

THE BETTER WAY

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THE BETTER WAY

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EDITORIAL.

WHILE some ignorant bigots were already preparing to oppose the producing of the Passion Play at the World's Fair, Joseph Mayer, the manager of the play, has refused to come, saying that "this representation has never been for the ends of gain or popular fame, but as a religious exercise simply."

THE Temple Hall Progressive Thinkers of Rochester, Ind., have issued a handsome little brochure, combining an invitation and program to their dedicatory services on Sunday, August 7, 1892. The program is elaborate and divided in three sections for morning, afternoon, and evening sessions. At each service there will be music, singing, discourses, and tests. The brochure closes with a declaration of principles of the society.

THERE is more spirit-communion in what many regard as "sweet meditation" than is generally supposed or known. Vivid imaginings are not always entirely free from spirit participation; but when the soul seems to dream away its minutes or hours with thoughts that come unsolicited, or seems bathed in sweet reveries that stir the emotions to forgiveness and a love for all mankind, we may change the quotation to "sweet spirit-communion."

MR. ROBT. STEVENSON in the *Esoteric* for July commences an examination of "Creation, from the stand-point of a Scientist," and closes his preface with the following paragraph: "Therefore, bearing these facts in mind, we will now proceed to compare the narrative of Moses with the researches of Science, and the dreams of Theosophy."

"The dreams of Theosophy" is a comprehensive, if not pungent expression. WE LIKE to see a stalwart physical giant toss, and fiddle, and romp with a baby. There is such a manifest knowledge of the baby's ignorance, weakness, helplessness, and such a loving self-confidence in the actions of the giant. But we do not like to see an intellectual baby attempt to play the role of the giant, with an intellectually developed stalwart. The baby gets crushed, and the placid spirited giant simply laughs, which evokes our pity, and sometimes our contempt!

A UNIVERSE of law! An orderly method of procedure in all its parts, processes, results! A sun-rise, a birth; a midday, a maturity; a nightfall, a death; each giving place to its successor! How nature places its great fiat negative on the assertions of special providence, miracles, chance, happenings, and the positively impossible, because in direct violation of orderly processes! Spirit, intelligent and emotional, also under its law! Law adapted to its nature. Law running parallel with its existence! Law speaking the intelligence and beneficence of the Law-giver and Cause of being or existence! The acknowledgment of universal law de-thrones all superstitious credulism!

It is not alone when the bowed and smitten heart weeps and sobs over its loved and dead and when the great pall of loneliness falls upon the soul, that Spiritualism discloses its mighty comfort and power of spiritual healing and help. This life is filled with the deaths of hopes, the sad bruises of adversity, the stings of ingratitude, the rough wrestlings with poverty and want, and the chilliness begotten of selfishness.

From early life to an earth grave, it is a battlefield where more scars than honors are received. It is in the midst of this strife and conflict that our philosophy and religion shine out the most vigorously and gloriously. He who has experienced the communion of the invisibles and felt their touch of healing knows the beauty and glory of spiritual unity, and senses the peace and glory beyond.

IF THERE has never been a mouth without an adequate supply of nourishment provided to fill it—in all the universe of animal being—is it reasonable to suppose that there ever has been, is now, or ever will be, a hungry heart without a full supply of spiritual nourishment? Ho! starving souls! Arise and eat, and bless the giver! Why accept the stones of doubt for living angel-bread, and why accept the serpent poison of creed, when an eternal ocean of love awaits your draught upon it?

IF we could see the wounds inflicted and the scars left in the souls of many, as we can see the scars left on the physical body, we would be more tender in our emotions and more guarded in our speech. But spiritual teachings are making men and women more conscientious in their thoughts and feelings towards their fellow men, and there are hopes that sensitive souls will have less suffering to undergo in the near future than in the past or at present. Spiritualism is laying the foundation for a keener sympathy of one for the other.

IT is the work of an angelic ministry to roll away the stone which seals the sepulchre where hope lies buried in human hearts. How dismal the philosophy of Calvin—if it ought to be honored with the term philosophy! To accept as true a father with a heart hard enough to thrust into a lake of fire for eternal burnings, a child whose existence was due to the father's creative act, and his creative will behind the act—a father who could deliberately—before his child had being save in the father's purpose—fix and determine the eternal misery of that child, without reference to the character it might form, seems to us not only to bury all hope in a paternal and maternal heart, but to seal the grave of hope with the stone of despair. And there are millions of Calvinists, otherwise intelligent, who go burdened all their lives with doubt as to their own future, and that of their loved children, and who yet call themselves Christians! We do not wonder that the messages from the spirit world are emphatic in their denunciations of such a horrible conception of deity and the administration of his universe.

JACOB, a patriarch; Joseph, his son; Pharoah, or Rameses, king of Egypt; Moses, the ancient lawgiver; Aaron and Saul, Balaam and Elijah, Joshua, David, and Samuel; Isaiah, and Jeremiah; Daniel and Ezekiel; Zachariah and Malachi; Zacharias and Elizabeth; the three kings of the Orient; Mary and Simeon; Jesus and his disciples; Paul and Luther; Melancthon and Wycliffe; Huss and John Knox; Swedenborg and Wesley; the spiritual-minded and spiritual-natured among all denominations who have been or are psychics, have had visions, interior disclosures of passing events, facts, or prophecies, and the credal Churches believe and approve.

Visions are so common to psychics as eyesight to the natural physical. The same power is working through the same law, and giving the world the same results. A spiritless Churchianity denies. It admits the old because it is found in a book; it rejects the new because it will not wear its creedal collar and submit itself to priestly direction and supervision. Brethren of the Churches, the angels and their mission to mortals have come to stay, whether you give them welcome or not!

WE KNOW of nothing so effective in taking the starch out of the overweening conceit of a person as an interview with a bright spirit intelligence, one who readily analyzes character and sees the emptiness of both the head and heart of his pompous and self-sufficient critic. We have seen the inflated pretensions of such persons punctured as readily and effectively as a lad would puncture a bladder filled with air, with which he had toyed and become disgusted. We have witnessed the downfall of pride; the conviction of the falsifier, the exposure of the secretive and the anger of impotence all resulting from the unexpected utterances of a medium whose lips voiced the sentiments and the knowledge of the control.

Such do not take to Spiritualism naturally and kindly. They believe in a

gospel of gush, of flattery, of simulation, but not of plain, unvarnished truth. The ministers of the Churches could empty their pews as quickly as spirit guides empty their seance-rooms of pompous fools and dissemblers, by using the same methods, i. e., telling the truth, fearlessly. This feature of the angel gospel is what commends it to the honest and open-hearted.

TO APPRECIATE the full meaning of the endorsement by the physicians and others attending Dr. J. R. Buchanan's college in Kansas City, Mo., as recently manifested, says the *Arena*, it should be borne in mind that therapeutic sarcognomy is a scientific revelation of the entire relation of the soul, brain, and body, and the exact location of all the functions of life, not only localizing all the psychic and psychological functions of the brain, but completing a similar location of all the vital forces of the body and their exact sympathy with those of the brain, making this expanded biology the basis of a new therapeutic treatment of disease, all of which he demonstrates by experiments with electricity on the students present, removing every doubt. This new science is embodied in his magnificent volume, entitled "Therapeutic Sarcognomy," and his entire system of anthropology he is now preparing for the press.

PEACE IN ARMS.

Theodore A. Dodge, a retired United States colonel, who has been making a personal study of the great armies in Europe, gives the results of his observations in an article in the *July Forum*. One of the chief points arrived at is that the danger that threatens Europe's peace is Russia's greed for conquest—its restless pushing across Asia, and the liking of Asiatics for Russia, whose autocratic government they understand better than that of England. Russia does not exactly seek war, but she will not rest from her sly encroachments eastward, which may cause a general conflict some day. And besides this, the Russian army he considers the best in Europe in a great many respects.

The writer says further that more than 18,000,000 men stand ready for battle in Europe, and the noblest work of the world is perverted to ignoble uses. Europe has never been so perfectly prepared for war as now, but never were soldiers so loath to fight as now. This may prove the neutralizing agent.

Col. Dodge has much praise for both the German and French armies, with a tendency to give the most complimentary words to the former, though such military minds as Moltke are sadly missing at present. He frankly declares, however, that the English can not now claim to be a military power, but gives it the palm as a naval force in the world—the future mode of defense of civilized nations as a means of protection against those unenlightened nations that are arming with modern warfare.

AN ACT OF BARBARITY.

While there has been but a single voice among the intelligent American people, and from the press of all parties, and that in condemnation of the Anarchist's attack upon Mr. Frick, there is nearly a like unanimity of sentiment in opposition to the barbarous method of punishment practiced upon the private soldier Iams, because of his insane folly and unsoldierlike conduct. The punishment was a barbarity inflicted by civilized officials, in a civilized country, and in defiance of the sentiments of a civilized State and its laws.

It is no excuse to affirm that Homestead was under martial law, for martial law had not been proclaimed. The soldiers were sent to Homestead under orders of the Governor of Pennsylvania to assist the sheriff—a civil officer—in preserving the peace. But if martial law had been proclaimed and the functions of the civil law were suspended, it gave to no man, or official, the power to act inhumanly. Granted, that as a soldier, this private Iams was subject to a soldier's rules and a soldier's laws, and their penalties if he violated them, yet even the military laws of Pennsylvania do not specify as a punishment for their infraction the barbarity of suspending the soldier by his two thumbs for twenty minutes, or until he swooned from the pain and the surgeon

had to be called to restore him to life. That was one of the old Roman inquisition's methods of torture, and good, old William Penn would make an appeal to heaven against such inhumanity practiced by his descendants under cover of military force.

There is a prospect that this case will be taken before the courts of Pennsylvania and the State redeemed from the shame and disgrace which certain unwise military officers have cast upon it. Cruelty and revenge are poor substitutes for the humanitarianism of this age.

ROMISH DESIGNS.

The following excerpt from the work of Prof. Geo. P. Rudolph, Ph. D., entitled "The Great Roman Anaconda," should arouse the patriotic impulses of every lover of republican institutions and the perpetuation of civil law and freedom of conscience. EDS.

"The masses of our American people do not know that the 'holy' Roman Catholic Church in America is anything else than a 'peculiar' system of religious belief, with a Latin service and long-gowned priests, subject to the regulations of their bishops and the pope of Rome. Our people do not understand the Catholic service, and pay no attention to it; but they are likewise ignorant of the fact, witnessed by a bloody history of one thousand years and more, that Romanism is a well-organized political power, which is diametrically opposed to all other powers on earth. The last decade of the nineteenth century will furnish abundant proof to all who hitherto considered the Church of Rome to be nothing but a Church, that they have been grossly deceived. History repeats itself, and the United States of America will ere long witness the outbreak of religious fanaticism and of religious war; and Romanism will most assuredly conquer our nation and make America Catholic, not only in faith, but also in politics. Those who take the Catholic Church to be simply a religious body, like other Christian Churches in America, will do well to consider the workings of this huge papal anaconda."

THE DECADENCE OF SPIRITUALITY IN THE CHURCHES.

The *Watchman*, an organ of the Baptist denomination, and an able as well as candid journal, thus speaks of the present secularization of life. It confirms and illustrates forcibly our oft-repeated claim that the old Christianity, that based upon the teachings and life of the great Nazarene medium, has practically died out of the Churches. The true spiritual glory has departed from them and left them secular machines. The old spiritual life and its manifestations, so clearly the result of the visitations and labors of incarnate intelligences, has been transferred to unpopular Spiritualism. But it is in the world to stay, and its mission to the race will be fully accomplished.

We wish our space permitted the reprint of the entire article, but our readers must be content with a very forcible paragraph:

"There is one more evidence of the secularization of life in these days that must not be overlooked, and that is the adoption by so many Churches of the methods of the world. There are Churches in almost every community of any size that are hardly more than religious clubs, as in almost every such community there are pulpits that have been converted into platforms for the discussion of about every conceivable subject that can 'catch' the popular ear. Success is estimated by the state of the Church treasury and the members that fill the pews. Devices of various kinds, and sometimes of a very questionable character, are resorted to to attract the outside myriads. The reasons given for so doing are that, if the world will not come to the Church, the Church must go to the world; but none the less does such a policy mean the secularization of religion, and its abandonment, partially at least, of its proper sphere and work. And, what is more, it means, soon or late, failure to achieve the end that it has in view. The more that the Church resembles the world, the less will the world care for it. The early Christian Church grew and prevailed, because, though, in the world, it was not of the world."

THE REAL AND THE ARTIFICIAL.

The accidents of fortune in this country may well be rated as phenomenal. The discovery of petroleum aided in enthroning in society a tawdry, ignorant, uncultivated mushroom aristocracy. The aristocracy part, however, was a mere conceit of the ignoramus upon whom the greasy fortune fell. But the class was created, and its numbers swarmed the high-priced hotels of fashionable watering places, appeared in the thoroughfares of fashion in extravagant equipages, with coats-of-arms representing, if not in design, certainly in fact, a donkey rampant with foolscaps *gules*, drivers with cockades and footmen in the livery of serfs. A quarter century of common sense in American society has taken much of the folly and nonsense of that fever of aristocracy created by the "buzzard dollar," out of the fashionable market, though too much of its spirit still remains.

It is astonishing to note how much vanity, and pride, and self-conceit to the square inch of a man's character a million dollars will create! Tom Jones who drilled an oil well, ate his rations and slept in his rough shanty—a good fellow of his kind, and liked by his working mates—and the Hon. Thomas Jones, the millionaire, and dealer in oil stocks, railroad shares, speculator, or rather "operator" in stocks, or the retired Hon. Thomas, with a palace in New York, Boston, Cincinnati, Chicago, and summer palaces in England, Scotland, or Wales; stables of fancy horses, yachts, multitudes of retainers, who can not spend the income of his accident fortune, are really the same person, only the Hon. Tom is stuffed with conceit and pride, and believes himself to be of a superior class to those with whom he associated in his former estate. The "buzzard dollar" made him, and he must, of course, represent its full society value, so far as his brains and education will permit him.

The Hon. Thomas dies, and with pomp, circumstance, and elaborate and costly obsequies they bury—not the folly, vanity, pride, and conceit of the shoddy aristocrat, these live after him on earth to prevent his canonization as "St. Thomas," but the sexton buries all that is mortal of the original "Tom Jones," the well-borer. He will touch his true spirit level when he awakens on the other side of life and learns that "shoddy" is not a marketable commodity in that society. The spirit, who in the mortal groomed his horses, will be his peer, and the poor whom he despised in his heart and outraged in his life, will be arrayed in character dress which will make his rags all the more disgraceful to himself. The judgments of earth, under its society laws, and the judgments of spirit life are not a unit.

This is the false, the seeming, the speculative, the assuming; that is the fact, the cold, unerring fact, the fixed fact of character.

CAPITAL AND LABOR, OR THE OLD AND THE NEW.

It is evident that society is passing through one of those great changes which have marked so distinctly past epochs of history. These changes, though seemingly central in some one distinctive feature of society, affect more or less all of its departments. Like the human body, if one member is disturbed all are affected by its derangement, so human society, as a unit of individuals, is profoundly affected when any of its classes are greatly disturbed, or are in the process of a change of conditions.

The present disturbance has its roots, or causes, deeper than are apparent to the casual observer. It is not a spasm but a growth out of old conditions, a march out of an old dynasty of things. Primarily, it is the result of an evolution of the brain structure of the Caucasian race of which society in this country and England, is largely composed. Secondly it is the result of the higher education of the Caucasian intellect, in all things affecting the rights or the relationships of individuals. A thorough and practical education of the individual tends to his segregation, his individualization, his independence, and the clear definition of his rights and the rights of society of which he is a component part.

The present phase of change, lies in the practical relations of labor and cap-

ital. The disturbances which indicate the birth of a future new condition of these relations are among expected events. The pangs of maternity must necessarily precede the birth of a man-child. It is nature's law and process in all its departments, and therefore the best and wisest. No reforms could take place in society unless the old forms perish in order to make place for the new. The act of disintegration or death of forms is always accompanied with more or less disturbance of the parts, more or less of violence and convulsions. These are the expected.

Old forms of government crumble, but they perish through bloody baptism of death. New nations are born through like bloody gestations and accouchments. Liberty for the individual, for the masses of individuals, has always been won by stripping monarchy and embodied imperial power of its boasted assumption of divine class rights. The death of absolutism in government commences first in the brain of the occupant of the throne, and in that of his advisers and supporters. The education of the masses, so that they fully comprehend their rights as individuals, and the relation of civil government to those rights, is a toxin of death to imperialism which the tyrant's brain readily comprehends and fears. The American Colonies first sent a thrill of fear and of unrest into the brain of George the Third and his advisers, and his subsequent forcible attempt to subjugate them was a half-hearted performance upon his part. The comparative handful of untrained colonists beat the trained and hitherto invincible armies of England, and the government gladly signed the treaty of peace and amity with a people whom it could not conquer.

Labor, intelligent Caucasian labor, in this country and in England, has reached a position where it will not endure the dictation of an imperial spirit, born of an excess of wealth. The mere accident of wealth creates no personal rights, confers no social powers. The brain behind the stalwart muscles of the intelligent workingman, is as quick to perceive, as clear to reason, and as valiant to defend as the brain of the mere capitalist, who under a dying regime of society has assumed all rights and powers, and has looked upon the laborer as a man having "no rights which capital is bound to respect."

It is a part of the old slavery regime of this country, but it belongs to a dead age. It died a bloody death, and the sad monuments of its demise are to be found scattered all over the country. Messrs. Carnegie and Frick have not yet comprehended the fact that the death of slavery did more than to break chains; that it lifted the honorable workingman to an equality of rights with the capitalist. Mr. Carnegie, whose wealth is an accident, aided by the generosity of Thomas Scott when president of the Pennsylvania Railroad system, and who but for this accident, instead of purchasing and residing in a Scotch feudal castle, surrounded by every luxury which an old and dying British system established when there were lords and serfs, would now be purchasing scrap-iron in small quantities and reaping a small profit from its sale.

Mr. Frick, the lieutenant of Mr. Carnegie, does not realize the social revolution taking place. He has the imperial spirit, and talks to and about intelligent American workingmen as a mule-driver talks to his mules. Both of these men are representatives of a dying and nearly dead age of society. They are blinded to the silent forces which have uplifted and are uplifting American labor and mental genius to its true pedestal in the society of the immediate future. These men are dangerous in that they foment unnecessary disturbance and provoke unnecessary strife. They turn to the old methods of subjugation through physical force, hence the armed Pinkertons and cruel murders,—and hence the inspiration to a crazy, fanatical, horrible Anarchist's brain, and the speeding of his murdering bullet. Such men as Carnegie and Frick should "step down and out." They do not belong to this age and the present formative condition of society wherein the rights of man, as man, are to be respected, and the accidents of wealth and poverty are not to find place in the judgment of character.

Written for The Better Way.

DR. BABBITT TO JUDGE HAMMOND.

My time is scarce, but I must give just a little more attention to Judge Hammond's kindly reply to my article. The Judge says that in my denial of the existence of animals in spirit life, "we have only an opinion!" Quite a mistake, for not only do my regular guide, who has never deceived me in all these years, constantly affirm the same as a matter of actual knowledge, but some most exalted spirits who have had experience in a vast range of the spirit realms, have never discovered any animal there. To be sure, the Judge says there is a great preponderance of equally good testimony on the other side, but this I shall totally deny. When I get communications from the spirit world, I do not have to depend on my own impressions, or to be swayed by the psychological images that are already engraved upon my sensorium, but my hands are converted into a telegraph as accurate as that of Prof. Morse, by means of which every impression is either sanctioned or disapproved of immediately by the higher wisdom. For this reason, even if my life-long study of principles is to receive no credit, such a method of communication should be considered nearly accurate. It is well known that spirits must use a medium's aura or brain and in many cases his vocabulary, and it requires a remarkably well-developed medium and a powerfully positive spirit to send forth exact messages by the ordinary methods. When I say that if animals passed on into spirit life, the spirit world would become filled with them rather than with human beings, as they propagate faster, the Judge answers: "Did any sage ever before teach that infinite space can be filled with a limited number of finite beings?" Now, my dear Judge, you have an excellent mind, but in this case you did not stop long enough to weigh just what you were saying. When you hint that infinite space is at the command of even earthly beings that have departed into spirit life, you are almost infinitely wrong. A vast refining development must take place before any earthly being can get far away from mother earth. Centuries, milleniums, yes, even an eternity must roll away before man can occupy infinite space.

But I must say a word about the limited universe that the Judge speaks of. "Has not the universe," he exclaims, "always been substantially as it is now? With no more matter, nor less, with no more mind, or spirit, or life, nor less?" My mind revolts at this limited kind of a universe. I desire an eternal progression and a universe that is ever expanding toward the infinite. Years ago, a great and wonderful spirit, who had revealed to me atomic law and some of the leading pillars on which the universe rests, declared that the formulated universe had its bounds and its organic center, and that, like everything in the universe, it was moving onward and outward under the everlasting law of progression toward the infinite depth of space. Were it to stand still and the whole realm of matter become finally worked up into animal and human life, would it not be necessary for the spirits of all living beings to be passing through endless circles of re-incarnation?

But the Judge makes several assertions in very pleasing language which I have not time to notice here. But, this passage borrowed from Brahminism is especially distressing as it refers to a perfected human being: "perfected in wisdom and love, its life passes in beauty and sweetness and glory into the infinite and formless life." But what is this passing into an "infinite and formless life," but the melting away of that sublime and wonderful individuality which high spirits possess, even as drops of water fall into the ocean and are lost. All individual being through infinite ages must have its special form and color and distinct personality.

[Now with open space for a brief reply from Judge Hammond, should he desire it, we must close this interesting but very courteous and pleasantly conducted discussion. We can hardly find room for the many good and various matters, in which our readers are interested, now in hand, or being offered daily. Our intelligent jury of readers have given their verdict upon the question and the reasonings of Judge Hammond and Dr. Babbitt. Eds.]

A PSYCHOLOGICAL MARVEL.

Said Dr. Eugene Hardcastle, a St. Paul surgeon now at the Southern. "Up in Northern Minnesota lives a man who entered the service in 1861. He was a very dull fellow, almost a fool. During one of the sorties made by the Confederates at Donelson he received a buckshot in the head. The surgeons could not find it and the wound healed. He returned to duty one of the brightest men in his company and in time became Second Lieutenant. At the close of the war he returned home, married a superior woman, prospered in business, and was elected Sheriff of his county. Three years ago his head began to give him a great deal of trouble. He came to St. Paul and I located the buckshot and removed it. He is now as healthy as ever, but is the same stupid dolt that he was before the fight at Fort Donelson."—St. Louis Globe-Democrat.

FREE THOUGHT.

The progress of free thought has been nearly simultaneous in all countries, those that entertain the Protestant faith keeping pace with the rest. In Catholic France and in Protestant England, where public worship is carried on after certain prescribed forms, rationalism has undermined doctrine without making serious disturbance at the surface. The churches are established, and the service goes on regularly for the benefit of those who come to participate. In neither country do the educated members of the various congregations trouble themselves profoundly regarding the meaning of the ritual which they read from printed volumes. In either country the number of church-goers is extremely limited in proportion to the population—that is, in the large cities, a considerable part of the people in the rural districts finding attendance at Church more agreeable as furnishing some relief from the monotony of the week. Not one in a hundred—a very moderate estimate—of the population of London is seen in the churches on Sunday. In Paris it is rare, or at least exceptional, to see a man of the middle classes or of the nobility in one of the churches, and these exceptional visits seem usually to be due to the presence of some eloquent preacher, the occurrence of an important festival of the Church, or to the stimulus of some family affliction. What is true of these two countries is true in a general way of Spain, Italy, and Austria, though in the latter the devotional spirit is a little more powerful. The same may be said in regard to the religious association in the Protestant parts of Germany, though the young emperor appears to be sincerely religious, going so far even as to announce that it is only by religion that Socialism can be successfully fought, and to use his influence in placing the public schools on a religious basis. One result of this general neglect of the churches is the alliance of the Church everywhere with the conservative elements of the respective countries. In England there are few clergymen comparatively who do not lend their support to Lord Salisbury, often in a manner that is neither decent nor honorable. In France the Catholic Church has become infuriated because the republic has secularized the public schools, and opposes the present government by all the means at its disposal. A few of the higher clergy, acting under the counsel of the pope, have theoretically accepted things as they are, but the hopes of all are placed in the restoration of royalty or imperialism. Some of the more zealous go so far as to stigmatize the republican government as "atheist," a reproach hardly merited, since nearly all the men in power, though liberal in doctrine, are nominally Catholic, or are represented in that Church by their families. It was that Austria and Germany might not be interfering in its quarrel with the pope in regard to the occupation of Rome that Italy came into the triple alliance. A third of the population of Germany being Catholics, the German government has many delicate questions to adjust with the Holy See that relate to the appointment of Church dignitaries or to the management of schools. In Spain the influence of the Catholic Church is always thrown on the side of the extreme Conservative party, which uses this ecclesiastical aid as it is used in France, Italy, and Germany, simply as a means to arrive at its own ends, though none, or very few, of the statesmen availing themselves of this assistance honestly accept the Church's dogmas. As regards the history of free thought, it is interesting to remark that its entering wedge was Protestantism, and that the Catholic hierarchy foresaw that if the new heresy was permitted, the deluge of infidelity would rush in through the open flood-gates. The permission to think freely, to investigate freely once granted, there was no telling where the matter would end. No sooner was Protestantism established than it broke up into a great variety of sects, some of which went to singular extremes. One of the strictest of these, and one in some respects the most unreasonable, though it was the legitimate offspring of its age, was that of the Independents in England, the ancestors of the Puritans, and so of the denomination known in America as the Congregationalists. From the Congregationalist body came the Unitarians, on the principle that one extreme begets another, who refined away by their subtleties the divine personality of Christ, and the Universalists, who based their right to the title of sect on the belief that the condemnation of the wicked was not eternal. Since the advent of these two sects there has been little restraints on thought except the forms practiced in certain established Churches, which have operated in a cohesive way on the senses without preventing, except in the case of ignorant worshippers, the free expansion of the intellect. Other causes than those mentioned have been at work for the last hundred years, among which the most potent have been the discoveries of geologists that proved the creation of the world to have taken place countless ages before the date assigned by the Mosaic record and in a gradual and progressive manner, and those of the evolutionists, who asserted and seem to prove that man, "the root and crown of things," had, like the world itself, been slowly

and laboriously evolved from a series of degraded beings far below him. What is to be the end of free thought, since thought can not be trammelled? Is religion, the consolation of so many souls the check on evil action in so many cases, to disappear from the sphere of human life? To this question all far-minded people will reply with an emphatic never. No one is in a situation to say what form it may take, but religious worship will remain, whatever may be the future of religious belief, and there are few thinking men who would wish it otherwise.—San Francisco Chronicle.

THE TRUE RELATION OF EMPLOYER AND EMPLOYED.

This subject has been agitating the public mind profoundly. Since the issue made at Homestead, Pa., and the violence which has resulted, the agitation has become, in some minds, almost a panic and a general revolution between labor and capital is feared. The following calm and temperate view of the relation which appeared in the Christian Union is worthy of careful thought.

"Back of this whole controversy, really giving rise to it and imparting to it its significance, is the modern claim of workingmen, rarely clearly expressed, often not clearly understood even by themselves, that the true relations of laborer and capitalist are those of partners in a common enterprise. This doctrine we have never seen more clearly stated than by Mr. Joseph D. Weeks. The excellence of the statement justifies the length of quotation:

The source of this error is chiefly in the idea, inherited from feudal days and justified by much of the legislation and political economy of modern times, that the employer is the superior, the employe an inferior; that it is the right of the former to determine, the duty of the latter to acquiesce. This view does not often express itself bluntly in words, but it does more or less unconsciously in acts. The employer assumes the right to determine, and refuses to discuss questions that arise in connection with wages or the details of employment, in the decision of which the employe has an interest equally with the employer; or, if such discussions take place they are "permitted"; an interview is "granted." In case of a meeting the employer assumes the right to dictate its method. "No committee will be recognized." The employe also claims the right, in many cases, to determine the relation an employe shall hold to his fellows, and prohibits his membership in a union. In all of these, and in many similar cases, there is an assumed superiority of condition which does not exist in reality, however much it may be asserted by word or act. The true relation of employer and employe is that of independent equals, uniting their efforts to a given end, each with the power, within certain limits, to determine his own rights, but not to prescribe the duties of the other. The employer has no more right to dictate or even decide how labor shall seek its own interests than labor has to dictate to the employer. Whatever may be the views of the latter as to trades-unionism, it will be well, in most cases, especially in great centers of industry, or in those employments uniting great bodies of men under one management, it with the best grace possible, he accept the fact of the combination and deal with its representatives. Such combinations, with all their faults and follies are not entirely bad.

This claim to partnership is made by the workingmen and resisted by some, happily not all, capitalists; and it is this which gives rise to the labor war. In this claim the workingmen at Homestead are right; in employing illegal and violent methods to enforce it they are wholly and inexcusably wrong. Revolution is never justifiable until all peaceable methods have been exhausted, and the workingmen have hardly even attempted peaceable methods.

SCIENTIFIC NOTES.

Grasshoppers contain formic acid worth sixty cents an ounce.

A meteorite weighing 500 pounds fell on June 27th near North Bend, Wis.

The present sun-spot is the largest which has been observed since 1873. It is 100,000 miles long and 60,000 miles wide.

Fatigue caused by brain work, says Professor Mosso, of Turin, acts as a poison which affects all the organs, especially the muscular system.

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

The search light to be placed on Mt. Washington will be the most powerful in the world, and in clear weather will be seen from sections of all the New England States, as well as from parts of New York and Canada.

The gulf stream flows at an average speed of three miles an hour. At some places, notably in the Straits of Bemidj, the current attains a velocity of fifty-four miles an hour.

Burglar-proof glass has been invented by a Dresden manufacturer. It is made by pouring molten glass over a network of steel wire. It is especially adapted for skylights and jewelers' windows.

An electric launch weighing complete a ton and a quarter has recently appeared on the Thames. The electrical equipment consists of a two-horse-power motor supplied with current from thirty cells. With one charging, which occupies four hours, she will run at full speed, seven miles an hour, for five hours. She can hold a dozen passengers comfortably.

LOTTERIES IN KENTUCKY.

There has been a boast, since the demise of the Louisiana Lottery octopus, that certain old posthumous charters in Kentucky, having in them the element of a continuous and irrevocable grant, would be resurrected to perpetuate this mammoth scheme of swindling the poor and enriching the rich, but the following plain statement of the situation and the vigorous voicing of the popular sentiments of Kentucky, found in the editorial columns of the Louisville Courier-Journal, puts that fear and boast at rest. "Kentucky is tired of lotteries, and old-forgotten charters containing lottery privileges will not prove sufficient for men who design to plunder the poor by appealing to their cupidity. The alleged conspiracy of some lottery experts for continuing the outrages which have made Louisiana a by-word will not hang together. Two lions are in the pathway: the first is the act of 1856, the other is the new constitution. The power to revoke all charters is expressly declared in the act of 1856; the determination to revoke all lottery grants is expressly written in section 226 of the new constitution: 'All lottery privileges or charters heretofore granted are revoked.' It is somewhat too late now to revive a long disused charter and use it for a purpose never contemplated by the body that granted it or the men who received it. Religion and education have been used for a generation in this State as a cloak for the methods of the men who run the lotteries.

"But the end has come. The moral sentiments of our people have been too long outraged. The law invoked for the protection of these nefarious schemes will be applied to their destruction. There is no future for lotteries in this State. There is a power essential to the existence of society which no government can surrender and live, and that power will be exerted to destroy the lottery, root and branch. No man or set of men can have a vested right in immorality; no State can give, certainly this State can not give, the right to any corporation perpetually to defy and override its own police regulations. No; there is no vitality, no force, no power, no perquisites in this alleged charter. It is written alike on the public conscience and the constitution: 'All lottery privileges or charters heretofore granted are revoked.'

Written for The Better Way. VITAL MOMENTS.

ELIZA LAMB MARTIN. We meet persons whose presence is a benediction. They possess a mysterious power and uplifting force, which not only harmonizes and tranquilizes those about them, but actually raises everybody to a higher plane. This pleasant and helpful condition is the result of a higher degree of receptivity to the influences of advanced and holy spirits. It is a most desirable condition more to be prized than mines of gold or all the honor that the world can bestow.

This exquisite state of receptivity to the pure and holy is well worthy of our thought and study. How may we obtain it is the question that has stirred the human mind ever since it was capable of thinking. "What must I do to be saved?" is the old yet ever new query.

Every religion has an answer to this important question, but we may sum up the methods of all in the one word, "environment." It is the time of rest and recreation that tells upon us. It is the environment that it furnishes that makes us what we are. While working we give of our force, strength, and vitality, and in the empty and depleted condition of fatigue we draw to ourselves whatever elements our environments have to offer.

It is the noble, the just, the patient, the tender, the hopeful, the loving, and the true that create an atmosphere which furnishes us a divine equipment. We are saved by the virtues of our associates, who environ us in our weary and helpless moments. We are crippled and wrecked by the helpless, the suspicious and the unsympathetic, whatever their relation to us, or ability in other directions. Better is the companionship of a sweet-tempered washerwoman than the society of the most fashionable lady, if she be envious, jealous, and suspicious. A faithful dog is preferable to a deceitful and unprincipled man, when we are weary and worn with the toil and care of life. We grow by what we feed upon. We unavoidably become more or less like our associates. We rise into higher spiritual atmospheres, and are fed by purer and holier thought-currents, by virtue of what we are. We may have the companionship of angels, become intuitive and inspirational, if our immediate environment is of a benign character. We must wisely choose our environment, must recuperate within pure and holy atmospheres if we would become a beacon light to storm-tossed souls, a benediction to our fellowmen.

The spirit of investigation is the yeast that is slowly "leavening the whole lump" of theory and hypothesis, and is converting it into a well-kneaded "bread of life."

Where the spirit of penuriousness is enthroned as supreme over the heart and life, sympathy, equity, uprightness, truth, love—all are sacrificed to the golden god.

ERUPTION OF THE VOLCANO OF ETNA.

On Sunday, July 10th, an earthquake, followed by an eruption of Mt. Etna, caused considerable damage to the town of Nicolosi, on the south side of the mountain, and eight miles northwest of Catania. The advices show that the stream of molten lava flowing from the volcano increased in width and volume during several days, being near the crater over fifteen yards wide, and at a distance therefrom dividing into two streams. A large area of cultivated land has been laid waste and great destruction has been wrought among the vineyards. The villages of Nicolosi and Belpasso were thought would doubtless be totally destroyed, and three days after the outbreak over twelve thousand people had left their homes and were encamped in the fields. Vesuvius is now also reported to be unusually active, throwing up lava abundantly. Thriving cities with numerous cupolas, are stretched out at the base of the mountain, and numerous villages, with long-pointed steeples, lie scattered over the lower region. These form a vast panorama, and terminate at a confused assemblage of conical hills, which formerly were so many craters. Above these we see rising, immense and majestic, the cone of the volcano, which overtops the clouds and forms the highest point of the island. The cultivated zone of Etna extends beyond 3,900 feet elevation. From this limit vegetation rapidly grows poorer, and toward an elevation of 6,500 feet, becomes very rare. The slope of Etna is very slight up to an elevation of 3,200 to 4,000 feet, and in general makes an angle of only fifteen to twenty degrees with the horizon; beyond this it rapidly increases, but at 9,500 feet the inclination of the ground is suddenly interrupted by a sort of plain covered with black sand. This is Piano del lago. At 1,300 feet to the north of this plain rises the cone of the central crater, at the foot of which is the astronomical observatory and the Casa Etna, a small hotel designed for travelers who make the ascent of the volcano. The mouth of the crater of Etna is nearly 6,000 feet in circumference, since it was enlarged by about 1,800 feet at the eruption of 1879. The interior of the crater exhibits the aspect of a large cup filled with scorie and lava, among which are interspersed numerous fumaroles. At the bottom of the cup, at the depth of 200 feet, there is seen the aperture of the eruptive channel, which usually has a diameter of about 650 feet. Mount Etna is situated on a tertiary formation, and is almost entirely composed of volcanic materials. On the eastern side of the mountain is a vast depression known under the name of the Valle del Bove, about six and a quarter miles long by three miles wide. Its depth at some localities is more than three thousand feet, and its sides are surrounded at the north, south, and west by high rocks, several of which exhibit characteristics of aspect that are truly admirable. The eruption of 1879 was considered by Professor Silvestri in a report made to the Italian government, to have been in a stage of preparation or partially suppressed development for a period of five years. It broke out May 26th, there being craters on the north and south sides of the mountain, the latter having eight eruptive mouths, but the stream on the south side of the mountain did but little damage. From the eruption on the north side, by the evening of May 29th, the lava had flowed six and one-fourth miles, destroying the bridge of the Passo Pisciaro and crossing the postal road between Randazzo and Linguaglossa. After the evening of June 1st the force of the eruption began somewhat to abate, and by June 6th it was practically at an end. The lava stream ran nearly seven miles from its source, and ultimately stopped 500 yards from the River Alcantara, and about half a mile from the village of Mojo. At its termination it is twenty-three feet in breadth and nearly thirty feet in height. The lava stream entered the bed of the Pisciaro torrent with a velocity of from four to five meters a second, which was reduced to two meters a minute in the lower valley of less inclination. In seventy-six hours the lava had flowed more than six miles from its source.—Scientific American.

PHOTOGRAPHY AND ASTRONOMY.

There are good reasons for expecting hot summers this year and the next (see years, and this presents pleasing expectations to photographers, especially as we have had no summers worth mentioning for a few years past. Every eleven years there is a maximum of sun spots, indicating great disturbances in the solar orb, and in looking back over old meteorological records, it has been noticed that such periods are almost invariably accompanied by hot summers. Although this point does not rank as an established fact, accurate records not extending over a sufficient time, it is one considered to deserve attention by those competent to judge. These remarks are our own; nothing was said recently, at Greenwich, on this somewhat speculative matter, when the annual visitation of the Royal Observatory took place, and some two or three hundred persons inspected the work which is being carried on, and the many instruments employed for the various observations. The report which was presented by the Astronomer Royal, shows that, owing to various structural alterations, some interruption has been occasioned to the astronomical observations. During the year ending May 10, 1892, photographs have been taken of the sun on 219 days and the gaps which have necessarily occurred, owing to the presence of cloud, have been filled by photographs from India and Mauritius. The solar activity has increased in a remarkable manner during the past year. While there were 175 days without spots in the year 1890, there were only twenty-one such days in 1891, and since 1891 (March 28) the sun has not been free from spots on a single day on which it has been observed. The number of groups visible on the disk at the same time, and their average size and complexity, have greatly increased during the last twelve months, the group of February 5th to 15th being the largest ever photographed at Greenwich. This group has had an unusually long life, appearing first on November 15, 1891, and persisting till 1892 (March 17). In the year 1891 there were five days of great magnetic disturbance, but there were also twenty other days of lesser disturbance. A very large magnetic disturbance occurred on February 13-14, commencing about a day after the large sun spot was on the central meridian, and there are numerous other instances of magnetic disturbances at times of sun spot activity, clearly establishing a very intimate connection between the two phenomena.—Photography, London.

SOME FACTS OF THE CANADIAN CENSUS.

A bulletin just issued by the Canadian census authorities shows that the proportion of foreigners to the total population is almost the same in Canada as it is in the United States, but that while during the last decade the foreign-born inhabitants in the States have, relatively to the aggregate population, increased in the Dominion the reverse has been the case. In 1881, 14.20 per cent. of the Canadian population were foreign-born, and in 1891 but 13.50 per cent., a decrease during the decade of .70 per cent.; while in this country, on the other hand, the proportion of foreigners to the total population has risen from 13.32 per cent. in 1880 to 14.77 per cent. in 1890, an increase of 1.45 per cent. There are now only 80,450 natives of the United States in the Dominion, an increase of but 2,750 since 1881. All the older provinces except Nova Scotia have fewer resident natives of the United States than they had ten years ago. In an address made not many years before his death, the Earl of Beaconsfield told his hearers that immigrants were pouring into Manitoba from the northwestern States of the American Union. It is an amusing commentary upon this statement to find that in Manitoba to-day there are only 3,063 natives of this country, and that they constitute but 2 per cent. of the total population of the Province. The rate of natural increase is doubtless greater among the French than among the English-speaking portions of the Canadian population. On the other hand, the French element, while furnishing probably more than its proportionate share of emigrants to the States, receives little or no reinforcement from immigration. In 1891 there were but 5,377 natives of France resident in Canada, as against no less than 555,648 natives of England, Scotland, Ireland, and the United States. It is not, therefore, surprising that the proportion of the French-speaking to the total population has slightly decreased in the Dominion, as a whole, falling from 30.1 per cent. in 1881 to 29.4 per cent. in 1891, and that this decrease has taken place in every Province except New Brunswick, Prince Edward's Island, and Quebec. It has been relatively the greatest in the new and rapidly growing western provinces. In British Columbia and in Manitoba, while the English-speaking population has more than doubled during the decade, the French-speaking has remained almost stationary, and there has been an absolute decrease of that element in Ontario and the Northwest Provinces. The French Canadians are moving southward and to a less extent eastward and hardly at all westward.—N. Y. Evening Post.

BE WATCHFUL.

To the Editor of The Better Way. I am heartily pleased to observe that you fully appreciate the danger that is increasingly imminent in these United States from the long standing and inveterate Propagandism of the Romish Church. Surely what you have stated in the issue of July 9th will awaken some of our patriotic citizens to perceive that the subtle coils of Popery are almost openly entwining their destructive folds about the palladium of our liberties. A crisis in the ages appears now to be approaching, and it is not the rule of revolutions to go backward. If the free and liberal citizens of our country wish to save her from convulsions and bloodshed more lamentable than all she has ever yet known, let them awake in time, with voices clear, ringing as a trumpet-blast, in opposition to any approach towards the establishment of Popery or any other sacerdotal political power within her borders. Yours Truly, J. G. J.

AN EXPERIENCE.

When we were examining, as a skeptic, the phenomena of Spiritualism, we took each department in its order and devoted sufficient time to each, to reach a decision in our own mind.

When the phenomena of slate-writing was reached, we selected a medium credited with having this gift, residing in a contiguous city, went there unannounced by letter or otherwise, having never seen the medium or he us; rung his door-bell, and when he appeared, without announcing our name or residence, asked if we could have a sitting.

The reply was as we expected, "He would make an appointment for us." We replied: "It is our opportunity now, and it is now or never." He consented. We entered his little office containing a table and two chairs, one on each side of the table. We took one, the medium the other. A half dozen ordinary school-slates were placed upon the table.

We wrote our questions and folded pellets so that we knew the medium had not seen the writing. Breaking a small bit of slate pencil and placing it upon one of the slates before us he asked us to cover it with another, and tie our handkerchief around them. We did so, laying them upon the table directly in front of us, and they were never absent from our eyes until we placed them in our lap, and subsequently removed them to our breast, folding and buttoning our heavy winter ulster over them.

The usual results were obtained. Our questions, written upon the pellets, were each answered upon the slates, without mistake as to pellet or message, and if there was any collusion or trick whatever, on the part of the medium, it escaped our eyes, alert every instant to detect it. At the conclusion of the sitting and when about rise, we felt the slates under our coat, and asked: "What shall we do with the two slates buttoned under our coat?" "Open and read," said the medium.

We released the slates from their captivity, laid them upon the table before us, untied and removed our handkerchief, opened them, and read a message covering both inner sides, characteristic of and signed by our brother, John M., who was in spirit life. The handwriting was singularly like his as his letters to us when in the mortal, disclose.

To say we were astonished, dumb-founded, hardly expresses it. The medium did not know us, does not now know his then sitter, and if he sees this article, will learn it for the first time; did not and could not know that we had a brother John, who fought through the Kansas troubles with old "Ossawatimie Brown, whose soul is marching on," was wounded in the battle when Gen. Lyons was killed, and who died and was buried west of the Mississippi.

Looking at us intently, the medium said: "What do you come to me to get slate-writing for? You are a slate-writer yourself!" This was our first experience. The second was still more startling and convincing, and we may possibly write it up for our columns.

INDEPENDENT SLATE-WRITING.

Four years ago I bought two slates, cut my initials on the inner edges of the frames where the marks could be seen only by close inspection, and called on the medium P. L. O. A. Keeler. We were entire strangers to each other, having never met before. It was midday. I sat down by a little table in his room. The sun shone through the south window, and the room was very light. Unwrapping my slates, I placed them on the table. He made a few passes over them with a cloth, as if to rub out any marks that might be on them. Never for an instant were the slates out of my sight. Mr. Keeler sat on the opposite side of the table. At his request I addressed in writing my deceased brother and sister, and an uncle of my wife, each on a separate slip of tablet paper. I was careful to hold my left hand over the tablet while writing so that he could see nothing. I folded each slip into a wad and placed them on the table. He gave me a bit of slate pencil to hold a few moments, and then he put it between the two slates. They were perfectly clear of any writing when he put them together, and I tied them with my handkerchief.

Then we both held the slates over the table. Presently I heard faint scratching within, ending with two or three taps, indicating that a message was completed. In another moment he reversed the slates and louder scratching began, indicating that another message was being written. This being completed I was requested to untie the slates, and on opening them there were two communications, one from my deceased sister, and the other from my wife's uncle.

Again the slates were tied as before, and pretty soon, when I untied them, there was a message on the other slate from my deceased brother. In each case the hand-writing was characteristic and the signatures correct. But the most interesting part of the performance remains to be told. I had gone for that slate-writing test at the urgent request of Mrs. Slenker, and on another slip I addressed to her the following:

I know you don't believe in slate-writing, but being in the body, possibly there is a psychical power in you which you are not aware of.

This pellet was mixed up with the other three on the table. Before the tying of the slates, Mr. Keeler requested me to take up one of the pellets. I did so, not knowing which it might be. Then taking one of my slates he began writing on it, saying, "This is not what you come for, but I am impelled to write." Presently he read to me what he had written, and I took it down in short-hand as follows:

The person whose name he now holds does not seem to be in our condition of life. I am not able to find her in any of the realms I have passed through. Will look a few minutes more, but do not think the person is with us.

I opened the paper, and it was the one addressed to Elmina D. Slenker. I then told him it was a woman (as the message implied), but did not name her.

I have those two slates now before me, with my initials cut into the wad. And furthermore, those same two slates have been used twice by my wife for slate-writing tests. She went a few days later, like myself an entire stranger to the medium. She prepared her questions before going, on five slips of paper. Her aunt went with her. Mr. Keeler said that his spirit guide, perceiving that most of the prepared papers were addressed to females, requested that two or three be added addressed to male friends, which was done. My wife put the bit of pencil between the slates and tied them with her handkerchief, all without Mr. Keeler's help. The rest of the performance I give in her own words:

Then the slates were held by Mr. Keeler, myself, and I put six hands upon them at once—and I put my ear close to the slates to hear the sounds. I could hear the bit of pencil moving from side to side. I could hear it as it returned and began another line. I could hear the dotting of the 'i's and the crossing of the 't's. And I heard the taps indicating the completion of a message. When the slates were untied one of them contained four messages, each one in a very different handwriting, and the bit of pencil was not there. Apparently it had all been used up in writing the messages. Three of the four messages were in answer to three of the five questions written out by me before coming to see Mr. Keeler. My mother, my father, and my niece, each addressed me appropriately—just as if they were living. They all signed their full names, and the handwriting was apparently theirs. My mother not only answered my questions, but gave the Christian name of my husband. My father named his living son, and spoke of his son's boy who was born five years after my father's death. My niece named her living brother. Again the slates were put together, but not tied, because I feared that might mar the writing already done. * * * Again I heard the sound of writing, and in due time the second slate was filled with a message from my uncle, addressed both to my aunt and myself, and signed with his full name. And, as before, there was no bit of pencil left.

Those marked slates now contained numerous other messages obtained by my wife at another sitting, in answer to questions prepared at home. At the second sitting Mr. Keeler barely touched one of the slates for a moment.

I, too, had a second sitting. I went with my questions prepared and sealed, and two new slates. Being tied together and placed by myself behind me against the back of my chair, one of them was soon filled with messages. Again being tied and placed before me on the table the other slate was soon filled. Meanwhile, at Mr. Keeler's request, I held a third slate under the table, while he, with both hands on the table, made motions with the blunt end of a lead pencil, as if writing. On withdrawing the slate there was a written message from my other brother in answer to one of my sealed questions. I was careful each time to see that the slates were clear before the trial, and I brought my sealed papers home.

Two of those slates are now in the possession of Dr. Huldah S. Gunn, wife of Dr. Robert A. Gunn, of New York City. Mrs. Gunn prepared her secret ballots at my house, took my two slates and went with me for a sitting. After getting one slate full, I was invited into the room to witness the rest of the performance. Not only did she get answers to her secret questions with the characteristic signatures of her deceased friends, but there came an unexpected message from my first wife addressed to us both. Mrs. Gunn, formerly Mrs. Campbell, was with me at the bedside of my dying wife in 1867.—Boston Investigator.

ON CLAIRVOYANCE.

Mr. King, in a very able and explanatory address on clairvoyance, said: Clairvoyance is no new discovery; it dates back to the dawn of universal history. In the Vedic writings we have clear demonstration of this, what we term, sixth sense, though at that period its use appears to have been in the hands of a few. Passing along the line rapidly we find in the Jewish scriptures undeniable traces of second-sight manifestations; later, in the old theologies proof of it exists, but things were not brought to a point until at the end of last century, when Mesmer, by exhaustive experiments, recognized that man possessed a new faculty capable of classification. Sometimes it took the form of trance; at others a new and peculiar sight. From the recorded researches of Mesmer we find many remarkable experiences. As an instance, among many, he narrates in detail how on one occasion one of his subjects, under test conditions, with no loophole for collusion, read a note de-

posited by one of the witnesses, in a box placed in an adjoining room. This is nothing out of the ordinary, for such things have occurred and recurred over and over again. Dr. Charcot's investigations, in our day, must be familiar to all. There can be no question as to the genuineness of what he relates, as, in order to protect himself, he took care to have other medical men present. Then there is the learned Dr. Bertini, of the Nancy school, who has rendered great service to this branch of psychology.

One of the functions of Spiritualism is to cultivate and, as it were, re-burnish this important faculty, which in the course of its evolution has been neglected and allowed to rust. Dr. Elliotson gives remarkable results, obtained by him from an ignorant servant girl in whom he developed the trance condition and psychometrical gift. Through her he listened to oratory equaling in eloquence anything he had ever heard from our best rhetoricians. She could project her spirit to any distance, and then return with an account of what was transpiring in the particular spot visited. By judicious exercise and proper development clairvoyance must inevitably confer a blessing on humanity; and the best medium for diffusing a wider knowledge of the gifts is by forming circles for the study of its special features.—Medium and Daybreak.

CARPET ELECTRICITY.

The exact similarity in conditions attending the repetition of experiments is a great element of success. One should be very careful before coming to a conclusion that his premises are correct. A striking example of this was recently presented to my notice.

A dentist came into my laboratory the other day and said:

"See here, I can't, for the life of me, understand what is the matter with me. All my patients complain that when I first put an instrument into their mouths it pains them fearfully. I've thought it all over, and have come to the conclusion that my instruments must be magnetized or bewitched, or I am. I've brought over some of them to have them examined. Just let me show you what I mean. Have you got a sensitive tooth?"

I pointed to a molar then under process of repair. He unwrapped some of his instruments, and selecting one, gently inserted it into my open mouth and touched the filling in my tooth. All I felt was the instrument touching the filling. I experienced no pain.

"Good heavens, man!" said he, "what nerve you have. What fortitude. What—"

"Nonsense," I exclaimed, "I didn't feel anything."

"Well," said he, looking puzzled, "you are the first man that hasn't yelled when I touched his tooth since I moved into my new office. I can't understand it."

I told him I would come around to his office in the afternoon and see if I could find out what was the matter.

Later in the day I called to see him.

"Well, have you got it yet?" he asked, as he walked across the carpet and shook hands with me.

"I hadn't one second ago," I answered, "but I have now. Did you notice what happened when you shook hands with me?"

"Nothing but the electricity."

"That's just it. Every time you walk across the floor to your cabinet for an instrument you get a small charge of electricity in your body, and naturally, as soon as you touch the sensitive tooth of the patient, the delicate nerve received the charge through your instrument—hence the pain. The reason why I felt no shock in the laboratory was simply because there was no carpet for you to rub your feet on before you touched my tooth."

Here we see that merely the want of a carpet on the floor altered entirely the conditions for a successful repetition of an experiment that had apparently no connection with the presence of a carpet.—Julian A. Moses, Electrical Review.

SYMPATHETIC RAPPORT.

A case illustrating the transference of pain, is that of the wife of a well-known landscape painter, who awoke in bed with a start one morning, feeling that she had had a severe blow on her mouth, with a distinct sense that her upper lip was bleeding. She applied her handkerchief to what seemed the injured part, but there was no blood, nor, on looking in the glass, was there any swelling. She took note of the hour (7 o'clock), went to bed again, and treated the matter as only a dream. Some little time afterward her husband, who had been out in a sailboat all the morning, returned, and the wife noticed that he rather purposely sat farther away from her than usual, and every now and then put his handkerchief furtively up to his lip, in the way she had herself done earlier in the morning. Asking for an explanation, she was told that, "when I was sailing a sudden squall came up, throwing the tiller suddenly around, and it struck me a bad blow in the mouth under the upper lip, and it has been bleeding a good deal and won't stop." The hour, the husband said, must have been about 7 o'clock. His wife adds that "I then told him what had happened to me, much to his surprise and to all who were with us at breakfast."—American Bookseller.

THE FLAME OF BURNING NITROGEN.

Nitrogen is a combustible gas, that is to say, a mixture of nitrogen and oxygen (atmospheric air) will, under certain conditions, burn with a flame, and will produce nitrous and nitric acids. The reason why, when once nitrogen is set on fire, the flame does not spread throughout the whole atmosphere and deluge the world in a sea of nitric acid is that the igniting point of nitrogen is higher than the temperature produced by its combustion, and therefore the flame is not hot enough to set fire to the adjacent gas.

In the experiment shown at the meeting of the Royal Society on June 15th, an electric current of sixty-five volts and fifteen amperes, alternating 130 times a second, was passed through the primary of a large induction coil, when an arching flame, consisting chiefly of burning nitrogen, issued from each of the secondary poles, meeting at the center. When once started the poles can be drawn asunder till the flame bridges across 212 mm. When the terminals are more than 46 mm. apart, the flame will not strike across. When alight the flame is easily blown out by the breath, and it can then be relighted by a taper.

In the spectroscope the flame of nitrogen shows no lines, the spectrum being faint and continuous. The temperature is a little higher than that of a good blow pipe flame, easily melting fine platinum wire. The gases rising from a flame have a strong odor of nitrous acid, and when it is produced in a closed globe, the interior rapidly fills with red gases.

The flame produced by exciting an induction coil by means of an alternating current was first observed by Mr. Spottiswoode, F. R. S., who described it before the Royal Society in 1850. It has lately been exhibited on a magnificent scale at the Crystal Palace, by Messrs. Siemens Bros., and by Messrs. Swinburne and Co. It is not known, however, that any chemical explanation of the flame has before now been published.—Chemical News.

TELLS OF HIS DEATH.

During the Crimean war, a captain in the army had a younger brother in the Seventh Royal Fusiliers before Sebastopol, to whom he was much attached. One night he suddenly awoke in bed and saw the figure of his brother kneeling in the room, looking anxiously and lovingly at him, through a light sort of phosphorescent mist. He noticed with a horror a wound on the right temple of the head of the recumbent figure, from which a red stream flowed.

The fact was of a waxy hue, but transparent looking, and so was the reddish mark." The narrator got up, went into his next room, called the members of family, and told them what he had seen. On the Monday following, news was received of the storming of the Redan, and a fortnight later a friend brought the intelligence of the brother's death, he having been killed in the attack. The narrator adds that "both the colonel of the regiment and one or two officers, who saw the body, confirmed the fact that the appearance was much according to my description, and the death wound was exactly where I had seen it."

The precise time of the poor officer's death is uncertain, for the body was not found for thirty-six hours afterward. The brother's presentiment of what had happened was, however, on the night of the day on which the Redan was stormed.

SPIRIT PHOTOGRAPHY.

For several weeks past, at the close of our meetings, I have photographed the company present by the aid of the magnesium light. On one or two of the negatives faint forms are discernible, and are plainly visible when more carefully examined with a magnifying lens. The most curious thing about those "forms" is the fact that they appear as "positive" images on the negative—a phenomenon I believe known to photographers as "photographic reversal," but which can only take place in a very much over-exposed plate in brilliant light. The plates have been fairly well exposed, and the sitters and objects in the room come out as distinctly as can well be expected with the use of artificial light.

The "forms" referred to take the appearance of human heads and faces, but owing to their positive nature do not come out distinctly when printed on paper. I may perhaps add that the presence of these images can not be accounted for by shadows. No materialized forms were visible, therefore what the sensitive plate has recorded must have been immaterialized spirit forms—invisible images giving forth the necessary actinic chemical vibrations to affect the sensitive plate.

I should be glad to learn from those who have experimented in this direction whether they have met with similar results. Of course, I take it for granted that materialized forms—visible to all—must affect the sensitive plate in a normal manner.—T. J. Murray, in Medium and Daybreak.

The oldest hotel in Switzerland, and probably the oldest in the world, is the Hotel of the Three Kings, at Basle. Among the guests in 1026 were the emperor Conrad II. and his son, Henry III., and Rudolph, the last King of Burgundy.

A Friend

Wishes to speak through the Register of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are

In Need

of a laxative to try Ayer's Pills."—Beethoven (Mo.), Register. "Between the ages of five and fifteen, I was troubled with a kind of salt-rheum, or eruption, chiefly confined to the legs, and especially to the bend of the knee above the calf. Here, running sores formed which would scab over, but would break immediately on moving the leg. My mother tried everything she could think of, but all was without avail. Although a child, I read in the papers about the beneficial effects of Ayer's Pills, and persuaded my mother to let me try them. With no great faith in the result, she procured

Ayer's Pills

and I began to use them, and soon noticed an improvement. Encouraged by this, I kept on till I took two boxes, when the sores disappeared and have never troubled me since."—H. Chipman, Real Estate Agent, Roanoke, Va. "I suffered for years from stomach and kidney troubles, causing very severe pains in various parts of the body. None of the remedies I tried afforded me any relief until I began taking Ayer's Pills, and was cured."—Wm. Goldard, Notary Public, Five Lakes, Mich.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists Every where.

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BUSTED'S Tested Remedy

THE SPIRIT OF A PHYSICIAN who used it successfully for many years desires it put prominently before the public.

This remedy for all forms of Diarrhoea, except the last stages of cholera, was first compounded by the late Dr. Busted at a time of great sickness. The recipe was given to the public, but returning health caused it to be forgotten by all but a few persons. A Michigan physician, however, continued to use it so successfully that, no matter how sick one might be, people got the idea that if "Uncle John Watkins" took the case the patient was sure to recover." He passed to the other side of life more than twenty years since, but the medicine has always been used by the relatives and children whose lives have been saved by it. About a year since while talking with a relative of the doctor about the remedy, he came through a medium present and said he wanted it put before the public in a way that would benefit the class for whom it was intended. I promised him I would try to do so, but conditions have not been favorable till now.

Have yet to Learn of the First Failure.

I have tested this remedy myself, have seen it tested by others, and have yet to learn of the first failure. Indeed my first use of it was when suffering so that, and I not have found relief in some shape I could not have lived long. I took ten drops. The desired effect was almost instantaneous.

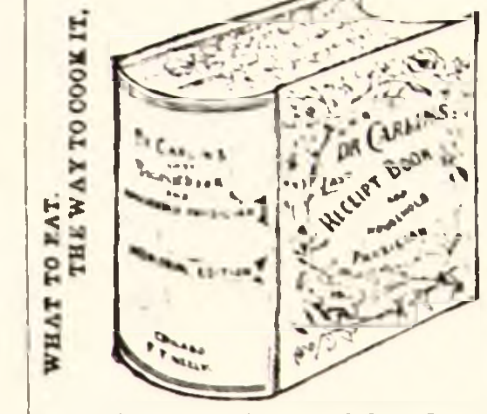
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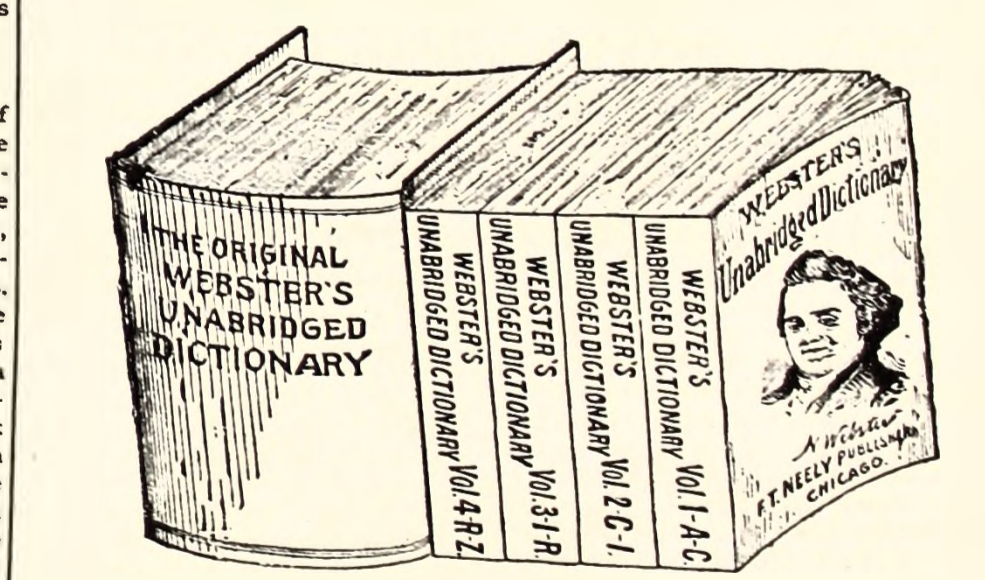
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CINCINNATI - - - - - AUGUST 6, 1902

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THE QUESTION SETTLED.

LYMAN C. HOWE.

The April number of the Free Thinkers Magazine has an able and comprehensive article on Spiritualism by Wm. Emmette Coleman. The July number contains a response—not a review nor an argument—by Herman Wettstein. Both articles should be read by all Spiritualists. Mr. Wettstein is evidently a materialist. He can not be an agnostic, for he knows all about it. Not only what is but what is not. Hear him: "Spiritualism and Theosophy are nothing but conglomerations of ignorance and superstition without a shadow of reason or scientific principle to sustain them." And again: "I would not discourage the movement for psychical research, but the moment its promoters assume spirit agencies their 'researches' will prove an ignominious failure!" Of course Mr. Wettstein knows all about it, and all psychic researchers should beware. If all other theories fail to meet the case and the facts persist in pointing unmistakably to the one only explanation, and that the spiritual philosophy, which completely answers all the questions and solves all the difficulties, they must not accept it, or "their researches will prove an ignominious failure!" The psychic researchers must feel grateful for this timely information. Henceforth they will know how to proceed without imperiling their reputation. They will know now in what direction success is sure, and where "ignominious failure" awaits them.

If they only obey the voice of Mr. Wettstein's materialistic fog-horn, accept what he does not know as the criterion of all their interpretations of phenomena, they will illumine the pathway of science, and land their benumbed and bewildered disciples safely on the quagmires of assumptive ignorance and materialistic conceit, to revel in the philosophy of eternal mud. Once more let this oracle of science speak: "No knowledge was ever obtained from an alleged spiritual source that did not exist in some living brain." "No light is thrown upon the whereabouts of mysteriously disappeared or murdered persons."

Of course, Mr. Wettstein knows all that has not happened, as well as all that has! Spiritualists know of many cases of discovery of lost persons and lost property and many revelations of facts unknown to any "living brain." But all of this counts nothing in the reasonings and dogmatic assumptions of conceited bigots who worship their own stupid prejudices, and deity dirt.

What Mr. Wettstein has not seen, of course no one else has! His observations and experience are the limit of human knowledge and his ignorance is the standard for psychical research and the possibilities of nature.

"O wad some power the giftie gie us, To see ourselves as others see us!"

Truth requires no apology; fact requires no sophistry; the open steps of progress need no guide-book.

ROME AND EDUCATION

The Roman Faculty of recent date contains a forcible article under the above caption. In the article is involved the question, what would Romanism substitute for our free public school system, but which is answered by statistics and a logical sequence that leaves nothing less to infer than that parochial schools would become the alpha and omega of instruction in this land of liberty, and in a few decades make liberty and progress unknown quantities in our glorious United States.

Facts, the writer says, are stubborn things. Take, for example, the following from a report published in 1894, from judicial returns, of persons prosecuted for murder:

In Protestant England there were prosecuted for murder in each million of the population, four.

In Ireland, where the great emigration, there were forty-five.

In France, where murder was classified rather scientifically, thirty-one.

In Austria, thirty-six.

In Sardinia, where one part of the kingdom was under Protestant influence, twenty.

In Tuscany, eighty-four.

In the Holy States, where the holy Church had most manifestly everything its own way, one hundred.

In Sicily, not quite so intensely demoralized by Romanism, it comes down to ninety.

But in Protestant England, let it be borne in mind, the proportion is four.

Take Mexico, with an endless list of priests, rich adornment for the clergy, every facility for the Church to carry out her own plans, and with no Protestants to impede the progress of the priesthood in any direction, and here is a fair intellectual specimen of the education and culture which Romanism aims to give. That land has dense clouds of ignorance brooding over her people, like the volumes of darkness enveloping the earth before the majestic words of the everlasting were heard, "Let there be light." For more than 300 years the Romish Church has had control of Mexico, and what are the results? Rev. Dr. Green, visiting at Pachuca, says: "Potatoes sell for a penny apiece, and you buy them one at a time, for the seller can not count." Think of it! In 300 years, the parochial schools in Mexico have not taught the people to count potatoes, and not much else than the catechism.

As with Mexico so with the South American States. Even in civilized France up to 1889 one-half of that country could neither read nor write. Victor Hugo says in testimony thereof:

Ah! We know you. We know the clerical party is an old party. This it is which has found for truth those two marvelous supports—ignorance and error. This it is which forbids to science and genius the going beyond the missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf, etc.

What of Spain! That country of illustrious memories, with successions of mighty kings, proud armies, vast fleets, invincible heroes; with her fertile lands and the wealth of the Indies added to the vast resources of her own people. Spain, where the Church was mightier than the kings; where the inquisition seized the loftiest and lowliest, and measured out stint without timidity; where for centuries the Church sat an imperious queen, mistress of every Spaniard and all that he had, ought to show the exact marks and monuments which Rome aimed to produce, and Spain bears the harvest the Church planted, and dense, accursed ignorance is one of those harvests. Of Spain's 16,000,000 people, 12,000,000 can neither read nor write. Might not the American people, using Victor Hugo's language, say to Rome: "You wish us to give you the youth to instruct; very well. Let us see your pupils. Let us see those you have produced. What have you done for Spain? Spain, magnificently endowed Spain, which received from the Romans her first, and from the Arabs her second, civilization; from providence, in spite of you, a word—America. Spain, thanks to you, rests under a yoke of stupor, degradation and decay. Spain has lost the secret of the power it obtained from the Romans, the genius of art it obtained from the Arabs, the new world it had from God. And it has received from you, in exchange for all you have made it lose, the inquisition, which you would like to establish here, which has burned on the funeral pyre millions of men, which disinterred the dead to burn them as heretics. This is what you have done for Spain and this is what you want to do for America. Take care; America is a lion, and is alive.

Italy, too, is a land of ruins. When Immanuel entered Rome 17,000,000 out of 21,000,000 could neither read nor write.

In Ireland in 1871 where the Roman Catholic population was the largest, fifty-one per cent. were returned as illiterate, while of the Protestants only eleven per cent. were so returned. In the same district the criminal record showed as a consequence six Romanist to one Protestant.

Crossing the Channel we find the same

state of things in England. The Roman Catholic Yarns of April, 1888, notes 15,000 Romanists committed at Liverpool against 2,000 Protestants in a population nearly five Protestants to one Romanist. This state of things the paper says the Roman Catholic public can not contemplate without feelings of sadness and humiliation.

Other statistics show a similar harmony between illiteracy and crime, and the inevitable conclusion must be to allow who examine them, adds the writer, "that Roman Catholic schools, as compared with American public schools, are propaganda for ignorance, superstition, vagrancy, pauperism, and crime, and yet this is the system which Rome proposes to substitute for our public schools."

The advice which Dr. McGlynn gave to his congregation at Cooper Union, New York, may well be repeated here as we close this series of papers. Dr. McGlynn said "Cherish your public schools; listen not to their enemies, no matter whence they come. Make these as complete and perfect as you can. Show no favor to any rival system. If you will not exercise the right, if you will not assume the right to forbid rival systems together, at least do not be guilty of the incredible folly of nursing and fostering and actually, by appropriations and tax exemptions, encouraging rival systems. Never be guilty of the folly of dividing your school fund among the various churches and sects. You, in such a case, would be guilty of destroying one of the greatest and most potent instruments for building up and maintaining one great, free, common nationality."

A REMINISCENCE.

VALENTINE NICHOLSON.

In years past I frequently attended meetings where our good friend and brother E. V. Wilson was the speaker. We also visited each other occasionally and enjoyed a social confab. It was on one of the latter occasions that he gave me some of his youthful experiences. He said it was the custom of his father, just before retiring for the night, to ply each of his children with a question which they were expected to answer to the best of their ability.

One evening when it came to my friend's turn, his father said: "Eben, what is the first thing you can remember?" "Well, father, I don't believe you would like to hear it!" "Eben, I have asked you the question, and require you to answer it!" "Well, since you insist, it was hearing you and mother quarreling the night before I was born. She wished to have a midwife in the neighborhood sent for, and you were determined to have the old family doctor. You both became very earnest, and neither was willing to give in to the demands of the other. I heard it all, and that is the first thing I can remember!"

His father looked surprised but sat silent, and pretty soon E. V. got up and retired. Before he got to sleep, however, his mother came softly into his room and in a low voice said: "Eben, are you asleep?" "No, mother!" "Well, Eben, all that you told father to-night was true—every word!"

Since that meeting between us he has told this to others, and there may be some yet living who remember it, but I don't think it has ever been offered for publication; and I wish to record it, as it may suggest something worth pondering over. I regard it as a mother's mark upon the brain of the unborn child, like the planting of the seed of memory in the same.

AN ELECTRIC TRICYCLE.

An enterprising electrician claims the invention of a commercially practicable electric tricycle, and has patented a machine which relies for motive power on the storage battery. The singular point in its construction is that the storage batteries are carried around the circumference of the wheel, preferably close to the tire, and there can be any number of cells, according to the power required. It is claimed that in this way the weight of the storage batteries is more equally distributed, and in such a manner as to cause the minimum interference with the efficient running of the machine, while at the same time affording a simple and easy method of construction. The cells are connected by wires to insulated sleeves that carry the current to a motor in the axle of the wheel, which gives the motive power to the machine.

An industrious searcher after recondite facts has prepared a list of musical compositions by women, extended from 1675 to 1885. It includes fifty-five serious operas, fifty-three comic operas, and two oratorios, besides a few cantatas, ballad operas, etc. Songs and detached pieces for piano not included; yet the best known musical compositions by women, Frau Schumann's contributions to her husband's song collections and Fanny Mendelssohn's assistance to her brother in his "Songs Without Words," are comprised in these two classes.—N. Y. Tribune.

Blind faith is ceasing to be the leading and most important factor in practical religion.

Once death was considered a dark, foggy, noisome river, but now it is a golden rivulet of but a span's width.

NEWS ITEMS.

Address Moore, colored, of Meridian, Miss., who died recently, was claimed to be 151 years old.

A mysterious ringing of electric bells in a house in Switzerland was traced to a spider, whose web had connected two wires.

The Arabs of Yanguwe, on the Upper Congo, have revolted against the Congo Free State, and have cut off communication with Tanganyika.

A great deal of national feeling has been raised in Montreal by the neglect of civic officials to officially recognize the arrival of H. M. S. Pylades.

Henry B. Ryder, United States Consul at Copenhagen, has been arrested there on a charge of fraud in connection with the liquidation of an estate.

F. A. Channing, an American by birth and a nephew of the famous Unitarian preacher, William Ellery Channing, has been elected a member of the English Parliament.

The British Foreign Office has received a cable dispatch from the British Minister at Guatemala to the effect that the government of Honduras has declared the Atlantic coast of that republic closed to foreign commerce.

Galician papers report that differences have arisen between Russia and Persia, owing to the fact that a number of Persians have died from cholera in Baku. Persia has demanded compensation on the ground that Russia has not taken proper precautions.

An exhibit of bells will be made at the World's Fair by a large manufacturing concern in this country, and the firm is planning to display it in a reproduction of the Tzar Kolokol (king of bells), the famous broken bell of Moscow, which is twenty-two feet in diameter and twenty-one feet three inches high, weighs 443,772 pounds, and is used as a chapel.

THE SUNDAY CLOSING QUESTION.

There is a true knightly spirit in these words of commendation of political opponents which we wish was more general. The paper is strictly Republican.

Seven of the democratic members of Congress from Wisconsin voted against the \$5,000,000 appropriation for the Worlds Fair on account of its proviso closing the Fair on Sunday, and we honor them for it. The proviso is an insult to the nations of the old world which have accepted the invitation to participate in the Fair, and was secured by the active efforts of the religious bigots, the "God in the Constitution" party which would legalize the past Puritanic Sunday. The Sabbath was made for man, not man made for the Sabbath. This is not a religious government, but one that guarantees religious freedom to all sects and creeds providing they interfere with the rights of no other. While a large majority of the people of the nation believe in the Sabbath as a day for not only such religious observance as accord with their individual preferences, but also as a day of rest and recreation, instruction and amusement, they do not believe in maintaining, as this Sunday-closing amendment proposes to do, the virtual abolition of religious freedom in the American nation.—Fox Lake (Wis.) Representative.

A WONDERFUL YEAR.

The Treasury Department has just issued its advance sheets showing the exports of breadstuffs and domestic provisions for the month of June and for the year ending June 30th. The exports of wheat for the fiscal year ending June 30th were 152,803,086 bushels, valued at \$456,908,145, as against 54,201,282 bushels valued at \$50,493,529 the previous year. By this remarkable showing it appears not only that the United States exported nearly three times as much wheat last year as in the year preceding, but that, notwithstanding this tremendous output, the average price per bushel was higher than in the previous year. The showing for corn is scarcely less satisfactory. The exports of that cereal for the twelve months ending June 30th amounted to 73,770,002 bushels, as against 29,894,380 bushels in the preceding year, and were valued at \$40,623,682, as against \$17,124,370 for the year ending June 30, 1891. The only breadstuff in which there was any falling off in the fiscal year just closed, as compared with the preceding period, was corn meal; and here the decrease was only trifling. The total value of all breadstuffs exported during the year was \$288,925,000; nearly two and one-half times the value of the exports for the fiscal year preceding—\$123,156,520. During the last month the increase in the amount of the exports of breadstuffs has continued, and their value is still largely in excess of that of a year ago.—Rochester Post Express.

ANIMAL STRENGTH.

A correspondent of Nature gives the following interesting facts relating to the strength possessed by certain animals. The shell-less limpet pulls 1,984 times its own weight when in the air, and about double when immersed in water. Fasting fleas on an average pull 1,493 times their own dead weight, while the Mediterranean cockle, Venus verrucosa, can exert a pulling power equal to 2,071 times the weight of its own body. So great is the power possessed by the oyster that to open it a force equal to 1,319 5 times the weight of its shell-less body is required.

OUR EXCHANGES.

The wealth of Mr. Carnegie is estimated at forty millions of dollars. He employs about twenty thousand men in a mansion near Asat, England. A Highland castle in Scotland, a house on 1151 First Street, New York, a residence in Pittsburg, and a winter residence in the South—Kings' Thoughts.

Those who reject the evidences of Modern Spiritualism which have been given to the world for nearly half a century, in order to be consistent must also reject the evidences that have come down through the centuries in behalf of the inspirations and alleged miracles recorded in the Bible. Theologians are requested to consider this—Banner of Light.

Healing magnetism is a fluidic power, which, through exercise of the human will on part of the magnetiser, passes into the subject and disseminates the disease inherent. This power lies in the spirit—not the muscles or body to be replenished by any material agency, as has been supposed—and it thus depends on the psychic energy of the operator to produce good results.—Berlin Power.

The life of man can be made happy of the reverse, according as the thoughts of his mind are directed, and the will of man is under the government of these thoughts, so that mind acts directly on matter, and all the powers that direct men's lives proceed from inward thoughts, which should be directed into the realm of purity and holiness from earliest years.—Medium and Daybreak.

There is a demand, too, for intelligent and sympathetic treatment of mediums by Spiritualists. Sitters and audiences have a great deal to do with the results, and can to a very large extent make or mar the conditions, and due thought should be given by them to the laws which govern the phenomena, physical or trance. The "giving" should not be all on the side of mediums, and the "getting" on the side of the sitters. They who "expect" most and "demand" tests, etc., get the least. Those who give most of sympathy and are "in the spirit," receive most benefit.—Two Worlds.

PERSONAL INFLUENCE.—Perhaps we can not estimate correctly the extent of our influence over every one with whom we come in contact, because in the majority of cases we are not trying to wield any influence. We meet casually with half a dozen acquaintances in the course of a day; we talk on indifferent subjects and part, and straightway we forget all that passed between us, or we think we do. But the impressions given and received are as ineffaceable as they might be slight, and we can never hold converse for a brief half hour with any fellow creature without leaving some mark and carrying some away.—Light (London).

The Columbian Exposition may be closed on Sunday, but that will offer no bar to the visits of national dignitaries and others high in authority, who need its privileges least, from passing through its gates on that day. The visit paid by General Grant with Dom Pedro to the exposition of '76, and the bitter comment it excited is still remembered. Nothing is more probable than that Mr. Quay and his senatorial brethren will profit by all such chances offered them to break and infringe upon the rule they have themselves established. The interests of religion and morality require that the poor man shall be kept out, but the spirit of selfish greed and covinence will find many ways of opening the way to the rich and powerful.—Light.

SALTPETRE CAVE.

Saltpetre Cave is known to every man, woman, and child in the northwestern part of Georgia. Thousands have visited it since the war. Strangers from distant States have been drawn toward it by the many legends connected with its past history. The galleries near the mouth are worn smooth by the countless feet that have trodden the clay floors and the hands that have felt the way along the damp walls. Evidences of the use to which it was put during the war are visible everywhere that the light of a torch or candle can penetrate. The grim stalagmites, once white as the driven snow, are covered as with a pall. All are in deepest mourning. They look black as night, and feel greasy. The stalactites have an unnatural appearance, all blackened as they were by the smoke of the miners' lamps, and now streaked with white. Great masses of loose stone are to be found everywhere, and the tourist must pick his way over them with exceeding care. The labyrinthine passages diverging from a great central chamber in every direction are filled with pitfalls for the unwary, and more than one life has been sacrificed in the search for the main gallery, which is said to extend a distance of twenty-three miles into the bowels of the earth.—N. Y. Tribune.

Some silk worms lay from 1,000 to 2,000 eggs, the wasp 3,000, the ant from 3,000 to 5,000. The number of eggs laid by the queen bee has been in dispute. Burmeister says from 5,000 to 6,000, but Spence and Kirby both go him several better, each declaring that the queen of average fertility will lay not less than 40,000 and probably as high as 50,000 in one season. The white ant often produces 86,400 eggs in a single day! From the time when the white ant begins to lay until the egg-laying season is over—usually reckoned by entomologists as an exact lunar month—she produces 2,500,000 eggs.—Philadelphia Press.

As you are, so you will be; as you sow, so shall you reap.

Relief for Hayfever.

Dr. Hoxsie's Certain Croup Cure has a specific action on the membranes of the throat and nose, and speedily relieves the obstinate irritation known as "Hayfever." It will in many cases remove the disease altogether, so that its recurrence need not be feared. In any case its soothing effects is miraculous. 50 cents. A. P. Hoxsie, Buffalo, N. Y., manufacturer.

The United States Constitution says: "No cruel and unusual punishments shall be inflicted, nor shall any person be deprived of life, liberty, or property without due process of law."

The Bible of the universe needs no Adam.

Correspondence.

Notes From Onset Bay.

The largest gathering that has been at Onset this season was here yesterday. The dance of the evening taxed the utmost capacity of the spacious temple. More people are summering here than ever before and the characteristic of the cottagers is that a great number of them are from the West and South.

We have been greatly favored by fine weather and Sunday was no exception.

The excursion boat Island Home brought about 2000 people and the trains from the cape and other districts brought large crowds.

The first thing on the day a program was a concert by the Bay State Band of Middleboro in the auditorium, which drew a large crowd.

After the concert the morning service opened and Professor Maynard sang a solo and professor Coffin gave a cornet solo.

The speaker of the morning was Mrs. Juliette van of Leominster, who made a very strong address. She took for her theme the higher outlook of spiritualism and exhaustively treated the subject, holding the attention of the vast audience closely.

This finished the exercises of the morning and before the afternoon exercises opened another pleasing concert was given by the Bay State Band. Prof. Possett opened with a finely rendered violin solo, which received loud applause, and this was followed by a solo from Professor Maynard.

Mr. A. E. Tisdale was then introduced by president Storor, and he delivered one of the ablest addresses given on the grounds this season. Mr. Tisdale's commanding presence and his clear and melodious voice reached the utmost limits of the vast auditorium and held the audience enthralled by the eloquent presentation of spiritualism as a science and religion, and the good which it has done.

Mr. Edgar W. Emerson then followed with a public lecture, preventing that evidence of the presence of relatives and friends, which is always so eagerly sought for. A large number were recognized by his graphic descriptions.

Mr. Emerson, assisted by Mrs. De Wolf, independent slate-writer from Chicago and Mrs. Carrie Twigg, gave a public séance at the temple in the evening, which was well attended. The vast audience melted away by boats and can letting to the cottagers their peaceful canoes always so welcome after a great day at onset.

The conferences of the past week have been excellent and fully appreciated. Mrs. Rosa, well known materializing medium, David Brown, and Mrs. De Wolf slate-writer, added greatly to the interest by their descriptive tests. All were fully recognized, and the strangers present were largely the recipients of these convincing proofs. The perfect harmony everywhere manifest affords the best conditions for spirit manifestations, and the heavens are indeed opened, and great power falls upon speakers and mediums alike.

One of the pleasant entertainments was given under direction of Professor Maynard at the temple on Thursday evening. Various musical instruments were most skillfully used, and with dramatic readings and songs the audience was delighted.

What a varied pleasure Onset affords! If weary with constant attendance upon the meetings there is always recreation to be found by excursions down the bay to Monument Beach, Gray Gables, the home of the Cleveland, Racoon, Cottage City, Gay Head and New Bedford Fishing for bottom fish, or for the nimble bluefish occupies many a happy day, especially to strangers from the back country. And then picnic parties are formed for a day upon some one of the islands, or in sequestered coves on the far shore.

One illustration will suffice. A party of fourteen decided upon a clam-bake. So packing their baskets with rye and Indian bread, crack ers, butter, milk, sugar, abundant dishes, one large bluefish, watermelon, pies, etc., ten of the party set out in a barge for a sequestered cove, midway between Tempart Koon and Burgess Point, the other four going by boat from Onset. A delightful ride through the woods for about four miles brought them to the favored spot. The tide had just begun to ebb, and the sea and children at once began to gather the sea-food so abundant here. Soon the boys had gathered a pile full of scallops, probably the sweetest shell-fish in the bay, while within twenty feet more than a bushel of the succulent long clams were soon dug, white just over the green gull in abundance, could be gathered for the taking. Meanwhile the ladies were spreading the improvised table on the rocks, while men gathered wreckage and branches and soon had the fire roaring, heating the rocks for a clam bake. When thoroughly hot rock-wood is spread over them, then the clams, potatoes, bluefish, corn, if you have it and sweet potatoes are laid upon the rock wood, then another layer of wood, and the whole covered with canvas. A half-hour's steaming serves to cook the entire dinner. The bake is then opened, dinner served, the hot coffee proves delicious and with happy conversation, jokes, and laughter, all the good things are disposed of. Away out beyond the bar, bare at low tide, the men waded out and plucked into the briny. Then at nightfall the barge is loaded, and home again after a perfect day, the happy company disperse to their homes.

There is no use in trying to exhaust Onset—it is a place of beauty and a joy forever.

MASSACHUSETTS.

Lily Dale, N. Y. A heavy shower of rain on the morning of July 24th cooled the atmosphere somewhat, and caused nature's face to beam with added brightness. Mrs. H. S. Lake occupied the rostrum in the morning and spoke to about 700 people.

The Northwestern Orchestra furnished the instrumental music, and Messrs. Lillie and Lane rendered a fine vocal and instrumental duet, "Ship Ahoy."

Mr. W. J. Colville spoke in the afternoon. On Monday afternoon the first conference of the season convened in the auditorium. There was an unusually large attendance, and some excellent ideas were put forth. Another conference was held on Sunday morning. In the afternoon Brother Lyman C. Howe occupied the rostrum and spoke in his usual broad and logical manner. The following questions were propounded: "What does spiritualism offer to the world that is superior to the teachings of the orthodox religion?" "William Denton."

"Identity." The first subject named was made the basis of the discourse and the last two were beautifully woven together in an inspirational poem which paid high tribute to the grand, loving, noble, yet sweet, and child-like soul, William Denton. No two subjects could be more appropriately combined. It was just the subject to touch the heart of brother Howe's inquisition. His whole being rose to its highest grandeur, for it was in perfect keeping with the theme—a synopsis of which may appear later.

This able lecture closed Mr. Howe's engagement with this association. He left here to his engagements with five other camps. Mr. Howe is our next speaker at many of the older spiritualists at this camp have known him intimately during the thirty-five years in which

he has been a laborer in the field of spiritualism and with one accord every heart sends forth a prayer that the spirit of affection and good will toward him was made manifest by his numerous friends on the evening previous to his departure by an impromptu reception at his home. The hall has been newly papered and painted, and on this occasion was beautifully decorated with flowers, ferns, pictures and choice pieces of furniture. There was a very large attendance and everybody voted it one of the pleasantest occasions of the season. There was an elaborate musical program which was participated in by Prof. Singer and son Messrs. Lillie and Lane, Miss Kate O'Peate, Mr. Lafayette Purple and others.

Judge K. S. McCormick made the opening speech, which was followed by remarks from Mrs. Lillie, Mr. H. D. Barrett, Mrs. H. S. Stearnes, Mr. W. J. Colville and Mrs. F. O. Hyzer. An ample purse was made up by the friends and Mrs. H. S. Lake was chosen to make the presentation. The reception was a complete surprise to Mr. Howe, and his words of heartfelt thankfulness were uttered with deep emotion.

Mrs. F. O. Hyzer arrived at camp on Tuesday and gave one of her peculiar transcendental discourses on Wednesday p. m. Her subject was "The Ideal of Spiritualism." She said in effect: "The ideals of Spiritualists are the ideals of the truths of the universe. Of what avail is it that people spending all their time and mental force in finding the origin of spirit and matter? Better search for the nature of existence—not in molecules merely, but in the highest manifestations of life and spirit. The highest ideals are those which require objective demonstrations. What could be the ideal of a dweller of a cathedral of any fine piece of architecture, without the flower, cathedral, etc., to demonstrate it? In the visible is lodged eternal ideality, and man can never find anything to surpass himself." The idea of self-development was dwelt upon with much earnestness. We were exhorted to fulfill our own ideal, and look to the cultivation of self.

Friday morning the 25th, the arrival of Hudson and Emma Rood Tuttle was heralded by the playing of the band and the waving of flags carried by the children of the lyceum, who marched down to the train to meet them. Surely no more fitting demonstration could have been given as a greeting to those two noble, brave-hearted and truth-loving workers. Their presence is always an inspiration and revival of the good and true within us, and we feel renewed power to press steadily forward in the path of progress. Under the management of Mrs. Tuttle her daughter, Miss Claire, Tuttle, and Mr. Lew Glisson, the first public meeting of the lyceum was held in the auditorium. Mrs. Tuttle gave an outline of what the work would be and its advantages to the children, and under the direction of Mr. Glisson some fine calisthenics, marches, and recitations were given.

In the afternoon Mrs. Emma Rood Tuttle and Hudson Tuttle occupied the rostrum and instructed and edified a large audience with their profound philosophical utterances. The attendance and interest thus far at our camp is in excess of last year at the opening. Much interest has been manifested on the subject of education, and the prospect for a school at Cassadaga is better than ever before. Saturday, the 26th, Mrs. F. O. Hyzer, and Mr. W. J. Colville addressed the people. But being Woman's Day at Chautauqua, some sixty people were booked to go from here by special train, your correspondent among them. Hence—more anon. AGENTS.

Lake Brady Association. The camp at Lake Brady is a pronounced success. On Sunday, July 23rd, the camp was formally dedicated to the glorious work of giving to the world the sublime truths that come to mortals from the spirit side of life. J. Clegg Wright opened the exercises at 11 a. m.; Dr. J. C. Street, of Boston, in the capacity of permanent chairman, also delivered a fine address, in which he stated that the object in view, and the intentions of Lake Brady Association, was to build up a camp where all nations, colors, or creeds could come freely and without restraint, and receive lessons in its philosophy that would benefit the world at large, and a place where mediumship would be properly recognized. Mr. Wright was followed in the afternoon by Mrs. Cora L. V. Richmond, of Chicago. The meetings were held in the deep forest in a natural arena, where green trees overarch our auditorium. A platform has been erected, and as the arena is egg-shaped, the rising hills on each side form a natural condition where 5,000 people can gather within the sound of an ordinary voice. The natural beauty of this spot can not be excelled on earth. This camp is situated at the junction of the Cleveland and Pittsburg Railroad, with the New York, Pennsylvania and Ohio Railroad, and most of the trains stopping at Lake Brady Station. We are about thirty-five miles from Cleveland, Ohio, and our postoffice is Kent, O. Rates to this camp are the same as the Chautauqua rates; that is one fare and a third for the round trip. I notice the familiar faces of hundreds that I have seen at other camps. Among them are J. Clegg Wright and wife, the Richmonds, Mr. and Mrs. Hyzer, Mrs. Moss, the materializing medium who held the first séance on these grounds. On Sunday evening she had a crowded house and good success. President Benjamin Lee, Esq., is here all the time, and the treasurer, Dr. Fowler, is on hand to count the cash. Thomas Lees, of Cleveland, came down on Sunday with eleven crowded cars, over the Cleveland and Pittsburg Railroad, and filled the camp. Photographer and slate-writer, Harvey Chase and wife, are here to stay, and are doing well. The company is erecting cottages as fast as possible, and are putting up good ones, costing about \$400 a piece, and renting them as fast as built. Good tents, most of them furnished, have also been erected. A fine large pavilion has been built on the lake shore with a dining room below, and a good-sized hall above that, in which we hold meetings when the weather is unpropitious. This hall will seat 1,000 people. The hotel dining-room will seat 100 people, and a new hotel will be built for next year's use. Board can be obtained at the usual camp rates, and are reasonable. The water is fine and soft, and the company is putting down driven wells for campers' use. Monday and Tuesday conferences were held, with a lecture from Mrs. Richmond in the afternoon. On Wednesday Mrs. Kibby, of Cincinnati, gave tests from the platform. Dr. Rowley, of Cleveland, and also Dr. Battendorf, of Grand Rapids, Mich., are here. Within three days two new cottages, furnished, and a large tent for use in rainy weather that will hold about 400 people, have been erected. The first poem delivered by Mrs. Hyzer from our platform upon the occasion of opening camp. F.aternally yours, J. W. DENNIS.

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

Verona Park, Me. Dr. Ware's family has taken possession of Forest Home, and the campers are gathered near and far. A feeling of expectancy and gladness is as the time approaches for our next meeting. We will hold a memorial service Sunday, August 13th, which will be conducted by the officers of the association with the assistance of the Ladies Auxiliary. As those our personal friends, members of the Association, we thought it strange could come quite so near to them, bringing them so near to us as we ourselves. Last year we voted to try the experiment of having regular speakers but once a week, and during the first week utilized the "hidden talents" among us relying on our spirit friends to supply any deficiencies. Our conference meetings last year were unusually interesting and we trust our experiment will be a success. Sunday, August 27th, Mr. A. J. Tisdale, the blind medium, Mr. Samuel Wheeler, the eloquent and inspirational speaker, and Mrs. Nettie Holt-Harding test medium will occupy the platform. They will remain during the week and those who have had the pleasure of listening to them know that a spiritual and intellectual feast awaits them. One of the members of the American Psychological Society, Key T. Earnest Allen, has requested the privilege of speaking from our platform to the people. Dr. Ware has given a cordial consent to his request and he will be welcomed as are all seekers after truth. We take it for granted that he is in search for that commodity and will not claim that he is now in possession of all that has been, and is yet to be revealed to earnest honest seekers. Sunday, August 27th, we will hold our closing meeting for the season with lectures morning and afternoon, and a conference meeting in the evening. The program has not yet been definitely arranged for that day. We shall be glad to welcome all, believers, investigators or skeptics, and can assure them of reliable and convincing proof of the truth of the spiritual philosophy, as demonstrated by the return of the so-called dead who continually come to us though we may not go to them. Steamboat and railroad companies furnish excursion tickets at reduced rates to Bucksport. Verona Park is accessible either by land or water; boats and carriages conveying passengers to and from the campground. Board and lodging can be had at the lodging house where an excellent restaurant furnishes food by the day, week or single meal. Lodgers can also be accommodated at many of the cottages, and the daily visits of the Bucksport baker and neighboring farmers make the problem of living an easy one to solve. Any additional information can be obtained by communicating with Dr. C. Ware, Bucksport, Me., president of the association. MATILDA H. CRISHING, Secy.

Chesterfield Camp. Flora Hardin, secretary of the Indiana Association of Spiritualists writes: The second annual campmeeting of this association opened at Chesterfield on the 21st ult. a number of new cottages have been erected and boarding houses enlarged. Mr. Willard J. Hull and Mrs. Colby-Luther were the speakers for the first week. The large attendance on the first Sunday was beyond expectation, as the extreme hot and dry weather had wilted everything and everybody. The Indiana Campmeeting is destined to be the camp of the Middle Western States. It is but two years old, but is better improved than many of the older camps at four and five years. will be well repaid. C. C. Stoll writes: Despite the intense hot weather the attendance at the second annual meeting of the Indiana Association is large. Mrs. Colby-Luther and Mr. Willard J. Hull are the more noted of the speakers who will deliver a series of lectures during the meeting. D. A. Herrick will speak twice during the camp; also Miss Cora Carpenter, known as the child-medium, who is accompanied by her mother, Mrs. E. F. Porter, of Hannibal, Mo. Among the mediums here are Mrs. S. Seery, Mrs. Maggie Stewart, D. A. Herrick, C. J. Barnes, E. J. Foster, H. Archer, Mrs. Hughes, Lizzie Wang, F. M. Donovan, Mrs. Mendenhall, Mrs. Bowman, Miss Lillie Chills and Mrs. M. C. Jacob. The cottages have been tastefully decorated with bunting, flags, and Chinese lanterns. Altogether much good work has been done in placing the grounds in good condition, when considering the continued and heavy rains of the spring. A grand time is anticipated. Mantua Station, O. Sunday morning, July 23rd, Maple Dell bowed a pleasant good morning to incomers seeking rest, pleasure, instruction, and spiritual advancement. Notwithstanding the intense heat all seemed happy and joyful. Busy hands have toiled to make everything comfortable and pleasant for visitors. The incessant rains of past weeks have deterred those intending to beautify the camp, still there is an improvement on last year. We do not expect great things, but are working to establish a healthy spiritual camp to uphold the right and encourage true, reliable mediums, thereby giving to the world the rich repast which the loving angels are continually handing down to us. The general manager, D. M. King, and his worthy wife, are doing everything to make it pleasant for the campers, while our cheerful president imparts pleasure to all with whom he comes in contact. The hotel is managed by Mrs. Bryant, of Cleveland, who furnishes good meals at twenty-five cents. We are only in our infancy, yet hope to expand and draw the right element into our camp. Those desiring information regarding our camp or wish for camp papers, please address the secretary, Lily Lane Drennon, Maple Dell Camp, Mantua Station, Portage Co., O. Monday, the 25th ult., was a day of rest and recreation for all—playing games, rowing, driving, and private scenes being the order of the day. On Tuesday following Professor King gave a lecture on "Hallucination." Mrs. Kates gave tests. Wednesday psychic lesson, replies to questions, delineations of character, and phrenological examination by Mr. King. Thursday brief speeches, instrumental music, and tests. Friday music, invocation by G. W. Kates, lecture by Mrs. Kates on "The Future of Spiritualism," followed by Mr. Kates and President Danforth on the lyceum question. Saturday was "Physicians' Day." Mr. Kates gave his view on the "Materia Medica," and Mrs. Kates gave her experience in the art of healing by magnetic manipulation. At the p. m. session Mrs. Adah Sheehan continued the subject of the morning, and related some interesting experiences in healing. At 8 o'clock a dramatic entertainment was given that proved a success in every respect. Thus ended the first week of camp life at Maple Dell with profit to all. MERCIA ROYNTON LANE. Are you with us? Remember THE BETTER WAY is the cheapest and best Spiritualist paper in the world. Read it, subscribe for it, circulate it.

Lake Pleasant, Mass. Brother K. Bennett writes: Sunday July 23rd, a beautiful bright sunny morning. The camp all alive with general happy smiling faces. The lake is more charming than ever, that can hardly be for it is a thing of beauty and a joy forever in the memory when fade the earth from the mortal sight and the borders framed and ruffled with nature's beautiful and lovely foliage. Hence to here is an inspiration. Happiness, joy, peace, all like a crown upon every face. There is such a harmony in such a wealth of variety that the eye never wearies, such a sense of address and freedom that the spirit never tires. This is nature's resting and recuperating place for the weary care worn, and overworked. The waters of this large beautiful lake are singularly pure, a salt upon it in the little streamer—a row in one of the safe boats as the shadows of the evening creep over lake and forest among, brings an indescribable sense of rest, peace to the spirit. The air is so pure and sweet and save for the occasional torrid wave which sweeps over New England—so cool and invigorating that the night and sweet sleep is welcome. Recently driven wells has yielded a rich bar of iccolid mineral water, to the delight of the campers and visitors. Ingraham's Brass Band of twenty three pieces will continue to furnish their popular music during the entire meeting. The editor supplements these notes of Brother Bennett, by saying that Lake Pleasant, in location and appointments, is a gem among the best of summer camps. Its groves are beautiful, its lakes unsurpassed, its water deliciously cool and pure—while we write this the wish to drink a goblet of water from "Jacob Well" makes us thirsty—its campers intelligent, courteous and hospitable. Its officers, from the energetic and companionable president, Dr. Bais, to the ubiquitous genial, indefatigable agent and secretary, Brother Milton Young, and the stirring active manager of affairs, Bro. A. T. Pierce; its hotel and general landlord, its halls, swings, romping places and loer's walks, its mediums, and varied but all platform lecture talent—all these and more left unnoticed, but not forgotten by the water, make Lake Pleasant a spiritualistic Mecca. To us it is a "Bethel," for the angels met us there as they did the patriarch of old in his journeyings. We stretch our hand across the great intervening space which separates us from that bow of rest, refreshment and love, and we clasp the hand of Dr. Bais, Brother Young, Pierce, the venerable Brother Wilson and his "guide wife," Brother Hudington, whose star always shines undimmed, and his great-hearted wife and true helpmeet, Dr. Jack and a multitude beside, and we say: "God and the angels bless and preserve you all, and give to Lake Pleasant a double blessing of Spiritual harmony and material prosperity!" Haslett Park Camp. The Haslett Park Camp opened under the most favorable conditions. The weather, which had been hot beyond expression, became very pleasant. The auditorium was beautifully decorated with bunting, flags, and flowers, with appropriate mottoes and portraits of our beloved friends. After the opening song "Storm Old Error," a brief opening address was made by James H. White, president of the association, in which he clearly set forth the object and status of the work at present, and the hopes of the future. Geo. H. Brooks, chairman of the meeting, made a warm and glowing address of welcome and encouragement to the workers. Mr. Brooks and wife received very gracious welcome from old friends here, and we know we can not find a better presiding officer. After more music, so acceptably rendered under the efficient management of Mrs. Lora Holton-Hursen, Lyman C. Howe proceeded to give the lecture of the morning. To say that words of love and wisdom, with practical illustrations, interspersing the whole lecture came in gentle and strengthening utterance, would be only feeble expression of this grand medium's work. In the afternoon the lecture was fully up to the standard, although Mr. Howe seemed to fear that there was some danger in that direction. The attendance is good and engagements for accommodations indicate an increasing attendance over last year. Many of the old campers have been here a week or more. The cottages are all occupied. Michigan towns are already well represented, but we hope to meet many more of our friends from every quarter. Mrs. Jennie B. H. Jackson will give during her stay an illustrated lecture on Spiritualism. Yours as ever in the work, EFFIE F. JOSSELYN.

Lake Cora, Mich. The annual meeting of the Spiritualist Association of Van Buren and adjoining counties will be held at Lake Cora, commencing Saturday, August 6, 1922, at 3:30 p. m., continuing over Sunday, August 7th. Mrs. Adah Sheehan will address the meeting. The noted Male Glee Club of Paw Paw, Mrs. Ida Hudson, organist, will furnish the music. Reports and election of officers at close of forenoon service. A fee of ten cents will be collected at the gate for each adult and each vehicle. A special train will leave Lawton at 8 a. m., Paw Paw at 9:30 a. m., and at 2 p. m., Hartford 9:30 a. m., Lawrence 10 a. m. Returning at close of meeting. For round trip including admission to grounds: From Lawton, 40 cents; Paw Paw and Lawrence, 35 cents; Hartford, 50 cents. Tickets will be sold August 6th at Corvett, 25 cents; South Haven, \$1.00. Good to return August 9th. A large hall can be used in case of rain. Barn accommodations for a number of horses. Good order will be maintained. H. BALFOUR, Secy., W. R. SIKKINS' Pres't. Vicksburg, Mich. The Grand Trunk R. R., and the Grand Rapids and Indiana R. R., between Sturgis and Grand Rapids, have given the rate of one and one-third for a roundtrip to our campmeeting. Tickets to be sold on opening day and the day following and on every Friday thereafter. JEANNETTE FRASER. Olden Times. Among the superstitions of olden times was the belief that the touch of a king was a certain cure for the scab of the skin. In these practical days we look to nature for a remedy, and let good sense dictate instead of superstition. There is no greater healer of all eruptions of the skin than Lady Poor's Ointment, which is prepared from pure spruce gum and a healing forest extract. It is a sure remedy for letter, itch, salt rheum, cuts, scalds, chapped hands, etc., and improves and softens the skin. To those suffering with itching and bleeding piles, it merits the highest commendation, as it affords prompt relief and cures all ulcers and ulcerating surfaces and removes the tumors. No one should fail to give Lady Poor's Ointment a trial. It is for sale by druggists at 25 cents a box. If not found at druggists, one box will be mailed, prepaid, on receipt of 25 cents, by the proprietors, James W. Foster & Co., Bath, N. H. Ask for it. Stamp taken.

PISONS' CURE FOR CONSUMPTION. CURE WHATEVER ELSE FAILS. Best. Try. Test. Cure in time. Sold by druggists. 25 CENTS.

Second Annual Convocation of The Indiana Spiritualists Association. Thirteenth Annual Summer Assembly of the Cassadaga Lake Free Association, at Cassadaga Lake, Lily Dale Chautauqua Co. N. Y. July 22d to August 28th, 1922. PROGRAMME. Friday July 22—W. J. Colville Saturday July 23—Mrs. H. S. Lake and Lyman C. Howe Sunday July 24—Mrs. H. S. Lake and W. J. Colville Monday July 25—Conference Tuesday July 26—Lyman C. Howe Wednesday July 27—Mrs. F. O. Hyzer Thursday July 28—Mrs. H. S. Lake Friday July 29—Hudson Tuttle and Emma R. Tuttle Saturday July 30—Mrs. F. O. Hyzer and W. J. Colville Sunday July 31—Hudson and Emma R. Tuttle and Willard J. Hull Monday Aug. 1—Conference Tuesday Aug. 2—Willard J. Hull Wednesday Aug. 3—Orange Labor Day—Robert Schilling, Milwaukee, Wis. Miss Kate O'Peate, Jamestown, N. Y. Gen. K. A. Alger, Mich. and Hon. M. Brocius, M. C. of Penn. Thursday Aug. 4—Mrs. F. O. Hyzer Friday Aug. 5—Willard J. Hull Saturday Aug. 6—Mrs. C. L. V. Richmond and Mr. and Mrs. Tuttle Sunday Aug. 7—Mrs. C. L. V. Richmond Monday Aug. 8—Conference Tuesday Aug. 9—Hon. Sidney Dean Wednesday Aug. 10—Temperance Day—ex. Gov. St. John Thursday Aug. 11—Mrs. K. S. Lillie Friday Aug. 12—Hon. Sidney Dean Saturday Aug. 13—Mrs. K. S. Lillie and W. J. Colville Sunday Aug. 14—Mrs. Cora L. V. Richmond and Hon. Sidney Dean Monday Aug. 15—Conference Tuesday Aug. 16—Mrs. C. L. V. Richmond Wednesday Aug. 17—Grand Army Day Thursday Aug. 18—Mrs. K. S. Lillie Friday Aug. 19—Mrs. K. S. Lillie Saturday Aug. 20—Jennie B. Hagan-Jackson and W. J. Colville Sunday Aug. 21—A. B. French Mrs. K. S. Lillie Monday Aug. 22—Conference Tuesday Aug. 23—A. B. French Wednesday Aug. 24—Woman's Day—Susan B. Anthony, Rochester, Rev. Anna Shaw Washington, Mrs. Clara Hurreck-Colby, Washington editor of the "Better Way" Thursday Aug. 25—Jennie B. Hagan-Jackson Friday Aug. 26—W. J. Colville Saturday Aug. 27—A. B. French Sunday Aug. 28—Mrs. Jennie B. Hagan-Jackson and A. H. Richmond.

Chersterfield, Ind. Closing August 15th. The speakers engaged are among the leading ones in their ranks. Two lectures each day. Mediums for all phases in attendance. Good hotel, natural gas and sparkling spring water on the grounds, also fine cottages. Only four hours ride from Cincinnati. Spiritualists of the Ohio Valley, come and join us to make this the Cassadaga of the West. J. W. WESTERFIELD, Pres't. Address Chesterfield, Ind. A. WILLIS, Materializing Medium, 264 East Third Street, City. Will hold classes Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every evening Monday and Saturday excepted at eight o'clock. Take Fifth street cars running east to Third and look for Willis. No one admitted without recommendation or introduction from some well-known spiritualist. CHAS. W. PLAUT, TRANCE MEDIUM, MAGNETIC HEALER, 464 W. Ninth St., Cincinnati, O. Advice given for the development of mediumship. Fee, \$1.00. MRS. PLYMOUTH B. 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WILLIS may be addressed as above. From this point he attends to the diagnosing of disease psychometrically. He claims that his power is such that he can diagnose any disease, accurate scientific knowledge with keen and searching psychometric power. He has a special skill in treating all diseases of the blood and nervous system. Cancer, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes. He is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. A return must contain a return postage stamp. Send for Circulars, with References and Terms. Mention this paper. A LIBERAL OFFER. Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. O. BATDORF, M. D., President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN. Announcement. DR. W. S. ROWLEY, of Cleveland, O., wishes to announce having graduated at two of the best medical colleges in the U. S., besides taking a course in homeopathy. He is now fully prepared to carry out the scientific medical work of Dr. Willis and others through his well-known occult Telepathy. Send for Circular "A." MAGNETIC HEALING.—I have repeatedly been advised to offer the benefit of my Magnetic Healing Powers to suffering humanity. I will do so through magnetized healing. I am sending one dozen sheets of circulars for sheets for sale. I do not offer a diagnosis. My guides prepare the paper, you apply it. Upon application of the healing force, keep to bed and do not wear more than two nights. If you write, enclose money then say what you please, and, if necessary, I will give your letter my attention. Usually an order and address is sufficient, and some have been treated and cured successfully and hope to do so in all cases. Address, ALLIE LINDSAY LYNNCH, Room 9, Appeal Bldg., Columbus, TENN. Ancient Voices of Spirit Realms. Disclosing the MOST STARTLING REVELATIONS. Proving Christianity to be of Heavener Origin. Introductory and conclusions by the compiler. Comments on the spirit communications of J. N. WOODS, former editor of "Mind and Matter" of Philadelphia, Pa. Price \$1.00, postage 12 cents. For sale by The Better Way Co., Room 7, 236 Race Street, Cincinnati, O.

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AUGUST 6, 1907

QUESTIONS AND ANSWERS

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Five great systems of religious thought with their multiplied branches having unnumbered votaries...

But occasionally, during the passing of ages, minds arise and assert their right to consider this question for themselves...

And now you ask us, as returning spirits, this old, familiar question. For the past forty-four years the question has been propounded to other spirits...

What, then, do we find? All spirits agree in this, that there is a manifest power of life, unaccountable, incomprehensible, unapproachable...

Worlds on unnumbered worlds revolve in space, each teeming with life and all obedient to law...

It is observed in all nature and manifested in every form of life throughout habitable immensity...

There is a baby at Heppner, Ore., which weighs less than a pound. A German geologist estimates that the Dead Sea will be one mass of solid salt within less than 500 years...

The first lighthouse in the country was built at St. Augustine, Fla. It was used as a lookout, so that the inhabitants of the town would have time to get away on the approach of an enemy...

Two Swiss astronomers, Lemstrom and Tromholt, by means of a network of electrical currents between two mountains, succeeded, it is said, in producing artificial auroras.

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