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C. C. STOWELL, MANAGER.
SIDNEY DEAN, EDITOR.
A. F. MELCHERS, ASS'T EDITOR.

EDITORIAL.

THE all-important question, "From whence, to what," is answered by spiritualistic teachings.

GREAT BRITAIN takes more interest in American politics than *vica versa*. But it is also more likely that Great Britain will become a part of the United States than the reverse.

ECONOMY as a principle—a virtue—is not the mere hording of worldly goods from a surplus, but is dependent for its existence on the power of controlling the passion for waste or extravagance, or saving from a limited supply of anything. In it is involved the spiritual gift or ability to save force or energy in one's own system.

THE Ohio State Archaeological and Historical Society will exhibit at the World's Fair, among many other interesting articles, a collection of specimens of old colonial and State bank money. It has already gathered several hundred specimens. One of the most interesting is a Mormon bill bearing the signature of J. Smith, the originator of the Mormon faith.

LAST week an express train from San Francisco was held up near Rollinda, in California, by robbers and relieved of about \$30,000. It is strange that, after so many experiences of this nature, such freights are not properly guarded. It almost seems to be an understood matter that they are not to be guarded, and that only trains containing cash consignments are to be held up by these so-called train-robbers.

THOSE who use stamps for small remittances will take notice that a new postal money order will soon be issued by the government in sheets ranging from one cent to three dollars. Any amount to be sent within these limits will be torn off the same as any ordinary order upon the payment of one cent and the amount to be sent, the sender endorsing it. The government will be responsible for its safe delivery.

THE recent spell of hot weather has been attended with fatal results to the physical man. Many prostrations and deaths are recorded in localities otherwise not afflicted to any remarkable degree. Either man is becoming more sensitive or the United States is becoming a more torrid clime. In both cases, some of our northern cities will have to conform with nature and build with less compactness, or their populations will diminish followed by a loss to property owners. Forty-five years of spiritual influence has freed man from much of his animalism, and he must be treated accordingly.

ALL eyes are turned on Mars—the fiery planet that now rises in the south-east every evening between 8 and 9 o'clock—wondering what the latest discoveries will bring forth. That Mars is inhabited by intelligent beings seems probable from observed facts. That these beings are farther advanced in the scale of progression than earth's people may not prove unlikely. And that they are trying to communicate with the earth is reasonable enough to believe when we consider our own desire in this respect. But of what practical value all this will be to the world in its present unbelief in the spiritual, is another question. Probably Spiritualism will yet solve it.

PRESIDENT HARRISON, complying with the Act of Congress of June 29th, has issued his proclamation making Friday, October 21st, a general holiday. This is the recognition of the movement to put the celebration of the four-hundredth anniversary of the discovery of America into the hands of all the people by giving it to the institution closest to the people and most characteristic of the people—the public school. And since it has been recommended by Congress that the

public schools celebrate this event by suitable exercises, it is urged by the Committee on Instruction, of which Francis Bellamy of the *Youth's Companion*, is chairman, that similar action be taken by the State Governors. Proclamations have already been issued by the Governors of New York, Illinois, Minnesota, Florida, and Massachusetts, and it is hoped that all the rest will follow.

PEOPLE go to the seance-room and witness the shadowy form fitting out and into the cabinet, says *Carrier Dove*, are filled with admiration and delight that their beloved dead can again appear; but the laws pertaining to these phenomena are unknown and unthought of by the witnesses. It is for the purpose of awakening an interest in the study of these laws that we desire thinkers and readers to investigate. Do not think the phenomena is all there is of Spiritualism. It is but the alphabet—the outward demonstration of a great cause back of it; and it is the study and investigation of the cause that will give light and knowledge.—True, and we are happy to state that many are approaching that condition of mind now; and Spiritualism is undergoing a transition that will, ere long, bloom into a fruitful era.

HOMESTEAD.

Perhaps no strike on record in this country has ever created so universal an interest and kept the reading public up to such a pitch of excitement as has the one at Homestead, Pa. That which undoubtedly gave it such unusual popularity were the novel features connected with it, the three principal of which were the skirmishing between the Pinkerton army and the strikers, the attempted assassination of Frick, and the subsequent brutal treatment of Private Iams by officers of the Pennsylvania Militia. Nor has the interest subsided as yet. The newspapers are discussing it daily; politicians have been trying to make capital out of it; and preachers have had sleepless nights over it for fear of being asked to give their spiritual views on the subject.

While the press has expressed itself almost universally in sympathy with the strikers in their just demands, and did not hesitate to denounce the anarchical feature of the affair, nor the unmilitary conduct of certain Pennsylvania militia officers, the politicians have failed to make an impression, and the clergy have happily succeeded in remaining neutral—with perhaps a few insignificant exceptions.

Whatever the outcome of the whole, it can not but have a healthy effect in the end, though it may be some time before this end is attained. But experience is farther reaching than socialistic thunder; and while it is to be deplored that some lives were sacrificed, it might have been a great deal worse. It seems that every good effect must be reached through the shedding of some human gore, and it is therefore hoped that the Homestead affair has passed its worst.

Of course, there will be some suffering to follow. But what revolution or demonstration of this nature does not carry ill effects in its wake? It is the prostration that succeeds the fever-stricken patient. In the interval a settlement is looked for that will prove satisfactory to all parties concerned.

THE DEATH OF COL. BUNDY.

The telegraph brought us the sad and unexpected news of the demise of Col. John C. Bundy, well-known editor, publisher, and proprietor of the *Religio-Philosophical Journal*. His translation from the mortal took place on the morning of August 6, 1892, at 1.30 a. m.

The last issue of the *R. P. Journal* cheered the hearts of his friends by hopeful indications of his recovery from a protracted illness. We have received no particulars as to the turn of the tide which bore him so suddenly to the eternal shores.

We never knew Col. Bundy personally, and our knowledge of him has been obtained through personal correspondence, his editorial work, and the conversation of friends who knew, respected, and honored him.

It is too early to give even a resume of his active life. He was one of those marked characters possessing in an unusual degree the positive elements,

which, connected with a vigorous mentality, drew to him ardent friends, and created as positive and bitter opponents.

He was a Spiritualist from conviction after thorough examination, careful analysis of facts, and sound reasoning. His loyalty to the fundamentals of the spiritual philosophy and his entire belief in their truthfulness led him to wage an unceasing warfare in his *Journal* and by other methods against all pretenders to mediumship and the manifestation of psychic phenomena, both intellectual and physical.

In this work it is believed both by his friends and the public, that his judgment was not always sound and justly discriminating; the honest and loyal often suffering from the effects of his crusades against frauds and dissimulators.

Col. Bundy possessed a well-trained philosophical mind, and made the *Journal* a reflex of himself. It has been scholarly, scientific, independent of dogma, clear-cut, pronounced, and vigorous for the truth, always bearing the likeness of its editor and publisher, and its high character has won to it and its editor the best liberal minds of this age.

His energy was indomitable. In connection with his journalistic duties he had taken upon himself largely the work of preparing for the presentation of psychic truths and phenomena at the coming Columbian Exposition. The work was arduous, and was probably one of the causes of the collapse of his vigorous physical frame while in its meridian of life.

Col. Bundy's real life shone out in its beauty and true glory in his family life. He was the idol of his wife and accomplished daughter, and returned that idolatry with the devotion of a husband, and a paternal love which knew no limitations. We are certain that all who knew Col. Bundy, and his labors for the truth, will join with us in heart-felt sympathy for the bereaved household.

No one can truly and properly judge of another's life unless he comprehends all the inward springs of its nature, as no one can justly estimate his own life until he reviews it for himself in the great beyond; hence charity should crown and condition all mortal judgments.

THE ARISTOCRACY OF LABOR.

Frances E. Willard has an excellent article in this month's *Arena* on "The Coming Brotherhood." She says the synonym for right is "chevalier"—from the French "cheval," a horse, because the chevalier was a mounted soldier. He was proud of his then aristocratic profession, as labor was considered plebian. But the Bible predicted that men would beat their swords into ploughshares, and now the word "knight" has joined with "labor," having thus formed the true relationship. The true knight, the true chevalier, the true gentleman, therefore, is the man who works—not he who takes delight in fighting or killing. We once required war, but in the process of evolution have come to a better civilization.

In the matter of strikes, the writer thinks the best modes would be those against licensed evils of the day. And if the women of the nation had the ballot, they and the good men of the nation would hold the balance of power.

One of the most vital questions of the day, the writer says, is that of women's wages, incidents in connection of which beggar description.

Coming to government we read: "Many people say they do not believe in a paternal government. But we believe in a paternal and a maternal government, and if a few more women had something to do with affairs, there would not be so many white slaves." She thinks, however, that women's clubs can do much towards a liberation from this form of slavery by petitions to city councils, etc., and through these means open the way for women to secure some of the offices made by appointment and council elections. Women as inspectors of factories and tenements could do much for the relief and improvement of their sex.

However, she points to the fact that work is becoming aristocratic, and that the grandest form of brotherhood was taught by a "Carpenter's Son," whom the world can imitate without compunction—both as to his life as a laborer, and a reformer.

SPIRITUALISM AT THE WORLD'S FAIR.

Among the various congresses to be held at the World's Fair for the discussion of important questions of the day, one of the most important, says the *Washington Sunday Herald*, will be that of inquiry into psychical science, of which Dr. Elliott Coues, the eminent scientist, is vice-chairman. To a *Herald* reporter Dr. Coues said that it was proposed to treat the phenomena historically, analytically, and experimentally; that the general history of psychical phenomena, the value of human history concerning these phenomena, the results of individual effort in the collection of psychical data, and the origin and growth of societies for psychical research would be discussed. Furthermore that thought-transference or telepathy, hypnotism or mesmerism, clairvoyance, so-called Spiritualism, and the relations of these groups one with another would be discussed. Also that they intend going to the bottom of these subjects by scientific research, conducted by the most renowned scientists from all quarters of the globe.

Among the members who have promised either to be present or to contribute books to this Congress, are: Professor Henry Sidgwick, president of the London Society for Psychical Research; Mr. F. W. H. Myers, honorary secretary of that society; Professor William F. Barrett, founder of the American Branch of the Society; Mr. Stanton-Moses, editor of *London Light*; Mr. C. C. Massey, of London; Dr. Walter Balf, and many others. From France we hope to have Camille Flammarion, the Astronomer Royal of France; Professor Beaunis, Professor Pierre Janet, Professor Charles Richet, Professor A. Binet, Professor Ribot, and others.

From Germany are expected Baron Carl Du Prel, Countess Von Sprei, and Dr. J. U. Hubbe-Schleiden. Prominent among the American members are Mr. Richard Hodgson, LL. D., Secretary of the American Society for Psychical Research; Professor William James, of Harvard College; Professor Henry Wade Rogers, Rev. Robert Collier, Rev. Minot J. Savage, of Boston; Professor E. D. Cope, of Philadelphia; Rev. Lyman Abbott, Hon. William T. Harris, of the United States Bureau of Education; Hon. John Hooker, of Hartford, Conn.; Mrs. Mary A. Livermore, Mrs. S. E. Hibbert, Mrs. J. M. Flower, of Chicago; Mrs. E. A. Connor, of New York; Miss Frances Willard, of Evanston. Lady Henry Somerset, of England, who has lately returned to her home, will also come.

It is, however, possible that Camille Flammarion will not be able to be present. But, in a letter, he says: "I may not be able to be present, as I am very much occupied at present, especially by the planet Mars, but I will do all that I can, possibly contribute a book."

The Congress will be in session during the entire Exhibition, and will represent the intellectual side of the Fair.

PSYCHOMETRY.

Dr. J. R. Buchanan, the discoverer of the faculty on which this science is based, says: "Prophecy is the noblest aspect of psychometry, and there is no reason why it should not become the guiding power in each individual life, and the guiding power for the destiny of nations."

Prof. Wm. Denton says: "It is a record of research, without crucible or chemical."

Prof. J. W. Draper says: "A shadow never falls upon a wall without leaving thereon a permanent trace—a trace which might be made visible by resorting to proper processes."

The *Banner of Light* says: "The sensitive, or psychometrist, is generally a merely passive operator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometrist at times dwells in that past whose history seems to be contained in the specimen—at least he becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map; or, sailing still higher, beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild

tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this; he becomes master of the ages. At his command the past of island and continent come up like ghosts from the infinite night, and he sees what they were, and how they were, what forms tenanted them, and marks their first human visitants, seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour. The universe scarcely holds a secret that the freed spirit can not behold with open eye. Prof. Denton estimated that the psychometric faculty is possessed by at least four females in ten, and one man in ten.

"The psychometrist needs no magnetic aid. He clasps the article to be examined in his hand—or holds it against the forehead—over the organ of wisdom, when he at once comes into sympathy with the soul of the person or thing with whom the object had been in relation, and delineates the same."

The same paper also says that Dr. Buchanan was led to this study by a bishop of the Church of England, who was himself a sensitive, and could taste brass by touching it with his finger. Dr. Buchanan thought other people might be similarly constituted, and began to experiment with his students. Some of them could tell the different metals which were put into their hands without letting them see or know what kind they were. Then he tried them with medical substances, when it was an emetic they could only keep from vomiting by throwing it away. Some of those students are

now practicing medicine in the United States. They could also diagnose a sick person by taking his hand, and subsequently write out his character by the same means as correctly as a phrenologist could do it. Then it was found that when a person wrote a letter he permeated the paper with his influence, and he knew more than twenty people who could take that letter, place it to their forehead, close their eyes, and delineate the character of the individual who wrote it. What enabled the sensitive to do this? While they were writing Nature was drawing their image upon the letter, and, when the sensitive got it, out came the image that told the story. When he determined to test these facts, he began at home. He found that his sister could delineate the character of the writers of letters which he gave her—nay, even see their physical surroundings—and, in the case of a well-known lady, predicted the breaking of an abscess on the lungs, which was borne out exactly.

Psychometry is the science of the future, based on human sensitiveness. Men and women are becoming more sensitive every day to influences and forces belonging to the earth, the atmosphere, to plant and animal life, to human beings, and also to inhabitants of the spiritual realms. And when highly cultivated this sensitiveness merges into thought-reading known as telepathy when coming from mortals, and impression, inspiration, clairaudience, etc., when coming from spirits. It is, however, easier to read the thoughts of spirits, because a closer rapport can be established with them than with mortals, and all mental mediums are possessed of the gift of psychometry.

THE PUBLIC SCHOOLS AGAIN.

A system of unsectarian public schools, where the mind of youth is trained to gather knowledge from all departments of life, to classify, analyze, compare, and sift every claim, put forth by politicians, scientists, or religionists, is the bulwark of free thought, and the safety of a republican form of government where the people rule through the ballot. This country has preserved its liberties, through, and because of its universal system of free public schools.

There is only one power which has dared to antagonize the system, because there is but one power on earth which seeks to subordinate the civil relations of the people to the dogmas of a Church, which claim to hold from God both the keys of heaven and hell—and that is the Romish Church. Its open attacks upon our governmental system are not so much to be feared as its indirect and concealed ones. It dare not, through its priests, bishops, archbishops, and army of Jesuits, publicly demand that the Re-

public shall become the slave or serf of the Roman hierarchy, and that "Old Glory" shall be furled and laid at the foot of the throne of "His Holiness, the Pope," as a trophy of papal sacerdotalism.

It is doing its work more covertly by attacking our public school system, demanding the introduction of religious teachings and forms, all of them to be approved by an Italian Pope and his body of advisers. It is temporarily establishing parochial schools, and requiring its American communicants to take their children from the public schools and send them to these Church schools where they can be indoctrinated in the Romish claim that the government and its laws are subordinate to the papal Church and its claims.

The emissaries of this Church are fomenting strife. They are seeking the establishment of a hierarchy in this constitutional Republic. Their success means the destruction of our civil liberties. They are making themselves essential to the success of partizan politicians. They are seeking to consolidate their religious forces that these forces may act as a political unit at the will of their central, despotic head, and he an Italian, residing in Italy. They will precipitate the contest when they are reasonably assured that their plans will carry, even through just such bloody, intestine wars as have made the history of that Church crimson in all its pages.

The Pope is supreme authority in Romanism. He issues his will in encyclicals, and by syllables. In 1864 an encyclical gave the mandate thus:

The Catholic Church has a right to interfere in the discipline of the public schools, and in the arrangement of the studies of public schools, and in the choice of the teachers for these schools.

Public schools, open to all children for the education of the young, should be under the control of the Romish Church, and should not be subject to the civil power, nor made to conform to the opinions of the age.

Catholics can not approve of a system of educating youth which is unconnected with the Catholic faith and power of the Church.

The *Catholic Review*, the organ of the Pope and Romish Church in this country, recently said:

There is no longer a school question for Catholics. It is closed. The door of discussion, which was slightly ajar prior to 1884, was closed, locked, bolted, and barred by the plenary council held in that year, which directed that Christian schools should be maintained by all the parishes in the United States not prevented by extreme poverty from carrying them on. That decree is law for priests and people.

The *Freeman's Journal*, a Romanist organ, says:

Let the public school system go to where it came from—the devil. We want Christian (Romanist) schools, and the State can not tell us what Christianity is.

A Romish priest in Brooklyn publicly said—Priest Freul—"These so-called public schools are not public schools, but infidel and sectarian. Catholic parents who send their children to such schools are guilty of mortal sin."

Dr. McClynn, who was deposed as a priest and pastor of one of the largest Romish Churches in New York because he was loyal to his rights as a citizen, said in view of this Romish raid upon our public schools, and with a full knowledge of what he was saying, "It is not risking much to say that if there were no public schools there would be no parochial schools." It is because the public schools can not and will not be made serviceable to the Romish propaganda among children that this attack upon them by the whole Romish Church is made.

It is time the country awoke to the peril which threatens its liberties as a free republic. It is time that patriots, working through partizan methods and associations, confessed to the possession of a back-bone, and said no to any of these attempts to gloss over the public peril. It is time the press, without fear or favor, voiced the patriotic faith and opinions of at least three-fourths of our population. It is true that Congress was forced by the people who make congressmen and senators, to amend our naturalization laws in the interests of the Republic, and make the oath which swears non-fidelity to any foreign power, King or Pope, something more than flippant perjury to be violated at will.

THE long-distance telephone between the two worlds requires no pay stations.

Written for The Better Way. AFFIRMATIONS OF PHILOSOPHY.

BY F. M. HARRIS.

In the BETTER WAY of July 23, H. H. Harris quotes from my article in your issue of June 17, as follows: "All things including the Material proceed from the interior realm of the Spiritual." He then asks: "What does the expression 'all things' include beside the Material?" It includes just what it says, and more, all things, all phenomena, and all being. The word "thing" is of wide and extensive significance, and we use it in its broadest sense. All that is, including the material universe, comes from the interior realm of the spiritual. So we mean all that we said. All the forces of nature are occult, unseen. They come from hidden sources. We witness the effects—the phenomena, but the causes which produce them are veiled from mortal sight. We believe these causes have one ultimate unconditional source in which all things subsist and from which all things proceed.

Mr. Harris says: "We know and can know of nothing in the universe which is unconditional." This is a practical "affirmation" not of "philosophy" but of universal limitation. It virtually says: everything is dependent upon some other dependent condition or thing—that all things proceed from second causes and that there is no absolute unconditional source, cause or support for anything. The finite implies the infinite; the conditioned presupposes the unconditioned; from secondary causes we logically infer a first cause. Unless there is an absolute unconditional being, depending upon nothing else for its existence, there is no logical basis for any system of philosophy.

This being is not "dual." There cannot be two first causes. Nor can there be a plurality of infinities. God is a spirit of one spiritual substance. Of necessity, there can be but one infinite spiritual substance. It fills all space, its centre is everywhere, its circumference nowhere. It includes all being, is the cause of all things; it is all things, and without it there is nothing. This is our God. He is the all-in-all, the unconditioned, the absolute one. "In him we live and move and have our being." He is the one living all-embracing, all-comprehending source.

Mr. Harris asks: "How an eternal cause can antedate anything else that is eternal?" It cannot. But this is mere verbal quibbling. We are human; we experience a succession of events; so from the human standpoint we speak of a cause as antecedent to its effect. But to an eternal being there can be no succession of events. Eternal causes and eternal sequences, paradoxical as it may seem, are alike eternal. To God nothing is before or after, prior or subsequent. There are human experiences and limitations, conditions of time and sense. It is religiously and philosophically true, that with God there are no yesterdays or to-morrows, and to him a thousand years are as a day or "a tale that is told."

Mr. Harris says, my "cosmogony logically leads to the blindest pessimism," and in another place he says: "If the orthodox cosmogony were true, even God would be conditioned." Yes, but it is not true; and I have nowhere said anything implying that it is. I do not entertain any anthropomorphic conception of God—and do not hold myself responsible for the "orthodox cosmogony." I do not believe that there was ever a time, when to God, this universe was not, and that subsequently he created. To so believe would limit God. It would imply some new reason for its existence or why he had not previously created it. I do not believe in an outside universe to God, or that there can be any outside to him. This is what I said: "All things are necessarily and eternally because of one absolute and unconditional cause. All things are because God is. The Spiritual and the Material exist as cause and effect." This, says Mr. Harris, "is like the Christian's arithmetic, three times one are one." We use human language, of course, and it does not always convey accurately and precisely just what we mean. But a philosopher should not cavil about trifles. Perhaps it would be a clearer expression of our thought to say: the Material is but the expression or projection of the Spiritual—the real—the substantial.

Again, Mr. Harris cavils because I said: "The Material exists only by the fiat of an almighty power, without which it would disappear," and he wants to know "what would become of it?" All that was intended to be conveyed by the clause quoted, was, that the creative power of God is continuous—that it is no less operative now than at that imaginary period, when according to the orthodox cosmogony this material universe was ushered into being. I merely wish the reader to understand that the universe was here and continued to be by ever continuous and persistent creative energy, not less operative to-day than at that mythical time when the responsive stars in their first matin hymn sang: "the hand that made us is divine." God is immanent in his universe. It is, and continues to be, only because he is, and continues to be. It is, as has been said, his expression, necessary, perpetual and unchangeable because, it is the expression of an immutable God.

But, says Mr. Harris, "There is not a particle of evidence objective or logical of the existence of any such power in the universe. 'All things' are not effects; they are causes of phenomena of motion." As to the last clause of this quotation, I think it is a little "obscure" and the whole of it, "illogical." Please tell us what is a phenomenon of motion? How does a thing become the cause of a phenomenon of motion? If "all things" are not the effects of an ultimate cause what reason have they for being? I think it would be more accurate to reverse what Mr. Harris says, and affirm that all things are phenomena of causes, and primarily of one cause. As to the first part of the quotation, it is merely blank, bald denial. We think there is overwhelming evidence "objective" and "logical" of the existence of an ultimate power. Elsewhere we have stated such evidence. To the great majority of mankind the evidence is conclusive; but the limits of this paper forbid its repetition here; and we deem it wholly unnecessary. We merely suggest the petition:

"Dear God and Father of us all,
Forgive our faith in cruel lies;
Forgive the blindness that denies!"

Mr. Harris quotes again from my article as follows: "Aside from chemical and cohesive affinity and gravitation, matter is destitute of force, motion, or life." He adds: "It is like saying that except in certain instances in which matter presents the phenomena of force, motion, or life, it is destitute of force, motion or life." From both quotations the word life should be dropped. Matter was carelessly given too much credit. Matter of itself is destitute of life or of any self-organizing capacity. It offers no solution for the spontaneous formation of the simplest living organism.

Chemical and cohesive affinity and gravitation exercise, it is true, their peculiar function in relation to matter, but it is not an exclusive function. In a limited sense only can they be said to be affections of matter. Force is not material, although governing matter, and it is not to be confounded with it. All the forces of nature correlate and conserve each other. The fact of a complete interchange of the forces has been scientifically established. This demonstrates their essential unity. While each of the forces executes a different function in the cosmos, it readily correlates with the others, displacing and replacing each other. Force, then, is not matter, strictly speaking, and should not be confounded with it. Force, in some form or other, is unlimited and persistent throughout all atoms and all worlds. The forces which operate on an atom operate throughout the universe.

An able writer says: "It takes the entire universe to constitute an atom, since the forces centered in each atom are connected with the whole by the insunderable continuity of the laws of being. The science of molecular physics as expounded by its latest masters is not less astounding than the wildest soarings of transcendental metaphysics. For instance, that if there be ultimate atoms their size must be so small that it would require at least five hundred millions of them to an inch in length. In a cubic inch of hydrogen gas, then, for example, there are one hundred and twenty-five septillions of atoms, moving with the inconceivable velocity that is implied by their making thousands of millions of changes of direction every second. The view of the dynamic structure of the universe opened in this direction is as appalling as that unveiled in the opposite direction by the largest extension of the nebular hypothesis. He who can gaze here with steady reason need not be staggered by the sublimest doctrine of religion. Amazed at the spectacles of creative power and wisdom; equally amazed at the discovering faculty of man, we feel it to be incredible that he should have been made capable of such thoughts, only to be annihilated after a brief tantalization. . . . Is he merely taunted with the starry sky, and mocked with an infinite illusion of progress, suddenly barred with endless night and oblivion? . . . Strange, helpless, sublime prince of the universe, beggar of God, when he has attained the summit of illimitable perception, holding immortal joys in full prospect, shall he be dashed back into nonentity?"

ANTIQUARY SERPENT MOUND.

A very important archaeological discovery has been made in Hamilton township, Ohio. It has been known for a long time that there were evidences of Mound Builders' monuments on the old Stubbs farm, but from the peculiar location and varied characters of the fields they were not identified until Dr. S. S. Scoville discovered that they were parts of a single earthwork, a serpent mound. Prof. Putnam, of the Peabody Museum, has verified the discovery, and pronounces it one of the greatest of American antiquities.

Dr. Metz, of the Peabody Museum, and World's exposition, has surveyed it, and with Prof. Putnam is making explorations in it. The snake is nineteen hundred feet long, and about ten feet through. The famous Adams county serpent is much smaller, and was supposed to be the only one in existence. The new find is seven miles below Ft. Ancient, in a rich archaeological district.

An epitaph is a poor guide-stone to a man's character.

WHAT SPIRITUALISM OFFERS.

LYMAN C. HOWE.

To the question "What does Spiritualism offer to the world that is superior to the teachings of orthodox religion?" Mr. Howe replied in substance as follows:

"The word orthodox means correct. Every sect in its own judgment claims to be correct, hence orthodox. But if we take the word in its broad universal sense we should say that Spiritualism alone is orthodox."

The beliefs of those who claim, and are understood by the world at large to be orthodox were scanned, then ideas of the means of salvation through the Lord Jesus, their belief that those who pass the death line unredeemed are doomed, and that if they cross that line without their title clear, nothing can clear it, their destiny being sealed to all eternity. When you stand by the sleeping form of the one you love—whose lips answer not the heart's appeal, whose eyes open not at the whisperings of love, and you know that you can never again feel the thrilling touch of that hand which has met yours with tender and trusting response, your agonized and bleeding heart asks, *what is death?* Orthodoxy answers: "If thy friend, before he crossed the death-line, believed in, and felt the atoning blood of a murdered God—no matter what his sins may have been—he is redeemed from all suffering and sorrow and will be permitted to walk the golden streets of the New Jerusalem and sing anthems of praise to God and the Lamb, world without end. But if, perchance, he believed not in the atoning blood of the Lord Jesus, it matters not what deeds of loving kindness he may have performed toward his fellow man, or how merciful and noble of heart he may have been, he is *lost* and forever doomed to hell and damnation, and the company of the devil and theimps of darkness."

The Christian stands appalled by the couch of death, and feels the cold shiver of despair, as much as the Infidel, and *more*, for, would not annihilation be preferable to the prospect of eternal damnation and woe? But, you ask: What does Spiritualism offer, more than this? It offers every thing. Through the means which it has evolved, and is fast perfecting, the emancipated spirit whispers in our listening ear: "I am not dead. I am here. I am not in that cold body upon which you dropped the tear. I am more alive than ever. I have not lost a particle of my individuality or forgotten a single impulse of the heart's affection. No tie of love that bound me to the dear ones left behind is severed. Nay, they are quickened and I am enabled to come even closer to you and to read with a clearer vision the impulses of your soul, than when encumbered and obscured by the body. The body goes back to the original elements from which it came. We are alive and are still pursuing the pathway of eternal progress. Ere long, you too, will cross the mystic river, called death, and hand in hand, heart to heart, soul to soul, we will journey on, still learning, still loving, still enjoying the revelations of truth and grandeur in God's universe which is revealed afresh at every upward step."

Studying the Bible in the light of Spiritualism, there are beautiful revelations from God. We don't mean a miraculous verbal communication from a personal God but the manifestation of that eternal, underlying energy, force, spirit, God which permeates and unites the two worlds by one consecutive chain of cause and effect, and made spirit communion and phenomena possible then as now.

Spiritualism says the Bible is but a small fragment of the divine revelations which are spread before us. All the land-marks of evolution and progress in the animate and inanimate world, all that is brought forth through the experience of mortal or incarnate souls are revelations from God. The mountains that lift their white peaks to meet the sun and whose sides furnish sustenance for the lowliest violet; the thundering Niagara which pours its mighty waters into the river below and hurries onward to its ocean home; the bending sky with its myriads of starry eyes; the ocean as it silently mirrors the heavens—all interpret the thoughts of God. Spiritualism unrolls the subtle mystery of human life, banishes forever the idea of death, and unites the two worlds of incarnate and exanimate souls. It holds in its every fiat the laws of progress, which enables the weak to become strong; the evil doer to see the error of his ways, and evolves the principles of righteousness, which inheres in every soul, and makes revelation a continued and living fact.

We take our friends, in the body, or out, for council; we go to school to learn what we did not know before; and we get help from teachers who know more than we do.

If you commune with spirit friends who have passed the mystic wave, does it necessarily weaken your adoration of the Divine Parent? It has been said, "the undevout astronomer is mad." It is true, and much more true, that the undevout Spiritualist is mad. Of all people in the world Spiritualists should be the most devout, the most teachable, the most humane, tender, loving, charitable and helpful toward one another.

THE RECENT AMERICAN.

Serious impressions of America and American life are seldom forthcoming from the French. Doubtless the attention which will be turned the world over to this country in the coming year will make them more common. Thus, in the *Revue des Deux Mondes*, in a recent number, we have a beginning, in an article upon American life, by Andre Chevillon, who has been a careful reader of American literature and a serious observer of our daily life. To him, as to most of those of the Old World, the energy and independence of our citizens are remarkable. He notes the enormity and yet the simplicity of the surroundings in our city life, the vast buildings, the rectangular streets, the tremendous scale upon which business is carried, the great factories, the wonderful labor-saving devices; yet what interests him most is the man. From the characterization he makes, the following extracts are made:

Foreign immigration is pouring into the New World at the rate of no less than two thousand a day, and one wonders whether, instead of melting into and amalgamating with the existing population, this heterogeneous mass, filled with impurities, will not end by overcoming the Yankee leaven. Can America assimilate the eight hundred thousand emigrants which are annually cast on her shores from every corner and hole of Europe? If we watch, however, a crowd returning from some outing, we find perhaps a set composed of those who belong to New England. The national type is not yet visible in them, yet it is certain they are neither English, French, nor German. The women especially, with their palor and natural frailty, their expressive beauty, are a rare apart. They are all of a recent species, for, excepting the unmistakable Yankees, all those we meet are American only for a generation or two back. The power which fashions the race has already been able to change their bodies and their minds. Indeed, this power takes the emigrant in hand as he comes from the steamer, and in twenty years has effaced the evidences of a former caste and made him an American. Two causes contribute to this change. The first is the *milieu* of nature, the action of climate, the abundance in this case of electricity, the dryness of the air, the invisible influences, which, after several generations have refined the body, lengthened the skull, thinned down the hands, and drawn the type in general nearer to that of the aborigine. Still more powerful is the second cause, the action of the human *milieu* in which the lot of novice falls. The characteristics of the Americans are not similar to those of other nations. Between an Englishman and an American there is not the same difference as between an Englishman and a Frenchman, the proof of which is the ease with which any emigrant becomes a decided American.

The American differs from his Anglo-Saxon cousin of England just as they differ from the Anglo-Saxons of Friesland or Germany. The English people who seem to us so willing, the most pushing of the Germanic race, the most ardent, spiritual, and brilliant through their go and dash, the most capable of rush and hurry, Americans look upon as easy-going and phlegmatic. In a London crowd you will often see the figure of an elderly gentleman, with red cheeks and supple limbs, telling of his freshness and youth; but in New York such a sight is rare. The American has broken the chord which in our great cities binds man to nature. The foregoing is but a single trait. In all things the American surpasses us in independence. Having cherished pluck and a love of adventure, he has lost altogether the feeling of tradition; that is, the instinctive desire to preserve his surroundings. Everyone knows that in his appearance, his costume and attitude, he has given up English stiffness, and has little regard for etiquette; that is, a traditional rule of life. Even in the East his dinners are not the solemn ceremonies of his English brother, and despite their growing Anglo-mania, Americans still find the English formal and distant.

THE MISSION OF DRUDGERY.

The whole world seems to be at present in more or less open rebellion against the decree, "In the sweat of thy face shalt thou eat bread." Designating work in almost any capacity as "drudgery" from which it is the chief end of man to escape, the millions bend over their tasks with brows clouded by envy and discontent, while the thousands seek in travel, in recreation, in change to dispel the anxiety and escape the drudgery of looking after the accumulations that have come to them as a heritage or through drudgery that has gone before. If the effort, the contriving, the anxiety to escape from hard, monotonous, uninteresting work were expended in the whole-some, cheerful determined effort to do with the might what the hands find to do, the word "drudgery," as universally applied to toil, would lose its meaning. From the youth just entering upon the active vocations of life to the fretful housekeeper who doubles her burdens by her unwillingness to bear them, a multitude of workers are actuated by a desire to escape drudgery, and failing, feel that fate is hard upon them.

It is a common mistake to think that

any part of the world of effort is free from the monotonous details of what is termed drudgery, to suppose that some occupations are wholly made up of it and others are delightfully exempt from it; whereas in truth it is at once the most necessary and the most wholesome part of every occupation. In truth, the higher employments of life demand more steady application to the routine of work, and are more frequently beset by discouragement than those that require less intellectual strain. We see the finished work of the artist, but it gives no intimation to the uninitiated of the mental effort and physical application required in its production. The drudgery of art is hidden in the finished picture, in the sweet strains of music, in the logical essay. Goethe himself declared that "genius was but the ability of hard work," which, though an extreme assertion, is true to the extent that success is not possible to genius without hard work.

The mission of drudgery is to make men manly and independent—woman womanly and self-reliant; to develop the material virtues of patience, industry, frugality and self control. Without it there is no such thing as persistent habit and method, which are the modest hand-maidens of success. To seek to avoid it is to shun the best possibilities of usefulness, for these lie along the road of concentrated, unremitting effort, which, for convenience and brevity of expression, is called by this name—hateful to the drones in the great industrial hive of life—but regarded as a friend by its conscientious workers.—Portland Oregonian.

CAUSES OF RAIN.

The principal cause, it may, perhaps, be said the only cause, of rain is a change from heat to cold, or vice versa. Into a mass of heated air a mass or current of cold air falls or is injected, or similar phenomena occur with a mass of warm air, and there is a condensation of the moisture which always exists in the atmosphere with a fall of rain. Sometimes the air of higher or lower temperature is brought by a wind of more or less violence, and the rainfall is more or less copious. When an upper stratum of cold air falls upon a lower stratum the change usually proceeds slower and the rain is more moderate at first, with prospect of longer continuance. In these atmospheric modifications electricity plays a part, but whether as cause or effect is not as yet and perhaps never will be fully determined. Mountain ranges or isolated mountain peaks affect the local rainfall, or modify it to such an extent that the entire character of certain countries is changed by these agencies. When there is a range of lofty mountains, like the Sierra Nevada, at no great distance from the sea the passage of the moist currents of air toward the interior of the continent is interrupted. Nearly all the rain falls on the seaward side and the interior of the continent becomes a comparative desert, as in North America, depending for the scanty amount of moisture furnished it on other natural causes. In great deserts like the Sahara rain only falls in the vicinity of the mountains, where the storms are often violent, but brief. The climatology of the tropics has been imperfectly studied, but the rains, which are much more abundant, depend in the equatorial belt, as in the temperate zones, on changes of temperature. Droughts occur in Hindostan and in Central Africa, but it is to be remarked that great desert regions like those of Northern Africa and Central Asia are only found at a considerable distance north and south of the equator.

The laws that regulate rainfall are even more general than this statement of facts would seem to intimate, since they depend in a great measure on the trade winds and the secondary air currents called monsoons which these generate. The monsoons diverge toward the north and south and are modified by the form of the seas and continents. As the equatorial winds tend toward the poles great currents of air are constantly flowing toward the equator to supply the void they leave. Were there no other element in the calculation winds would flow during long periods of time in the same direction with a regularity that would be monotonous. To prevent this heat comes in as a new factor. In summer the air heated in great valleys or over vast spaces of level country rises and cold air falls from above or rushes in from the lateral spaces to supply its place. Ocean currents like the so called Japan Stream or the Gulf Stream modify the climate along thousands of miles of seacoast, extending their influence often far into the interior. All these causes, it will be observed, are of a general nature and far beyond the control of man. Still they are purely terrestrial, and our climate is dependent on the sun, which has its changes and irregularities. If the heat it furnishes the earth were a constant quantity and it so exerted its attractive power on this planet as to keep the polar axis at the same angle to the ecliptic our seasons would always present nearly the same variations of heat and cold. But we have to account with spots on the surface of the sun, whose influence is not precisely understood, but is supposed to be malign, and with a change in the relative position of the poles, which has probably already had some effect on the earth's atmosphere, though this cannot yet be proved.—San Francisco Chronicle.

MENTAL DIGESTION.

C. C. THOMAS.

Lord Bacon wrote: "Read not to contradict and refute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Reading maketh a full man; conference a ready man; and writing an exact man." It is unprofitable to read for the sake of reading, but read for the sake of learning something, whether you feel justified in believing all you read or not. It is according to your computations of conscience and intellectual capacity. If a person read only what suited his own ideas he would properly be classed as a fanatic. It is the duty of everyone to read both sides of every question, and if he then retains his first opinions, very well, but if he finds that he has been standing on sinking sands, and concludes to henceforth perch upon the rock, very well. He is the judge of his own mind, his reason should be his king, but he should not let his head run away with his heart, and *vice versa*. His feelings for humanity should ever be predominant. The man is then what he should be. When he arrives at the stage where he can learn no more, it is time for him to be translated to the celestial courts above. But when he realizes that he is but a frail, ignorant creature, nature can ever educate him.

MISSOURI'S WONDERFUL CAVE.

The great cave in the Ozark ridge of western Missouri has been thoroughly explored at last, and now the wonder is that it was never explored before. The country is very rugged and thinly settled, the crater is very difficult of access, and until recently the untaught denizens of those wilds had a superstitious dread of the place, which they call the Devil's Den—a name given to many gorges in the South and West.

All that was then known was that on the top of Roark's peak, 1,375 feet above sea level, a great round hole opened and showed far below a dim, cone-shaped pile in a deep cavern. Apparently that cone was once the point of the peak, but it simply fell through, and now its summit is sixty feet below the bottom of the basin formed in the summit. To that spot soon after the civil war the neighbors brought one Frank Caylor, a guerrilla. They tied his arms and legs and flung him in. A dull concussion far below showed that he had struck bottom, but there was no shriek or cry.

Eighteen years later a woman came to Roark settlement and announced herself as Caylor's sister. She had heard that explorers had fixed a regular method of descent, and she wanted her brother's bones collected for Christian burial. It was soon shown, however, that the guerrilla had rolled down into a vast bed of guano deposited by the bats on one side of the cave, and of his bones, not even dust remained.

In 1869 Harry T. Blow and party, from St. Louis, went down the crater, but ventured only a few rods from the cave. In 1882 the Grand Army men from Lamar, Barton County, organized a regular exploring expedition and made the routes practicable, and one of them, Truman S. Powell, remained to continue explorations and serve as guides for visitors. The crater is the only known opening, and from the cave at the bottom all the routes lead down-hill so that at the farthest point yet reached the explorer is near level. Far above him, in other directions, are rivers and lakes, great halls thick set with nature's marvellous statuary, narrow passages, vaulted chambers, tiny waterfalls, and mysterious whispering galleries.

At one time the visitor sees the dome hundreds of feet above his head, at others he has to crawl between floor and roof, and, of course, there is a "Fat Man's Misery." There is also "The Great White Throne" of limestone, the big waterfall, the "Sentinel Rock," and, most wonderful of all, the "Dead Animal Room." Into this chamber for many ages the animals native to the vicinity retreated to die, as it seems. Their bones were strangely preserved, and the skeletons numbers tens of thousands. Such are a few of the wonders of Marble Cave, which, as recent visitors think, equals, if it does not exceed either the Wyandotte, of Indians, or the Mammoth Cave.—Toledo American.

ESTRAYS.

The Illinois militia have a bicycle corps.

Arizona is the only State that has a herd of camels.

Arkansas has a wonderful only cave in the Ozark mountains.

Alaska has yielded \$33,000,000 in seal-skins. Russia sold it to us for \$15,000,000.

Wars during the last thirty-three years have cost 2,500,000 men and \$3,000,000,000. When terrified an ostrich travels at the rate of about twenty-five miles an hour.

Henry VIII., during his reign, put to death 71,400 persons, most of them virtuous or unoffending.

The average ministerial salary in the United States is \$700. Dr. Morgan Dix, of Trinity, gets \$25,000 and Dr. Talmage \$12,000.

Grasshoppers attain their greatest size in South America, where they grow to a length of five inches, and their wings spread out ten inches.

NOTES FROM MY DIARY OF SEANCES.—No. 3.

According to the arrangements indicated in the closing paragraph of my last chapter, as narrated in the issue of June 11th, we held several family circles at the homes of our friends, after which they came one evening to our own house. Nothing of special interest or importance took place, except the tipping of the table, which may or may not have been caused by the unconscious or involuntary muscular action of those whose hands were placed upon it. After the company had gone home, a lady friend, who had been with us temporarily, but was out on this particular evening, came home, and in surprise asked who our visitors were who had just gone out, and what we had all been doing. Upon learning the facts, she expressed regret that she had not been present. As she had never attended a circle, but had long desired to do so, at my suggestion she sat at the table with my wife and self, who alone were in the house. Almost immediately the table began to act very strangely under the influence of my hands, which I was unable myself to control or to remove from their contact with the flat surface of its top. As soon, however, as I became satisfied that I did not consciously and could not by the exercise of my own will-power control the automatic or spasmodic action of my hands, nor the table, this particular kind of control or action ceased, and my right hand was powerfully controlled in a way to suggest the act of writing. But upon taking pencil and paper the result was anything but satisfactory; the character of the work accomplished being suggestive of the first attempt of a two year old child to write a letter.

It was wholly "without form and void," like the earth in its "beginning." One thing, however, was demonstrated. The power acting through my nervous system was not consciously my own. Neither was it in any degree subject to my will. Apparently it was neither intelligent nor effective of any good purpose save to convince me that I was not doing it myself, and certainly I had no sort of motive for pretending to the contrary. Still I did not then and do not yet understand how such an experience can be explained by any ordinary operation of the known laws of physical or nervous action.

Similar experiences occurred on every subsequent occasion when I sat at a table passively, either alone or with others, and gradually the character of the automatic action changed so that it became legible to myself, partly or wholly, because there always flashed through my mind, as each word was written, a knowledge of what the next one was to be, though seldom, if ever, more than one or two words were given me at once. Though usually nothing was written which I might not have written in a normal way, yet it invariably was given as from some one else and usually addressed to me, giving expression to various and sometimes conflicting statements, or personal directions or requests, given or made to me and generally signed with the names of one or more of my personal relatives or of people I had formerly known of.

The character of the hand-writing was usually the same, differing from my ordinary hand but little, except by being written very rapidly and correspondingly illegible, though at times unlike my own. Sometimes things were said and predictions made which I could not have said or made of my own knowledge, and would not have said of my own choice. But usually they were found to be correct, so far as capable of being verified afterwards. Strong men have repeatedly made the attempt to hold my hand, believing that it was moved by my own volition, but have been wholly unable to do so, though I am physically very slight.

After a considerable time had passed I was one evening in the company of two gentlemen friends alone, to whom I repeated something of my peculiar experiences, and to which they listened with considerable incredulity. Finally one of them proposed to hold the table against any and all powers which might be brought to bear against him.

Grasping it firmly by the edge, opposite his side, and holding it firmly against his breast, with his feet upon the feet of the table, he announced himself ready. Upon placing my hands flat upon the table top they were so firmly held in contact with it that they seemed as if glued down, while at the same time the muscles of my arms were alternately contracted and relaxed with such force as to shake the table and its would-be holder with great violence, from side to side, until he gave it up and admitted that he could not hold it.

As soon as this point had been established, all further attempts to produce motion of the table ceased, and at once there followed the same spasmodic action of my hand, indicating the process of writing. Being supplied with paper and pencil, a few motions were made, when the pencil was violently cast upon the floor, and both my hands commenced to beat my head with considerable force, and in a short time I experienced a very peculiar sensation similar to that caused by rapidly revolving the body—a sense of dizziness—yet I remained conscious

in fact to all my surroundings, and on being asked, "Why don't you write?" I was impelled to answer, "What's the use of trying to make him write when I can make him talk so much faster? I will make him talk before I am done with him—see if I don't!"

My friend then asked, "who are you?" The answer came, "I am Frank." My friend then asked, "Do you know who this gentleman is with me?" The answer was, "Yes, you gave me an introduction to him when I was at your office in Boston, that time when I visited you and when you bought me a new derby hat."

Now it was a fact that the person named Frank, had to my personal knowledge, visited my friend in Boston something more than a year before he died, and that he was on that occasion the recipient of a new derby hat, but as to his meeting this gentleman, whom I had never seen before, I had not the least reason to suppose he had done so, and yet he himself at once confirmed the truth of the statement made, declaring that he perfectly recalled the occasion of his meeting the young man Frank, at the time and place indicated. Much more was said of which I have no present recollection, and after a short time we all retired.

Upon entering my own bed-room my companion inquired as to what had kept me up so late, and I commenced to explain the whole matter to her in detail, but no sooner had I lain quietly down for the night, than I was seized with the spirit of unrest to that degree I could not lie still, but tossed wildly about, and, I am told, acted very much like Frank when dying of cerebro spinal meningitis.

I have since learned that such experiences are very common in the process of development of those who are sufficiently passive or negative magnetically, to be susceptible to the influences which surround them at times. I have since been many times influenced or controlled in a similar way to a greater or less degree and on one occasion temporarily paralyzed as to my back and legs for an hour or more, and even felt conscious of undue weakness and lameness of these muscles for several days afterward. I will give some accounts of seances with other mediums later.

North Amherst, Mass.

APPARENT DEATH.

Among the various forms of abnormal sleep are some that resemble rather the sleep of death, for there is sometimes hardly a discernible sign of life. Some cases of the kind have, without doubt, been followed by the burial of the patient. If there was ever any difficulty in determining the question of actual death, there is probably little or none now. There are several well-known tests that remove all doubt upon the question whether life is or is not extinct.

In some cases of sleep that, to the ordinary observer, seems death, the person is wholly unconscious of his surroundings, and may seem to himself separated from his body, and lifted to the bliss and glory of heaven. This was so with the celebrated Rev. William Tennant in the last century. The whole three days, while he lay apparently dead, seemed to him concentrated into a few minutes of indescribable joy; but his former life long remained a blank, and learned scholar as he was, he had to begin his alphabet again. When he reached the Latin grammar, his old stores of knowledge gradually returned to him.

But in cases somewhat similar the person has full consciousness of his condition and surroundings without being able to give any sign of it.

The case of Rev. Edward B. Emerson, recently published in the *Congregationalist*, is a remarkable one. Mr. Emerson—he lately died at the age of seventy-six—was a son of Rev. Brown Emerson, D. D., an eminent minister in Salem, Mass.

At the age of twenty-seven he was suddenly attacked with a peculiarly fatal fever then prevailing. For a time his case was regarded as hopeless; but, having survived his worst attacks, he was at length thought to be out of danger, his nurse went home, and a less skilled attendant took her place.

In a few days violent symptoms returned, and then the patient seemed to die. The physician declared him dead, and his funeral was appointed. For a day and a half he lay with eyes fixed, teeth locked, and no perceptible breathing.

But all the while he was conscious of everything that was said and done at his bedside, and though the arrangements for the funeral were freely talked over in his hearing, he came to feel certain that he would somehow be restored to life through his former nurse. Strangely enough, that nurse, who had not learned of what had occurred since she left, was roused from her sleep by a vivid dream of some one in danger, whom she alone could help.

The next morning she determined to visit her former patient, and learn his condition. On ascertaining the facts, she became satisfied, though she had only her dream to oppose to the judgment of the physician, that he was not dead. She insisted on the use of means for his recovery. The means were effectual. He gradually regained his health and resumed his ministry.

During the period of suspended ani-

mation, his mind was in a very exalted state, but he did not, like Tennant, seem to be borne away from the body. He himself says:

"In addition to this, heaven was partially opened, with its wonderful holiness and glory, and an all-pervading and elevating impression within and around me of supernatural sanctity, splendor and love, thrilling my soul with unguaged reverence and delight. The object prominent above others was a spiritual impersonation of the Lord Jesus."

This period of enjoyment was while he was actually hearing the conversation of the watchers. An interesting feature of the case is that the impression on the mind of his nurse in her dream was at the very time that the conviction was given his own mind that he would be restored through her.

When her knock was heard at the door next morning, he felt sure that the knock was hers, and that she had come to effect his resuscitation. — *Yonkers Companion*.

A SPIRIT WHISPER.

The following was sent from St. Paul as a special despatch, dated June 25th, to the *Chicago Tribune*, in which it appeared June 26th:

Mrs. Cornelia Thomas, a handsome dressmaker of twenty-eight, living at No. 653 Decatur Street, brought suit for divorce early in June against her husband, Eugene Thomas, alleging cruelty and inhuman treatment. Her sister, Mrs. Mary D. Phillips, of Seattle, Wash., knew a good deal about the treatment received from the husband, and so Cornelia sat down and wrote her all about the step she had resolved to take and asked her if she would not come to St. Paul and testify. Mrs. Phillips had just completed the sale of some Seattle real estate, so after putting sufficient money in her purse to meet her ordinary wants while absent she put \$2,400 of the money from the sale of the real estate in the lining of her dress and sewed it in securely, thus to be provided in case of emergency.

The case came up June 22d. Mrs. Phillips gave most satisfactory evidence for Cornelia, and Cornelia secured her divorce. They spent a few days more together and Mrs. Phillips started home.

She was sleeping soundly in her berth when the train reached Tacoma. Then, as the train began to slacken its speed approaching the station, she was disturbed a little, and while in that frame of mind dreamed that she saw Cornelia take \$1,000 of the \$2,400 from the lining of her dress.

The surprise she experienced awakened her. What could such a dream as that mean? No, she would not allow herself to think for a moment that it could be true; and at that she placed her thoughts on things at home and how she should find them. But, try as she would to drown it, the horrible dream remained uppermost in her mind. There was one way to settle it, and she would just look and see if the money was there.

Of course it was, she thought; but when she got a look at it she would believe her eyes, and that would be the end of the dream. For a moment she shuddered at the thought of doubting her sister, but she arose in her berth and began searching for the lining of her dress. She had sewed the money in with red silk, and now it was sewed in with black silk. Hastily she ripped the seam open, and \$1,000 of the money was gone.

Mrs. Phillips stepped off the train at Seattle and took the next train back to St. Paul. She arrived Monday and went at once to the office of County Attorney O'Brien. O'Brien procured a search warrant from the Municipal Court, also one for the arrest of Cornelia. The papers were placed in the hands of Lieutenant Murphy, and yesterday morning the lieutenant, in company with Detective Daly and Mrs. Phillips, proceeded to the residence of Mrs. Thomas. Murphy read the search warrant to Cornelia and asked her to hand over the \$1,000. She denied the charge emphatically; a search was instituted and a portion of the money found. She will be given a hearing Thursday. — *Chicago Tribune*.

SPIRIT-IDENTITY.

W. STANTON MORRIS.

In the month of August, in the year 1874, I was staying with Dr. Stanhope Spear, at Shanklin, in the Isle of Wight. We had usually a sitting each evening, and at one there came a spirit who said that he had passed away from this world on August 5th at the age of eighty-three years one month and seventeen days. He gave the address of Brooklyn, U. S. A. I do not dwell on the method by which this information was communicated, though it was very remarkable. The department—I suppose I may use the word with regard to a table since Professor Tyndall has used it in regard to the weather—was very remarkable. Hands not touching it, the table rose in the air, quivering with excitement as we called the alphabet, until the required letter came. Then the table came down with a crash which would have seriously hurt the foot of anybody who had been under one of its legs. The message given was that he had been a soldier in the war of 1812, and had passed away; dates and facts absolutely true. He gave, for instance, the date of his departure as

August 5th. Now, these are precise facts. Neither I nor my two friends had ever heard of such a person as Abraham Florentine. I put into the *Spiritualist* a request that inquiries should be made in America and the result communicated to me. To make my story short, I may state that the "Claim Agent, Wilson Miller," who writes from Washington on December 1st, 1874, certifies that, "being in the possession of all the claims for service in that war, in those records appears the name of Abraham Florentine of Brooklyn, New York." I may add also this:

General Headquarters, State of New York.

Adjutant-General's Office, Albany.

January 25, 1875.

Sir: In reply to your communication, dated January 22d, I have to furnish you the following information from the records of this office: Abraham Florentine, private in Captain Nichols's Company, 1st Regiment New York Militia (Colonel Dodge), volunteered at New York on or about the 2d of September, 1812, served three months, and was honorably discharged. He received Land Warrant No. 63, 95 for forty acres. The above is taken from the soldier's sworn statement, and not from official records. Very respectfully,

HENRY TOWNSEND, Adj. Gen.

Colby and Rich, No. 9 Montgomery Place, Boston.

Now, I want to know, as Professor Coues wants to know, what that means. There seems to me to be no possible escape from the intrusion of an external spirit, for I can not see any theory which explains the facts other than that the spirit of Abraham Florentine appeared to me that night. None of us knew him or ever heard of him, and surely the hypothesis that any vagrant spirit went and got up all the facts about his life, or that I evolved it out of my inner consciousness, is too silly even to be written in a newspaper. — *Light*, London.

MIMICRY IN ANIMALS.

One of the most wonderful facts in nature is the mimicry of plants and animals, or the resemblance which certain species bear to other and very different species as an aid to their struggle for existence, either by concealing them from their enemies or from their prey, or by attracting other animals which may be useful to them. Examples of this mimicry abound everywhere. There is a very common locust, which is often found in dusty roads, and which is quite conspicuous while flying; but the moment it drops to the ground it is almost absolutely indistinguishable from the dust and dirt in which it rests. Commenting further upon this remarkable natural fact, *Popular Science News* presents a few instances in illustration of the same, selected from a recently published work on the subject; among them are the following: The caterpillar of the *Dickranus vinula* shows a curious example of mimicry. When disturbed it puffs up its head—which is surrounded by a red border and provided with two black spots resembling eyes—in such a manner as to transform the defenseless caterpillar into a ferocious looking vertebrate animal, which thus effectually frightens away any birds or other animals which might otherwise destroy it.

In another form of mimicry an animal may imitate a harmless but inoffensive form, for the purpose of approaching its prey without alarming it. Thus the two spiders, the *Synagelges picala* and the *Sinemosyna formica*, resemble ants much more closely than they do spiders. The antennae of the ant are represented by the two front feet, and they often imitate the peculiar zigzag gait of the ant instead of that of the less perfectly disguised spiders. The authority referred to says that we speak of these animals as "imitating" other forms of life; it is not a voluntary imitation but an inheritance through a long line of ancestors. If in some remote time the natural tendency of all forms of life to vary had resulted in the birth of a spider, for instance, with a slight tendency to an ant-like form, that spider would have a distinct advantage in capturing his prey, and would be more likely to survive and transmit its peculiarities to its descendants. In the course of ages this tendency to an ant-like form would thus be perpetuated and intensified by successive variations until the forms of the present day would be produced. In a similar way the theory of development explains all other instances of mimicry in plants and animals. — *Indianapolis Sentinel*.

NOT WANTED.

A Welshman in the *Liverpool Mercury* says that sermons are too cheap in Wales. Able ministers will deliver five or six long sermons for fifty dollars. "If," he says, "our chapels are to retain their hold, especially in English towns, the service must be made shorter. I have seen an advertisement from which it appears that in one non-conformist chapel the services are brief, bright, brotherly. But that was not in Wales. In Wales religious services are too often long, obscure and relentlessly theological. I know of one non-conformist minister in Flintshire who seldom preaches for more than twenty minutes. But he is, alas, a rare exception. When his example is followed the chapels will be better attended."

[Long sermons, like long spiritual lectures and services, are not in demand.—*Light*.]

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Will you be a true statement of the action of AYER'S Sarsaparilla, when taken for diseases originating in impure blood, but while this assertion is true of AYER'S Sarsaparilla, as thousands can attest it cannot be truthfully applied to other preparations, which unprincipled dealers will recommend, and try to impose upon you, as "just as good as Ayer's." Take Ayer's Sarsaparilla and Ayer's only, if you need a blood-purifier and would be benefited permanently. This medicine, for nearly fifty years, has enjoyed a reputation, and made a record for cures, that has never been equaled by other preparations. AYER'S Sarsaparilla eradicates the taint of hereditary scrofula and other blood diseases from the system, and it has, deservedly, the confidence of the people.

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"I cannot forbear to express my joy at the relief I have obtained from the use of AYER'S Sarsaparilla. I was afflicted with kidney troubles for about six months, suffering greatly with pains in the small of my back. In addition to this, my body was covered with pimply eruptions. The remedies prescribed failed to help me. I then began to take AYER'S Sarsaparilla, and, in a short time, the pains ceased and the pimples disappeared. I advise every young man or woman, in case of sickness resulting from impure blood, no matter how long standing the case may be, to take AYER'S Sarsaparilla."—H. L. Jarmann, 33 William St., New York City.

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Correspondence.

Cassadaga Camp.

A pleasant day was spent at Cassadaga on Sunday, July 12th, but all were glad when landed back again at our own lovely Cassadaga.

Sunday, the 12th—A very large audience was drawn by a fine recitation of one of Mrs. Browning's poems by Mrs. Emma Rood Tuttle, the rendering of which, by its touching pathos and absolute fidelity to the sentiment of the piece, brought tears to the eyes of many. Mr. and Mrs. Tuttle stand high in the estimation of all truth-loving souls and are cherished as important members of the C. L. F. A. family. Mrs. Tuttle gave a brief discourse upon the importance of Lyceums and illustrated the necessity of forming humane societies by displaying a collection of hideous instruments of torture which had been taken from parents and children and dumb animals. These curiosities had been loaned to Mrs. Tuttle by Mr. E. E. Parmelee, the general agent of the Cleveland Humane Society, of which Harry Garfield, a son of President Garfield, is acting secretary. She exhibited them as object lessons, showing the cruelty which exists among certain classes of people and to incite the people to effort to suppress the same. Hudson Tuttle delivered the lecture proper of the morning which was considered by many to be one of the ablest efforts of his life, which is saying more than can be readily comprehended by any save those who are conversant with Mr. Tuttle's philosophical and scientific works and lectures. In the afternoon Willard J. Hull, of Buffalo, N. Y., lectured on "Smoke-stacks and Steeples," a synopsis of which we will bring in next issue of THE BETTER WAY.

Tuesday, Mr. Hull gave another of his clear-cut and fearlessly logical discourses, taking for his subject, "The Ways of the World."

Wednesday, the 13th, was one of the "red letter days" of Cassadaga, it being Grange-Labor Day. Miss Kate O. Peate, who is now a resident and teacher at this camp, is well known as a brilliant orator of the Knights of Labor. Hon. Mortimer Whitehead, national lecturer of the Grange; Hon. Robert Schilling, secretary of the Farmers' Alliance and prominent member of the Workingmen's Union, were the orators of the day. The exercises were opened by the popular air "America," which was rendered with much spirit by the choir and audience. Miss Kate O. Peate was formally introduced by the chairman, and warmly greeted by the audience. Being aware that your space will not admit of a full and just synopsis of the three grand discourses given, we will forbear attempt at the present time, but will do so at the close of the camp season, which is more than ever filled to overflowing with matters of interest.

Thursday, the 14th—Mrs. F. O. Hyer closed her engagement here by treating us to what she called "dessert," after the solid food which was served up at the feast of reason yesterday. Her subject was, "The Sunlight and Aurora of Spiritualism," and was a beautiful combination of poetry and philosophy. In the evening Hudson Tuttle gave the second lecture upon "Mohammed as a Medium." This was done by special invitation, and he generously gave the proceeds to the association as a personal gift to assist in defraying the heavy expenses incident to the many improvements which have been made this year.

Miss Maggie Gaul, the renowned platform-medium, made her first appearance for the season, after Mrs. Hyer's lecture to-day. No one could be more welcome among us than she. The tests given were of a most striking character and were recognized, with swelling hearts and tearful eyes. Surely, phenomena is the foundation-stone and frame-work of the royal temple—Spiritualism, and indispensable all along the lines of progress.

On Friday, the 15th, there was a fine exhibition of the Lyceum, consisting of recitations, marching, singing, and calisthenics, all of which evinced the earnestness and efficiency of the leaders. Mrs. Emma Rood Tuttle, Miss Claire Tuttle, and Mr. Lew Gleason, and showed that their hearts and souls are in the work. Willard J. Hull closed his engagement on this day. His able lecture was prefaced by the reading of Bryant's "Hymn to Death." His subject was "Materialization as a Fact in Nature." Mr. Hull said he appeared before us with mingled feelings of joy and sorrow. He enjoyed the coming to Cassadaga but did not enjoy the going away, but he must go, it was his fate. He always met faces and expressions of thought here that he met nowhere else, and the place was endeared to him beyond any other.

In the course of the lecture the idea was advanced that the honest doubter is entitled to respect and admiration. Men and women can not advance until they begin to doubt—doubt leads to exploration. "Truth is as you like it." Exceeding kaleidoscopic, none can profit to any extent by another's experience, your conception of truth is equal to your power of conception and opportunities for information. Differences of thought have nothing to do with the establishability of truth. A race of individuals who think alike can never rise above mediocrity. The wants of the mind are never gratified. Genius never reaches its ideal. It is the ceaseless reaching after the unattainable and the hope of something better that stimulates us to press forward to higher attainments.

Materialization was explained to be a perfectly natural phenomenon and in perfect keeping with nature's manifestations in all her different departments which we are familiar with in everyday life, and which we have no more reason to doubt than we have to doubt the growth of a blade of grass or the unfolding of a flower. The speaker also related his personal experience in materialization, which had convinced him beyond a doubt, and which was of a very remarkable character, the details of which would be too lengthy to be incorporated herein.

Mrs. Cora L. V. Richmond is expected to-day, Saturday the 16th, and her many friends are looking forward to her ministrations, with warm and expectant hearts.

Mr. Hudson Tuttle and Mrs. Emma Rood Tuttle close their engagement here to-day. Their work here has been highly appreciated, and we part with them reluctantly. We are informed by the officials that the camp receipts during the last week have been from 25 to 50 per cent. in excess of last year at this time.

All the hotels and boarding-houses are well filled with guests. Mrs. G. E. Bartholomew, of 530 Gilbert Avenue, is at home at the Reed cottage.

Mrs. J. E. Allen, the celebrated clairvoyant and test-medium of Elmira, N. Y., Mrs. J. H. Batterly, test and clairvoyant medium, and Dr. Kowley, may also be found at the Reed cottage. Mrs. Kingley Carpenter, who has been long and favorably known as a test and clairvoyant medium is at the Rayner cottage.

The many admiring friends of Mrs. Stowell were rejoiced to see her pleasant face among the arrivals yesterday. Mrs. Lerry, Mr. Stowell's most excellent and intelligent mother, and his little daughter Genevieve were with her.

Mrs. Stowell is an exceptionally good medium, and her ministrations in that direction as well as in the sphere of friendship and sociality are highly appreciated.

Notes From Onset Bay.

Another Sunday has come and gone, completing the first month of this season's spiritual camping at this beautiful Mecca of Spiritualists.

About seven thousand persons were on the grounds coming by boat and train, although the aspect of the weather was threatening all day. Every car on the local three-railroad was called into requisition last night to bring the crowds into camp from the stations at Onset Junction. Steamer Island Home on her weekly trips from New Bedford brought nearly 600 people and the trains brought crowds from up and down Cape Cod. Carriages from the surrounding villages brought large numbers.

The morning services were largely attended, every seat in the large auditorium being occupied. The platform and speaker's stand were decorated with ferns and pond-lilies and on the speaker's table was a large bouquet of wild flowers and grasses. The decorations were made by the ladies.

President H. B. Storer presided, and introduced the speaker of the morning Mrs. C. E. Allen. Previous to the opening of the services the Day State Band rendered a short program, and Professor Maynard the blind musician sang "The Old Sexton." After Mr. Coffin had rendered a cornet solo, "Come Ye Disciples," Mrs. Allen called for subjects for lecture and poems. A number were sent up, and the first that was selected was "True Progression." Among other things she said, "Change is the law of progression. Time is progressing all the time, so that that which we believe to-day may prove a stepping-stone to something better and grander to-morrow. The only way to progress is by one step at a time. Spiritualism teaches man to live to true progression every minute. To accomplish true progression everyone must have an interest in everything."

On the subject, "What is Spiritualism?" the speaker said that it is living up to true progression every minute, as if in the presence of those whom we love best.

Between the hours of one and two o'clock the band rendered a well-selected program, which was listened to by a large audience.

Promptly at 2 o'clock at the close of a cornet duet by Messrs. White and Ferguson, President Storer called the assembly to order, and Mr. J. Frank Baxter was introduced as the speaker of the afternoon.

He took for his subject "Moral Elevation," and read a carefully prepared paper. He advanced many beautiful thoughts, and during his remarks said: "We are all governed by our environments. We move more by existences than by ourselves. Nature's aim is to prove everything, and to-day man's condition is superior to that of any previous time."

Spiritualism appeals to men as they are with their peculiarities. Spiritualism says it is not sufficient to say that the spirit survives the body, but offers undeniable proofs. Our salvation must be procured by character and self-effort. Salvation can not be had by belief. Heaven and hell are not locations, but conditions, and Spiritualism's aim is to get less of hell and more of heaven. The difference between Spiritualism and other religions is, that Spiritualism embraces all above and below, thus effecting the moral elevation of humanity. Moral elevation can be secured only by a strict adherence to spiritual philosophy.

Mr. Baxter then entered upon one of the most marked and successful public seances ever enjoyed at Onset. For more than an hour, and despite the rain which began to fall, the immense throng were held by the clear description of spirits present, whose manner of death and attendant circumstances, together with former residence, occupation, and relationship to persons in the audience afforded demonstrative evidence of a very high character. Over seventy-five tests were given, and every one fully identified.

Editor Colby of the *Banner of Light* did not make his regular visit to-day, and his friends are quite anxious, as the venerable gentleman never misses a week unless something of importance detains him. When he is absent the association headquarters seem deserted. He always has a pleasant word for strangers, and for old acquaintances one of his entertaining stories is always forthcoming.

The regular Saturday night dances have come to be quite the *fad*, and the enjoyment is entered into by both young and old.

J. Frank Baxter, assisted by several musical artists, will give an entertainment in the temple Thursday night for the benefit of the association.

Moonlight excursions continue now to be the chief amusements these bright summer evenings.

Captain Samuel Clarke's steam launch *Patuxet* ran ashore on a sand bar in the harbor last night, where she still remains.

A large number of the old-time visitors are on hand.

A children's entertainment was given in the temple under the direction of Mrs. E. R. Wendumuth. The program consisted of recitations and songs, and the farce, "Where is My Hat?" and the spectacular, "The Queen of Beauty," were also presented. The proceeds will be used for the improvement of Shell Point Grove.

There were never so many people stopping upon the grounds at Onset as at the present time. The heat was intense for three days, when for a wonder we had a land breeze instead of from the bay, but that was an exception. Take it all in all, and the temperature at Onset can not be surpassed elsewhere.

MASSACHUSETTS.

Lake Brady Association.

On Sunday, July 21st, the services of the week were commenced at the arena in the forest. First, a splendid overture by the Akron Band (ten pieces). Then the following questions were ably answered by Professor J. Clegg Wright: "The Capacity of the Human Mind," "The Origin of the Christian Devil," "Martin Luther and his Impress upon the Christian World." "It is said that the soul has always existed. When does the individual take possession of it?" (This question ought to have been, "When does the soul of man take possession of the human body?") "What is the difference between the soul and spirit?"

Before Mr. Wright began his discourse Dr. Street, the chairman, invited Mrs. J. C. Wright to lead in singing "America." She was aided by the audience and by the band.

During the forenoon meeting the excursion train from Cleveland arrived with a load of Spiritualists, so that we had a good audience. Thomas Lees came with the crowd, and Mr. I. W. Pope, Dr. Edwin Fowler, and President Benjamin P. Lees were present at our meetings. These gentlemen are all members of the board of trustees.

John S. Cowdery, of Sandusky, came a few days ago, and liked the situation and outlook so well that he bought \$1,500 worth bonds for spot cash.

Afternoon services consisted of music by the band, singing by Mrs. Wright, "Shall We Gather at the River," and a very instructive lecture upon "Mediumship and its relation to Spiritualism," by Mrs. H. S. Lake. This lecture lasted just an hour, and was followed by Mrs. Cora L. V. Richmond, upon "What good does Spiritualism do in regard to the practical needs of life?"

The Rev. Augustus Deussen, of Cleveland, is camping in a tent on the grounds. Tests are given by Mrs. Kibby of Cincinnati from the platform daily. The Akron Band is said to be the best in the state. Frank T. Kipley has arrived, and will give tests from the platform. The sound of the hammer and saw are still heard, and four cottages have been erected in the past week.

Mrs. Lila Mease was ordained on Sunday evening at which M. A. Richmond officiated. A camp of Young Men's Christian Association people were here last week. Mr. and Mrs. Richmond left again on Monday. August 1st, for Syracuse, N. Y., from where she goes to Lily Dale Camp.

J. W. Road of Wallingbury, O., and Mrs. Nel Cook of Buffalo, N. Y., were among our guests last week. The country folks from far and near are flocking into camp to enjoy the music of our band. Mediums are at home in this camp and feel at ease.

A 40-room hotel is contemplated in the near future. Two picnics are a common occurrence here in one day. Baiting on the lake is a favorite pastime.

Mrs. Cobb, the materializing medium from Mantua station, is also here. The dance on Saturday Evening was well attended. Hon. F. W. Alford, of Sandusky, O., remained at camp for a week. The pure waters at Brady Camp are a specific for kidney diseases. Dr. J. C. Street makes a first rate chairman.

Fraternally yours, J. W. DENNIS.

Clinton Campmeeting.

The tenth annual campmeeting of the M. V. S. A. opened under the most favorable auspices. The heated term was broken by timely showers, leaving the atmosphere cool and pleasant, and a more delightful day could not well be experienced. The customary flag-raising occurred at 9 a. m. Exercises commenced with the reading of a beautiful and appropriate poem by J. S. Loveland and written by General Esteban, of Omaha. After music by Professor Hoffman's orchestra, President Loveland introduced the Rev. N. F. Ravlin, of San Francisco, who gave a ringing speech of ten minutes' duration, stating the fact that the stars and stripes symbolized not only political but mental and spiritual liberty as well. After another selection by the orchestra, Mrs. Anna Orvis, of Chicago, sang "The Star-spangled Banner," the audience joining in the chorus, when Prof. Loveland declared the tenth annual campmeeting open. At 10:30 Prof. Loveland gave the opening address, taking for his topic "The Appearance and the Occult in Spiritualism." The lecture, as usual, was highly appreciated by his audience, and many expressions were heard that the speaker had lost none of his old-time power and eloquence.

At 10:30 Rev. Ravlin gave his first address before the association, choosing for his topic, "Out of the pulpit into Spiritualism, or why I am a Spiritualist." He started out by saying that he was not, especially fond of talking of himself, but believing that his experience might prove beneficial to others who were sitting in the midnight darkness of old theology, he was glad to give them the benefit of his experience. It was intensely interesting from first to last, and none who heard him were left in doubt in regard to his being liberated from the bondage of ecclesiasticalism.

The mediums' meeting at 4:30 opened with singing by Mrs. Orvis, followed by inspiration all singing and readings by Olie Denslow. Dr. J. C. Phillips gave psychometric readings, and excellent tests by Mrs. Lindsay, of Grand Rapids, and Dr. J. M. Temple, of San Francisco, conducted the exercises.

A large audience assembled in the pavilion in the evening to listen to Rev. Ravlin upon the topic, "What is Spiritualism?" The speaker's Spiritualism constituted vastly more than singing of the "Sweet bye-and-bye" or hunting for tests, and he plainly told his hearers that unless they took hold of some work that was calculated to bless humanity here and now, they would find their Spiritualism of no avail and would be likely to find themselves in a decidedly delapidated condition on the spirit-side of life.

Monday at 10 a. m. conference, and at 8 in the evening an entertainment by Prof. Cadwell, illustrating the relations of Mesmerism to Spiritualism.

Tuesday 10 a. m. a very interesting fact meeting was held at the grand stand, in which many of the mediums took part. At 3 p. m. another stirring lecture by Rev. Ravlin who took the topic, "The Future of Spiritualism—who shall lead it?" This gentleman is entirely out of the woods so far as Christian theology is concerned, and is not afraid to speak plain words to Spiritualists themselves. He scored a certain class who are eternally hunting tests and who never do anything to improve themselves. He also referred to the spiritual literature and papers, and denounced the stinginess of Spiritualists who never read a Spiritualist paper unless they borrowed the same of some other party, and closed with the prediction that unless Spiritualists organized to push forward the greatest truth of the ages, the scepter would pass into other hands. A very enjoyable camp-dance closed the program for the day.

Conference Wednesday morning in which organization was discussed. The speakers were unanimous in declaring it to be a necessity for future useful work. A most excellent mediums' meeting was held at 3 p. m. Mrs. Jacobs, of Minneapolis, Mrs. Partridge and Prof. Van Horn gave excellent tests and readings, winning the applause of the entire audience.

Fact meeting Thursday morning, and lecture at 3 p. m. by Mrs. Anna Orvis who took questions from the audience, answering them in a lucid and logical manner to the satisfaction of all who had the pleasure of hearing her. At 8 p. m. the first entertainment of the season was held in the pavilion. The program was excellent, consisting of songs, recitations, and readings, as well as some fine dancing by the younger members of the camp.

Friday morning opened with a conference in which the subject of organization was continued, and at 3 p. m. the first session of the children's lyceum was held. An unusual number of little folks are in the camp the present season and all are having a pleasant time. Many new faces are to be seen, and at no period in the history of the camp was there greater inquiry in regard to the facts and philosophy of Spiritualism. The weather is all that can be desired, and the prospect is for one of the best camps ever held by the association.

Among the mediums present are: Mrs. Jennie Moore, Mrs. Thompson, C. E. Winans, F. Corden White, Dr. J. M. Temple, Dr. J. C. Phillips, Prof. A. B. Severance, Mrs. John Lindsay, Mrs. Partridge, Olie Denslow, Dr. Wm. E. Wheelock, Will C. Hodge, Mrs. Mabel Aber, Olie A. Blodgett, Lizzie Bangs, Dr. Tuckett, A. F. Ackery, Prof. Cadwell (mesmerist), Mrs. Jacobs, Dr. Swanson, Prof. Bach and wife, Dr. T. Wilkins, Mrs. White, Dr. J. S. Caster, Mrs. Anna Orvis, Mrs. Lillian Wood, Prof. Van Horn, Dr. A. B. Cooper and wife, Dr. Ira Hills, and Mrs. S. J. Smith.

Some of the finest art work in oil colors on slates that was ever produced is on exhibition, the work of the guides of Dr. Stansbury, Dr. Wm. E. Wheelock, and Olie A. Blodgett. Never was there a finer opportunity for the investigator than can be found at Mount Pleasant Park the coming season.

NO STAMPS taken in payment for either subscriptions, advertisements, or books.

Lake Sunapee Camp, N. H.

Is the early morning of July 1st the opening day of our camp—the 40th above brightly. And as we looked over the charming landscape bathed in warm sunlight with hardy clouds to be seen we were congratulating ourselves on the prospect of a fair and perfect day. But the wind changed the sky soon became overcast and before the morning service began fears of a rainy day were freely expressed. The meeting however was held in the grove, the speaker's stand being elaborately decorated for the occasion by that faithful worker, Mr. Charles Carter. Happily the clouds withheld their evil intent to drop earthward and the large gathering in the auditorium was then enabled to view the beautiful scenery of mountain and lake as they partook of the spiritual feast under the shadow of the tall and fragrant pines.

President K. B. Cobb opened the meeting with an earnest and appropriate address. The choir rendered a sweet song. A fervent invocation was given by Mrs. Celia M. Nickerson who was also the speaker of the morning. No subject for the lecture was announced, the controlling intelligence defining Modern Spiritualism as he understood it, and that only spiritualism could demonstrate the good that Spiritualism had done through their own individual lives.

Mr. F. A. Wiggins followed Mrs. Nickerson, giving a number of most convincing tests everyone being fully recognized. At 10 o'clock p. m. Mr. Wiggins held a test seance in the pavilion. It was well attended and gave abundant satisfaction. Strangers who were present and received proof that their friends still live and could communicate with them, were surprised and startled, and no doubt, will be led to investigate further.

The afternoon exercises were held in the pavilion the rain by this time beginning to fall. Mr. Wiggins occupied the platform as speaker and test medium. In his lecture he spoke of Spiritualism as a liberator, said the religious nature of man had been abridged—bound by the yoke of creeds and dogmas, but Spiritualism came to take off the yoke and remove the abridgment. Mr. Wiggins is an earnest and forcible speaker, and commands the close attention of his audience. The afternoon services closed with tests by the speaker, all of which were recognized, and the one to Mr. George Blodgett being especially interesting.

In the evening one of the grand conference meetings, for which this camp is noted, was held. President Cobb is at home in the conference; he has the happy faculty of saying the right thing at the right time, and drawing out the best thought of others; of harmonizing and making everyone present feel that it is good to be there. An interesting feature of the meeting to-night was the psychometric reading of articles from the audience by Mr. F. A. Wiggins. The National Development Circle also met this evening at the Churchill cottage, the attendance was good and results satisfactory.

The conference meeting on Monday, August 1st, was all the service held to-day, but it contained more interest and instruction than could be found in a month's church-meetings. Sunapee is getting to be a favorite summer resort for everybody, and this year especially sees many strangers located upon the campground.

Most of them are young people who are here to spend their summer vacation; they are full of life and animal spirits, and think perhaps that a Spiritualist campmeeting is a good place to have a little fun. At all events some of them seemed to think so, as they took their seats in the conference. Some were disposed to be hilarious, but Mr. Cobb was equal to the occasion, and kindly appealed to their sense of humor. Then they calmed down, and behaved with due decorum till the meeting closed. Mrs. Nickerson also had some good advice to give the young folks, and while speaking was controlled by her guide, who described the spirit world as he found it. I think those who came to scoff went away with food for thought.

JANE D. CHURCHILL, Sec'y.

Mantua Station, O.

Sunday, July 21st, was a beautiful day of sunshine at Maple Dell. The camp-grounds became quite a Mecca for seekers after truth. A large concourse of people assembled upon the grounds, and nearly filled the large tent.

At the morning service Mr. G. W. Kates spoke upon "Humanity," and delivered an oration that captivated his hearers, holding them in rapt attention. It was pronounced a masterpiece of logic and oratory. Mrs. Kates followed with some excellent tests and psychometric readings. After dinner Mrs. Kates held a meeting to discuss the Children's Lyceum and to urge its organization. Much interest was awakened. Mrs. Adah Sheehan occupied the platform at the afternoon service, and gave an interesting discourse. At night Mrs. Kates was the speaker, and a profound lecture was given by her controls upon the suggested subject, "Evolution applied to Christianity." Followed by tests she made an evening of great interest. During the week Mr. and Mrs. Kates, and Mrs. Sheehan have been holding interesting meetings. The psychic lessons by D. M. King completes a working force of great value, and should attract friends of the cause from all sections.

The Wednesday evening elocutionary and musical entertainment by Cleveland talent was a *recherche* affair, and highly enjoyed. The Saturday night dramatic entertainments are also full of merit and enjoyment.

Next Sunday Lyman C. Howe will be added to the platform talent. Mrs. Sheehan leaves this week, cutting her engagement in the middle; but Mr. and Mrs. Kates have been engaged to remain until the close of camp. These workers have endeared themselves to the people here, and are tireless in their efforts. No speakers and mediums that have been here have come closer to all hearts and minds than this couple, who are the embodiment of social, mental, and psychic qualities. We are striving to enlist them permanently in the work of the association, and trust their controls may be with us and with them to bless these people of northern Ohio, who are seeking mental and spiritual growth. Our camp is of great interest. When people learn of the beautiful place and the spiritual influences at work here, they will come and be with us.

This camp closes August 14th, and then moves to Ashley, O., where, with added forces, the sessions will continue until September 14th.

SECRETARY.

Delphos, Kan.

Reduced rates to the Delphos, Kan., Spiritualist Campmeeting, from August 5th to 22d, of one and one third fare, has been granted over the following roads from all points in the State, St. Joseph and Kansas City, Mo.; A. T. & S. P. & M. in Neb., C. R. I. & P., K. C. St. J. & C. B. Mo. P., St. J. & G. I., St. L. & San Francisco, Union Pacific.

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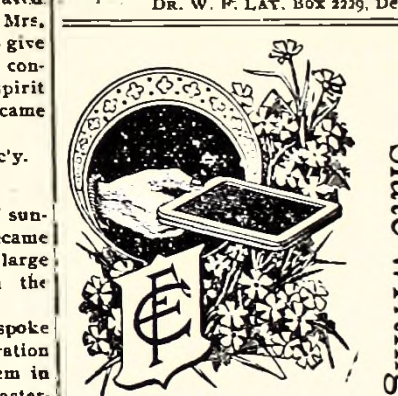
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Thirteenth Annual Summer Assembly

Cassadaga Lake Free Association.

Cassadaga Lake,

Lily Dale Chautauque Co., N. Y.
July 23d to August 25th, 1892.

PROGRAMME.

Friday, July 23—W. J. Colville.
Saturday, July 24—Mrs. H. S. Lake and Lyman C. Howe.
Sunday, July 25—Mrs. H. S. Lake and W. J. Colville.
Monday, July 26—Conference.
Tuesday, July 27—Mrs. F. O. Hyer.
Wednesday, July 28—Mrs. H. S. Lake.
Thursday, July 29—Hudson Tuttle and Emma R. Tuttle.
Friday, July 30—Mrs. F. O. Hyer and W. J. Colville.
Saturday, July 31—Hudson and Emma R. Tuttle and Willard J. Hull.

Monday, Aug. 1—Conference.
Tuesday, Aug. 2—Willard J. Hull.
Wednesday, Aug. 3—Grange Labor Day—Robert Schilling, Milwaukee; Mrs. Kate O. Peate, Jackson, N. Y.; Gen. R. A. Alger, Mich. and Hon. M. Brewster M. C. of Penn.
Thursday, Aug. 4—Mrs. F. O. Hyer.
Friday, Aug. 5—Willard J. Hull.
Saturday, Aug. 6—Mrs. C. L. V. Richmond and Hon. Sidney Dean.
Sunday, Aug. 7—Mrs. C. L. V. Richmond.
Monday, Aug. 8—Conference.
Tuesday, Aug. 9—Hon. Sidney Dean.
Wednesday, Aug. 10—Temperance Day—ex Governor John.

Thursday, Aug. 11—Mrs. R. S. Lillie.
Friday, Aug. 12—Hon. Sidney Dean.
Saturday, Aug. 13—Mrs. R. S. Lillie and W. J. Colville.
Sunday, Aug. 14—Mrs. Cora L. V. Richmond and Hon. Sidney Dean.

QUESTIONS AND ANSWERS

The editor will receive questions upon these subjects, and will endeavor to answer them as fully as possible. Questions should be sent to the editor, and should be clearly stated. The name of the questioner should be given, and should be in full. The editor will not be responsible for the return of questions. The editor will not be responsible for the return of questions. The editor will not be responsible for the return of questions.

QUEST. 32—Does the Bible teach everlasting punishment?

ANS.—Considering the fact that the Bible may be construed to teach almost any doctrine, and that orthodox Christians have based their belief upon biblical teachings upon this subject, we would say that passages, capable of such construction, that would give a foundation for such belief, do exist.

To others, these passages appear in a different light, and some hold that they have no reference to, nor do they teach, everlasting punishment.

QUEST. 33—In what way can I speedily be freed in mediumship?

ANS.—All persons possess mediumistic qualities to a greater or lesser degree. With some they are so slight so to be scarcely discernible. Others possess such natural qualifications that a simple knowledge of their gifts is only necessary for them to become the immediate instruments of the spirit world. We know not to what class you may belong.

As a rule, directions given at random are of little value. However, we would advise a half hour's sitting each day at a stated time, in retirement. Endeavor to lay aside all care and anxiety, and mentally request the presence and aid of good spirits, especially those of your loved ones.

Again, a small circle of friends who are willing to assist in your development and to meet regularly once a week for that purpose, will be beneficial in the unfoldment of your mediumship.

Some of the very best mediums known to Modern Spiritualism have come from the home circle of tried and true friends. Avoid all large and promiscuous circles as detrimental to the sensitive.

QUEST. 34—What is the difference between materialization and transfiguration?

ANS.—Transfiguration is the changing of atomic relations in a body already organized. Materialization is the collecting of atoms from the body of the medium and the co operating circle as well as the invisible substances existing around them, and making use of these to build a temporary body resembling the one worn by the spirit before passing through the change called death.

Both must be under the direction of spirits who understand the laws governing matter and the higher laws of spirit.

QUEST. 35—In materialization of spirit, returning for the first time, how can some appear in full form while others say they can not, being obliged to learn, neither of them knowing of spirit-return before passing out?

ANS.—Some spirits in the body or out more readily comprehend and use a new law or force than others, hence they are more advanced. For example, a spirit in astral form resembling its material body, will hold intelligent conversation, give advice, and go long distances from where the physical body remains in a state of coma or trance. On returning they have no remembrance of the experiences through which the spirit has passed. Observers of psychic phenomena are well aware that not all of the experiences of the spirit are impressed upon the memory.

Therefore, those most advanced in spirituality while in the body can more readily, upon entering the other life, control matter sufficiently to materialize. Others during their earthly existence are literally prisoners to the body, and pass on into the future ignorant of spiritual laws and of their own spiritual powers. Until they learn the laws of matter and spirit they can only manifest imperfectly, if at all.

QUEST. 36—What is the relation of the soul to the body?

ANS.—The body is the house or tenement in which man dwells for a limited season, and out of which he moves through the change of death, bearing with him all he has gathered during his sojourn. The soul sustains the relation to the body which the musician does to his instrument. If it is in tune, a harmonious life will be the result. If not, the soul will be held in bondage by it in a great degree until liberated by death.

QUEST. 37—Define the power of thought.

ANS.—It is indefinable. The power of thought no man can tell. Some of the results accomplished by this power lead reflective persons to believe it to be without limit. Its potency is that of God. Man has simply entered upon its investigation, and does not realize that through this power he will become conqueror of all things beneath and of the elements surrounding him. Through it he shall be given dominion in all the realms of life, and, above all, dominion over self.

QUEST. 38—Is a knowledge of the spiritual philosophy of benefit to a soul entering the other life?

ANS.—A knowledge of the philosophy, as taught by spirits, fits one to enter rationally and naturally into the enjoyments of the other life. Were you going to a far, distant country, a knowledge of its government, its people, and its customs would be essential. You would prefer the truth to false impressions and statements.

People have been taught to believe in an impossible heaven and a terrible hell. The horrors of the latter place having been portrayed in such vivid coloring that many have spent their lives in an effort to escape them, instead of cultivating the mind into a state of true spirituality.

At death they find the heaven they sought to gain by effort and sacrifice, a myth, and that the true kingdom of heaven can only be established within, they must then and there begin the work.

The individual who expected to sin and repent and that the stains of sin would be washed away, finds upon entering the spirit life that all sin or violation of the law of life leaves its impress upon the soul, that he must bear it about with him in all its hideousness. There can be no evasion through the sacrifice of another.

The only fitting preparation for the other life is to learn to live wisely and well in this life.

A knowledge of the spiritual philosophy then teaches man to work out his own salvation rather than to rest upon the merits of another, and in this way a benefit to him.

MISCELLANY.

ELECTRICITY CURES CANCER.

No report concerning electricity, or the achievements of those working in the field which is covered thereby, is calculated to astonish the general reader. So much is claimed for it that it seems capable of accomplishing anything. Among the recent discoveries which are authoritatively announced is the application of high voltage currents in the extirpation of cancer. A current of 500 mille amperes is sent through the growth, and by a few applications the malignant nature of the cancer is completely destroyed, and the tumor shrinks into a small fibrous mass which is absolutely inert.—*Journal of Health.*

STRANGE EFFECTS OF EXTREME COLD.

Dr. Moss, of the English polar expedition of 1875-77, among many other things, tells of the strange effects of extreme cold upon the candles they burned. The temperature was from thirty-five to fifty degrees below zero, and the doctor says he was considerably discouraged when upon looking at his candle he discovered that the flame "had all it could do to keep warm." It was so cold that the flame could not melt all of the tallow of the candle, but was forced to eat its way down, leaving a sort of skeleton candle standing. There was heat enough, however, to melt odd-shaped holes in the thin walls of tallow, the result being a beautiful lace-like cylinder of white with a narrow tongue of yellow flame burning on the inside and sending out many streaks of light into the darkness.—*St. Louis Republic.*

A GEOLOGICAL PUZZLE.

Rev. Owen Watkins has been prospecting in Meshonah in the interest of the Wesleyan Missionary Society. In a recent letter he says he is presumably the first white man to see the Mount of Footprints, which he thus describes: "At last we came to one large mound of rocks on the top of the hills. Here are thousands of impressions on the granite rock. Hundreds of human footprints, thousands of footprints of animals—lions, jackals, wolves, and antelopes. On the top of the mound the appearance is as if a crowd of animals and men had rushed together in fright. At whatever period these footprints were made, it must have been before the outer surface of the rock had hardened. The distance from where the footprints begin to where they culminate on the mound is 200 yards."—*St. James Gazette.*

VELOCITY OF LIGHT.

A ray of light moves with such amazing velocity that it might wrap itself eight times around the earth between five ticks of the clock, and yet it would take that ray of light fifty years to come from the North Star to this earth. When we look at that steadfast, unchanging star at night we see it in the light that left it half a century ago; and if the omnipotent hand that formed it, set it in its place, and called it by name, should suddenly destroy it, we would continue to see it in its own light fifty years after it had ceased to exist.—*St. Louis Republic.*

A PARADOXICAL ANIMAL.

The ornithorhynchus of Australia lays eggs like a bird, suckles its young like other mammals, and in general appearance and habits resembles the beaver of this country and Europe. One variety is covered with hair, has webbed feet and bill like a duck. Another has a long, hooked bill like a curlew, but in all other respects, except its peculiar egg-laying habits, is a perfect porcupine, quills and all.—*St. Louis Republic.*

THE OLD NILE.

The Nile has a fall of but six inches to 1,000 miles. The overflow commences in June every year and continues until August, attaining an elevation of from twenty-four to twenty-six feet above low water mark, and flowing through the Valley of Egypt in a turbulent body twelve miles wide. During the last 1,000 years there has been but one sudden rise of the Nile, that of 1828, when 90,000 people were drowned.

AN ALLOY RESEMBLING GOLD.

This alloy, by the Menden Works, might be substituted for gold, not only because of its color, but also by reason of certain properties that it possesses. It remains unalterable, without any modification of its color, even after having been exposed for a long time to air containing ammoniacal or acid vapors. It can be rolled and worked like gold, and has the aspect of this metal without containing the least particle of it. This new alloy is also much less costly than those that are usually employed in place of the precious metals. It consists of copper and antimony in the proportion of about 100 to six. It is prepared by adding the desired quantity of antimony to the copper melted and heated to a certain temperature. After the antimony is melted and intimately mixed with the copper, a little charcoal, magnesium, and calcepar is added to the crucible. This flux has the effect of causing the disappearance of a porous structure which the material would not lose without that, and of furnishing a very compact cast metal. The latter can then be rolled, beaten, hammer-hardened, and soldered, like gold, and, after being polished, it has the aspect of genuine gold, while its solidity is much greater than that of the latter.—*Moniteur Scientifique.*

HOW MUCH THEY KNOW.

A recent lecturer on ants and their ways described those of South America, who build immense structures and provide space for the storage of grain. Wood ants, inhabiting hardwood trees, divide their house into forty compartments. Noticing the mining ants, the lecturer said much might be learned from their cleanly habits and their wonderful sanitary arrangements. Some kinds of ants do not keep cows but live entirely on grain. Some facts were given about their interesting harvesting operations—they plant and cultivate a kind of grass called ant rice, and are so advanced in civilization that malting is understood by them. Then there are mushroom-growing ants who cultivate fungus, and others again who use umbrellas. Several species make raids on the black ants, rob them of their larvae, and compel the poor black ants to be their slaves. In the burying of their dead ants show wonderful intelligence, having cemeteries, and even bury their slaves in a different place from their masters, and are quite up in funeral pageantry. In conclusion the lecturer said that much could be learned from ant life, in their wonderful government, common brotherhood, nursing and care of the young, temperance, and love of fresh air.

W. F. Liesching, writing in the new number of the *Selborne Society's Magazine*, on ants in Ceylon, says he saw one day a string of ants streaming forth, evidently in search of "pastures new." He flicked away the leader and waited to see the result. An immediate halt was made by the foremost ants, and a scene of the utmost confusion ensued. The ants from behind kept arriving at the scene of the catastrophe, and there was soon a black crowd of ants huddling and jostling one another. Some detached themselves from the main group and took a turn round, trying to find traces of their leader. At last the tail end arrived, and after a brief consultation they all started off again, and a line soon began to unravel itself from the tangled mass, moving back to the hole from which the whole company had so lately started on "pleasure bound or labor all intent."—*Hall's Journal of Health.*

THE POWER OF LIGHTNING.

On August 1, 1846, St. George's Church, Leicester, which was a new building, was entirely destroyed during a thunder storm. The steeple having been burst asunder, parts of it were blown to a distance of thirty feet in every direction, while the vane rod and top part of the spire fell perpendicularly down, carrying with them every floor in the tower, the bells, and the works of the clock. The falling mass was not arrested until it arrived on the ground, under which was a strong brick arch, and this also was broken by the blow. The gutters and ridge covering were torn up, and the pipes used to convey the water from the roof were blown to pieces. Mr. Highton calculated the power developed in the discharge of the lightning which destroyed this church with some known mechanical force. He discovered that a hundred tons of stone were blown down a distance of thirty feet in three seconds, and consequently a 12,220 horse power engine would have been required to resist the efforts of this single flash.—*Scientific American.*

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