, and of postage, directed to me at the Banner of Light office, Boston, before February 28th, with full address of the sender, to whom one copy for each like sum received will be mailed as soon as the work is out of the binder's hands, whatever may be the price fixed upon it thereafter, which cannot be less, and is likely to be more than the amount named.

The book will contain an excellent photograph frontispiece, and a full chapter of select poems, some never before published, the ninth and last of which will tell what I have learned about the spirit-world by forty years' communion with it. You truly,

WARREN CHASE, No. 61 James St., Boston.



Is a Staunch Spiritualist And Successful Physician.

"We are assured," so says a Cincinnati paper, "that Dr. Fellows, the eminent specialist of Vineland, N. J., is an educated gentleman of superior mind and large attainments, and that success in his profession has brought him business, not only from all parts of the country, but from foreign shores. He is in the prime of life, and able to transact his various professional duties promptly, well and give satisfaction in every instance. His references are numbered by thousands."

Dr. Fellows treats all those peculiar diseases resulting from indigestion and ignorance of youth. Those who are afflicted should write to Dr. R. P. Fellows, setting forth an External Application—a positive cure.

Address, DR. R. P. FELLOWS, Vineland, N. J. Mention this paper.

Babyland, 1888.

In general it will be about the same as in '87. Nothing in Babyland ever pleased more people than Finger-play rhymes and pictures. They have been sought by the kindergartners here in Boston and elsewhere; and the author has personally taught them. Six of the '88 Babylands will contain new Finger-plays.

The other six will have a series of baby stories in rhyme about Crickets, how they manage their babies, with many pictures.

Me and Toddlers is a baby-story all through the year by Margaret Johnson, with pictures also by Margaret Johnson.

There will also be a lot of jingle bits and story bits and picture bits, so many as to make you wonder where the next year's entertainment is to come from.

Fifty cents a year; a copy sent for five cents. D. LOTHROP CO., Publishers, Boston.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing mediacy powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—the arrangement should be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance; the table will do just as well if not conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation to get the sitting, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tilts, tilts of rings, or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are you willing in the right order to get the manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the spirits out of the body have all the virtues and all the faults of the body.

A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower world, and the Phenomena by its most distinguished mediums. Net proceeds will be donated to the fund for establishing in this city a public spiritual library and reading room.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 A. M. in G. A. H. Hall, 179 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend and FREE.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin Street—Sessions are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10:45 A. M., and 7:30 P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton Street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary; 45 Indiana Place, Boston. Sewing circle at 101 W. Washington Street, Wednesdays at 3 P. M. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter Streets—Spiritual Fraternity Society will hold public service Sundays at 2 1/2 P. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 101 W. Washington Street—Sundays meetings at 2 1/2 and 7 1/2 P. M. Social meetings Thursdays at 7 1/2 P. M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; S. W. Vaughn, Secretary.

COLLEGE HALL, 24 Essex Street—Sundays at 10:45 A. M., 2 1/2 and 7 1/2 P. M. Ellen Cobb, Conductor.

EAGLE HALL, 414 Washington Street, corner of Essex—Sundays, at 2 1/2 and 7 1/2 P. M.; also Thursdays at 8 P. M. Able speakers and test mediums. Excellent music. Free—St. Robinson, Chairman.

101 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday, Mrs. H. O. Torrey, Secretary.

GRAND ARMY HALL.

HOWELL

—AND THE—

EMERSON

The Eminent Speaker

—AND THE—

SUCCESSFUL MEDIUM.

Will Speak and Give Tests, Respectively, at Grand Army Hall, No. 115 West Sixth Street, to-morrow (Sunday) Morning and Evening.

These gentlemen are among the best known and most eminently successful of the Apostles of Spiritualism

And to listen to the eloquent logic of the one, and witness the convincing tests of the other, is "better" than the fatness of a feast.

No Admission Fee is charged in the morning. To the evening service tickets are 15 cents each, to be had at the door.

Morning service begins at 11. Evening at 7:30. Everybody invited.

Newark, N. J. The People's Spiritual Fraternity holds meetings every Sunday evening at 7 1/4 o'clock at Liberal League Hall, No. 177 Halsey Street. Mrs. G. Dorn, President.

Detroit, Mich. Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. AUGUSTUS DAY, Manager.

Chicago, Ill. Avenue Hall, 159 22d Street. Children's Lyceum, Sunday, at 10 1/2 P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Societies, second and fourth Tuesday in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d Street, at 10:45 and 7 1/4. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada Street) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President.

This society meets in Spirit's Liberty Hall, at No. 517 West Madison Street, at 10:30 A. M., 2:30 and 6:30 P. M., every Sunday until further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

Cincinnati, Ohio. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P. M. at the American Health College, Fairmont. Free to all.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P. M., at March's Hall, No. 278 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Mrs. M. L. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

American Spiritualist Alliance. MEETS AT 62 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT 7 P. M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

The ALLIANCE defines a Spiritualist to be "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. F. JEANNERET, Secretary, Malden Lane, N. Y.

St. Louis, Mo. The First Association of Spiritualists meets at 2 1/2 P. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth Street. Friends of the cause invited to attend, and correspondence solicited from America and Europe.

W. FAY, President, No. 513 Market Street. MILTON LYLE, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

Speakers and Mediums. Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

FEBRUARY, '88: Walter Howell, speaker; Edgar Emerson, medium.

MARCH: Miss Jennie B. Hagan, speaker and improvisatrice.

APRIL: Mrs. Nellie J. T. Brigham, speaker and improvisatrice.

MAY: Mrs. A. M. Gladding, speaker and platform test medium.

JUNE: J. Frank Baxter, speaker and platform test medium.

MEDIUMS.

MRS. S. SEERY, No. 34 Gest St., Bet. Freeman Ave. and Baymiller St. Cincinnati.

SPIRIT MEDIUM For the Trumpet and Slate-Writing.

Sittings Daily, from 9 o'clock till 4, for Business and Social Information. Evening Seances by arrangement, either at her residence or that of patrons.

Prof. MARTIN Has Located in Cincinnati, at No. 276 West Seventh Street.

He will make a complete Diagnosis of Disease for \$2.00. Psychometric readings

PERSONAL.

Miss Jennie B. Hagan gave lectures to large audiences at Troy, N. Y., February 5th and 12th; at Albany, N. Y., evenings of February 9th and 10th. At Mr. Wm. Lee's parlors, Green Island, N. Y., a fine reception was given her on 8th inst. She spoke at Portland, Me., last Sunday, and will speak at same place to-morrow, 26th. She gave a parlor meeting at Bath, Me., on the 22nd, and assisted at an entertainment at Bangor, Me., on 23rd and 24th. She will speak at Saratoga, N. Y., March 1st, and expects to arrive in Cincinnati on the evening of 3rd March, proximo, to fill her engagement next month and during the Anniversary of Union Spiritualists. She manages to keep comfortably busy all the time.

Born into the Spirit.

A few days since the funeral of Mrs. Letha Ryerson was attended at a little church at Middletown, Indiana, near Terre Haute. This lady was born January 5, 1817; married March 30, 1837; attached herself to the Christian Church in 1841; accepted the truth of the Spiritual Philosophy more than ten years ago. The fiftieth anniversary of her marriage was celebrated last March, and upon February 2, instant, her spirit left the bodily form and sought its more congenial home in the domain of the immortals.

Professor Martin, of this city, attended the funeral and preached an eloquent discourse upon the evidences of Spiritualism in the Bible. This effort is spoken of by those who heard it; and we think a mistake was made in omitting to report it for publication.

The Year 1888.

There are more indications than one that this is a remarkable year. The Adventists of Michigan have fixed upon it as the date of the destruction of the earth. But that is not by any means the most significant indication. This is the fifth year of modern times in which the aggregate of the figures is twenty-five, and there will be five more in which such a combination is possible prior to 2589.

There is an old and standing prophecy which has been reduced to verse as follows: "In every future year of our Lord, When the sum of the figures is twenty-five, Some warlike kingdom will draw the sword, But peaceful nations in peace shall thrive."

A violent exchange has been to the trouble to hunt up the truth with which this prophecy has been fulfilled in the past. There has been no failure in the last four instances. In 1689 Russia, Denmark and Poland formed a coalition against Sweden, which inaugurated the great war which ended in the disastrous defeat of Charles XII. at Pultowa.

The year 1789 will ever be memorable on account of the breaking out of the French Revolution.

1798 witnessed the campaign of Bonaparte in Egypt and the formation of the second European coalition against France.

In 1870 war broke out between England and Afghanistan, followed by the invasion of the latter country by British troops.

The present condition of Europe, where 10,000,000 men stand facing each other in warlike array, simply waiting the word of command of ambitious rulers, to begin the work of carnage would indicate that 1888 may be no exception to the rule so long established.

Promptness.

Of all women she is most to be pitied who has a slow-paced sultan; he is worse than a retrograding one. How admirable, how prompt, how perfectly satisfactory was the conduct of a legendary Puritan, who rode up to the door of the house where dwelt the girl of his choice, and, having desired her to be called out to him, said, without circumlocution, "Rachel, the Lord hath sent me to marry thee," when the girl answered with equal promptness and devoutness, "The Lord's will be done."

The Hapless Mortal.

(From the Swedish of Leungren.) A man who ever had unluckily been, Battling with wind and wave was ever seen, Despairing cried, "So ruthless is my fate, I see that still disasters me await, Were I a hateraker, my luck to try, All men would heedless live and heedless die."

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. A. H. Newcomb, President; W. M. Smith, Secretary.

Mrs. Emma Louise Teed,

Psychometrist Spiritual Delineator

And Trans-Lecturer.

Perfect diagnoses and treatment of diseases given to any one stating complexion, including \$1.00 and postage. Delinuations given, \$1.00 and postage.

Also, this lady will respond to calls for lectures. Address, 239 West Water Street, ELMIRA, N. Y.

Now Ready in Book Form

The Series of Lessons Given by the Guides of MRS. CORA L. V. RICHMOND,

Entitled

"THE SOUL;"

Its Embodiment in Human Form.

In Six Lessons, viz: 1st Lesson—The Soul's Relation to God, 2d Lesson—The Dual Nature of the Soul, 3d Lesson—The Embodiment of the Soul in Human Form, 4th Lesson—The Embodiment of the Soul in Human Form, 5th Lesson—The Re-embodied Soul, including Parental and Kindred Souls, 6th Lesson—Angels, Archangels and Messiahs.

These Lessons have never before been published.

The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text book, or book of reference, but the ever increasing interest in these and kindred subjects among thoughtful minds in all parts of the world, and the great demand for information concerning the subject matter of these teachings, have led to the publication of this volume. Handsomely bound in cloth, price, \$1. All orders addressed to WM. RICHMOND, 64 Union Park Place, Chicago, Ill.

Also, by the Guides of Mrs. Richmond,

SPIRITUAL SERMONS,

(Weekly Discourses),

Volume I, neatly bound in cloth, \$2.50. Volume II, neatly bound in cloth, \$2.50.

Orders addressed as above.

MRS. L. PET ANDERSON,

Trance Medium.

NATIVITIES GIVEN.

30 Ogden Avenue, Near Randolph Street, CHICAGO, ILL.

GEOLOGICAL PSYCHOMETRY.

I am now ready to LOCATE GAS, OIL, WATER, MINERALS of any kind and at any place in the world, at the lowest rates possible, by and under the scientific method called Geological Psychometry. Will trace lost veins or leads of mines, and locate leads of undeveloped mines from SPECIMEN OIL CRACKINGS. Will discover other mines, of similar nature from the same specimens. I have had wonderful success in locating from specimens ore of late in Colorado and Nebraska. Will work for private parties, stock or joint companies.

Do. A. W. B. ROTHSCHILD, Fee for the Course, \$25. Address, for all of the above, Dr. J. R. BUCHANAN, No. 8 JAMES ST., BOSTON.

Fortieth ANNIVERSARY OF THE MODERN SPIRITUALISM,

WILL BE CELEBRATED AT CINCINNATI, O.

BEGINNING ON

EASTER SUNDAY, APRIL 1, 1888,

ENDING

THURSDAY EVENING, APRIL 5th.

—THE—

Opening Services on Easter Day and Evening

And the Services of the Day and Evening following, will be held at

GRAND ARMY HALL, No. 115 West Sixth Street,

And the Services on Tuesday, Wednesday and Thursday will occur at

GREENWOOD HALL, Sixth and Vine Streets.

Some of the

Best Speakers and Mediums

Now in the public work of Spiritualism have been engaged for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere. When we say the best speakers and mediums, there is no secondary interpretation of the words.

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

Come to our Anniversary. Induce your friends and neighbors to come. The occasion will be elevating and instructive, and we feel assured that it will result in the beginning of a movement which will bring untold blessings to our fellow men. Those who join in it heartily will bless themselves as well as humanity at large.

Ample hotel accommodations will be provided at reduced rates; and good boarding houses will entertain visitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of THE BETTER WAY.

Fraternally,

E. O. HARE, Pres., C. S. STOWELL, Sec., MRS. L. S. MCCracken, M. G. YOUNG, L. BARNEY.

Committee on Invitation.

Buchanan's JOURNAL OF MAN.

Volume Second, Beginning February, 1888—One Dollar Per Year—Monthly.

This Journal is entirely unique, being devoted not only to universal progress and reform but to the illustration of the newly established Science of Man—anthropology—which revolutionizes all philosophies, and gives new views of physiology, phrenology, Spiritualism, ethics, theology, hygiene, therapeutics and art, and introduces as one of its branches the science of psychometry, which gives its adepts access to all knowledge. The reception of the Journal by the liberal press and by its readers has been enthusiastic, and its third volume will be enlarged. The language of the press may be shown by a few quotations:

"His method is strictly scientific."—N. Y. Tribune. "Upon the psychic function of the brain Prof. Buchanan is the highest living authority."—N. Y. Medical Advocate. "He stands at the head of the thinkers of this nation."—Golden Gate. "His work is a pioneer in the progress of science."—Louisville Democrat. "Perhaps no journal published in the world is so far in advance of the age."—By putting in most of the trodden mental path he leads the reader into new and unexplored fields of thought."—Herald-Times. "It is so full of valuable matter that the thoughtful man it is a mine of gold."—Deutsche Zeitung.

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Announcement by W. J. Colville.

TO MY FRIENDS EVERYWHERE.—At the earnest solicitation of persons in all parts of the country who take an interest in what is popularly known as Metaphysical Healing, I have resolved, if I receive the necessary encouragement, to issue as soon possible a complete manual and text book for the purpose of the public at large, giving not only the theory of Mental Healing, but containing the thoroughly authenticated testimony from persons in all parts of the world to the benefits they have received from mental or spiritual treatment.

The time has now fully come for a work of this kind, and I am strongly impressed that it is a part of my duty to complete one, and I can assure the public, who favor me with their assistance, that the work will be properly and conscientiously performed. It will be divided into two parts: first, Philosophy; second, Demonstration.

For the first part, I invite questions from all parts of the world pertaining to the subject which I will answer faithfully according to the best lights I can obtain from all sources, visible or invisible.

For the second part I request concise statements of practical experience, with liberty to publish name and address of writer. I shall exclude all anonymous testimony as unsatisfactory to the general reader, no matter how sure I may be of the truth of what is recorded.

In order to bring out, in presentable form, in clean print and strong cloth binding, such a work of reference as this will be, I must have capital at my disposal, as I shall be compelled to make large advance payments to the publishers. I therefore solicit subscriptions at \$1 for a book, which will be very cheap at \$1.50, which will be its lowest price after it is out.

To make the matter perfectly clear to all who are disposed to help me with literary material for this enterprise, I will offer the following suggestions: For the philosophic department I invite any and every question which has a reasonable bearing on the relation of the physical system to the mind, and on the relation of mental states to physical conditions. After I have received a number of questions on any subject, I shall devote a section of the work to a consideration of them, and the philosophical section will, therefore, be divided under several distinct headings. The greatest amount of space will be devoted to those topics upon which the greatest number of question have been forwarded.

I particularly request all my correspondents to write legibly and to the point. I cannot possibly undertake to decipher hieroglyphics, nor can I revise essays. Questions are all that I invite, and I that I can find time to attend to. I will, however, add that in this department I will undertake to review books or pamphlets which may be sent me either for or against the theory, which it is my sole object to be instrumental in elucidating fairly. If I receive a great deal more valuable matter than I can possibly use for one volume, I shall issue another work of a similar nature, as I have opportunities. Communications received soon stand a far better chance of incorporation and attention than those which are delayed, as I want to bring the book out before summer.

With regard to the second section, I request only accounts of benefits received, without resort to any material appliance, and especially do I invite records of intellectual and moral benefits derived from mental therapeutics. I am quite willing in publishing these narratives to give a free advertisement to any public or private practitioner whose name may appear. I wish it to be distinctly understood that in this department I fill the role of historian only; facts must speak for themselves; the testimony of the writers must stand on its own merits. I shall, of course, exercise my own judgment and discretion as to what I publish. I shall also take the liberty to condense very long histories. I will, therefore, remind all that pithiness and brevity are the open sesame to the pages of "Mental Therapeutics—Philosophy and Phenomena," which will be the prospective title of the work when published.

Soliciting immediate co-operation from the interested, I remain your sincere friend, W. J. COLVILLE.

Rules for the whole world to sit in unity of thought, of God, of high sphere, can be had by sending a two cent stamp to Medium We, 2801 28th and Grace, Richmond, Virginia.

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Our Little Men and Women.

The aim of this magazine is to interest children just at the time they begin to read for themselves and lead them along for a year or two with pictures and stories, and to gradually lead them on to make them forget the task part altogether.

The following outline includes the larger topics of the year: Pochontas teaches a little American history through the year.

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A story a month, entitled Laura's Holidays, suggests to other little girls what they can do on holidays.

A story a month on Tiny Folks in Armor; which means beetles.

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Besides there are many, too many to tell, of stories short and bright and unexpected.

With all this entertainment of picture and humor there is a serious purpose through, implied in the name, Our Little Men and Women. It is to teach and lead the children to take reading for profit; but pleasure comes first as it ought.

A dollar a year. Five cents for a sample copy.

Warren Chase to his Friends.

As previously announced, I have closed my forty years' public labor in the cause of spirit-life and intercourse with my seventy-five years of life on earth, and have my last book—containing a sketch of those years of labor as a sequel to my autobiography, the LIFE LINE OF THE LONE ONE; also a variety of other matter—nearly completed, and which I wish to bring out through the office of Colby & Rich, Publishers, before I leave for the West the first of March.

As I have not saved enough from these forty years of labor to publish this book—except from my own work of about three hundred pages or more—all who desire copies can aid me by sending one dollar, and ten cents for postage directed to me at the Banner of Light office, Boston, before February 28th, with full address of the sender, to whom one copy for each like sum received will be mailed as soon as the work is out of the binder's hands, whatever may be the price fixed upon it thereafter, which cannot be less, and is likely to be more than the amount named.

The book will contain an excellent plan for the relief of the sick, and a full set of selected poems, some never before published, the sixth and last of which will tell what I have learned about the spirit-world forty years' communion with your truly.

WARREN CHASE.



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Address, DR. R. P. FELLOWS, Vineland, N. J. Mention this paper.

Babyland, 1888.

In general it will be about the same as in '87. Nothing in Babyland ever pleased more people than Finger-play rhymes and pictures. They have been sought by the kindergarten here in Boston and elsewhere; and the author has personally taught them. Six of the '88 Babylands will contain new Finger-plays.

The other six will have a series of baby stories in rhyme about Crickets, how they manage their babies, with many pictures.

Me and Toddlekins is a baby-cat story all through the year by Margaret Johnson, with pictures also by Margaret Johnson.

There will also be a lot of jingle bits and story bits and picture bits, so many as to make you wonder where the next year's entertainment is to come from.

Fifty cents a year; a copy sent for five cents.

D. LORIMER CO., Publishers, Boston.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The most symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," two means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of mediums are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle systems of other forms of mediumship than tilts or raps may make their appearance.

MEETINGS.

Cleveland Meetings.

POPULAR SUNDAY EVENING MEETINGS—At the Columbia Theater, Euclid Ave., 7:30 P. M. The Philosophy of Modern Spiritualism will be presented, by its ablest exponents, and the Phenomena by its most distinguished exponents. Net proceeds will be donated to the fund for establishing in this city a public spiritual library and reading room.

THOS. LEES, Chairman.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 A. M., in G. A. B. Hall, 170 Superior St. Spiritualists and Liberals earnestly invited to send their children, and the public cordially invited to attend FREE.

E. W. GAYLORD, Conductor.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street—Seances are held every Tuesday and Thursday evenings at 8 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10 1/2 A. M. and 7 1/2 P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dankles, Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Sessions every Sunday at 11 A. M. in (large) Paul Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 161 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 2 1/2 P. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2 1/2 and 7 1/2 P. M. Social meetings Thursdays at 7 1/2 P. M. Jackson Hall, President, Dr. U. K. Mayo, Treasurer, Mrs. Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn Secretary.

COLLEGE HALL, 84 Essex street—Sundays at 10 1/2 A. M. 2 1/2 and 7 1/2 P. M. Ellen Cobb, Conductor.

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All of which will surely be accomplished as soon as mankind learns to use the means and progresses up to this happy condition.

For there is a wonderful and all sufficient power in nature, operating by its own occult law and living energy; as grand as it is mysterious; surpassing the knowledge of untrained intellect; as extensive as the limitless universe.

This wonderful power has been employed to some extent by the learned, and wise, and brave of all ages—by the African voodoo, the Chaldean astrologer, the Persian magi, the Hindoo fakir, the Egyptian priest, the Hebrew prophet, and by the wonder-workers of all ages and climes.

Much good has been done with it, and some harm, for the vicious and selfish have used it for evil purposes; but the wise and good, the noble and the pure, have employed its sublime powers in doing good, in relieving the needy and distressed, in curing the sick, and in mitigating human woes, and this while its highest powers and the best methods of its application were unknown.

And greater works than these shall men do if they learn, and know, and use the power.

With it the learned, and faithful, and brave, can control the elements, suspend matter, overcome gravitation, organize waters, produce and preserve vegetable, animal, and human life; control the human passions, govern objects at will, develop the intellect, and expand the powers of the soul, cure disease, prevent death, gain immortality, banish wrong, and bring general happiness into the world.

Stand back, you doubting, scoffing, unbelieving host—you dead weights of society—who would keep back the blessings in store for our race.

But now like intelligent men and women admit its truth, accept its conditions, and prepare yourselves for its benefits, and listen while I explain to you its possibility, probability, and absolute certainty.

Books have been written and libraries filled with histories of wonderful manifestations of an unknown power, which none could explain or tell from whence it came nor how employed.

The more people learn the better they will know. What we already know of this power demonstrates to us that it is stronger than steam, swifter than electricity, and more subtle than magnetism.

From the progress now making in human development, and in the means of human health and longevity, we may expect that some day the faith of Paul and the prophecy of John will be realized upon the earth.

Let each unto himself be true, And all good to others do; We judge people by their deeds, For Love is holier than creeds.

The difficulty with mankind is that they are always too unbelieving. Jesus said to those around him, and even to his disciples, "Oh, ye of little faith. If you had faith even as big as a grain of mustard seed, you could remove mountains."

This doctrine may seem strange to some of you; but it is strange only because it is new. All new things seem strange, especially to unbelievers.

Stand back, you doubting, scoffing, unbelieving host—you dead weights of society—who would keep back the blessings in store for our race.

In calling your attention more fully to its nature, and power, and use, I need not lead you through the labyrinthine mazes of ancient myths or modern speculation.

power than matter, and if it is not matter, what is it? We believe that the power higher than matter must be spirit, and spirit is found to be an imperceptible, vital essence, or principle of life, pervading all space and filling all matter with its living energy and great power, and acting in and through matter to do all things that are done.

"Spirit Cure" is the highest method of healing the sick. It is the prophetic and apostolic plan. It cures all diseases and saves all life when all else fails, and gives to the Vitapathic system its highest powers.

Spirit is the great vital power that forms matter into shape and being, and gives it motion, sensation, instinct, reason and intelligence, according to the development and refinement of each form of organized matter.

Spirit is so light that it weighs nothing; so elastic that it cannot be measured; so expansive that it reaches everywhere; and travels so fast that it consumes no time; and goes so far that it overcomes all distance; and continues so long that it lasts forever; and is so powerful that it can do everything; and so full of life that it never dies.

Spirit is condensed in the material body, and formed into a spiritual soul; and with the body, makes a living being; spirit gives life and immortality to all beings that continue to breathe it.

Spirit is eternal, and will last and live and shine in its own radiant glory and vitalizing energy, unconscious of decay or loss of power, after crowns and scepters, and empires and kingdoms, and hoary headed dynasties—seemingly entwined with the garlands of eternity—shall have passed away into everlasting forgetfulness; and sword and spear and shield shall have wasted away with the corroding rust of time; when rocks and hills shall have melted away in midsummer noon; when planets and stars may have dropped their glittering crowns, and dissolved away into primeval nothingness; and, if possible, all nature be wrapped in a darkness that knows no light forever; and all gross material things be swept away by the devastating breath of ages; and the heavens be rolled up as a scroll, and disappear amid the general gloom of chaotic darkness; and the last loud crash of pealing thunder reverberate through the empty vaults of the universe, sounding the dying requiem of all imperfect material things, then, even then, spirit shall remain the same, unchanged and unchangeable, ever-living vital power, throughout the ceaseless and never-ending ages of eternity—still living on, and forever on, in its own fadeless and deathless immortality.

This spirit, and all spirit, as great and all-powerful as it is, is not person or personal, or even local, only as it operates in and through material forms.

The mistake of mankind is that they always personify every real or imaginary power or cause in nature that they cannot see or understand, calling them good or evil beings, as they imagined them to be, and have their priests and clergy to propitiate them accordingly.

Mankind's strong tendency to personify everything is further exemplified in their personification of death, which, instead of being something, is really the want of something. Death is the absence or want of life, yet mankind will persist in speaking of this nothing as a person or being, and call it "Man on the pale horse," "King of Terrors," etc., etc., and even make pictures of this imaginary nothing.

Spirit, being principle, not substance, cannot have body, but can be in body or bodies, as magnetism is in the load stone. Spirit cannot have form, but can be in forms, as electricity is in the magnet.

We must speak of spirit as it is, and of matter as it is; but when both are united in a living person, we should then speak of them as he or she, as their sex may be.

Thus we can all understand the the origin and nature of person—personality only as long as spirit and matter continue together.

We have learned how to overcome darkness with light, and may learn how to overcome death with life. And it is a well-known fact that magnetism continues in the load stone, and that electricity continues in the magnet, and why not spirit continue in matter, and soul in body, and the human live on and ever on?

Matter is the only substance, spirit is the only power, Vitapathy the only system, that can cure all disease, prevent all death, and preserve both soul and body alive.

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30 MINUTES IN SOUL COMMUNION.

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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:

Table listing cities and times for Soul Communion, including Austin, Texas; Boston, Mass.; Burlington, Vt.; Buenos Ayres, S. A.; Buffalo, N. Y.; Cambridge, S. C.; Cape Horn, S. A.; Cape of Good Hope, Africa; Chicago, Ill.; Little Rock, Ark.; Frankfurt, Germany; Frankfurt, Ky.; Frederick, New Brunswick; Halifax, N. S.; Harrisburg, Pa.; Iowa Falls, Ia.; London, Eng.; Leocompton, Rut.; Norfolk, Va.; Norfolk, England; Mobile, Ala.; Memphis, Tenn.; Nashville, Tenn.; New York City; Omaha, Neb.; Philadelphia, Penn.; Pittsburg, Pa.; Little Rock, Ark.; Santa Fe, N. M.; St. Domingo, W. I.; St. Paul, Minn.; Santiago, Chile; Sioux Falls, Dak.; San Francisco, Cal.; Vienna, Austria; Vera Cruz, Mexico; Walla Walla, Wash. Ter.; Augusta, Maine; Baltimore, Md.; Bern, Switzerland; Berlin, Prussia; Constantinople, Turkey; Cincinnati, Ohio; Columbus, Ohio; Caracas, Venezuela; Charlottown, Prince Edward's Island; Havana, Cuba; Edinburgh, Scotland; Dover, Delaware; Ft. Kearney, Neb.; Georgetown, British Guiana; Havana, Cuba; Honolulu, S. I.; Jerusalem, Palestine; Lisbon, Portugal; Little Rock, Ark.; Little Rock, Ark.; Indianapolis, Ind.; Montreal, Canada; New Haven, Conn.; New Orleans, La.; Ottawa, Canada; Panama, New Granada; Paris, France; St. Petersburg, Russia; St. Louis, Mo.; St. John, New Foundland; St. Paul, Minn.; Smithton, Jamaica; Springfield, Mass.; Salt Lake City, Utah; Tallahassee, Fla.; Vicksburg, Miss.; Washington, D. C.

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MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the dead shall glow radiant in the light of Eternal Day; the weary be freed shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overflows with boundless mercies for all who enter therein.

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SPIRIT MESSAGES.

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

I am Kate Lambert. I passed into spirit world many years since. I was a Catholic and delighted much in Father Foley. I come back in love to my friends. I am happy because I lived a good life. I have several friends, among them, Julia Didier, whom I would reach. My favorite priest is now in Baltimore, and it is with this hope that I have written. My love and greeting to all.

I am Aletha Desmond, a native of New Orleans. I have a father, mother, three brothers and a sister whom I would reach. I desire to send my love also to guard Cecil from any further trouble. Tell Eloise that her choice is a good one, and can only add to mother's comfort. Gabriella is with me, so is old aunt Delilah. We are a happy family, and enjoyed the "Mardi Gras" very much. Our cousin made a good "Rex" and Cecil looked fine in his costume. Dear ones accept my love, and believe that I really come to you. Father Chatauld would tell you that spirits can come back, if you ask him.

I am Tim Malony. My sisters, Sally and Mary Maloney, live in Baltimore, on Neighbor street, near McKim's hill. I was a carpenter and the only son. My mother passed away soon after I did, and father McManus buried us all. I want to reach Florence Rutter, because I would have her know of the fate of Tom. I would also tell her that William Wardenburg is not so favorable as she thinks. Send my love to my darling sisters and make them earnest in their desire to do better.

I am Frank Trenholm, Frank Holmes Trenholm, and it is of my cousin, Macbeth, that I wish to speak. It is well known that the daughter is at present in this city. Oh, George, my friend, if I could only reach my family, you know how earnestly I desire that. Help me in this, be watchful, be careful, go, I would speak with you. He means to do you well, but make it a point to go. You know where I would speak with you.

I am Bernard Rhett, well known in the South. I wish to reach Eva, my wife. I wish to speak to Elise. Oh, if through this I could only reach both of them, if through this means I could turn them all to righteousness. It may be that my brother will hear of this and pause to think. God grant that he may. Dear, dear Elise, I charge you, watch over and influence her.

I am Margarita Bassett, and I want to talk to my mamma. I am quite a large girl now, and would like it so much if my mamma, who is all alone, could hear of me. Father is with me, and is quite well satisfied, and don't you think he's as full of his weather theories as ever? I think, however, he will have better opportunities here. We often come to you, dear mamma, so that you are not so much alone as you would think. Live so that you may dwell with us. Never forget that many see your actions.

I see black aunt Celie. I come to try and reach my darlin' babies, dat I use to nuss; de little massa an' de little missy, in de ole rice fiel' where de good gulla is. Mauma Beck come too. Massa Willie an' missy Katie are bof in dis heaben, an' de good nigger come here too. We hate slabe, but we do lub de massa and de missy. De little massa an' de little missy will know me by dis.

I am Esther Hezzard. My object in coming is to reach Helen Fairchild. Father and I desire her not to refuse two persons, one a doctor, the other a scientist, who in the coming week will require of her permission to enter her circle. We will come, dear lady, and father is sure that through you he can convince the doctor, and his own little sister Grace, with my aid, will do the rest for the scientist. God bless you, dear medium, and be assured that the trouble which had men tried to cause you, only brings farther into the light your goodness and purity.

[She means the week after the issue of this paper. HENRY TUDOR VIII.]

I am Mona Winefred McDermot. I am Terrace Bernard McDermot. We passed away in Belfast, Ireland, within ten days of each other. Our father, Charles Henry Michael McDermot, was a partner in a large firm of the cotton manufactory there. I have all my relatives in Belfast and other places but one, and we come to tell him that almost everybody he ever knew will talk to him through letter next week.

I am Arthur Reginald Cyril Llewellyn Tooth or Tudor, a Welsh gentleman. My name is engraven at Westminster, and I hope the people to whom I come, will search out the record and thereby elevate still farther the family affection of Arthur, my decedent. If this paper could be circulated in Brighton, it might reach my decedent, and I earnestly hope it will. He is a good fellow, and a little family elevation will keep him out of politics, and consequently out of prison, of which there is great danger now. [The above is the great-grandfather of our Henry the Eighth.] C. M. KEITH.

Interesting Spirit Message. Written through the Mediumship of Mrs. Susan TRENHOLM, No. 16, Dotworth St., Brooklyn, New York, March 14th, 1887.

To my Husband—A few words about our spirit home. I cannot convey much of an idea to you in so small a space, but will do the best I can. I don't think it can be made much more beautiful. The children's tastes are similar to mine, loving the fine arts, music and flowers; and so it is natural our home should be most beautifully decorated. In our gardens we have roses and lilies of every variety and hue, and flowers and thousands of other plants of which I cannot speak now, but all so transcendently beautiful, and the crowning glory about them, is, they never die, but progress as we do. They almost speak to us. It is an understood fact that they communicate with one another. We have no use for conservatories, for there are no cutting winds to chill. Our home takes up much space, being high and broad; but you could not see the material of which it is made, without first parting the vines and blossoms; to such a degree do we value one of God's greatest of all gifts, flowers. Husband, you have never seen a flower yet; you will have to wait till you come over for that blessing, unless I can at some future time etherialize some for you. We have no up-stairs, Bill; and the compartments leading one into the other are separated by arches, of which there are one hundred and nineteen. We have lots of room, because we have lots of company. We have no doors, as there is no secrecy, and not being cold, we do not require any. All is open like a book. The floors are covered with tapestries, made from fabrics manufactured in the spirit world. The most elegant designs of floor coverings on your earth can in no way compare with ours, and, like the flowers, they never fade, but each day grow brighter and more lovely. Of music we have plenty, as you will see when I tell you of the musical talent of our own family. There is Fanny, who plays on a piano of twenty octaves; Mary Hannah plays the harp beautifully; George and Henry play an instrument, the like of which you have never seen. Henry leads, and George plays second. At intervals we attend concerts where we are permitted to hear most eminent artists. The music is heavenly. They play pianos of one hundred octaves. Those artists have been out of the body from two hundred to one thousand years, and still there is always something for them to learn. Their motto is "onward, onward, to progression without end." In the audience we notice such earth celebrities as Rubenstein, Bach, Wagner, Liszt, Ole Bull, and thousands of others, who were noted on earth for their great musical qualities. And now, Bill, my beloved husband, I hope all our friends will lead good and exemplary lives, and not wait for the last moment to be saved, that they may have a bright and beautiful home for all time to come. Your affectionate wife, anxiously awaiting in the spirit.

HANNAH S. WOODS.

Written for The Better Way.

Then and Now. Come and let us sweetly sing; Praises to our heavenly King; For His name do we adore, Humble, trusting as of yore. Loud the anthems have been sung, Through every age, by every tongue. Round the altar oft we've joined, Swayed by one Eternal Mind; "Simply to the cross we cling;" Save us, O, our Savior King. Round the hearthstone now we meet, Loving ones now come to greet, Not to sing the praises o'er As they ever were before! Now again our songs we sing, But not to a heavenly King; We sing to loved ones far and near, Both in the spirit life and here! Now the world is on the wing, So we would the anthem sing.

Sing of loved ones gone before, See! they open wide the door, Asking all to look within For the knowledge they can win, If they sit with faithful trust Striving ever to be just; Then the answer quick will come: This is our bright spirit home, All may enter at the last, When the storms of life are past!

Then, O, friends of earth, take heed, 'Tis for you we humbly plead, That you search for gems of truth—Mothers, maidens in their youth, All may learn the way to come! To this bounteous spirit home, 'Tis by love and simple deed, We're not bound by any creed! Many hunger for a word Who by sorrows have been stirred, Give them of your store, and then, You'll be blessed! so now, Amen. MILWAUKEE, WIS. MARY E. VAN HORN.

"Coming Back."

The poetry, which appeared in THE BETTER WAY of February 11th, under the heading "Coming Back," was composed by George E. Whyte, of Brooklyn, N. Y., and published some years ago in the Troy (N. Y.) Times. I have a copy which was given me by the author. Mr. Whyte is not a believer in Modern Spiritualism; but, strange to say, it was through him, or, rather, through the ideas thrown out by him, that the writer was first led into the investigation of the phenomena. He believed in the ever-continued presence of our beloved dead around and about us, comforting and encouraging us along life's journey; but not in communion with them, which started me to think if it were possible for them to be ever with us, why not commune with us? Mr. Whyte is a Christian worker; but, like a great many more of our advanced thinkers, is advancing such liberal ideas that he is doing much good for our cause. Fraternally. CINCINNATI, O. G. B. ASHLEY.

How Sunday, or the Sunday, Came.

In the year 324 the Emperor Constantine, then being the law and church making power, made the following law:

"Let all the Judges and towns people, and the occupation of all trades, rest upon the venerable Day of the Sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."

Thus in the first law for the observance of the day, it was designated the Day of the Sun. How came this title to be given to it? The Religious Encyclopedia says:—

"The ancient Saxons called it by this name because upon it they worshiped the Sun."

Its name originated in heathen idolatry. All authorities agree upon this. There is not an author in all the rounds of history or literature who dis-sents from this. Webster says:—

"The heathen nations in the north of Europe dedicated this day to the Sun, and hence their Christian descendants continue to call the day Sunday."

The Sunday School Union Bible dictionary says:—

"Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the Sun."

Worcester, in his dictionary, says:—

"Sunday; so named because anciently dedicated to the worship of the Sun."

These authors gave an ancient origin to the name. Constantine was not the originator of the name which he gave to the day. Another historian, Morer, says:—

"It is not to be denied, but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and, as a standing memorial of their veneration, dedicated this day to him."

Thus it is shown that the name that Constantine gave to the day in the first Sunday law, is an ancient one, and is entirely of heathen origin.

Sunday has often been confounded with the Sabbath, the Seventh day, or Saturday. The day had a widely different origin. In the second chapter of Genesis, verses 2 and 3, we are told that on the seventh day God ended his work which He had made; and He rested on the seventh day from all His work which He had made.

And God blessed the seventh day and sanctified it, because that in it He had rested from all His work.

In the 20th. chapter of Exodus, verses 8, 9, 10 and 11 we are told that God said: "Remember the Sabbath day to keep it holy."

"Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

In Exodus, chapter 31st, verses 16 and 17, we are told that the children of Israel shall keep the Sabbath, to observe the Sabbath for a perpetual covenant. "It is a sign between me (God) and the children of Israel forever, for in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed."

When Jesus came he paid little respect to the Sabbath and was charged by the Pharisees with being a Sabbath breaker. He boldly told them the Sabbath was for man and that it was lawful to do good on the Sabbath. See Matthew, chapter 12. Paul found the same Pharisees. He said:—

"One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind." See Romans, chapter 14, verse 5.

He then shows nothing wrong or unclear only as it is wrongly used. When the church became all powerful they burned the Alexandrien library, established a multitude of sacred days, killed every one who enquired into them for a period of a thousand years. These had a uniform faith, the faith of death known as the dark ages, during which the people were slaves, the most abject ever known. Some fifty millions lost their lives in holy wars, pilgrimages, penances, etc.

With the invention of printing, intelligence increased and the power of priestcraft began to fall; sacred days was one of their right bowers. Tons and tons have been and are still written by them to keep up sacred days on which they reap their chief harvest. Among the intelligent they have lost their hold. The Sabbath (Saturday) is regarded sacred by the Jews, seventh day Baptists, Adventists and the church of Jesus Christ of Later Day Saints. Among the intelligent it is less regarded than Christmas. All church days are of far less regard than the 4th of July, which is the American Sabbath.

JESUS.

A soldier dying in the hospital was asked by a serviceable agent of the Christian commission if he had found the Lord Jesus. "Oh! I did not know that Jesus was lost!" was the reply—innocent or sarcastic, we need not inquire. But what the dying soldier did not know is the most potent fact of Christian history. Nothing is surer that Jesus has been lost for more than eighteen centuries. The myth of transfiguration is the type of historical transformation. It says, "There came a cloud and overshadowed him."

This did, indeed; a cloud of legend and myth, and fancy and exaggeration; of speculative mist, of ecclesiastical smoke, the breath of incense; but on this account no more transparent. It says, "He feared when he entered the cloud." He might have well done so, if he had known how it would falsify his human nature until men would say "It is a God, it is a God."—[Chadwick's Man Jesus.

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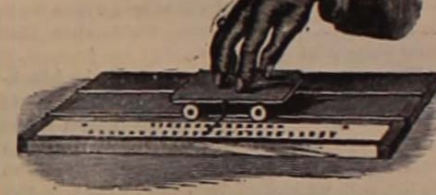
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THE AMERICAN PRESS.

Interesting Extracts From a Recent Speech by Robert G. Ingersoll. The press—what was the world without it? What has the press done? What ought it to do? Not many years ago the nations were walled in by prejudice of race, of custom, of religion. Each believed its race the greatest, its religion the only true one. The nations met as enemies, nothing to exchange but blows, nothing to give and take but wounds. Movable type was invented, and as Mrs. Browning says: "Civilization was thrust into Europe on the point of a Moorish lance." Thoughts were then exchanged in place of blows; the newspaper was invented; the provincialism of Europe began to disappear; the peasant who had thought his King the greatest in the world, in comparison with his petty neighbor, began to get a just view. The same thing was done in the United States. Each citizen thought his State the greatest, and the love of State was the highest civic virtue. But by the circulation of the newspaper the patriotism for the State—which I call mud patriotism—became transferred to the State, and the citizen became a true and splendid American. The papers, disseminating the same news, tend to the unification of the Nation, and we get the benefit of the greatest brains in the solution of State questions.

There was a time when civilization was in a minority; when barbarism was well nigh universal; when the torch of progress was held in a few feeble hands and barbarism trampled it down and extinguished it in the blood of its defenders. Yet other civilizations arose and kept arising, one after another, until now the great Republic is able to hold that torch against the combined world. In the struggle between civilization and barbarism the world has passed midnight. We have passed midnight also in the struggle for supremacy of the governments or the governed. The world is destined to be republican. Those who obey the laws are destined to make the laws. Yet the relations of the nations of the earth are those of savages. Each nation for itself is civilized. But the world will never be what it must become until the dealings of nation with nation are the same as those between civilized man and civilized man. Kings and ministers used to be content with the applause of each other. But now kings are compared with kings; when they go to war they know they are to be judged at the bar of public opinion. This public opinion must be created by the newspapers.

I have heard much talk lately about our country being over-populated. Look at the map, look at the Mississippi draining a vast portion of this splendid country, reaching from the Alleghenies to the Rockies, capable of supporting, clothing, educating, enlightening five hundred millions of human beings. The Mississippi river is nature's protest against division, and a reminder that this country is to remain one and under one flag. Let the press be the worthy mouth-piece of this great and splendid country. All I ask is that it be not the bat of suspicion, a chattering jay of gossip, a raven hoarse with creaking of disaster, or a vampire fattening on the reputations of men. Let it be an eagle, rising and soaring in the cloudless blue, above all things mean and sordid, grasping only the thunderbolts of justice. This I say is to be the greatest of republics, so great that it can dictate to the world and say to any nation about to strike a weak one, "stop!" and the order will be obeyed. It will grasp by the throat any combination of men, however intellectual, or cunning, or rich, that may attempt to rob the toiling masses of Europe. All I hope, all I ask for, is that the press of the United States may continue worthy of the great Republic.

A PECULIAR CASE.

A Michigan Boy Deprived of Reason by a Thoughtless Trick.

One of the places in Washington which is visited by every stranger who comes here is the National Museum, writes a correspondent from that city. This attractive resort has grown from a small beginning and has become one of the most complete museums ever collected in so short a time. It was only after the Centennial, in 1876, that the idea of establishing in Washington an institution of this character was first spoken of, and now it has several miles of avenues, along which are displayed attractive and curious collections of bric-a-brac, geological, natural, historical and all such specimens as go to make up a museum. Among the most attractive features of the museum to the small children are the stuffed animals, which are arranged a few feet away from the main entrance. One of these animals is responsible for one of the most peculiar accidents that has ever been reported by medical men. In June, 1886, an employe of the Government named Walters, whose home was in Michigan, brought his family to Washington that they might be near him. He took his little son, who was ten years of age, to the museum one day, and the little fellow, in wandering around the aisles, was at last attracted by a huge specimen of the buffalo species. He stood gazing at it and thinking of the stories his father had told him of buffalo hunting, when a mischievous urchin, who was hidden behind the animal, shoved it forward slightly. The little boy, Walters, was entirely unprepared for the movement on the part of the bison. The shock to his nervous system was so sudden and so violent that he became absolutely paralyzed. For eight months he apparently had no control over his actions; his appearance was that of a complete idiot, and he had no knowledge whatever of any thing that he had learned. Even the names of the members of his family were forgotten. For about eight months this poor boy's mind was an absolute blank, and for a long time his parents despaired of the restoration of his reason. Finally, however, in February of last year, he suddenly recollected something of the buffalo, and his first thought was that he had been impaled on the animal's horns. This was the first glimpse of reason which seemed to have permeated the gray matter of his brain, but since that time he has been slowly, though steadily improving. The little fellow is at his former home in Utica, Mich., and is recovering rapidly enough now so that he is able to write letters to his father. The circumstance is one of the most peculiar on record, and the strain upon the minds of the parents of that boy during the past eighteen months has been frightful.

Electrical Employment.

A low estimate puts the number of persons supported by all the forms of employment furnished by electricity at 4,000,000.

ITEMIZED VARIETY.

The White House is over-run with rats, and has been for forty years, it is said.

The United States and Canada have agreed upon terms for a parcel post service between the two countries.

A PRISON that was sold by one New York man to another residing nine miles distant, walked back to its former home, its wings having been clipped so that it could not fly.

A prominent citizen of Dakota stated recently that in consequence of the terrible loss of life caused by blizzards in that section, many farmers have decided to move further south.

On the evening of January 8 the first observations through the mammoth telescope of the Lick Observatory, on Mount Washington, was made. The trial was said to have proven the immense lens all that it was expected to be.

AMONG the men who drew Government salaries as policemen and mechanics on the Indian agencies are George Washington Grover Cleveland, Henry Clay, Edward Everett, U. S. Grant, Matthew Arnold and Benjamin F. Butler.

STATING the matter on a cash basis, the use of natural gas has conferred on Pittsburgh an annuity of six million dollars, which, at six per cent., represents a capital of one hundred million dollars placed at the disposal of the fortunate owners of that favorite locality.

A RESIDENT of Collins, Wis., picked up a meteoric stone the size of a foot-ball near his home recently. His little daughter saw it fall, and the melted snow disclosed the place where it had struck the earth. He sent it to the university professors at Madison for examination.

Mrs. SARAH McCONKEY, of West Chester, Pa., died Monday while quite alone in her mansion. She was worth \$800,000, but was haunted by fears of the poor house, and slept on an iron cot because she did not desire to disturb the elegant appointments of her bed-chamber.

A GENTLEMAN of Long Branch has an umbrella the staff of which is made of a piece of a table that came over in the Mayflower, the cover from the silk of a dress of a lady who was rescued from death under an engine and the case from the catalogue of President Garfield.

AUGUSTE KEY, on the western coast of Florida, has been provided with an iron lighthouse by the Government, at a cost of seven thousand dollars. The iron work was done in New York and the light and glass were made in France. The whole structure weighs seventy-five tons.

A FARMER was thrown out of his sleigh by striking against a lamp post in Ionia, Mich. He was picked up insensible, but still held his clay pipe between his teeth, and the first sign of consciousness was a puff at it. The fire hadn't gone out and he was still smoking as he left for home.

THERE are but three silver dollars of the coinage of 1804 in existence. Two of these are accounted for; the third is somewhere in circulation about the country. The value of this missing dollar of 1804, as quoted in the last numismatic circular, is eight hundred dollars. It is natural, then, that this coin should be much sought.

The editor of a paper in Georgia blacklisted himself in his own paper as follows: "On and after date the undersigned gives notice that he will prosecute any person selling him intoxicating liquor of any kind to the full extent of the law. This is not for the purpose of injuring whisky-dealers, but to get sober and stay so."

A FASCINATING widow lately victimized the people of several Eastern cities to the extent of several thousand dollars by a bird-protection scheme. She obtained the signatures of wealthy persons pledging themselves to protect the birds from slaughter. The widow suddenly disappeared, and the signers found themselves confronted with promissory notes.

A COLORED man called on a dentist in Mansfield, Mass., to have a large brass shawl-pin extracted from the back of his neck, and was referred to a surgeon, who removed it with some difficulty. The patient, whose condition is pronounced critical, explains that he thrust the pin in his neck "as a cure for ring worms."

The oldest mule in the world lives in Lanesville, Ky., and is known to be over sixty years old. No one knows how old he was when he emigrated from the old Dominion. "The old mule" had considerable reputation as a traveler before the war, having, it is said, done service over several States, and of his war history many mysterious stories are whispered about.

Two Chicago women have conceived the bright idea of a ladies' down-town toilet-room. The two fell to scheming over the difficulties of arranging the toilet while out on business, and hit upon this solution to a much-voiced question. An apartment is to be furnished with all the necessities of a ladies' toilet, from which men will be strictly excluded.

At Bucyrus, O., a woman sold four rolls of butter to a firm of grocers. The latter laid the butter away in the cellar, and later on sold it, with another lot to a shipper. The shipper in cutting the stuff up found that the four rolls were not butter, but the most ordinary kind of mashed potatoes. She had molded the potatoes, frozen the rolls and smeared them with butter to give them a genuine appearance.

The word cigar was derived from the Spanish *cigarra*, meaning garden. The old Spaniards used to grow tobacco in their gardens, and rolled it up for smoking. When offering a smoke to a friend they would say: "Es de mi cigarra"—It is from my garden. Soon the expression came to be: "Este cigarro es de mi cigarra"—This cigar is from my garden. And from this the word cigar spread over the world.

The name John Bull, as applied to the English people, is first found in Arbuthnot's ludicrous "History of Europe," a book sometimes erroneously ascribed to Dean Swift. In this satire Arbuthnot calls the French Lewis Baboon and the Dutch Nicholas Frog. "John Bull," a comedy, by George Coleman, the younger, was performed in 1805. The *John Bull*, a Tory newspaper, supported by Theodore Hook, was first published in 1830.

BIG DOCTOR BILLS.

The late Mrs. Stewart spent the incredible amount of thirty-two thousand dollars a year on three doctors.

Miss CATHARINE WOLF, of New York, recently deceased, paid her doctor twenty thousand dollars a year.

SIXTEEN THOUSAND dollars is the amount reported paid by the Astors for a physician's service each year.

The physician who attends the family of Mrs. Vanderbilt is said to receive ten thousand dollars annually for his services.

The Queen of Corea has a female physician who is an American, and she gives her fifteen thousand dollars a year. This learned and fortunate woman's name is Ellis.

INDUSTRIAL IMPORT.

WINDMILL factories are multiplying in the West. Windmills are made to pump water and do a great deal of valuable work at a much less cost than boilers, engines and coal can do it.

CANBRIE BROS. have decided not to build the two projected furnaces at the Edgar-Thompson steel works, Braddock, for the present at least. The reason assigned is that the productive capacity of the works is fully equal to the present demand.

ABOUT 80,000 traveling salesmen are on the road in this country, whose expense account averages \$1,025 a year each, and whose average annual salary is \$1,000, thus representing an outlay by and on this go-ahead and wide-awake fraternity of about \$210,000,000 every twelve months.

According to Major Powell, of the United States Geological Survey, the total value of the mineral production of the United States in the year 1896, as near as can be ascertained, was more than \$465,000,000, the largest amount yet recorded in any country. Pig iron headed the list, its value exceeding that of gold and silver combined.

THERE are forty manufacturers of rubber clothing in the United States; capital, \$20,000,000; product for the past year, 5,000,000. Several of the best equipped mills have been obliged to go into liquidation. Two associations have been formed, one to make gossamer goods, the other vulcanized goods. A five per cent. advance in prices has been made for the ensuing year.

A FLORIDA perfumery company has nineteen acres of tuberose in Fairfield and San Mateo, and expects to plant nearly 300 acres more. The manager of the company says that Florida is far ahead of Southern France, where the flowers are raised extensively by irrigating at a great expense. He asserts that he has known the flowers from one acre of land to sell for \$2,000 in one season.

The ends of the earth are uniting; just think of it; oranges from Australia and California meeting in the London fruit market, but it is only momentarily. There is no rivalry, for, when by the California season we are out of the London market, Australia succeeds us. Steam is rapidly reducing this little world to one country, and by and by "men the world o'er shall brethren be as 'n' a' that."

ONE concern at Waterville, Me., made 18,000,000 square yards of cotton goods last year, and a Maine newspaper figures that the cloth would make a tent that would cover 370 acres, and hold all the people of Maine, New Hampshire and Massachusetts comfortably seated, with a ring of more than 168 acres in the center. It is that ring the 84,000 horses of Maine could be exhibited all together.

The diamond mining companies of South Africa, which number about ninety, propose to form a gigantic combination that will control the whole diamond territory. The object, of course, is to increase the price, which has been reduced by the enormous production of that region. It is estimated that there are now about 1,000,000,000 worth of diamonds now in use, one-half of which came from the African fields.

TRADE AND TRAFFIC.

A BROOKLYN factory sold 6,000,000 pounds of licorice last year to a tobacco firm.

It has been estimated that in New York City about 2,500,000 bales of hay are annually consumed.

Four hundred and fifty thousand bushels of foreign potatoes have been received in New York already this year.

THERE are about 2,000,000 hog raisers in the country and the 46,000,000 hogs raised are estimated to be worth \$196,000,000.

It is said that the latest competition threatening British farmers is the importing of baled hay from the United States.

More than \$10,000,000 worth of oysters were shipped from Maryland to all parts of the world this season. Over 40,000 persons are employed in the industry in the State.

SOUTH Carolina phosphates have advanced 40 cents a ton and acid phosphates \$1, owing to the demand created by the good crops of last year. This will give work to 5,000 laborers.

A New York merchant estimates that 3,000,000 bushels of peanuts were consumed in this country last year. The cost to the consumers was \$10,000,000, fully half of which was profit.

SINCE the stock yards at Chicago were opened twenty-two years ago there has been received there: Cattle, 24,573,202 head; calves, 332,000 head; hogs, 66,568,925 head; sheep, 10,714,545 head; horses, 377,060 head.

The wholesale dealers in New York say that the influx of California fruit has not had any appreciable effect on either Eastern fruits or the foreign trade. One reason for this is that Americans are becoming more and more a fruit-eating people.

The San Francisco correspondent of the New York Tribune writes that prominent California viticulturists will soon start a bank here, the stockholders of which will be wine-growers. A general banking business will be done, but the chief feature will be to advance loans on wine. A storage cellar will be connected with the bank. Then a winemaker may send his product to the bank and get a loan of ten cents per gallon on it, and thus be saved from selling fresh wine at a sacrifice.

ORIGIN OF SOME WORDS.

COFFEE is named after Mount Caffa, Abyssinia.

"CHESTNUT," as applied to any thing stale or of ancient date, originated with Mr. William Warren, the veteran comedian of Boston. It was taken from an old melo-drama, the words being: "A chestnut (referring to a tree), I should know as well as you, having heard you tell the tale twenty-seven times."

In regard to the origin of the word honey-moon, it is said: There was a custom among the Welsh of drinking methglin, a fermented liquor made of honey. This may have given rise to the word. Its application, in a figurative sense, to the first month after marriage, is very appropriate to that delightful and almost invariably happy season.

The word cyclone was proposed by a Mr. Piddington, of England, to designate a wind which blows in a circuit, or a wind describing a spiral by its progression while turning. Cyclone has now become the accepted term for a whirlwind. The word blizzard is of Western origin, and like many words which have had their birth there, is hard to trace to its source.

CAPTAIN ANDREW ROBINSON built at Gloucester, Mass., in 1713, the first schooner. As the vessel was gliding into the water at the time of launching, somebody shouted: "See how she scoons!" and the owner, catching the word, exclaimed: "A schooner let her be." This is said to be the story of the origin of this distinctively American kind of craft and of the name by which it is known.

HINTS FOR HOUSEWIVES.

A FORMER sufferer from neuralgia recommends hot catnip tea as an excellent remedy for that painful affection.

CRACKER CRUEL.—Four tablespoonfuls of powdered cracker, wet with boiling water, add one pint of hot milk.

A PRETTY fancy for light curtains is to drape them with narrow scarfs or half handkerchiefs of their own material.

WINDOW shelves covered with cretonne and edged with a three-inch fringe are handy to have about a room, even if you have no pot plants to go upon them.

EGG WAFFLES.—Sift together one quart of flour, half a teaspoon of salt, add the whites of six well-beaten eggs and one and a half pints of milk. Bake and sift over with white sugar.

PORTER STEAK.—Boil a shank of beef till tender, chop the meat up and season it with salt, pepper and (if liked) half a nutmeg. Reduce the liquor to three pints, add the meat, cool in a mold. It should turn out well when cold.

FOR hard gingerbread, take one cupful of sugar, one of butter, one-third of a cupful of molasses, half a cupful of sour milk or cream, one teaspoonful of saleratus, one tablespoonful of ginger and just flour enough to roll out thin. Cut in oblong pieces and bake quickly.

ONE ounce of lemon juice mixed with a quarter of a drachm of pulverized borax and a half drachm of sugar will remove freckles. Keep the lotion in a glass bottle, corked tightly, a few days before using, and apply to the freckles occasionally, and they will soon be removed.

PERHAPS one of the hardest things in the world to do is to make school-boys take proper care of their teeth. It should be a rule that no child old enough to perform his own toilet should have breakfast until his teeth are cleaned. It would save a good many dentist's bills in the future.

It is a mistake to suppose that cold drinks are necessary to relieve thirst. Very cold drinks, as a rule, increase the feverish condition of the mouth and stomach, and so create thirst. Experience shows it to be a fact that hot drinks relieve thirst and "cool off" the body when it is in an abnormally heated condition better than ice-cold drinks.

SULPHUR is death to all fungoid growths. In diphtheria a teaspoonful thoroughly dissolved in a wine glassful of water and drunk will in most cases remove all danger. If the patient can not gargle, take a liver coal, put it on a shovel, and sprinkle a spoonful of flowers of brimstone upon it. Let the sufferer inhale by holding the head over it, and the fungus will die.

EGG CHEESE.—Half a pound of good English cheese. Beat three tablespoonfuls of bread-crumbs, soaked in cream, with three eggs, then add three tablespoonfuls of melted butter, a tablespoonful of made mustard, salt and pepper to taste, and lastly the cheese, grated. Beat all together lightly; spread evenly upon slices of toast, and brown quickly upon the upper grating of the oven. Strew a little minced parsley on top.

In regard to washing a soiled cashmere dress a lady says: "I took two tablespoonfuls of ammonia to a pail of water, and rinsed it thoroughly piece by piece, without wringing; then put it in another pail, and treated it the same way for the second time. Without wringing and all dripping wet, I hung it out smoothly on the line, and, while it was still damp, ironed it on the wrong side over braid and all; and my dress is almost as good as new."

TO MAKE baking powder, proceed thus: Put half a pound of ground rice into a bowl with a quarter pound of carbonate of soda, mix well together and then add three ounces of pure tartaric acid. Both soda and acid must be freed from lumps, by crushing with a broad bladed knife or spoon on a piece of paper. When the rice, soda and acid are well mixed, sift them through a wire sieve or a fine strainer and put away in two small tin boxes with close fitting lids. Use one teaspoonful of this to each pound of flour required by your recipes. All such powder must be kept very dry.

WORDS WORTH WEIGHING.

EVERY time you refrain speaking in defense of a friend you prove that you are not a friend.

INSTRUCTION will feed good sense, but good sense itself is to a great extent a gift. It is in reality the power of correct mental comparison, and is as much innate as "a good eye," or "a deaf hand."

A MAN is not to blame for his poverty, but he must expect to feel its trials within doors and not look to have every fancy gratified at the table when a weary, over-worked wife has the cooking to do herself in addition to all the other "ousework."

The path of truth is a plain and safe path; that of falsehood is a perplexing maze. After the first departure from sincerity, it is not in your power to stop. One artifice invariably leads on to another, till, as the intricacy of the labyrinth increases, you are left entangled in your own snare.

Don't think, mothers, that because your little ones still lip the baby tongue, they are incapable of being impressed with true principles. The most beautiful plant oftentimes comes from the smallest and weakest-looking seed. The seed is not too small to receive the influence of the earth's moisture and the sun's heat.

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness. One who loves life, and understands the use of it; obliging alike at all hours; above all of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—Lesing.

WHEN a man has a conviction that the world owes him a living, the best thing he can do is to go to work and collect the debt, and there is no surer way than by work. It is the magic key to the most stubborn defenses. Steady, persistent, intelligent work has surmounted more difficulties than the brilliant sallies of genius or the temporary spurts of men without an object.

It, in our quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door.

EVERY man must, in an important sense, educate himself. His books and teachers are but helps—the work is his. A man is not educated until he has the ability to summon, in case of emergency, all his mental power in vigorous exercise to effect his proposed object. It is not the man who has seen the most, or who has read the most, who can do this; such a man is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts.

CURRENT FARM TOPICS.

THE corn that will keep best for seed is that which has cured well on the stalk and been hung in a dry place.

It is good to have a genius for farming, but even genius can be helped by a ladder, to which learning has been well applied. Some sometimes get sore feet by being pastured on grounds which have been burnt over. The alkali in the ashes causes the trouble.

CLOSE adherence to business principles in the details of handling sheep is as necessary as in any other business men engage in, and hardly ever fail, no matter whether wool is high or low.

The cold, damp weather is more damaging to poultry than the cold, dry days of winter. Hens do not like to be in the wind, and a covered scratching place should be provided for them.

POWERS for breeding strong stock should not be too much stimulated to lay before the eggs are wanted for setting, or their progeny will not be so strong, as the hens will be too much exhausted.

FINE manure for crops is more valuable than coarse. Hens can break up manure better, perhaps, than any one of the machines invented for the purpose. Scatter some wheat over the pile and turn them on.

An excellent bread may be made by combining equal parts of ground oats, corn meal, middlings, and ground meal, baking the mixture in an oven. Stale bread of any kind, crackers, or other cereal food are also excellent.

SAVE all the small sweet potatoes for the pigs. Nothing will fatten a pig so quickly as sweet potatoes, and they are very cheap when only the culls are used. They should not be fed to laying hens, but are excellent for poultry intended for market.

SKIM-MILK thickened with shorts and corn meal makes almost a perfect food for growing pigs, and if given three times a day it will cause them to grow rapidly. If a mess of chopped clover hay (scalded) be also given once a day the pigs will need nothing else.

The study of horse-feeders should always be to furnish a combination of food containing all the requisite elements, both respiratory and muscle-forming, and never confine for any great length of time to one kind of food. Farmers should grow oats instead of corn for their horses.

In a great many instances by too liberal feeding of corn, heifers of great promise are given a beeding bias of growth, and their future as cows completely ruined. An effort should be made to develop bone and muscle and not fat, and to this end there is no better food than skim-milk.

The difference between fresh green peas and those that have lain awhile after being picked is well shown by the following trial made by a Michigan lady: One mess of peas was picked the night before and the other just before dinner of the day both were eaten. Her husband thought she had used sugar in the lot picked before dinner.

It is not the nature of a cow to exercise much. She prefers in the open field to quietly crop the grass until her stomach is full, and then lie down in the shade and peacefully chew her cud with a dreamy expression of the eye that denotes rest and enjoyment. She does not run and cavort like the horse. This is not her mission.

FARMING old land profitably is both a science and an art. Horticulture is a fine art. Training is essential to success in the arts and sciences. The difference between the farming of a skilled farmer or the gardening of a skilled gardener, and the work of the unskilled, is as wide as the difference between the boy's charcoal sketch of a horse on a barn door, and a painting by Rosa Bonheur.

FOREIGN ENTERPRISE.

The trans-Siberian railway, said to be the greatest railroad scheme in history, has been commenced. The line will be longer than any traversing the United States, and will place St. Petersburg within fifteen miles by rail of the Pacific.

In 1840 the tonnage of British shipping entered and cleared from the ports of the United Kingdom was 5,505,000; in 1885 it was 46,300,000. In 1840 there was 58 per cent. British to 42 per cent. foreign; in 1885 the percentages were 73 and 27.

APPLICATION has been made by a firm of German iron-workers for the privilege of constructing a huge dam in the Rhine river near Lake Constance for the purpose of utilizing the force of the Rhine Falls. A company with a capital of over two million dollars is prepared to conduct the enterprise.

The "Huacac del Inca Company," formed in Lima for the purpose of searching for and working the old Inca gold mines, and also endeavoring to re-work old cemeteries where millions of dollars are believed to be interred, is about to commence operations in the Amazon valleys of Santa Ana, Lares and Pancratambo. The gold accumulated by the labor of forty thousand men, and buried with the sovereigns on two well-recorded instances, will be the chief object of the company's search.

FROZEN fish are imported to Marseilles by a society formed for the purpose. A steamer lately brought there some thirty-five tons of frozen fish in its hold, the temperature of which has been kept at about freezing point by means of a machine evaporating sulphuric acid. The fish are caught with the net in various parts of the Mediterranean and Atlantic. After arrival they are dispatched by night in a cold chamber. Experiment has shown that fish can be kept seven or eight months at low temperature without the least change.

SEVERAL ANTIQUITIES.

AN Athenian vase, made, as nearly as can be specified, about 1,000 year B. C., is the property of Prof. Van Benschoten, of the Wesleyan University.

Mr. JESSE HAWORTH, of Bowdon, Cheshire, has presented to the British Museum the throne-chair of Queen Hatsau, of the eighteenth Egyptian dynasty, B. C. 1,600. This is the oldest piece of furniture in the world the date of which is known.

REV. DR. LANSING, the well-known missionary, has sent from Egypt to the Sage Library in New Brunswick, N. J., an Egyptian papyrus forty-two feet long, and containing all the chapters of the "Book of the Dead." Experts place its age at two thousand years.

The "Book of Kells," which is now in the library of Trinity College, Dublin, is a splendid MS. copy of the four gospels written on parchment in Latin, and richly ornamented with illuminations. It dates from the eighth century, and was then produced by the monks of the monastery of Kells.

Mr. W. H. JONES, of Obion, Tenn., has a curious relic in the shape of a large pewter dish, which is more than one hundred years old. It was used in the camp of General Washington's soldiers at Valley Forge. It has been in the possession of Mr. Jones or his ancestors since that time. His grandfather was a soldier in the revolution.

A TRIFLE ODD.

A MAN at Oxford, Mass., recently caught a pickerel in which he found the body of a full grown red squirrel.

A WATCH stolen from a Wilkesbarre man seventeen years ago was returned to him recently by a Catholic clergyman, who received it in the confessional.

A MAN in Ogdenburg, N. Y., converted a foot-stool into a bank. After his death \$70 in gold was found in the stool, and a hole plugged up with plaster of Paris.

An Indian Spring (Florida) woman has a hen that is covered with hair instead of feathers. It lays and has hatched chickens coated like herself, but they invariably die in infancy.

THERE is a hotel in Arkansas where the rooms are designated by names of cities and States. "Here, front, show this gentleman to New Orleans, take a pitcher of ice-cream to Minnesota, see what that man in Boston wants, and make a fire in Chicago." A sample of what one hears in the office.

RICHARD HARRIS, died Feb. 13, 1877, in delirium tremens, aged forty-one years. This is the inscription which an Alabamian (Kan.) woman had carved upon her husband's tombstone—a shaft of granite about which is wound, from base to apex, the image of a snake as large as a man's arm.

A COW was butchered in La Cross, Wis., the other day, and when the contents of the stomach were examined there was found a silver quarter of a dollar, two inch wood-screws, six carpet-tacks, twenty-three shingle nails, two large knitting needles and one street railway spike three inches long.

PROBABLY the most curious conscientious contribution on record came to the treasury recently. The amount was one dollar, and it was sent by some one unknown, from Louisiana, who explained that he had years ago used a canceled two cent postage stamp, and that the dollar was for the stamp and interest at six per cent. to date.

A FARMER living in Green County, O., has forty-five hogs. While looking at them one day he discovered that forty-four had only short tails, and that the remaining one had a fine long tail. After trying for some days to find out what had become of the missing tails he finally saw that the long-tailed hog was going among the others and biting off a piece from the short tail of each.

ONE of Bridgeport's letter-carriers, whose duties require him to distribute the mail over his route after dark, has adopted the novel practice of wearing an electric scarf-pin. When desirous of looking at the address of an envelope in the dark, he holds it up before his face and switches on the electricity concealed in his pocket. His scarf-pin flashes out a one-candle power electric light.

A CITIZEN of Meriden, Conn., caught a snapping turtle lately, and took it to the telephone office where he works. He thought that he would kill the animal by electricity, and so put the end of a wire in front of it, and the turtle snapped it and held on. Then he put another wire under the shell

LIFE AND HEALTH.

Reported for The Better Way. Sermon on the Higher Vitapathy.

BY DR. J. B. CAMPBELL, M. D., V. D., Which is to Cure all Diseases and Preserve all Life, and Finally Perfect Human Immortality.

All of which will surely be accomplished as soon as mankind learns to use the means and progresses up to this happy condition.

For there is a wonderful and all sufficient power in nature, operating by its own occult law and living energy; as grand as it is mysterious; surpassing the knowledge of untutored intellect; as extensive as the limitless universe. All space is full of this power, and alive with its omnipotent energy; all nature is full of its manifestations; and reveals its power and presence in everything—every moment of time.

This wonderful power has been employed to some extent by the learned, and wise, and brave of all ages—by the African voodoo, the Chaldean astrologer, the Persian magi, the Hindoo fakir, the Egyptian priest, the Hebrew prophet, and by the wonder-workers of all ages and climes.

Much good has been done with it, and some harm, for the vicious and selfish have used it for evil purposes; but the wise and good, the noble and the pure, have employed its sublime powers in doing good, in relieving the needy and distressed, in curing the sick, and in mitigating human woes, and this while its highest powers and the best methods of its application were unknown.

It took a long time for humanity to progress up to the comprehension and fulness of the power. They did not nor could they understand the height and depth of this mighty power. It was too high for the limited knowledge of even modern philosophers; with all the light of the ages shining down upon them it was to them still a hidden mystery.

And greater works than these shall men do if they learn, and know, and use the power. With it the learned, and faithful, and brave, can control the elements, suspend matter, overcome gravitation, organize worlds, produce and preserve vegetable, animal, and human life; control the human passions, govern objects at will, develop the intellect, and expand the powers of the soul, cure disease, prevent death, gain immortality, banish wrong, and bring general happiness into the world.

The wonderful discoveries and rapid progress in learning and wisdom, and the many remarkable inventions that have been made in the last few years, and that are now being made, all proclaim its coming. The great progress that has been and is now being made in the use of electricity and magnetism proclaims its near approach, and prepares the way for a grander manifestation of vital power that is close at hand and now coming.

Stand back, you doubting, scoffing, unbelieving host—you dead weights of society—who would keep back the blessings in store for our race. Why would you hinder the car of progress, or stay the chariot wheels of power? You have kept it back long, these many years. How long, oh, how long, will you prevent its coming and full realization? You cannot prevent it much longer; you have done your worst. The power is now too strong; you cannot withstand it any longer.

But now like intelligent men and women admit its truth, accept its conditions, and prepare yourselves for its benefits, and listen while I explain to you its possibility, probability, and absolute certainty. In calling your attention more fully to its nature, and power, and use, I need not lead you through the labyrinthine mazes of ancient myths or modern speculation.

Books have been written and libraries filled with histories of wonderful manifestations of an unknown power, which none could explain or tell from whence it came nor how employed. You need not look for it there. You need not wade through the ignorance of the past, nor search through the dusty tomes of ancient or modern lore. It is not there. Yet to know what the people in the past thought of it and to know their different opinions may be interesting; and we sometimes profit by others' failures. Mankind, commencing low down in the scale of intellect, had to commence low in their conceptions. They thought first that the power came from certain minerals and precious stones; some thought that it was the power of certain vegetables, gums, balsams, oils, and perfumes; some thought that it was the power of the elements, fire, water, earth, and air; some thought that it was the power of certain animals, and worshiped them accordingly; some thought that it was the power of certain gifted humans, or as they supposed more than humans, and they deified them accordingly; some thought and think that it is the power of invisible, intelligent beings (perhaps once in the flesh) that do wonderful things for those who subject themselves to their influence; some think that it is the power of some immaterial, eternal, omnipotent being, that does all things according to his own will.

The more people learn the better they will know. What we already know of this power demonstrates to us that it is stronger than steam, swifter than electricity, and more subtle than magnetism. But what this power is, how to get it, and what to do with it, is yet to be imparted in other and higher lessons. Jesus said, even to his advanced students, "I have many things to tell you, but you cannot bear them now." The human mind has to be gradually prepared for the higher lessons, and you are not ready for them now.

This much is known of this power: that it is much higher than electricity, and much finer than magnetism, and when mankind understand it and know how to use it, they will not only cure diseases, but may prevent death and live on indefinitely, especially the highest developed human race may outlive death itself. For as far as we know the perfect in each kingdom of nature attain to perpetual life. The perfected granite is indestructible; the perfected diamond shines on forever; and the perfected tree in the cedars of Lebanon lives and grows on forever. They have never been known to die.

And the perfected animal in the fully developed white race may be born so perfect that they will live on as the evergreen cedars do. From the progress now making in human development, and in the means of human health and longevity, we may expect that some day the faith of Paul and the prophecy of John will be realized upon the earth. I say we may expect it and work for it in faith and in all the fullness of power. And that we may all work together for the good of all humanity, I especially invite physicians, ministers, heads of families and all who are willing to work for better health, better morals, and longer life on earth, to visit me to-morrow at my rooms for consultation and preparation. All professors and all sects can work together for the good of all.

We are all parts of one useful whole, Whether lab'ring for body, mind or soul; To each his proper task is given— There should be no sects in earth or heaven, Let each unto himself be true, And all good to others do; We judge people by their deeds, For love is holier than creeds.

The difficulty with mankind is that they are always too unbelieving. Jesus said to those around him, and even to his disciples, "Oh, ye of little faith. If you had faith even as big as a grain of mustard seed, you could remove mountains." But instead of believing, mankind oppose everything new, and prevent its benefits to the world.

But, my dear hearers, if you will lay down your opposition to new things and take hold and assist to bring them into use, you will soon see what wonders you will perform, and instead of doubting and thinking that I claim too much for this wonderful power, you will soon be willing to exclaim that the half had not been told you, for with this power correctly understood and properly employed and enjoyed, we may be able to swing open wide the gates of life, annihilate disease, prevent death, triumph over the grave, banish wrong, bring peace and plenty, and make earth a paradise, destroy all evils, absorb all good, perfect humanity, gain immortality and live forever.

This doctrine may seem strange to some of you; but it is strange only because it is new. All new things seem strange, especially to unbelievers. Unbelief is the bane of the human race, and the enemy of mankind. Unbelievers and croakers say this and that cannot be done, and they condemn everything new, because they do not know its merits. They said that stone coal would not produce heat and light; they said that steam could not propel mills, cars and ships; they said that electricity could not convey intelligence by telegraph; they said that electricity could not produce the electric light; they said that electricity could not be made to cure disease; they said that magnetism could not cure the sick, ease pain and calm the mind; they said that vitality could not restore life and prevent decay. But all these discoveries have succeeded, and their promises have been more than fulfilled, and have exceeded the most sanguine hopes of their most enthusiastic advocates. And now the time has come for another discovery, greater than all the rest, and it will as surely come as the other discoveries have come; and as these inferior discoveries have succeeded, so will this superior one more abundantly succeed.

But what shall we call this great power through which we are to do all these wonderful things; this ever-present power, that is always ready to be used in doing good; that is not only around us, but is also within us? But still we have not named it, nor does it matter much about a name, as names of the same thing differ in different languages, and the same thing is held in different estimation by different people, tribes and nations. But all, or nearly all, agree that there is a higher

power than matter, and if it is not matter, what is it? We believe that the power higher than matter must be spirit, and spirit is found to be an imperponderable, vital essence, or principle of life, pervading all space and filling all matter with its living energy and great power, and acting in and through matter to do all things that are done.

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Spirit is the great vital power that forms matter into shape and being, and gives it motion, sensation, instinct, reason and intelligence, according to the development and refinement of each form of organized matter.

Spirit is in the air, and envelopes us as a cloud, and surrounds us as the dews of night, and as the mists of morning. Spirit uses oxygen for its conductor, and may be taken in by proper breathing. The first man breathed it and became a "living person;" but by disobedience became subject unto death. But what has been lost by disobedience may be regained by obedience. The obedient to the laws of life may live forever, and can say to death, where is thy sting? and to the grave, where is thy victory?

Spirit is always present, and though it may change its quantity and position, it is never destroyed, nor ever loses its power to act through matter, and is always acting through something or somebody. Spirit is so light that it weighs nothing; so elastic that it cannot be measured; so expansive that it reaches everywhere; and travels so fast that it consumes no time; and goes so far that it overcomes all distance; and continues so long that it lasts forever; and is so powerful that it can do everything; and so full of life that it never dies.

Spirit is condensed in the material body, and formed into a spiritual soul, and with the body, makes a living being; spirit gives life and immortality to all beings that continue to breathe it. All beings, however high they may be now, or ever will be, must have originated in this same way.

Spirit is eternal, and will last and live and shine in its own radiant glory and vitalizing energy, unconscious of decay or loss of power, after crowns and scepters, and empires and kingdoms, and hoary headed dynasties—seemingly entwined with the garlands of eternity—shall have passed away into everlasting forgetfulness; and sword and spear and shield shall have wasted away with the corroding rust of time; when rocks and hills shall have melted away in midsummer noon; when planets and stars may have dropped their glittering crowns, and dissolved away into primeval nothingness; and, if possible, all nature be wrapped in a darkness that knows no light forever; and all gross material things be swept away by the devastating breath of ages; and the heavens be rolled up as a scroll, and disappear amid the general gloom of chaotic darkness; and the last loud crash of pealing thunder reverberate through the empty vaults of the universe, sounding the dying requiem of all imperfect material things, then, even then, spirit shall remain the same, unchanged and unchangeable, ever-living vital power, throughout the ceaseless and never-ending ages of eternity—still living on, and forever on, in its own fadeless and deathless immortality.

This spirit, and all spirit, as great and all-powerful as it is, is not person or personal, or even local, only as it operates in and through material forms. The mistake of mankind is that they always personify every real or imaginary power or cause in nature that they cannot see or understand, calling them good or evil beings, as they imagined them to be, and have their priests and clergy to propagate them accordingly.

Mankind's strong tendency to personify everything is further exemplified in their personification of death, which, instead of being something, is really the want of something. Death is the absence or want of life, yet mankind will persist in speaking of this nothing as a person or being, and call it "Man on the pale horse," "King of Terrors," etc., etc., and even make pictures of this imaginary nothing. And so they picture in their minds other imaginary nothings. Mankind call many things supernatural when there is no such thing as supernatural. Nature is all there is; all outside of that is sheer imagination.

Spirit, being principle, not substance, cannot have body, but can be in body or bodies, as magnetism is in the load stone. Spirit cannot have form, but can be in forms, as electricity is in the magnet. Spirit cannot have being, but can be in beings, as life is in the animal. Spirit cannot be person, but can be in persons, as soul is in the human.

We must speak of spirit as it is, and of matter as it is; but when both are united in a living person, we should then speak of them as he or she, as their sex may be. Thus we can all understand the the origin and nature of person—personality only as long as spirit and matter continue together. When they separate, both go back to their primitive condition, as the rain drops go back to the ocean. And if spirit and matter can be always kept together as soul and body, then personality will always last, and the human live forever.

We have learned how to overcome darkness with light, and may learn how to overcome death with life. And it is a well-known fact that magnetism continues in the load stone, and that electricity continues in the magnet, and why not spirit continue in matter, and soul in body, and the human live on and ever on? We have learned how to preserve continuous action with electricity; and we may as easily learn how to preserve continuous life with spirit. This will certainly be accomplished, and mortality be swallowed up in immortality. And they only can be immortal who preserve soul and body together.

This we must learn to do, and in the light of recent discoveries it seems reasonable that we may succeed. Self-reliant, brave progressive man can accomplish all. "All things are possible to them that believe." The true doctrine is—man must save himself, no others will or can. No one can die to save us; but we can live to save ourselves, by using nature's living forces now at our command. Matter is the only substance, spirit is the only power, Vitapathy the only system, that can cure all disease, prevent all death, and preserve both soul and body alive. The "Tree of Life" has been found whose living leaves contain spirit which can be distilled and used as vital medicine, to preserve continuous health and life.

[To be continued next week.]

WHOLE WORLD SOUL COMMUNION

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.

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 ADVANCED-THEORY 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:

Table listing various cities and their corresponding times for Soul Communion, such as Austin, Texas (1:48 p. m.), Boston, Mass. (3:28 p. m.), Burlington, Vt. (3:18 p. m.), Buenos Ayres, S. A. (4:18 p. m.), Buffalo, N. Y. (2:55 p. m.), Columbia, S. C. (2:48 p. m.), Cape Horn, S. A. (3:43 p. m.), Cape of Good Hope, Africa (9:26 p. m.), Chicago, Ill. (2:30 p. m.), Detroit, Mich. (2:38 p. m.), Frankfurt, Germany (8:43 p. m.), Frankfurt, Ky. (2:33 p. m.), Fredrickton, New Brunswick (3:43 p. m.), Halifax, N. S. (3:18 p. m.), Hartford, Conn. (2:38 p. m.), Iowa City, Ia. (2:06 p. m.), London, Eng. (8:11 p. m.), Leocompton, Kan. (1:48 p. m.), Little Rock, Ark. (2:03 p. m.), Mobile, Ala. (3:46 p. m.), Memphis, Tenn. (2:11 p. m.), Nashville, Tenn. (2:25 p. m.), New York City (3:10 p. m.), Norfolk, Va. (3:05 p. m.), Omaha, Neb. (3:38 p. m.), Philadelphia, Penn. (3:11 p. m.), Pittsburg, Penn. (2:51 p. m.), Rome, Italy (9:01 p. m.), Savannah, Ga. (2:40 p. m.), Santa Fe, N. M. (2:38 p. m.), St. Domingo, W. I. (3:53 p. m.), St. Paul, Minn. (1:30 p. m.), Santiago, Chile (3:28 p. m.), Sioux Falls, Dakota (1:48 p. m.), St. Louis, Mo. (2:18 p. m.), Vienna, Austria (9:21 p. m.), Vera Cruz, Mexico (9:48 p. m.), Walla Walla, Wash. Ter. (1:18 p. m.), Augusta, Maine (3:34 p. m.), Baltimore, Md. (3:08 p. m.), Berne, Switzerland (8:41 p. m.), Berlin Prussia (9:09 p. m.), Constantinople, Turkey (10:11 p. m.), Cincinnati, Ohio (2:26 p. m.), Cleveland, Ohio (2:33 p. m.), Caracas, Venezuela (3:56 p. m.), Charlottown, Prince Edward's Island (3:58 p. m.), Dublin, Ireland (7:40 p. m.), Edinburgh, Scotland (8:01 p. m.), Baltimore, Md. (3:08 p. m.), Ft. Kearney, Neb. (1:30 p. m.), Georgetown, British Guay. (4:18 p. m.), Havana, Cuba (2:31 p. m.), Honolulu, S. I. (9:51 p. m.), Jerusalem, Palestine (10:31 p. m.), Lisbon, Portugal (7:49 p. m.), Lima, Peru (3:04 p. m.), Milwaukee, Wis. (2:18 p. m.), Indianapolis, Ind. (2:28 p. m.), Montreal, Canada (2:18 p. m.), New Haven, Conn. (3:18 p. m.), Newport, R. I. (3:28 p. m.), New Orleans, La. (2:11 p. m.), Ottawa, Canada (3:08 p. m.), Panama, New Granada (2:53 p. m.), Paris, France (8:19 p. m.), St. Petersburg, Russia (10:11 p. m.), St. Louis, Mo. (2:11 p. m.), St. John, New Foundland (8:38 p. m.), St. Paul, Minn. (1:30 p. m.), Smithtown, Jamaica (3:46 p. m.), Springfield, Mass. (3:21 p. m.), Salt Lake City, Utah (12:40 p. m.), Tallahassee, Fla. (2:33 p. m.), Yekiburg, Maine (2:08 p. m.), Wilmington, N. C. (2:58 p. m.), Washington, D. C. (3:01 p. m.)

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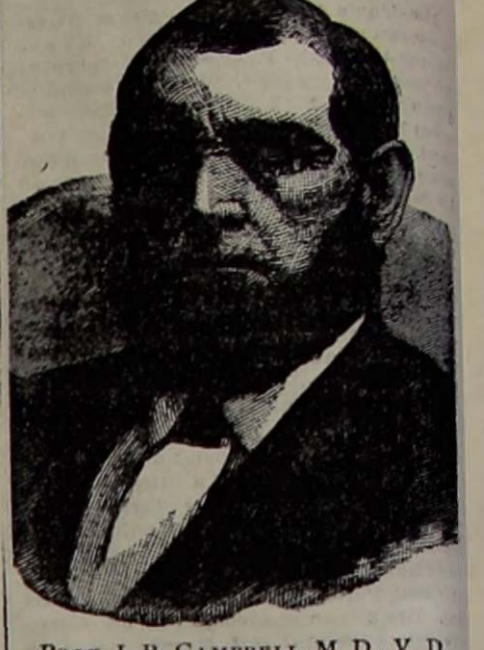
And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Day; and the heavenly gates shall be opened; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies for all who enter therein.

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SPRIT MESSAGES.

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

I am Kate Lambert. I passed into spirit world many years since. I was a Catholic and delighted much in Father Foley. I come back in love to my friends. I am happy because I lived a good life. I have several friends, among them, Julia Didier, whom I would reach. My favorite priest is now in Baltimore, and it is with this hope that I have written. My love and greeting to all.

I am Aletha Desmond, a native of New Orleans. I have a father, mother, three brothers and a sister whom I would reach. I desire to send my love also to guard Cecil from any further trouble. Tell Eloise that her choice is a good one, and can only add to mother's comfort. Gabriella is with me, so is old aunt Delilah. We are a happy family, and enjoyed the "Mardi Gras" very much. Our cousin made a good "Rex" and Cecil looked fine in his costume. Dear ones accept my love, and believe that I really come to you. Father Chatauld would tell you that spirits can come back, if you ask him.

I am Tim Malony. My sisters, Sally and Mary Maloney, live in Baltimore, on Neighbor street, near McKim's hill. I was a carpenter and the only son. My mother passed away soon after I did, and father McManus buried us all. I want to reach Florence Rutter, because I would have her know of the fate of Tom. I would also tell her that William Wardenburg is not so favorable as she thinks. Send my love to my darling sisters and make them earnest in their desire to do better.

I am Frank Trenholm, Frank Holzee, Trenholm, and it is of my cousin, Macbeth, that I wish to speak. It is well known that the daughter is at present in this city. Oh, George, my friend, if I could only reach my family, you know how earnestly I desire that. Help me in this, be watchful, be careful, go, I would speak with you. He means to do you well, but make it a point to go. You know where I would speak with you.

I am Bernard Rhet, well known in the South. I wish to reach Etta, my wife. I wish to speak to Elise. Oh, if through this I could only reach both of them, if through this means I could turn them all to righteousness. It may be that my brother will hear of this and pause to think. God grant that he may. Dear, dear Elise, I charge you, watch over and influence her.

I am Margarita Bassett, and I want to talk to my mamma. I am quite a large girl now, and would like it so much if my mamma, who is all alone, could hear of me. Father is with me, and is quite well satisfied, and don't you think as full of his weather theories as ever? I think, however, he will have better opportunities here. We often come to you, dear mamma, so that you are not so much alone as you would think. Live so that you may dwell with us. Never forget that many see your actions.

I see black aunt Celie. I come to try and reach my darlin' babies, dat I use to nurse; de little massa an' de little missy, in de ole rice fiel' where de good gulla is. Mauma Beck come too. Massa Willie an' missy Katie are bof in dis heaben, an' de good nigger come here too. We hate slabe, but we do lub de massa and de missy. De little massa an' de little missy will know me by dis.

I am Esther Hazzard. My object in coming is to reach Helen Fairchild. Father and I desire her not to refuse two persons, one a doctor, the other a scientist, who in the coming week will require of her permission to enter her circle. We will come, dear lady, and father is sure that through you he can convince the doctor, and his own little sister Grace, with my aid, will do the rest for the scientist. God bless you, dear medium, and be assured that the trouble which bad men tried to cause you, only brings farther into the light your goodness and purity.

[She means the week after the issue of this paper. HENRY TUDOR VIII.]

I am Mona Winfred McDermot. I am Terrance Bernard McDermot. We passed away in Belfast, Ireland, within ten days of each other. Our father, Charles Henry McDermot, was a partner in a large firm of the cotton manufactory there. I have all my relatives in Belfast and other places but one, and we come to tell him that almost everybody he ever knew will talk to him through letter next week.

I am Arthur Reginald Cyril Llewellyn Tooth or Tudor, a Welsh gentleman. My name is engraven at Westminster, and I hope the people to whom I come, will search out the record and thereby elevate still farther the family affection of Arthur, my descendant. If this paper could be circulated in Brighton, it might reach my descendant, and I earnestly hope it will. He is a good fellow, and a little family elevation will keep him out of politics, and consequently out of prison, of which there is great danger now.

[The above is the great-grandfather of our Henry the Eighth.] C. M. KEITH.

Interesting Spirit Message.

Written through the Mediumship of Mrs. STEVE HUBER, No. 16 Dodworth St., Brooklyn, New York, March 14th, 1887.

To my Husband:—A few words about our spirit home. I cannot convey much of an idea to you in so small a space, but will do the best I can. I don't think it can be made much more beautiful. The children's tastes are similar to mine, loving the fine arts, music and flowers; and so it is natural our home should be most beautifully decorated. In our gardens we have roses and lilies of every variety and hue, and flowers and thousands of other plants of which I cannot speak now, but all so transcendently beautiful, and the crowning glory about them is, they never die, but progress as we do. They almost speak to us. It is an understood fact that they communicate with one another. We have no use for conservatories, for there are no cutting winds to chill. Our home takes up much space, being high and broad; but you could not see the material of which it is made, without first parting the vines and blossoms; to such a degree do we value one of God's greatest of all gifts, flowers. Husband, you have never seen a flower yet; you will have to wait till you come over for that blessing, unless I can at some future time etherialize some for you. We have no up-stairs, Bill; and the compartments leading one into the other are separated by arches, of which there are one hundred and nineteen. We have lots of room, because we have lots of company. We have no doors, as there is no secrecy, and not being cold, we do not require any. All is open like a book. The floors are covered with tapestries, made from fabrics manufactured in the spirit world. The most elegant designs of floor coverings on your earth can in no way compare with ours, and like the flowers, they never fade, but each day grow brighter and more lovely. Of music we have plenty, as you will see when I tell you of the musical talent of our own family. There is Fanny, who plays on a piano of twenty octaves, Mary Hannah plays the harp beautifully, George and Henry play an instrument, the like of which you have never seen. Henry leads, and George plays second. At intervals we attend concerts where we are permitted to hear most eminent artists. The music is heavenly. They play pianos of one hundred octaves. Those artists have been out of the body from two hundred to one thousand years, and still there is always something for them to learn. Their motto is "onward, onward, to progression without end." In the audience we notice such earth celebrities as Rubenstein, Bach, Wagner, Liszt, Ole Bull, and thousands of others, who were noted on earth for their great musical qualities. And now, Bill, my beloved husband, I hope all our friends will lead good and exemplary lives, and not wait for the last moment to be saved, that they may have a bright and beautiful home for all time to come. Your affectionate wife, anxiously awaiting in the spirit.

HANNAH S. WOODS.

Written for The Better Way.

Then and Now. Come and let us sweetly sing Praises to our heavenly King; For His name do we adore, Humble, trusting as of yore, Loud the anthems have been sung, Through every age, by every tongue. Round the altar oft we've joined, Swayed by one Eternal Mind: "Simply to the cross we cling"— Save us, O, our Savior King.

Roned the hearthstone now we meet, Loving ones now come to greet, Not to sing the praises o'er As they ever were before! Now again our songs we sing, But not to a heavenly King; We sing to loved ones far and near, Both in the spirit life and here! Now the world is on the wing, So we would the anthem sing.

Sing of loved ones gone before, See they open wide the door, Asking all to look within For the knowledge they can win, If they sit with faithful trust Striving ever to be just; Then the answer quick will come: This is our bright spirit home, All may enter at the last, When the storms of life are past!

Then, O, friends of earth, take heed, Tie for you we humbly plead, That you search for gems of truth— Mothers, maidens in their youth, All may learn the way to come! To this beautiful spirit home, 'Tis by love and simple deed, We're not bound by any creed! Many hunger for a word Who by sorrows have been stirred, Give them of your store, and then, You'll be blessed so now, Amen.

MILWAUKEE, WIS. MARY E. VAN HORN.

"Coming Back." The poetry, which appeared in THE BETTER WAY of February 11th, under the heading "Coming Back," was composed by George E. Whyte, of Brooklyn, N. Y., and published some years ago in the Troy (N. Y.) Times. I have a copy which was given me by the author. Mr. Whyte is not a believer in Modern Spiritualism; but, strange to say, it was through him, or, rather, through the ideas thrown out by him, that the writer was first led into the investigation of the phenomena. He believed in the ever-continued presence of our beloved dead around and about us, comforting and encouraging us along life's journey; but not in communion with them, which started me to thinking if it were possible for them to be ever with us, why not commune with us? Mr. Whyte is a Christian worker; but, like a great many more of our advanced thinkers, is advancing such liberal ideas that he is doing much good for our cause. Fraternally, CINCINNATI, O. G. B. ASHLEY.

How Sunday, or the Sunday, Came.

In the year 324 the Emperor Constantine, then being the law and church making power, made the following law:

"Let all the judges and towns people, and the occupation of all trades, rest upon the venerable Day of the Sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."

Thus in the first law for the observance of the day, it was designated the Day of the Sun. How came this title to be given to it? The Religious Encyclopedia says:—"The ancient Saxons called it by this name because upon it they worshiped the Sun." Its name originated in heathen idolatry. All authorities agree upon this. There is not an author in all the rounds of history or literature who disents from this. Webster says:—"The heathen nations in the north of Europe dedicated this day to the Sun, and hence their Christian descendants continue to call the day Sunday."

The Sunday School Union Bible dictionary says:—"Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the Sun." Worcester, in his dictionary, says:—"Sunday; so named because anciently dedicated to the worship of the Sun." These authors gave an ancient origin to the name. Constantine was not the originator of the name which he gave to the day. Another historian, More, says:—"It is not to be denied, but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and, as a standing memorial of their veneration, dedicated this day to him."

Thus it is shown that the name that Constantine gave to the day in the first Sunday law, is an ancient one, and is entirely of heathen origin. Sunday has often been confounded with the Sabbath, the Seventh day, or Saturday. The day had a widely different origin. In the second chapter of Genesis, verses 2 and 3, we are told that on the seventh day God ended his work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work.

In the 20th chapter of Exodus, verses 8, 9, 10 and 11 we are told that God said: "Remember the Sabbath day to keep it holy." "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

In Exodus, chapter 31st, verses 16 and 17, we are told that the children of Israel shall keep the Sabbath, to observe the Sabbath for a perpetual covenant. "It is a sign between me (God) and the children of Israel forever, for in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed."

When Jesus came he paid little respect to the Sabbath and was charged by the Pharisees with being a Sabbath breaker. He boldly told them the Sabbath was for man and that it was lawful to do good on the Sabbath. See Matthew, chapter 12. Paul found the same Pharisees. He said:—"One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind." See Romans, chapter 14, verse 5.

He then shows nothing wrong or unclear only as it is wrongly used. When the church became all powerful they burned the Alexandrian library, established a multitude of sacred days, killed every one who enquired into them for a period of a thousand years. These had a uniform faith, the faith of death known as the dark ages, during which the people were slaves, the most abject ever known. Some fifty millions lost their lives in holy wars, pilgrimages, penances, etc.

With the invention of printing, intelligence increased and the power of priestcraft began to fall; sacred days was one of their right bows. Tons and tons have been and are still written by them to keep up sacred days on which they reap their chief harvest. Among the intelligent it is less regard than Christmas. All church days are far less regard than the 4th of July, which is the American Sabbath.

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The same thing was done in the United States. Each citizen thought his State the greatest, and the love of State was the highest civic virtue. But by the circulation of the newspaper the patriotism for the State—which I call mud patriotism—became transferred to the State, and the citizen became a true and splendid American. The papers, disseminating the same news, tend to the unification of the Nation, and we get the benefit of the greatest brains in the solution of State questions.

There was a time when civilization was in a minority; when barbarism was well nigh universal; when the torch of progress was held in a few feeble hands and barbarism trampled it down and extinguished it in the blood of its defenders. Yet other civilizations arose and kept arising, one after another, until now the great Republic is able to hold the torch against the combined world. In the struggle between civilization and barbarism the world has passed midnight. We have passed midnight also in the struggle for supremacy of the governors or the governed. The world is destined to be republican. Those who obey the laws are destined to make the laws. Yet the relations of the nations of the earth are those of savages. Each nation for itself is civilized. But the world will never be what it must become until the dealings of nation with nation are the same as those between civilized man and civilized man. Kings and ministers used to be content with the applause of each other. But now Kings are compared with Kings; when they go to war they know they are to be judged at the bar of public opinion. This public opinion must be created by the newspapers.

I have heard much talk lately about our country being over-populated. Look at the map, look at the Mississippi draining a vast portion of this splendid country, reaching from the Alleghenies to the Rockies, capable of supporting, clothing, educating, enlightening five hundred millions of human beings. The Mississippi river is nature's protest against division, and a reminder that this country is to remain one and under one flag. Let the press be the worthy mouth-piece of this great and splendid country. All I ask is that it be not the bat of suspicion, a chattering jay of gossip, a raven hoarse with creaking of disaster, or a vampire fattening on the reputations of men. Let it be an eagle, rising and soaring in the cloudless blue, above all things mean and sordid, grasping only the thunderbolts of justice. This I say is to be the greatest of republics, so great that it can dictate to the world and say to any nation about to strike a weak one, "stop!" and the throat will be obeyed. It will grasp by the throat any combination of men, however intellectual, or cunning, or rich, that may attempt to rob the toiling masses of Europe. All I hope, all I ask for, is that the press of the United States may continue worthy of the great Republic.

A PECULIAR CASE.

A Michigan Boy Deprived of Reason by a Thoughtless Trick.

One of the places in Washington which is visited by every stranger who comes here is the National Museum, writes a correspondent from that city. This attractive resort has grown from a small beginning and has become one of the most complete museums ever collected in so short a time. It was only after the Centennial, in 1876, that the idea of establishing in Washington an institution of this character was first spoken of, and now it has several miles of avenues, along which are displayed attractive and curious collections of bric-a-brac, geological, natural, historical and all such specimens as go to make up a museum. Among the most attractive features of the museum to the small children are the stuffed animals, which are arranged a few feet away from the main entrance. One of these animals is responsible for one of the most peculiar accidents that has ever been reported by medical men. In June, 1886, an employe of the Government named Walters, whose home was in Michigan, brought his family to Washington that they might be near him. He took his little son, who was ten years of age, to the museum one day, and the little fellow, in wandering around the aisles, was at last attracted by a huge specimen of the buffalo species. He stood gazing at it and thinking of the stories his father had told him of buffalo hunting, when a mischievous urchin, who was hidden behind the animal, shoved it forward slightly. The little boy, Walters, was entirely unprepared for the movement on the part of the bison. The shock to his nervous system was so sudden and so violent that he became absolutely paralyzed. For eight months he apparently had no control over his actions; his appearance was that of a complete idiot, and he had no knowledge whatever of anything that he had learned. Even the names of the members of his family were forgotten. For about eight months this poor boy's mind was an absolute blank, and for a long time his parents despaired of the restoration of his reason. Finally, however, in February of last year, he suddenly recollected something of the buffalo, and his first thought was that he had been impaled on the animal's horns. This was the first glimpse of reason which seemed to have permeated the gray matter of his brain, but since that time he has been slowly, though steadily improving. The little fellow is at his former home in Utica, Mich., and is recovering rapidly enough now so that he is able to write letters to his father. The circumstance is one of the most peculiar on record, and the strain upon the minds of the parents of that boy during the past eighteen months has been frightful.

Electrical Employment. A low estimate puts the number of persons supported by all the forms of employment furnished by electricity at 4,000,000.

ITEMIZED VARIETY.

The White House is over-run with rats, and has been for forty years, it is said.

The United States and Canada have agreed upon terms for a parcel post service between the two countries.

A pigeon that was sold by one New York man to another residing nine miles distant, walked back to its former home, its wings having been clipped so that it could not fly.

A prominent citizen of Dakota stated recently that in consequence of the terrible loss of life caused by blizzards in that section, many farmers have decided to move further south.

On the evening of January 8 the first observations through the mammoth telescope of the Lick Observatory, on Mount Washington, was made. The trial was said to have proven the immense lens all that it was expected to be.

Among the men who drew Government salaries as policemen and mechanics on the Indian agencies are George Washington, Grover Cleveland, Henry Clay, Edward Everett, U. S. Grant, Matthew Arnold and Benjamin F. Butler.

STATING the matter on a cash basis, the use of natural gas has conferred on Pittsburgh an annuity of six million dollars, which, at six per cent., represents a capital of one hundred million dollars placed at the disposal of the fortunate owners of that favorite locality.

A RESIDENT of Collins, Wis., picked up a meteoric stone the size of a foot-ball near his home recently. His little daughter saw it fall, and the melted snow disclosed the place where it had struck the earth. He sent it to the university professors at Madison for examination.

MRS. SARAH McCONKEY, of West Chester, Pa., died Monday while quite alone in her mansion. She was worth \$800,000, but was haunted by fears of the poor-house, and slept on an iron cot because she did not desire to disturb the elegant appointments of her bed-chamber.

A GENTLEMAN of Long Branch has an umbrella the staff of which is made of a piece of a table that came over in the Mayflower, the cover from the silk of a dress of a lady who was rescued from death under an engine and the case from the catalogue of President Garfield.

AGULOTE KEY, on the western coast of Florida, has been provided with an iron lighthouse by the Government, at a cost of eleven thousand dollars. The iron work was done in New York and the light and glass were made in France. The whole structure weighs seventy-five tons.

A FARMER was thrown out of his sleigh by striking against a lamp post in Ionia, Mich. He was picked up insensible, but he still held his clay pipe between his teeth, and the first sign of consciousness was a puff at it. The fire hadn't gone out and he was still smoking as he left for home.

THERE are but three silver dollars of the coinage of 1804 in existence. Two of these are accounted for; the third is somewhere in circulation about the country. The value of this missing dollar of 1804, as quoted in the last numismatic circulars, is eight hundred dollars. It is natural, then, that this coin should be much sought.

The editor of a paper in Georgia black-listed himself in his own paper as follows: "On and after date the undersigned gives notice that he will prosecute any person selling him intoxicating liquor of any kind to the full extent of the law. This is not for the purpose of injuring whisky-dealers, but to get sober and stay so."

A FASCINATING widow lately victimized the people of several Eastern cities to the extent of several thousand dollars by a bird-protection scheme. She obtained the signatures of wealthy persons pledging themselves to protect the birds from slaughter. The widow suddenly disappeared, and the signers found themselves confronted with promissory notes.

A COLORED man called on a dentist in Mansfield, Mass., to have a large brass shawl-pin extracted from the back of his neck, and was referred to a surgeon, who removed it with some difficulty. The patient, whose condition is pronounced critical, explains that he thrust the pin in his neck "as a cure for ring worms."

The oldest mule in the world lives in Lanesville, Ky., and is known to be over sixty years old. No one knows how old he was when he emigrated from the old Dominion. "The old mule" had considerable reputation as a traveler before the war, having, it is said, done service over several States, and of his war history many mysterious stories are whispered about.

TWO CHICAGO women have conceived the bright idea of a ladies' downtown toilet-room. The two fell to scheming over the difficulties of arranging the toilet while out on business, and hit upon this solution to a much-voiced question. An apartment is to be furnished with all the necessities of a ladies toilet, from which men will be strictly excluded.

At Bucyrus, O., a woman sold four rolls of butter to a firm of grocers. The latter laid the butter away in the cellar, and later on sold it, with another lot to a shipper. The shipper in cutting the stuff up found that the four rolls were not butter, but the most ordinary kind of mashed potatoes. She had molded the potatoes, frozen the rolls and smeared them with butter to give them a genuine appearance.

The word cigar was derived from the Spanish *cigarra*, meaning garden. The old Spaniards used to grow tobacco in their gardens, and rolled it up for smoking. When offering a smoke to a friend they would say: "Es de mi cigarra!"—It is from my garden. Soon the expression came to be: "Este cigarro es de mi cigarra!"—This cigar is from my garden. And from this the word cigar spread over the world.

The name John Bull, as applied to the English people, is first found in Arbuthnot's ludicrous "History of Europe," a book sometimes erroneously ascribed to Dean Swift. In this satire Arbuthnot calls the French Lewis Baboon and the Dutch Nicholas Frog. "John Bull," a comedy, by George Coleman, the younger, was performed in 1805. The *John Bull*, a Tory newspaper, supported by Theodore Hook, was first published in 1830.

BIG DOCTOR BILLS.

The late Mrs. Stewart spent the incredible amount of thirty-two thousand dollars a year on three doctors.

Mrs. CATHERINE WOLF, of New York, recently deceased, paid her doctor twenty thousand dollars a year.

SIXTEEN THOUSAND dollars is the amount reported paid by the Astors for a physician's service each year.

The physician who attends the family of Mrs. Vanderbilt is said to receive ten thousand dollars annually for his services.

The Queen of Corea has a female physician who is an American, and she gives her fifteen thousand dollars a year. This learned and fortunate woman's name is Ellis.

INDUSTRIAL IMPORT.

WINDMILL factories are multiplying in the West. Windmills are made to pump water and do a great deal of valuable work at a much less cost than boilers, engines and coal can do it.

CARNEGIE BROS. have decided not to build the two projected furnaces at the Edgar Thompson steel works, Braddock, for the present at least. The reason assigned is that the productive capacity of the works is fully equal to the present demand.

ABOUT 80,000 traveling salesmen are on the road in this country, whose expense account averages \$1,635 a year each, and whose average annual salary is \$1,000, thus representing an outlay by and on this go-ahead and wide-awake fraternity of about \$210,000,000 every twelve months.

According to Major Powell, of the United States Geological Survey, the total value of the mineral production of the United States in the year 1885, as near as can be ascertained, was more than 465,000,000, the largest amount yet recorded in any country. Pig iron headed the list, its value exceeding that of gold and silver combined.

THERE are forty manufacturers of rubber clothing in the United States; capital, \$20,000,000; product for the past year, 5,000,000. Several of the best equipped mills have been obliged to go into liquidation. Two associations have been formed, one to make gossamer goods, the other vulcanized goods. A five per cent. advance in prices has been made for the ensuing year.

A FLORIDA perfumery company has nineteen acres of tuberose in Fairfield and San Mateo, and expects to plant nearly 300 acres more. The manager of the company says that Florida is far ahead of Southern France, where the flowers are raised extensively by irrigating at a great expense. He asserts that he has known the flowers from one acre of land to sell for \$2,000 in one season.

The ends of the earth are uniting; just think of it; oranges from Australia and California meeting in the London fruit market, but it is only momentarily. There is no rivalry, for, when by the California season we are out of the London market, Australia succeeds us. Steam is rapidly reducing this little world to one country, and by and by 'men the world o'er shall brethren be an' a' that."

ONE concern at Waterville, Me., made 18,000,000 square yards of cotton goods last year, and a Maine newspaper figures that the cloth would make a tent that would cover 370 acres, and hold all the people of Maine, New Hampshire and Massachusetts comfortably seated, with a ring of more than 408 acres in the center. In that ring the 84,000 horses of Maine could be exhibited all together.

The diamond mining companies of South Africa, which number about ninety, propose to form a gigantic combination that will control the whole diamond territory. The object, of course, is to increase the price, which has been reduced by the enormous production of that region. It is estimated that there are about \$1,000,000,000 worth of diamonds now in use, one-half of which came from the African fields.

TRADE AND TRAFFIC.

A BROOKLYN factory sold 6,000,000 pounds of licorice last year to a tobacco firm.

It has been estimated that in New York City about 2,500,000 bales of hay are annually consumed.

Four hundred and fifty thousand bushels of foreign potatoes have been received in New York already this year.

THERE are about 2,000,000 hog raisers in the country and the 46,000,000 hogs raised are estimated to be worth \$190,000,000.

It is said that the latest competition threatening British farmers is the importing of baled hay from the United States.

More than \$10,000,000 worth of oysters were shipped from Maryland to all parts of the world this season. Over 40,000 persons are employed in the industry in the State.

SOUTH Carolina phosphates have advanced 40 cents a ton and acid phosphates \$1, owing to the demand created by the good crops of last year. This will give work to 5,000 laborers.

A NEW YORK merchant estimates that 3,000,000 bushels of peanuts were consumed in this country last year. The cost to the consumers was \$10,000,000, fully half of which was profit.

SINCE the stock yards at Chicago were opened twenty-two years ago there has been received there: Cattle, 24,573,302 head; calves, 332,000 head; hogs, 66,568,925 head; sheep, 10,714,545 head; horses, 277,069 head.

The wholesale dealers in New York say that the influx of California fruit has not had any appreciable effect on either Eastern fruits or the foreign trade. One reason for this is that Americans are becoming more and more a fruit-eating people.

The San Francisco correspondent of the New York Tribune writes that prominent California viticulturists will soon start a bank here, the stockholders of which will be wine-growers. A general banking business will be done, but the chief feature will be to advance loans on wine. A storage cellar will be connected with the bank. Then a winemaker may send his product to the bank and get a loan of ten cents per gallon on it, and thus be saved from selling fresh wine at a sacrifice.

ORIGIN OF SOME WORDS.

COFFEE is named after Mount Caffa, Abyssinia. "CHRISTNET," as applied to any thing stale or of ancient date, originated with Mr. William Warren, the veteran comedian of Boston. It was taken from an old melodrama, the words being: "A chestnut (referring to a tree), I should know as well as you, having heard you tell the tale twenty-seven times."

In regard to the origin of the word honey-moon, it is said: There was a custom among the Welsh of drinking mead, a fermented liquor made of honey. This may have given rise to the word. Its application, in a figurative sense, to the first month after marriage, is very appropriate to that delightful and almost invariably happy season.

The word cyclone was proposed by a Mr. Piddington, of England, to designate a wind which blows in a circuit, or a wind describing a spiral by its progression while turning. Cyclone has now become the accepted term for a whirlwind. The word blizzard is of Western origin, and, like many words which have had their birth there, is hard to trace to its source.

CAPTAIN ANDREW ROBINSON built at Gloucester, Mass., in 1713, the first schooner. As the vessel was gliding into the water at the time of launching, somebody shouted: "See how she shoons!" and the owner, catching the word, exclaimed: "A schooner let her be." This is said to be the story of the origin of this distinctively American kind of craft and of the name by which it is known.

HINTS FOR HOUSEWIVES.

A FORMER sufferer from neuralgia recommends hot catnip tea as an excellent remedy for that painful affection.

CRACKER CRUEL.—Four tablespoonfuls of powdered cracker, wet with boiling water, add one pint of hot milk.

A PRETTY fancy for light curtains is to drape them with narrow scarfs or half handkerchiefs of their own material.

WIDOW shelves covered with cretonne and edged with a three-inch frill are handy for having about a room, even if you have no pot plants to go upon them.

EGG WAFFLES.—Sift together one quart of flour, half a teaspoon of salt, and add the whites of six well-beaten eggs and one and a half pints of milk. Bake and sift over with white sugar.

POTTED SHANK.—Boil a shank of beef till tender, chop the meat up and season it with salt, pepper and (if liked) half a nutmeg. Reduce the liquor to three pints, add the meat, cool in a mold. It should turn out well when cold.

FOR hard gingerbread, take one cupful of sugar, one of butter, one-third of a cupful of molasses, half a cupful of sour milk or cream, one teaspoonful of saleratus, one tablespoonful of ginger and just flour enough to roll out thin. Cut in oblong pieces and bake quickly.

ONE ounce of lemon juice mixed with a quarter of a drachm of pulverized borax and a half drachm of sugar will remove freckles. Keep the lotion in a glass bottle, corked tightly, a few days before using, and apply to the freckles occasionally, and they will soon be removed.

PERHAPS one of the hardest things in the world to do is to make school-boys take proper care of their teeth. It should be a rule that no child old enough to perform his own toilet should have breakfast until his teeth are cleaned. It would save a good many dentist's bills in the future.

It is a mistake to suppose that cold drinks are necessary to relieve thirst. Very cold drinks, as a rule, increase the feverish condition of the mouth and stomach, and so create thirst. Experience shows it to be a fact that hot drinks relieve thirst and "cool off" the body when it is in an abnormally heated condition better than ice-cold drinks.

SULPHUR is death to all fungoid growths. In diphtheria a teaspoonful thoroughly dissolved in a wine glassful of water and drunk will in most cases remove all danger. If the patient can not gargle, take a live coal, put it on a shovel, and sprinkle a spoonful of flowers of brimstone upon it. Let the sufferer inhale by holding the head over it, and the fungus will die.

EGG CHEESE.—Half a pound of good English cheese. Beat three tablespoonfuls of bread-crumbs, soaked in cream, with three eggs, then add three tablespoonfuls of melted butter, a tablespoonful of made mustard, salt and pepper to taste, and lastly the cheese, grated. Beat all together lightly; spread evenly upon slices of toast, and brown quickly upon the upper grating of the oven. Strew a little minced parsley on top.

In regard to washing a soiled cashmere dress a lady says: "I took two tablespoonfuls of ammonia to a pail of water, and rinsed it thoroughly piece by piece, without wringing; then put it in another pail, and treated it the same way for the second time. Without wringing and all dripping wet, I hung it out smoothly on the line, and, while it was still damp, ironed it on the wrong side over braid and all; and my dress is almost as good as new."

TO MAKE baking powder, proceed thus: Put half a pound of ground rice into a bowl with a quarter pound of carbonate of soda, mix well together and then add three ounces of pure tartaric acid. Both soda and acid must be freed from lumps, by crushing with a broad bladed knife or spoon on a piece of paper. When the rice, soda and acid are well mixed, sift them through a wire sieve or a fine strainer and put away in two small tin boxes with close fitting lids. Use one teaspoonful of this to each pound of flour required by your recipes. All such powder must be kept very dry.

WORDS WORTH WEIGHING.

Every time you refrain speaking in defense of a friend you prove that you are not a friend.

INSTRUCTION will feed good sense, but good sense itself is to a great extent a gift. It is in reality the power of correct mental comparison, and is as much innate as "a good eye," or "a doft hand."

A MAN is not to blame for his poverty, but he must expect to feel its trials within doors and not look to have every fancy gratified at the table when a weary, overworked wife has the cooking to do herself in addition to all the other 'ousework.

The path of truth is a plain and safe path; that of falsehood is a perplexing maze. After the first departure from sincerity, it is not in your power to stop. One artifice invariably leads on to another, till, as the intricacy of the labyrinth increases, you are left entangled in your own snare.

Don't think, mothers, that because your little ones still lisp the baby tongue, they are incapable of being impressed with true principles. The most beautiful plant oftentimes comes from the smallest and weakest-looking seed. The seed is not too small to receive the influence of the earth's moisture and the sun's heat.

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness. One who loves life, and understands the use of it; obliging alike at all hours; above all of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—Lesing.

When a man has a conviction that the world owes him a living, the best thing he can do is to go to work and collect the debt, and there is no surer way than by work. It is the magic key to the most stubborn defenses. Steady, persistent, intelligent work has surmounted more difficulties than the brilliant sallies of genius or the temporary spurts of men without an object.

In our quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door.

Every man must, in an important sense, educate himself. His books and teachers are but helps—the work is his. A man is not educated until he has the ability to summon, in case of emergency, all his mental power in vigorous exercise to effect his proposed object. It is not the man who has seen the most, or who has read the most, who can do this; such a man is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts.

CURRENT FARM TOPICS.

THE corn that will keep best for seed is that which has cured well on the stalk and been hung in a dry place.

It is good to have a genius for farming, but even genius can be helped by a ladder, to which learning has been well compared.

SNEEZ sometimes get sore feet by being pastured on grounds which have been burnt over. The alkali in the ashes causes the trouble.

Cross adherence to business principles in the details of handling sheep is as necessary as in any other business men engage in, and hardly ever fail, no matter whether wool is high or low.

The cold, damp weather is more damaging to poultry than the cold, dry days of winter. Hens do not like to be in the wind, and a covered scratching place should be provided for them.

FOWLS for breeding strong stock should not be too much stimulated to lay before the eggs are wanted for setting, or their progeny will not be so strong, as the hens will be too much exhausted.

FINE manure for crops is more valuable than coarse. Hens can break up manure better, perhaps, than any one of the machines invented for the purpose. Scatter some wheat over the pile and turn them on.

An excellent bread may be made by combining equal parts of ground oats, corn meal, middlings, and ground meal, baking the mixture in an oven. Stale bread of any kind, crackers, or other cereal food are also excellent.

SAVE all the small sweet potatoes for the pigs. Nothing will fatten a pig so quickly as sweet potatoes, and they are very cheap when only the culls are used. They should not be fed to laying hens, but are excellent for poultry intended for market.

SKIM-MILK thickened with shorts and corn-meal makes almost a perfect food for growing pigs, and if given three times a day it will cause them to grow rapidly. If a mess of chopped clover hay (scalded) be also given once a day the pigs will need nothing else.

The study of horse-feeders should always be to furnish a combination of food containing all the requisite elements, both respiratory and muscle-forming, and never confine for any great length of time to one kind of food. Farmers should grow oats instead of corn for their horses.

In a great many instances by too liberal feeding of corn, heifers of great promise are given a beeding bias of growth, and their future as cows completely ruined. An effort should be made to develop bone and muscle and not fat, and to this end there is no better food than skim-milk.

The difference between fresh green peas and those that have lain awhile after being picked is well shown by the following trial made by a Michigan lady: One mess of peas was picked the night before and the other just before dinner of the day both were eaten. Her husband thought she had used sugar in the lot picked before dinner.

It is not the nature of a cow to exercise much. She prefers in the open field to quietly crop the grass until her stomach is full, and then lie down in the shade and peacefully chew her cud with a dreamy expression of the eye that denotes rest and enjoyment. She does not run and cavort like the horse. This is not her mission.

FARMING old land prolifically is both a science and an art. Horticulture is a fine art. Training is essential to success in the arts and sciences. The difference between the farming of a skilled farmer or the gardening of a skilled gardener, and the work of the unskilled, is as wide as the difference between the boy's charcoal sketch of a horse on a barn door, and a painting by Rosa Bonheur.

FOREIGN ENTERPRISE.

The trans-Siberian railway, said to be the greatest railroad scheme in history, has been commenced. The line will be longer than any traversing the United States, and will place St. Petersburg within fifteen miles by rail of the Pacific.

IN 1840 the tonnage of British shipping entered and cleared from the ports of the United Kingdom was 5,505,000; in 1855 it was 46,300,000. In 1840 there was 58 per cent. British to 42 per cent. foreign; in 1855 the percentages were 73 and 27.

APPLICATION has been made by a firm of German iron-workers for the privilege of constructing a huge dam in the Rhine river near Lake Constance for the purpose of utilizing the force of the Rhine Falls. A company with a capital of over two million dollars is prepared to conduct the enterprise.

The "Huacac del Inca Company," formed in Lima for the purpose of searching for and working the old Inca gold mines, and also endeavoring to re-work old cemeteries where millions of dollars are believed to be interred, is about to commence operations in the Amazon valleys of Santa Ana, Lares and Pancartambo. The gold accumulated by the labor of forty thousand men, and buried with the sovereigns on two well-recorded instances, will be the chief object of the company's search.

Frozen fish are imported into Marseilles by a society formed for the purpose. A steamer lately brought there some thirty-six tons of frozen fish in its hold, the temperature of which has been kept at about freezing point by means of a machine evaporating sulphuric acid. The fish are caught with the net in various parts of the Mediterranean and Atlantic. After arrival they are dispatched by night in a cold chamber. Experiment has shown that fish can be kept seven or eight months at low temperature without the least change.

SEVERAL ANTIQUITIES.

AN Athenian vase, made, as nearly as can be specified, about 1,000 year B. C., is the property of Prof. Van Benschoten, of the Wesleyan University.

Mr. JESS HAWORTH, of Bowdon, Cheshire, has presented to the British Museum the throne-chair of Queen Hatsuep, of the eighteenth Egyptian dynasty, B. C. 1,600. This is the oldest piece of furniture in the world the date of which is known.

REV. DR. LANSING, the well-known missionary, has sent from Egypt to the Sage Library in New Brunswick, N. J., an Egyptian papyrus forty-two feet long, and containing all the chapters of the "Book of the Dead." Experts place its age at two thousand years.

The "Book of Kells," which is now in the library of Trinity College, Dublin, is a splendid MS. copy of the four gospels written on parchment in Latin, and richly ornamented with illuminations. It dates from the eighth century, and was then produced by the monks of the monastery of Kells.

MR. W. H. JONES, of Obion, Tenn., has a curious relic in the shape of a large power dial, which is more than one hundred years old. It was used in the camp of General Washington's soldiers at Valley Forge. It has been in the possession of Mr. Jones or his ancestors since that time. His grandfather was a soldier in the revolution.

A TRIFLE ODD.

A MAN at Oxford, Mass., recently caught a pickerel in which he found the body of a full grown red squirrel.

A WATCH stolen from a Wilkesbarre lady seventeen years ago was returned to her recently by a Catholic clergyman, who received it in the confessional.

A MAN in Ogdenburg, N. Y., converted a foot-stool into a bank. After his death \$70 in gold was found in the stool, and the hole plugged up with plaster of paris.

An Indian Spring (Florida) woman has a hen that is covered with hair instead of feathers. It lays and has hatched chickens coated like herself, but they invariably die in infancy.

THERE is a hotel in Arkansas where the rooms are designated by names of cities and States. "Here, front, show this gentleman to New Orleans, take a pitcher of tea-water to Minnesota, see what that man in Boston wants, and make a fire in Chicago," is a sample of what one hears in the office.

RICHARD HARRIS, died Feb. 13, 1877, of delirium tremens, aged forty-one years. This is the inscription which an Atchison (Kan.) woman had carved upon her late husband's tombstone—a shaft of granite about which is wound, from base to apex, the image of a snake as large as a man's arm.

A COW was butchered in La Cross, Wis., the other day, and when the contents of the stomach were examined there were found a silver quarter of a dollar, two one-inch wood-screws, six carpet-tacks, twenty-three shingle nails, two large knitting needles and one street railway spike three inches long.

PROBABLY the most curious conscience contribution on record came to the treasury recently. The amount was one dollar, and it was sent by some one unknown, from Louisiana, who explained that he had years ago used a canceled two-cent postage stamp, and that the dollar was for the stamp and interest at six per cent. to date.

A FARMER living in Green County, O., has forty-five hogs. While looking at them one day he discovered that forty-four had only short tails, and that the remaining one had a fine long tail. After trying for some days to find out what had become of the missing tail he finally saw that the long-tailed hog was going among the others and biting off a piece from the short tail of each.

ONE of Bridgeport's letter-carriers, whose duties require him to distribute the mail over his route after dark, has adopted the novel practice of wearing an electric scarf-pin. When desirous of looking at the address of an envelope in the dark, he holds it up before his face and switches on the electricity concealed in his pocket. His scarf-pin flashes out a one-candle power electric light.

A CITIZEN of Meriden, Conn., caught a snapping turtle lately, and took it to the telephone office where he works. He thought that he would kill the animal by electricity, and so put the end of a wire in front of it, and the turtle snapped it and held on. Then he put another wire under the shell and turned on the entire electric current of the office. The turtle shut his jaws tighter and closed his shell, and in five minutes was apparently as dead as Julius Caesar, but the next morning he was walking around the office quite