

SUBSCRIPTION PRICE

# THE BETTER WAY

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## THE BETTER WAY

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### EDITORIAL.

#### TO OUR PATRONS.

We can not reply by mail to our kind patrons, who have expressed their sympathies and made those sympathies practical by enclosed subscriptions—for they are multitudinous.

Thank you, friends! The BETTER WAY is "very well, indeed, thank you!" It is not moribund, never has been, and has no prospect of being.

We expect to commence our long-designed additional departments soon, and if our mailing list continues to enlarge as it has for the past three or four months, it will become a quickening inspiration to the manager and editors.

The 31st of October of this year—being the 40th anniversary of the discovery of America—has been declared a general holiday by Congress.

OH BAALAM! Oh quadruped of elongated ears! How could you exchange places? Asses have talked flippantly ever since, inspired by the illustrious precedent, while wise men have remained dumb!

THE "Army of Heaven at Hand" is an organization just born in San Francisco that is to rival the Salvation Army in battling against sin and temptation which trouble mankind. A flank movement has become an additional danger to the orthodox devil.

In Egyptian mythology the great fact of the immortality of the soul was taught. But not only immortality of being simply, but the character of that existence. It taught that according as the soul departed from earth, at death, whether pure, or impure and gross, so would it outshine the coming of Osiris in splendor and rejoicing, or be shrouded in gloom and pain.

A WAR which has been in progress for twenty years but seldom heard of is that between Holland and Acheen in northern Sumatra. While the Dutch are better able than formerly to prevent sudden assaults and surprises, the Acheens will not give up. This is surprising, too, as the Dutch are good colonizers and have always elevated those subjugated to a level with themselves. But what revolution can not accomplish, evolution will in the end.

If our friends who read the BETTER WAY and like it, will call the attention of their friends, whether Spiritualists or not, to its character, lending them a copy to read,—especially while at the camp-meetings now in progress,—they will confer a special favor upon us, do good to others, and spread the knowledge of the truth. Our patrons seem to us like members of our family, and we do not hesitate to ask personal favors of them. From the universal tone of our correspondence we judge the feeling to be generally reciprocal. We hope for a harvest of new subscribers during the camp-season.

KNOWLEDGE to a true Spiritualist is practical. It is a part of his life. The future of himself is woven into the living present. The touch of angel fingers is consciously sweeping the chords of his soul nature. The atmosphere of his spirit nature is perfumed with breath of the loved and exalted. He is a better man every way; internally by being more patient, loving, and harmonious; more sympathetic and less selfish. Externally he is a better son, husband, father, citizen, and friend. Inflexible courage in resisting the wrong, has its soft, tender side in the soul, while without, it may be mailed like an ancient knight of the tournament. All of true manhood necessary to the duties of earth life and all of spiritual manhood to be and to become a part of as well as to enjoy the activities of the spirit life—natural and immortal—these are the experiences of a true Spiritualist.

SPIRITUAL thinking trains the intellect to spiritual processes of thought, thus causing the mind to act normally, or naturally in spiritual directions. Spiritual feeling or emotion opens the door of the sensibilities and lets the sunshine of spiritual life and comfort into the soul.—Some spirit doors are merely ajar, others are hermetically sealed by the passions and appetites of the animal nature.—Spiritual acts soon form themselves into habits of life. When the three departments are a unit of nature and action then a Spiritualist without guile is living in the border-land of his eternal home, and carries his heaven with him upon his journey thitherward.

THE hunger of the public—the thinking, liberal-minded public—for the bread of spiritual life increases. The spirit of enquiry is becoming more intensified. The desire to know for one's own self is finding manifestation by seeking conversation with mediums and intelligent Spiritualists, in occasional attendance upon public lectures in cities and towns, in the increasing number who throng to our campmeeting groves to hear and investigate, and in the subscription books of the various spiritual journals. We presume that our contemporaries have noted, as we have, and now do, the additions to their lists from the broader thinking class formerly ranked as among the credal.

All these are evidences of a growing healthy condition of the public mind and heart. When the old walls of prejudice are broken down and the individual consents to examine for himself or herself, without reference to the denunciations of Dr. Bigot, or Madames Grundy and Gossip, truth has won its first battle.

AUTHENTICATED cases of the healing of diseases through magnetism, magnetic manipulations through the hands of gifted mediums and true spiritual healers, are matters of daily occurrence, all over the civilized world. Diagnoses of intricate and stubborn cases of disease, which have puzzled the best and most experienced of medical skill, are intelligently made in the trance, semi-trance, or normal condition of mediums of healing, remedies prescribed, and cures effected, without a flourish of trumpets or elaborate newspaper puffings. The commission of the great Medium of the modern age is being practically fulfilled in a quiet, practical way. Sufferings are alleviated, disease arrested, death conquered by this spirit power of healing, and thousands bless the All-Good and the angels who minister.

One Church professes to cure diseases and ailments of a chronic character, by means of relics, "holy coats," or "arm bones," and it calls this great wave of healing through living, incarnate spirits,—astatic in its nature. The other Churches call it "the work of the devil." They believe in a devil of hate, and malignity, who works only sorrow and destruction. And yet when witnessing the healing through mediums and by spirit power, they give their devil the heart of a pitying God. Oh, Credalism! Oh, Bigotry! how inconsistent you make the credal heart! Still the command is being obeyed: "Heal the sick!"

#### A WORD TO CLERGYMEN.

Come, brethren of the Churches, cease pounding the pulpit cushions and threatening condign and very lurid future punishment to those who will not accept your faith dogmas, and for the present take up the practical situation of mankind. Learn the real in society; get down into the social cellar with its want and filth, and up into the drawing-rooms of the selfish who fatten upon greed, and squander their lives in devotion to fashion and frivolity. Make an occasional visit to the temple of mammon to mingle with its worshippers, and let the troubled and distracted country hear something of the true philosophy of life and living, as taught by the Nazarene whom you profess to worship!

It will do your people good by disturbing some, by arousing a spirit of enquiry among others, by some cases of heart-searching and life-reviewing, and by angering a good many. All this will result in good. It will be good for society, for public morals; it will break in upon the monopoly of a bad daily life; it will induce some to realize that they

really have some relation to the social cellar and its poverty and crime; and there will be more humanitarian angel workers, swarming upon your public ministrations than your churches could hold were they incarnate.

Drop the kid gloves and "white chokers" and handle these practical problems of the day, like men and brethren. The call is imperative, and it is enforced by the increasing number of your empty pews.

#### MORE HOMESTEAD TROUBLES.

Events at Homestead, Pa., are continuing in the tragical line since the assault of the Pinkerton forces and their violent expulsion by the citizens of Homestead. An anarchist crank attempted to murder Mr. Frick, the manager of the Carnegie works, by pistol and dirk. He obtained entrance into the office of Mr. Frick and deliberately shot him, while he was unarmed, at his desk. Fearing that the wounds would not prove fatal he used his dirk. The attempt was not successful, as at latest advices, Mr. Frick was in a fair condition of recovery. The whole country has been shocked by this mad attempt to take life by the usual anarchical methods. The assassin is a foreigner of unsavory character, and is safely in prison, awaiting the issue of his attack, his trial by the Courts of Pennsylvania, and his certain subsequent punishment.

A sad sequel is recorded. A soldier forgetting his duties and his oath, sought openly to induce his compatriots, while in military line, to give three cheers for the anarchist's attempt at Mr. Frick's life, and being called before a military tribunal and refusing to apologize, or retract, was sentenced to a barbarous punishment, such as belongs only to the dark ages of inhumanity, which was publicly inflicted. It reads like a story of the old Romish inquisition.

We have no sympathy with Mr. Frick and his stubborn determination to have his way despite the interests of the working-men. They have as much, and as many rights as he has, under our government and laws. He is an unsafe man to be at the head of a large institution where many thousands are employed. In the interests of justice, right, and the public peace, he should be displaced.

We have only horror and opposition for anarchists and their methods. But it is a time when both capitalists and laborers should keep their heads level, their hearts open to arbitration and a give-and-take spirit in the adjustment of the serious problem now confronting the American people. They have no use nor room for anarchists, and both parties should be against them and their methods. We are glad to know that the Workingmen's Unions, and the workingmen individually, are a unit against this spawn of the old world's tyranny and oppression.

#### "NEW" STARS.

An interesting chapter on "New" and "Variable Stars" by J. Ellard Gore, is contained in the July number of *Popular Science Monthly*. Though a large portion of the article is devoted to a resume of what is generally contained in modern text-books it is tersely stated and couched in popular terms, and therefore will meet with favor by all classes of readers.

Of the most recent examples of so-called new stars the writer cites one discovered by Mr. T. D. Anderson, of Edinburgh, in the last week of January of the present year, and still visible with an opera glass. This star lies about two degrees south of the star Chi Aurigae, in the Milky Way, and when first noticed was of a magnitude about four and a half. Its spectrum was, however, photographed at Harvard before it was recognized as a new star. It is an interesting object in that it is subject to sudden changes of brightness, but it is fading slowly. Its spectrum reveals sodium and hydrogen. Most of the lines are said to be double, each consisting of a bright and dark component. These double lines suggest the presence of two bodies, one approaching the eye and one receding from it, with a relative velocity of between five and six hundred miles per second. Whether this star is a veritable nova, or "temporary star" must be left to time to decide.

A recently discovered star in the

Southern Constellation (Antlia) has the surprising short period of only seven and three-quarters hours—the most rapid variation hitherto detected in any variable star.

Much is yet to be learned concerning these changeable heavenly bodies, through recent discoveries have led to a firm conviction that some are subject to eclipse by large dark bodies, which suggest immense planets, even larger than our sun.

#### AN OPEN LETTER.

To any pastor of any orthodox creedal Church:  
BROTHER,—

A man by the name of Cornelius, a soldier and an officer, had a vision. In the vision an angel came to him. This angel talked to him intelligently in the language which Cornelius was accustomed to use. The angel gave an order, touching matters of which Cornelius had no knowledge whatever. After the close of the vision, and the departure of the angel, Cornelius called three of his household, one of them a soldier and his body-guard, told them the vision and sent all three to a distant city, in obedience to the order.

The same day, in that distant city, another man, named Peter, while waiting for his dinner also "fell into a trance," and had a vision. It was a peculiar one containing a much-needed lesson to abate his bigotry. He also heard a voice. It gave a command in the language Peter used. It gave the command three times.

When this vision was ended, the three messengers from Cornelius knocked at his door, made known their mission, and Peter went with them from Joppa to Caesarea, without question.

Another man, Paul, has left upon record, that in a trance condition his spirit visited the third heaven, heard the conversation there, and returned to record the fact.

Brother! Do you believe the two narratives of alleged facts? Then you believe that trances and spirit visions are a part of the human economy. If you say that you do not believe them you proclaim yourself an infidel.

Your authority puts in the mouth of your deity these words: "I am the Lord; I change not." Then his government is the same now as it was in the days of Cornelius, Peter, and Paul. Then trances and visions are as possible and as probable to-day as in any past time.

Why do you call such actual, manifested facts, false? If these manifestations of what the world calls phenomena, but which mediums know to be facts, are false, then there is no basis for your credence in the narratives we have copied from the Book.

Brother! how will you dispose of this little dilemma in which you find yourself? Our columns are open for reply.

#### THE NEEDS OF THE HOUR.

The time was when all reasonable doubters of mediumistic performances were derided as fraud-hunters by a sentimental public. To-day it has dwindled down to the few who are too dull to detect duplicity in dishonest mediums or too inexperienced to discriminate between a fakir and a genuine medium. Secular paper reports, however, can not be relied upon for evidence, either for or against Spiritualism, as a very large proportion of the press-reporters come under the head of the "inexperienced" or are seldom admitted to seances where the best manifestations are produced; and, in fact, only Spiritualists to private family-circles where phenomena take place that are never published to the world on account of the repugnance of the participants to appearing in print. Thus it is difficult, even for us, to obtain reports of well-defined spirit-phenomena, where the tests obtained, are undoubted and of a nature that will bear logical criticism. But the time has come when no one need be ashamed—Savage, Wallace, and others are not—to avow his belief and publish his experience to the world. Honest mediums and Spiritualists en masse are becoming exceedingly weary of seeking to return those of their brethren to a path of rectitude, who, after having deceived the public, promise to reform, but fail to keep their promises. This sort of sentimentality has been crushed out by the lack of

further forbearance and patience with those who deceive in their plea for forgiveness.

Spiritualism must be freed from the barnacles that have long enough sapped its vitality and brought criticism upon it by its secular neighbors. Mediumistic frauds must be discountenanced, and reporters of the press should not be invited to attend seances haunted by suspicion or where the medium is of an immoral character—that is, intemperate or avaricious, vain, jealous, or malicious.

These states of being are not spiritual. Spiritualists may feel it their duty to reform those who are troubled with such human defects, but the mediums, who are regarded as the light-bearers and leaders of a cause that aims to benefit mankind, should be freed from these defects before entering upon their holy mission. Impure mediums are not representative Spiritualists and no more a part of Spiritualism than are the so-called fortune-tellers, clairvoyants, astrologers, etc., who advertise for public patronage in the daily newspapers. True Spiritualism is not a commercial commodity, to be bought and sold by the hour. Those who trade their mediumship simply for what it is worth in dollars and cents, without further participating in the cause or giving their moral and financial support to the same, are not Spiritualists and do not deserve the moral and financial support of workers in the cause.

The time was when such was countenanced; but Spiritualists are growing and beginning to know themselves, their mediums, and the needs of the hour. And the sooner these needs are carried out practically, the sooner the cause of Spiritualism will take a healthier impulse forward, expand, and become a force in the world.

#### A NEW RELIC.

Over 200,000 persons—says the *N. Y. World*—visited, bowed before, or kissed the piece of arm-bone, said to have once belonged to Ann, the mother of Mary and the grandmother of Jesus, during the first twenty days of May last. The sidewalk in front of the French Canadian church in New York had to be roped off and policemen stationed to keep the superstitious crowd in line.

But it paid. The "relic" was a drawing-card. The 200,000 brought shekels. The treasuries of Church and Pope were greatly replenished, and the superstitious faithful were blessed and comforted. The sacred Mecca of faith and healing was brought to them, and they had no pilgrimage across desert sands to make. They kissed the little coffin, dropped their coin into the plate, and reverently departed.

But the bone was taken to Canada. Collections fell flat. Instead of large daily revenues there were empty plates. The crowds were attracted by their faith in a piece of bone said to have belonged to a grandmother 2,000 years ago. No bone, no crowds; no crowds, no shekels; no shekels, no larger for an army of priests and nuns, and few "Peter's pence" for the Italian gentleman called the Pope.

That arm-bone of the ancient Ann was placed under the saw again. It seemed sacrilegious, but it had to be done. The credal superstitious in New York had not exhausted their superstitious reverence for this particular relic, nor their shekels. Their faith must be fanned, their money called out. The relic must abide in the cosmopolitan city and in the church of St. Jean Baptiste.

It is done. With great minuteness the papal travelling agent and the press have set forth the particulars concerning this particular piece of the particular arm of the particular body of that particular grandmother of twenty centuries ago. It is a small sliver of bone taken from the arm of St. Ann near the elbow. It is two and one-half inches long. It reposes in a small silver casket, containing also a "bit of flesh from the wrist."—Was the venerable grandmother mummified? How then is this "bit of flesh" preserved? How long does human flesh remain in a state of preservation in hot climates unbalanced?

But then, to the superstitious, the flesh is as honest as the bone. A part of the viscera could just as well have been added, the "miracle" would have been no greater. The multitude will adore and pay—the latter being the chief concern of the

Church treasurers, and when the novelty has worn off—what? We suggest a portion of the bone of the leg of father Joseph, the carpenter, and with it a lock of his hair properly authenticated and certified as the original. If grandmothers have been so well preserved, there is certainly a fair showing for credence in the preservation of their sons-in-law.

#### THE CULTIVATION OF MEDIUMSHIP.

We are constantly in receipt of courteous, but earnest letters, asking instruction touching the proper cultivation of medial powers. So far as we can assist another to the development of true spiritual gifts, it affords us great pleasure to do so, by suggestions deemed to be applicable to each case. We are more than gratified to be able to assist by suggestion, and our correspondents must not feel that they burden us by these earnest requests to be led into the path of communion with that great unseen world, whose denizens delight in ministrations to mortals.

But there are a few preliminary steps to be taken, common to all seekers after a true mediumship, or a sensitiveness to the impression or touch of a spirit, which all earnest and honest seekers after these "gifts of the spirit" should understand and practice. One of these we present now for the consideration of our future correspondents, to-wit: If we would seek spiritual gifts we must ourselves be spiritual in thought and life. We must subordinate the material, the appetites and passions, to their normal uses in a cleanly, temperate, upright daily life. We must give the mental and the moral—the thoughts and the emotions—their proper place and force in the guidance of life and the development of character.

Spirituality does not mean animality any more than temperance means drunkenness, or abstemiousness means gluttony. It remains true as spoken of old, that "to be spiritually minded is life and peace." It is life, spiritual life, flooding the soul with its healthy activities, which makes a true sensitive and develops great mediumistic powers. And this life is subject to cultivation, and through cultivation to healthful growth.

But the *how* of such cultivation? From the beginning the medium of purely psychic manifestations, those which belong purely to the intellectual department of our natures, has, as a condition of development, sat alone at regular, recurring periods, and for a stated, limited time, and waited in silence and in patience. Alone and unoccupied it is impossible that the mind should not consider itself, the spiritual nature, the great truth of living after so-called death, and blend with these great truths the desire that some of the exanimate loved should make their presence manifest. It is a spiritual exercise purely.

But this sitting accomplishes more. It affords the recurring opportunities for self-examination, the reform of certain unspiritual passions, habits, and tempers of the soul nature, and gives the opportunity to conquer self, to subdue the imperial will, and to school oneself into a passive, negative condition, where we become willing subjects of the higher intelligences to use us according to our fitness for the different forms of spirit disclosure. We can not become their mediums for high, pure, and remarkable manifestations if we insist upon retaining our own wills, and conducting our lives on the low animal level of passions and appetites.

These truths will be borne in upon us with great spiritual force the nearer we approach the true development of the psychic and physical natures required to answer to the greetings of spirit voices or to feel the touch of spirit fingers. A high mediumship in the intellectual, requires a spiritual training. That training must be directed and performed by and of ourselves, but, after the first conscious spirit touch or clear impression, we shall be largely guided by our unseen friends. If it is a purely material mediumship that is sought, simply the manifestation of applied force to matter without intellectuality, impressions, clairvoyance, clairaudience, or other uses of the mind and its physical machinery to convey messages or disclose truths—if this is what is sought in mediumship, we have no advice to give, because we have no experience upon which to draw. We shall recur to this subject again.



THE DESTINY OF NATIONS  
PROVIDENTIAL.

We have often wondered how it was possible that the handful of Americans gained their independence against the many odds that prevailed at that time, when it seems even now a dangerous undertaking to trade with a foreign nation. But when we stop wondering and permit intuition to speak we see the hand of a higher power in the whole. It could not have been otherwise. Read that wonderful Constitution. Can it be like a conceived by mortal mind to-day? See the misfortunes that befell the British, both by land and sea, during the war for independence. Have they had such ill-luck in any expedition since? Truly this is the land cared for by the angel world, and the angel world will keep it free.

Intuition has strengthened our faith in this, and faith to us, is truth felt. Add to this the voice of the spirit, through modern media, and our intuitions are corroborated.

In a recent memorial address the Hon. A. B. French said:

"We can not appreciate the patriotic service of our dead and living heroes until we climb to that eminence from whence we can view the bloody drama of human empires. Let me impress you that the American republic is the incarnation of an idea. It is an inspiration, a child of Providence and the fulfillment of man's hopes and dreams of liberty. Our nation is a kingdom without a crown, an empire without royalty. The weary feet of mankind have been marching toward this republic ever since the first band of dusky savages held their midnight war-dance and crowned a chief. As the strata of the earth over-arch its burning heart, and each furnishes a platform and support for the fruitful soil to quicken into bloom the beauty and fragrance of a flower, so all the shattered empires of human history furnish the granite base upon which the proud pedestal of our republic stands.

"The history of the world courses like a stream toward the American republic. The dynasties of the Pharaohs of Egypt, long since crumbled to clay, the ashes of Babylon, the ruins of Rome and all the dead empires of the past have been so many steps toward our republic and the liberties we enjoy. Men in every age build wiser than they know, and there is a just God who transforms the accidents and incidents of man's career of sin and ambition into polished stones, and places them with his omnipotent hand into the enduring temple of the ages. Men build wiser than they know, so it was with our fathers when they laid the foundation of our republic; they did not realize the audience to whom they were speaking: they spoke that England might hear, but God was speaking through them to the nations, all ages and all peoples. Let us not forget that ideas are the most potent forces in the world, they build and destroy nations, establish and wipe out institutions. Sometimes ideas gestate for ages waiting the supreme moment for their birth. When the throes of revolution come, all are startled with their majesty and power, but how few watch the secret forces which lead to their culmination."

Written for The Better Way.

## HERE AND THERE.

W. F. HEATH.

In THE BETTER WAY of May 28th I noticed a lovely pen picture, entitled "The Sunny Home," and it was lovely—because the artist failed to portray the background. It is very pleasant, very convenient—to allow disorder to reign, for a time; but when father wants his hat, and all of the family must join in a fruitless search for it, when baby or the cat make sad havoc among Mary's water colors, when the tired housekeeper loses her last bit of patience because no one is prompt at meals; in short, when all of the consequences of needless disorder come prominently into view (as they must and will according to the natural "evolution of things," then a cloud comes over the "sunny" home, and lingers even after the causes have been removed.

We need not annoy our friends by cultivating a supreme disgust at the sight of a bit of dirt or lack of perfect order, neither should we allow ourselves to fall into a state of utter disregard of order, but there is a happy medium to which we should all aspire.

According to the *Youths' Companion*, it is said that the late Mr. Spurgeon had a bad habit of waiting until late in the week to compose his sermons. One Saturday night, says *London Tid Bits*, he shut himself into his study, chose his text, and began to work out his ideas, but the wheels of thought drove so hard that he strove in vain. The sermon would not come. Despairing of success that night he went to bed. On awakening, however, he was confronted by the awfulness of the occasion, a state of things which only those can realize who have been similarly situated. He had his text but not a line of thought. Church time was near, and in despair, he appealed to his wife.

"What is your text," asked she.

He told her, and she at once proceeded to put the discourse before him in all its divisions of firstly, secondly, and so on.

"You've hit it exactly," cried the preacher in astonishment. "Where did you get it?"

"Why," said she, "you sat up in bed in

the middle of the night and went through it yourself."

It is surprising to learn how much of Spiritualism there is to be found in various religions, and indeed, who can doubt that Spiritualism is the mother of all religion? In an article entitled "In an Arab Cemetery," in the *World's Companion*, we read that the Mohammedan faith forbids any woman under sixty years of age to attend mosque, so they troop to the cemetery instead, where they believe at that time the spirits of the dead return to hover over their graves.

It is related on good authority of the German Professor Paulus, that he believed in no future state, and on his death-bed, called about him a group of his friends to see how an "atheist" could die. Just before the last great change came, he started up, his eyes brilliant with an expression of extreme wonder and surprise, and cried in a loud voice: "There is another life! There is another life!"

Written for The Better Way.

## A MALADY AND ITS REMEDY.

ELIZA LAMB MARTIN.

An eminent professor once said, "I teach chemistry in order to learn it." The author of this and similar articles, offers the same declaration as an apology for treating upon such important topics. While a proper respect and appreciation of self is beneficial, there is a certain kind of self-worship which is pernicious and soul-destroying.

Self-worship is not confined to any one class, sect, or nationality. It is as universal as breath, and as subtle as air. It is of all degrees of refinement—so coarse as to gorge itself with the grossest adulation; so fastidious as to require an homage as refined as itself. Self-worship is made up of soft and sickly sensibilities. Not that sensibility which melts at the sorrows of others, but that which can not endure the least suffering itself. It is keenly alive at every pore, and the slightest touch is a wound. It defends itself before it is attacked, revenges affronts before they are offered, and resents as an insult the very suspicion of an imperfection.

Self-worship is a very industrious principle. It generally has two concerns on hand at the same time. One is to conceal its own defects, the other to point out the defects of others. The self-worshiper is annoyed greatly by the vanity of others. He has no patience with other self-worshippers because they have no time to worship him. The self-worshiper is very inconsistent. As deeply as he loves himself he does not want much of his own company. He prefers to be left alone with anybody rather than himself. To be obliged to converse with or come to close quarters with himself, is simply intolerable. Why even a dog will receive his preference.

While the self-worshiper delights in prying into everybody's secrets, he would not for the world look his own squarely in the face. He regards every man his enemy that dares show him his real state or condition.

However he may dislike it, self-knowledge is the only medicine that can benefit the self-worshiper. Self-knowledge will teach him humility and compassion. The sick pity the sick. We know how to sympathize with those, suffering from the malady that afflicts ourselves. To get rid of the harmful worship of self, we need to cultivate a love for our neighbor, and for all things, seen or unseen. This is our safe position. The bitter thoughts of our enemies can not harm us, unless they catch us kneeling at the altar of self. Thoughts are potent forces, evil ones as well as good ones, but the hardest and most unkind thoughts may become an inspiration if we ourselves are not self-worshippers. If we maintain our integrity, the hatred of an enemy may become the force that will drive us to prosperity and health. Thus the wrath of man is made to praise Him, while the remainder He will restrain.

## CHURCH AND STATE.

In the days of Jesus, the orthodox or conventional religion of Judea was a body without a soul. The fire and love of earlier days had gone out; materialism had penetrated its vitals; and with that blind, instinctive consciousness which would make a wounded lion roar to terrify the approaching hunter, conventional theology elevated the law, and assailed all who in any degree set aside the form or outward observances of the Church. And here is a fact worth remembering: a religion which has become automatic, always seeks the aid of coercive force, asking the succor of the secular arm.

Furthermore, she always seeks to parade her piety, as in the case of Judaism in the days of Jesus, when she whitened the exterior of the sepulchre and cleansed the outside of the cup and platter. It was so in the Grecian world in the days of Socrates. It was so in Asia Minor when Christianity was first being proclaimed. "Great is Diana" became the slogan which preceded a persecution in Ephesus. It was so in Rome when the head of the empire, as has been observed, was at once emperor, priest, and atheist. And it was so after the early Church began to stifle the voicing of the soul in deference to the power, wealth, and viciousness of a soulless, secular spirit. So much for the attitude of Jesus in reference to the externalization of religion, or the union of Church and State.—*Arena*.

## MORAL AND LEGAL OBLIGATIONS.

In turmoil of business men so frequently turn to the law to ascertain their obligations and the obligations of others, as well as for the enforcement of contracts, that they are apt to forget that there are other obligations even more binding, though there is no organized court in which they may be enforced. Moral obligations, apart from those enforced by law, are so various that they can scarcely be described, but they are intuitively recognized by what is known as public opinion, and very frequently enforced by the same agency. And it is right that it should be so. The law by itself is too cold and mechanical to always permit the administration of justice. There are too many Shylocks in the world who stand upon their bond irrespective of the inhumanity attending its enforcement. The moral obligation, outside of contracts and laws and superior to them, applies with special force to the relations of the strong to the weak. It does not matter whether the strong are the barons of old, cruelly exacting tasks from their serfs, or large employers of labor taking advantage of the different kinds of power put into their hands to grind down their workmen. The barons had law, or custom taking the place of law, to sustain them. There was no way of calling them to account except by the force of public opinion, which, after long ages of suffering, won the victory, compelling men in authority by accident of birth or patent from the king to acknowledge their ill-defined moral obligations. The character which power assumes has taken a different shape in recent times, but it is developing the same disregard of moral obligations. It claims the right to do with its own as it will; it appeals to the law, and sometimes the law, being an imperfect instrument, sustains its claim, so that no further appeal is to be made to a constituted authority.

But beyond and above all laws made by man is that of brotherhood, which brings with it moral obligations, the duty of the strong to protect the weak, of the rich to care for the poor. These duties are only imperfectly expressed in laws, but they are recognized in countless charitable institutions voluntarily established by men to aid them in fulfilling moral obligations which no court can enforce. The recognition of the existence of such obligations is largely due to the teachings of Christianity, in whose books they are set forth with the utmost simplicity. But mankind is still far from realizing the ideal of Christian character, there is still a disposition to abuse power and authority while seeking excuse in the fulfillment of the law, and there is still need for the pressure of public opinion to bring such men to a true recognition of their moral obligations. It is not enough that one shall say, "I have fulfilled the law; my legal obligations are discharged." Nor is it enough for him to add, "I have given of my means to support those institutions which are the expressions of Christian care for the poor and unfortunate. There are moral obligations beyond these, fully recognized by public opinion and recognized by the individual when his own selfish interests do not interfere with his vision. No man can build up about his home and his works a great industrial community until he has thousands dependent upon him and escape responsibility if by any voluntary act of his he puts a blight upon it and brings misery and suffering upon those who have helped him to power, and who, without his fostering care, are reduced to want. He may prove beyond peradventure that his title to the property is good; that he has fulfilled every agreement that he has ever made to the letter; he may be acquitted in court of any violation of human law, and yet he can not be held guiltless. The moral obligation that he has not fulfilled may be very obscure and difficult to describe, but the results show its presence. Men are given talents that they may use them; responsibility goes along with wealth, which is power, and it is no answer to an impeachment in the moral court that the talents are one's own, to be used for personal advancement, and that wealth is to be employed as the owner chooses. There are rights which the law allows, as it awarded the pound of flesh to Shylock, but the moral sense of the community, the force of public opinion, says that no man is justifiable in bringing distress upon thousands for the gratification of self, though all the laws of Christendom support and sustain him.—*Baltimore Sun*.

## KEEP YOUNG.

If anxiety and overwork make some people prematurely old, perhaps a larger number of the middle and upper classes grow old by reason of *ennui* and idleness. Why do our judges, as a rule, look so young and live to an exceptionally old age? Because their intellects are kept bright and vigorous in exercise. The energetic business man generally begins to fail and grow quickly old when he retires from work. People who lived as Fontenelle did never grow old. He held the highest place in letters and science for fifty years, and lived to 100. The secret of his longevity, notwithstanding his original feebleness of constitution, was his extreme temperance and his careful economy of living. So easy was his death that when he was about to die he said: "I do not suffer, my friends; I only feel a certain difficulty of living."—*Detroit Free Press*.

## THE TOMB OF ARISTOTLE.

Charles Waldstein, an explorer among Grecian antiquities, thus very interestingly writes in the *July Century* of the discovery of the tomb of Aristotle, who flourished as a philosopher from 350 to 322 years B. C., and who was contemporary with Philip and Alexander of Macedonia. The excavations were made in winter, the place in the vicinity of Eretria, a place that once rivalled Athens, and the natives having refused to work, the professor and his pupils worked with their own hands. He says:—

"I remembered that in these family enclosures the principal graves are not in the center but at the angles. Accordingly this morning we began to dig at the other angle, and at the end of the day we had come upon another sarcophagus. This grave was evidently the earliest and most important one, and the one for which the enclosure had been built; for a portion of it was immediately under the wall of the enclosure itself, and accordingly in the person here buried we should expect to find the man for whom all this structure had been built. Soon again there was the glimmer of gold; and carefully clearing away the earth, I began to pull at the portion that became visible, which at once appeared to me thicker and more solid than a leaf, expecting, however, to find a leaf similar to the one that filled the grave we first found. But the leaf would not give, and so I had to cut away the earth farther in, and still farther, until at last I was able to extract a broad diadem or fillet of pure gold, such as was worn round the brow. We now pushed on with renewed eagerness and caution, and there came another broader band of gold with *repoussé* pattern, and then still another, and another, until we found six; and finally, reaching the point where the head lay, and where a small fragment of the skull was still preserved, there came another, a seventh band of gold, with leaves like a wreath attached to it, which crowned the person here interred. There were several smaller vases, and bronzes, and a knife; and then came two styli. Now, with these two complete styli and fragments of a third, we also found a metal pen shaped very much like our own, the only specimen hitherto found in Greece proper, though there have been found boxes which contained these pens, and inkstands. It was now evident that the person here interred, for whom the enclosure was made, was not only a man of great distinction, but a man of letters. We had found several interesting terra-cotta figures of mythological or ideal character in this grave, but at the head we finally discovered a terra-cotta, distinctly a portrait, of the style of portrait-statue well known from the fourth century B. C., of a man draped in his cloak, with both hands folded at the side. Now, this attitude corresponds to the description we have, by a certain Christodorus, of the statue of Aristotle, which he saw at Constantinople. On the next day we disclosed the grave next to this one toward the interior, built at a different angle, and, from the various stones that were used in its structure, distinctly of a later date. At the foot of this grave, carefully placed on the centre of a large slab which had before served some architectural purpose, was a smaller marble slab upon which in clear-cut letters was the inscription (Biote Aristotelou), namely, Biote, the daughter of Aristotle. The only male name which we found connected with the tombs, and referring to the family which had made this enclosure its last resting-place, was the name of Aristotle. The facts speak for themselves. In 323 B. C., Aristotle, a man of considerable wealth, the tutor and friend of Alexander the Great, was compelled to fly from Athens and to take refuge at Chalcis, where he certainly had property, and whence either the family of his father or mother sprang. In the following year he died at Chalcis, not, as some biographical account has it, by drowning in the Euripus, or by his own hand, but of a complaint of the stomach. Nor can we give credence to the late and untrustworthy tradition which tells us that his remains were subsequently taken to his native town of Stagira. From the nature of his will it is evident that at this time his chief property and home were at Chalcis, and not at Stagira. Here at Eretria, which we know to have been a seat of philosophy, the fields of which join those of Chalcis, and which, as we have evidence to show, was a special place for burial, we find this tomb, undoubtedly that of a distinguished family; we find the chief grave within this family enclosure to contain the remains of a very distinguished man, as is evident from the gold crowns laid there, probably by his friends, and admirers, at his funeral; we find this distinguished man to be a man of letters as is evident from the styli and pen; and we find within the family enclosure the name of Aristotle. For the present I will not lay too much stress upon the correspondence between the terra-cotta statuette and the description of the statue of Aristotle, nor will I dwell at length upon all the evidence which has since come to me. They confirm still further the attribution made so probable by the discoverers themselves. The treatment of this subject requires the critical sifting of so many passages and special points of archaeology that I must leave this to be dealt with in the official report of the School of Athens."

## WHAT IS A MEDIUM?

J. H. REILL.

About the first problem that confronts the investigator of Spiritualism is "What is a medium?" The ordinary meaning of the word, which signifies the middle position, or a connecting link, exactly describes the functions of a spirit medium.

Spiritualism demonstrates, while other religious systems only assert, that man is a spirit and has a body. At death the body is left behind, but the spirit, still retaining all its powers of mind, can, under certain conditions, communicate with those left behind in the flesh. But as, while still embodied, it required the organs of speech and other members, to express its thoughts to its fellows, to reach their understanding, similar means must now be employed, and these are furnished by those persons who are sensitive to spirit influence. These to-day are called "mediums" in the past they were "prophets, sibyls, oracles, etc." The medium then occupies the same relative position between the two worlds as the wire and electric battery do between two distant telegraphic operators.

But the inquiry comes "Why are some 'sensitives' and not others?" and "How is it all are not equally privileged in having in themselves evidence as to the existence of spirit?" As to the "why" this we can hardly tell, but must, nevertheless, admit the fact in the same manner, that we admit the "gift" of a poet, the composer, or the artist. The multitude can but admire their productions, and wonder how it is that they do not all possess the "gifts." It may be said in reply—"Ah, but everyone has some sort of idea of verse making, or can hum a tune, or make an attempt at drawing, if it is but crude and elementary." So we may say has the most materialistic individual some sensibility to spirit impression, if it were only realized. Mediums are of various kinds and degrees. Some are born so, others have this sensitiveness to spirit influence developed afterwards. The relative position of the spirit world to this life may be thought of as separated by a wall of flesh. This wall is constituted of material of different qualities. In certain cases the quality of the wall is of such nature that those on one side may make those on the other realize their presence, the wall being sufficiently transparent for the purpose. Mediums have this peculiar constitution. In the majority of cases the wall is too dense, and will transmit no sound or sign that may be recognized, but, sometimes, when, through delicate health or other circumstances, the wall becomes thin or more sensitive, then communications can be established, and these become mediumistic.

The science of mediumship is but little understood. In days to come, when conditions are more favorable, and those who possess the gift of mediumship can cultivate it and live for its expression, we may then realize with more vivid clearness, where we now see "as through a glass darkly."—*Two Worlds*.

## CAUSES OF THE CANADIAN EXODUS.

No means have been discovered yet to check the remarkable exodus of the French Canadians to the United States. Two methods have been tried, one religious, the other advisory. Newspapers and political orators have delivered sermon upon sermon upon the text that emigration to the United States is unwise, that the habitants would be much more prosperous and happy at home, and that they are guilty of disloyalty, of unpatriotic behavior, when they abandon the home of their ancestors for the great Republic to the south of them. These arguments are meeting the success they deserve. The spectacle of the general prosperity of French Canadians who have already settled in the United States is far more effective in inducing conviction than the longest editorial or oratorical warning. As for the efforts of the Roman Catholic authorities to check the tide, they have merely succeeded in proving how strong it has set. The influence of the Church over the simple-minded and rather ignorant inhabitants of the French provinces of Canada has always been picturesque. The villages have been communities of an ideal character in which the *cure* has been the temporal counselor, as well as the spiritual guide to those about him. If, then, the *cures* are unable to restrain the enterprise of the young who desire to seek homes in a new country, the efforts of the politicians can not avail.

It is evident that a movement so marked and so irresistible must have well-defined causes. Some of these are easy to find. One undoubtedly is the financial condition of the country. When the settlements in Canada ceased to be mere colonies governed from London, and became welded together in a political combination, it was felt that if the bonds between the various colonies were to resist the forces of disintegration, they must be re-enforced by the stronger bonds of trade and commerce. In other words, there was no common spirit of patriotism uniting the whole, and an attempt was made therefore to create an artificial substitute. In pursuance of this policy of developing inter-provincial commerce, railroads and canals have been built, which follow political lines instead of the natural trend of trade.

Having been built or backed by the government, instead of by corporations alone, they have naturally proved enormously extravagant, and the loss represented by the excessive expenditures has fallen on the public instead of individuals. It is now in the shape of a gigantic public debt, considering the resources of the country while the railroads are not of great value. Trade follows its own lines, not those laid out for it by statesmen.

Canada's debt is now nearly \$24,000,000, or nearly \$50 per head of population, and the means of paying it, or of lessening the taxation caused by the interest upon it, are not in sight. Canada is not developing her resources, and is not growing in wealth or in population as she should. The French Canadians have been thinking these things over, and, not being bound to Great Britain by any ties of loyalty, they are flocking across the border into a land where there is a national spirit, and where enterprise and success are part of the character of the inhabitants, not parts of a political project.—*Illustrated American*.

## THE ENGINEERING FEAT AT NIAGARA.

Among the greatest enterprises in modern times is the attempt to harness the water power of Niagara to the wheels of industry. Few people are aware of the stupendous and difficult nature of this undertaking, or of the issues involved in its proposed accomplishment. The horse power developed at the Falls is said to be equal to all the steam power at present used in the world, and a practical appropriation of but a marginal fraction of this power will distribute its motor power over immense areas and to remote distances.

The project, as so far satisfactorily carried out, includes the digging of a canal 1,500 feet long, at right angles to the river, at something more than a mile above the Falls. A vertical shaft 140 feet deep is being sunk, and from the lower level a tunnel, 28 feet high, 18 feet wide, and 6,700 feet long, has been carried at a slope of 7 feet per 1,000, to debouch at the foot of the bluffs below the Falls. This tunnel is being lined with four courses of bricks, the work progressing at the rate of 100,000 bricks per day. Hydraulic problems have been dealt with by leading engineers, both home and foreign, and the electric part of the work has been laid out by the best of experts and practical men. Part of the power is to be used in factories built directly over shafts, and also on land owned by the company, which has a perpetual right to use this power over five miles of river frontage. Railways will connect with the system of factories, the power of one being furnished by an electric locomotive. Thirty acres of land have been reclaimed from the river, and a project formulated of deepening the stream alongside of the company's wharves. The right of making a second tunnel under the Falls has been secured by the franchises of property owners.

All these phases of a stupendous enterprise simply antedate the founding of a manufacturing city or center, of which some of the streets are already laid out. On the Canadian side an exclusive right to use land in Victoria Park has been secured for 100 years, by which a branch of the river going around Cedar Island can carry sufficient water to utilize 250,000 horse power, while the tunnel from the bottom of the shaft to the base of the fall will not exceed 800 feet in length. The plans, so far as carried out, have operated at a surprisingly low cost, while the energy and foresight of the directors have insured a steady and continuous progress, without relapses or failures in the original designs. The completion of this enterprise will be one of the wonders of modern engineering skill, as the Niagara Falls are among the wonders of nature.—*St. Louis Age of Steel*.

## THE DRYING-UP OF THE GLOBE.

Another essential cause of increase of dry land that might be added is the decrease of the ocean itself in consequence of infiltrations of water through the crust of the earth, which is a kind of porous mass, into which the liquid element percolates by innumerable fissures, taking possession of the depths and directing itself slowly toward the center, as the internal fire diminishes and the crusts crack open in consequence. It is understood that the activity of volcanoes and many earthquakes is largely due to this inevitable penetration of the water, which internal heat transforms into vapor under pressure. Some geologists think that the primitive ocean has already diminished in this way one fifth of its volume.

The water is all destined to disappear from the surface of the globe by being absorbed by the subterranean rocks, with which it will form chemical combinations. The heavenly spheres exhibit sufficiently striking examples of such an evolution. The planet Mars shows what will become of the earth in some thousands of centuries. Its seas are only shallow Mediterraneans of less surface than the continents, and these do not appear to be very high; and in the appearance of the moon, all cracked and dried up, we have a view of the final state of the earth—for the absorption of the water by the solid nucleus will be followed by that of the atmosphere.—*The Popular Science Monthly*.



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## SPIRITUALISTS PARADE.

At Burlington, England, a conference of Spiritualists took place recently, which, for its importance and exemplary worth, we take pleasure in recording. It was known as the Third Annual Conference of the National Federation, and began with a procession through the principal streets of the town, attracting an immense crowd of spectators. The procession numbered upwards of 300 persons, headed by a youth carrying a flag presented to Mr. J. J. Morse by his American friends. Then followed members of the Executive Committee, the finest brass band in the community, lyceum children dressed in white and carrying flowers, some being crowned with wreaths of flowers and wearing veils. Then followed members of the elder groups, officers, and contingents from neighboring lyceums and societies. The procession was enlivened by a number of flags and large banners.

After the procession a tea was served in the skating rink, followed by a conversation at Mechanics' Institute, when a high-class program was gone through.

On the following day the exercises were continued by a conference in the morning, the reading of society reports, followed by an afternoon session for general business and counsel, election of officers, and making plans for future work. At an evening meeting which followed the close of the conference, where a thousand persons were present, many interesting speeches were made and much enthusiasm displayed by the participants.

The secretary's and treasurer's reports make a fine showing, both in membership and in financial affairs and to judge from present indications consequent upon the success of this conference, it will be still better next year.

We congratulate our English brethren on their energy and pluck.

DALGETTY HESSE PINKERTON.

One of the most interesting characters created by Sir Walter Scott is Captain Dugald Dalgetty, who is graphically portrayed in the "Legend of Montrose."

Captain Dalgetty is a soldier with a sword for hire; and it makes no difference to him what king, what country, or what cause he fights for, so that the nations and the pay are good. This amusing person has been looked upon as a moral eccentricity, something like Don Quixote, and the possibility of him has been doubted. In the United States, however, such a phenomenon as Dugald Dalgetty is not rare; in fact we have armies of Dalgettys here, but they go by the name of "Pinkertons," and their military quality is the same as that of the bravo and buccaneer. They are soldiers without a flag, and without a cause beyond the hire of the day. They are armed with rifles and revolvers, and they shoot with promiscuous impartiality; at the Pinkerton rates for killing, which, I understand, are two dollars a day. It is now more than a hundred years since the Grand Duke of Hesse Something sold some regiments of his soldiers to King George the Third, to assist that wrong-headed monarch in subjugating the American colonists. This mercenary transaction has been impartially condemned by all nations, and it is remembered with high-spirited indignation by Americans; and yet, right here in the United States, the Grand Duke of Hesse Pinkerton sells regiments of his American soldiers to anybody who desires to use them to suppress rebellious working men. The smoke of the battle of Homestead hides the dispute between Carnegie and his workmen, so that we can not say which of them was right or which of them was wrong; the merits of the controversy are smothered in the overwhelming folly of invading Pennsylvania with Pinkerton troops from Chicago, to fight in a quarrel which could have been settled by Pennsylvania alone.—M. M. Trumbull in Open Court.

THE UNSEEN UNIVERSE.

The great and glorious truth that is expressed in the words "the unseen universe" is only to be completely realized by those who have passed on to another sphere; but the truth that the things that are not seen can be in some measure understood by those that are, is also certain and those who desire to seek after spiritual truths can have their desires satisfied in a wonderful manner. Spiritual truths, like light from heaven, come clearly into the minds of men, and can be distinguished at once from that which is natural, for spiritual truth comes with power, and can not be mistaken or refuted.











# QUESTIONS AND ANSWERS

The editor will receive questions upon these conditions:—1. They must be clearly stated. 2. They must be of a general nature, and not of a personal or local character. 3. They must be of a religious or philosophical nature. 4. They must be of a practical nature. 5. They must be of a general nature, and not of a personal or local character. 6. They must be of a religious or philosophical nature. 7. They must be of a practical nature. 8. They must be of a general nature, and not of a personal or local character. 9. They must be of a religious or philosophical nature. 10. They must be of a practical nature.

**Q. 25.**—What is the condition in spirit life of those who are imbecile or idiotic in earth life? Those who from imperfection in earthly organism have been unable to unfold their mental powers?

**A.**—While these imperfections prevent the spirit from expressing itself upon the physical plane and developing according to law, yet they do not prevent it from obtaining, at least, some experiences belonging to the higher or spiritual self. We should not forget that we are dual in our natures. The body may utterly fail as a medium of the soul's expression on this, its earthly plane, and still it may hold its connection with the spirit sufficiently to prevent a dissolution of the two. But the spirit is not, in all cases, held in complete bondage to the imperfect body. There are seasons of rest for the body when the spirit is comparatively free and seeks its own atmosphere and congenial companionship. It does not owe entire allegiance to the body. It often asserts its will and assumes its freedom. At death it is often found that but a small portion of the experiences of the soul, or spirit have found record on the material of the body.

As this is true of those who, as spirits, are harmoniously united to the body, it is sometimes even more so with those bound by a much lesser tie, and while the body fails to respond on its physical plane, the spirit—though in a measure fettered by this condition—will, nevertheless, acquire knowledge through spiritual conditions, though it may have lost its opportunities of gaining wisdom through earthly experience. Its lessons of earth will necessarily be obtained through other means, and subsequently just as do children who have prematurely passed from earthly conditions.

**Q. 26.**—A young girl, bright of intellect and full of promise, deliberately took her own life, alleging that her older sister possessed all the privileges of which she was deprived. What will be, or what is, her condition in the spirit world?

**A.**—Oh! pity the young who see so little of brightness and beauty in earth life that they ruthlessly cast it aside in the commencement of the journey! Parents sometimes make the mistake of showing a preference for one child more than another, and in according privileges to one that are denied to another, and if in the thus neglected child character and judgment are not well developed, then parental or maternal preferences will assume an importance little dreamed of by the parents, and a rash act will result.

Snicides are found in widely differing conditions in spirit life, arising from the different circumstances connected with each case. Snicides suffer remorse—when they realize their act—in proportion to the light against which they have sinned, or the willfulness of the rash deed. It is to be hoped in the case of this young girl that she will find here that love, sympathy, appreciation, and those privileges for which her heart yearned there. Here she will find herself obliged to take up the pursuit of knowledge and the performance of duties, where she thought she had dropped them. They will be resumed under great disadvantages. But her youth, lack of experience, and imperfect judgment will be extenuating circumstances, as we believe, and loving souls will, in pity, take her to themselves.

**MISCELLANY.**  
**THE SMALLEST HOG.**  
Specimens of the smallest known species of hogs are quartered at the London Zoological gardens. They came from the southern part of Australia, and are known as the "pigmy hogs of the Antipodes." They are well formed, frisky, and are about the size of a muskrat. They are real hogs, and are not to be confounded with guinea pigs, which are a species of rodent.

**A DEMORALIZED ANT ARMY.**  
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**Q. 27.**—What effect does disease leave upon the spirit after death, especially insanity?

**A.**—Some diseases leave an unpleasant effect upon the spirit, which must be overcome, or outgrown. Other diseases do not. When a body is in health it emits an ethereal substance which becomes a portion of the envelope, or finer covering of the soul when death takes place. In fact, it is its covering at all times. With some diseases this emanation becomes gross, heavy, dull, and needs to pass through a purifying process before it can rise into the purer spiritual spheres. This is accomplished through the aid of spirit intelligences and forces, who are ministers of healing. Insanity is a diseased condition of brain and nerve fluid through which the soul operates. To use a figure of earth, the machinery becomes clogged, and the operating intelligence, the indwelling spirit, fails to produce harmonious results. While the soul remains connected with the body and the diseased brain it will continue its efforts to express itself intelligently, but the thought becomes confused because its pathway is obstructed, and the efforts end in the inharmonious jargon termed insanity. When this condition is changed to death, and the spirit finds itself in existence independent of the body, its first feeling is similar to that which it would have experienced had the disease been overcome while it was in the body. There is at first surprise, bewilderment; followed by the inquiries, "Where am I?" "What has happened?" Then, as the mind resumes its normal condition, memory asserts itself, the past returns to the consciousness, and the individual becomes himself again.

The spirit inhabits the body; makes use of it as an instrument, through which it expresses itself; breaks the bond in the change called death, carries some of the shadows of its time-existence with it into its real summerland of life, but carries none but what may be overcome by the aid of loving ministering spirits, its own efforts, and by the forces in natural law.

Sometimes you hear spirits, who have recently passed from the body, say that they are weak, that the old bodily conditions are still upon them. This is a condition attaching during the process of the dissolution of the body and while it is sending toward them its finer properties. But when these have all been gathered, through attraction, to the spirit, the spiritual body becomes more harmonious with itself, better adjusted to its new conditions and surroundings, stronger, until it is enabled to break all the fetters which have bound it to its earth body.

**Q. 28.**—If God is omnipresent, omnipotent, and omniscient, how can we exist? Or how can we, as mortals, and you, as spirits, exist as distinct entities? Are we or are we not the expression, or image, of God (or Gods) in greater or lesser degree?

**A.**—If God is omnipresent then there is but one substance. Pope wrote: "All are but parts of one stupendous whole. Whose body Nature is, and God the soul." If God is Good, and this Good omnipresent, then there is no evil, and no room for evil, hence that which we call such is so but in seeming.

Again, if this is true, and we are but parts of one great whole, then we exist as entities only in the relation of parts to the whole. As the heart, lungs, and different organs constitute the human body, each a separate organ, having separate functions, each being essential to the completion of the whole, so we, as distinct and separate entities, whether spirits within or out of the body, are an important, an essential part of the great One we call God.

The problem of what we call evil, or the undeveloped in nature or in man, is one which should call forth the ablest efforts of the best minds this world has ever produced, for it still remains unsolved. If God is omnipotent and omniscient, and this something which we call evil still exists, we must conclude that it is well—an incomplete or imperfect good—or else we must decide that God is less than omnipotent and omniscient. (P. Ed.)

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**THE SPIRIT WORLD.** Its Inhabitants, Nature



## To the Spiritualists of Missouri.

The Progressive Spiritualist Association of Missouri has appointed Mrs. M. Theresa Allen as organizer for the State at large with full authority to organize and establish branches of spiritualists and to relate such sections to the State organization as per constitution and by-laws. She is a free thinker and an ardent spiritualist. She speaks and platform test medium and spirit organizer. We trust she will be generally and heartily received by all lovers of the cause.

This association was incorporated under state laws February 10, 1892. It has a most liberal charter conferring all necessary powers and especially the protection of our speakers' media and mediums who are ordained and licensed under its laws. No creed or articles of faith are presented for acceptance, but contains itself wholly to the objects of the association which are set forth in the constitution to wit: The dissemination of the facts, principles and philosophy of spiritualism; to encourage the investigation of all spiritual, religious and scientific subjects and spiritual manifestations; to minister to the sick and afflicted and extend the hand of benevolence and charity to the unfortunate and for mutual aid and improvement.

Plans and details of work are reserved for the consideration of the delegated assembly and a mass convention of the spiritualists of the State. It is important that as many auxiliary societies be formed throughout the State as possible before the calling of said convention the date of which has not yet been determined.

Brother and sister Spiritualists, we have a grand work before us let us unite our efforts. Our spirit co-operators will do their part. They gave us the plan of this organization and undoubtedly assisted us in getting so liberal a charter. Now let us make use of it as intended. The success of our work depends much upon the friendly co-operation and support of the friends throughout the State. Shall we have it?

All applications for lectures and work by Sister Allen may be sent to the secretary of this association.

E. M. HENDRICK, Secy.  
c/o Pearl St., Springfield, Mo.

## Lookout Mountain, Tenn.

The directors of the Lookout Mountain Camp meeting Association decided not to hold a regular camp the present season. They, however, provided for a three-day meeting at the time of the holding of the official election of officers on Saturday and Sunday, July 23 and 24. Services were held in the auditorium on Saturday afternoon, and a lecture delivered by the editor of THE BETTER WAY. On Sunday two lectures were given by the same speaker, to fair audiences.

Brother A. C. Ladd, of Atlanta, Ga., presided most naturally and gracefully, and opened one of the services by a touching and truly spiritual invocation. The singing was led by the well-known and as deeply beloved sister, a member of the board of directors.

The greetings were soulful and earnest, old times with their sweet memories were renewed, and arrangements set in motion for a long and grand campmeeting the next season. Old Lookout Mountain never appeared more beautiful and attractive. Its scenery is unsurpassed in the world. Its air pure and invigorating, its water sweet and healthful, the people—from that venerable and true Spiritualist, Brother Jerry Robinson, down to the smiling faces of the lads and lasses—are open-hearted, hospitable and genial. The visit is like a white stone in the calendar of the editor.

## TO FORM SPIRIT-CIRCLES.

As opinions vary somewhat on this subject largely due to individual experience in the matter—whereby suggest a plan that might be temporarily adopted, and leave it to the experimenters to make changes as they intuitively feel inclined or impressed to do.

A circle of four, six, or eight persons, half of whom should be either females or persons of a negative temperament is a safe or promising number to begin with, and the nearer related the better.

For table-manifestations, which is the alphabet to Spiritualism, sit positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. If conversation flags, music is a great help, if be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful session.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen intelligence that an agreed code of signals is desirable, and ask that a list may be given as the alphabet is slowly repeated at the several letters which form the word that the intelligence wishes to spell. It is convenient to use a single list for No. three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the intelligence purports to be, and which of the company is the medium.

The signals may take the form of raps. If so, use the same code of signals, and ask, as the raps become clear, that they be made on the table, or a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resist being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous.

If there is power in the circle for higher manifestations, such as trance, slate-writing, or materialization, it will be announced by the spirits in attendance. It is best to let this announcement come spontaneously; and neither ask too many questions concerning self, nor ask too many questions in one. They confuse and bring forth conflicting replies and erroneous ones. And always remember that the investigation of the spiritual phenomena is a science. Those who desire to deduce a religion or philosophy from it, may do so outside of the circle. Therefore leave out all individual opinion during the investigation, and simply study the facts as they are presented or developed.

"Who is this new plunger on Wall Street anyhow? Calls himself T. Hopkins, of Kansas. I don't think he's straight."

"Huh! dear boy, don't you know that he is the Rev. Dr. Whitman, getting material for his sermon on 'Gambling in Stocks'?"

Truth.

## PERSONALS.

Captain S. G. Cabell and wife of Washington, D. C. are at present for the second, stopping at Cabell Villa.

Mr. C. R. Bennett and Dr. W. L. Jackson are authorized to take subscriptions for The Better Way at Lake Pleasant, Mass. Dr. Jackson may be found at his cottage on Wilson Street, opposite Columbia Square.

A correspondent from St. Paul writes asking advice. The matter is personal and not of such a public character as to require space in our columns. We advise that he follow his impressions after sitting to receive instructions from her guides.

I. S. McCracken has returned to the city, having spent his vacation visiting his aged mother and other relatives on the Scotch Mountains of New Jersey. Mrs. McCracken accompanied him and will remain for some time enjoying a much-needed rest in this beautiful retreat—a garden of nature surrounded by beautiful scenery with the purest air and water.

Mr. and Mrs. G. W. Kates passing through Pittsburgh, Pa. received a generous reception. Refreshments were served and a social followed. It was an occasion of great pleasure to all. Mr. and Mrs. Kates departed for Mantua Camp, where their services have been engaged. He writes that Mantua is a charming spot, and promises further communications.

## OBITUARY.

Mrs. Helen M. Kaper passed to her home on July 17th. Her body was buried on the 18th in Salem, Ore. where she had gone to visit friends. Her husband had left the mortal. But as her work began upon earth, she can finish in spirit. The change called death could scarcely purify her soul any more, as it already shone in the splendor of angelhood in her every-day walks and conversations. "May the touch of that vanished hand rest upon a troubled brow, and give it peace."

Passed to spirit life, Friday, June 24th Mrs. Margaret J. Brown of Port Huron, Mich. She left her physical body for the spiritual at the age of sixty-two, and was for some time conscious of the fact that she could not recover. She made all arrangements for her funeral, and transacted all of her business. Mrs. Brown had been a medium for a good many years, and many sought consolation through her mediumship. She will be sadly missed by her friends and as she had lived in Port Huron many years, was widely known through the state of Michigan. The deceased was always true to her convictions and was an ardent worker in the cause. The funeral was largely attended, and the writer, a personal friend, gave the consolation that Spiritualism has to offer on such occasions. While we bade the body good-bye, we know the soul still lives and loves, and is assisting as much as ever.

G. H. Brooks

The transition to spirit life of Mr. T. W. Miller took place at Los Angeles, California, June 26, 1892. It is perhaps safe to say that Mr. Miller was one of the oldest clairvoyant and clairaudient mediums in this country, having been in personal communication with the spirit world for 31 years. He was a native of Kentucky but spent several years of his life in Memphis, Tenn., where he married Miss N. D. Tittle, who is so well known throughout the country as Mrs. N. D. Miller, the slate-writing and materializing medium. He has left her and a daughter twelve years of age to miss his physical but not spiritual presence. Mr. Miller was a man of marked personal characteristics, and ever ready to dispense the truth. At three o'clock on the morning of June 26th, after a three months, but not painful illness, Brother Miller sank quietly and peacefully to rest. There was a large gathering of friends at his funeral and he was literally buried in flowers. Mrs. Maud Lord Drake officiated, assisted by other mediums. Mr. Miller made himself known and through Mrs. Drake gave a word of comfort and cheer to all. Mrs. Drake's discourse was most beautiful and convincing, and has been seen down in good ground, making many a heart rejoice that death, so-called, is but the beginning of a life with higher hopes and grander opportunities for happiness and progression. Brother Miller was sixty-two years and two months old.

DR. T. A. WILCOX.

## Dr. A. B. Dobson, vs. Old-school Practice.

Dr. A. B. Dobson: You have no doubt recognized the handwriting in the numerous letters sent out by Mrs. Julia Binkerd, of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, Sr., is a minister. Mrs. Binkerd asked me before I wrote to you for her if I knew of a magnetic healer or spiritual doctor that I could recommend. I directed her to your spirit band, and she requested me to write for her. The diagnosis was truthful, and both she and her husband believed that your band could cure her, but when the first prescription came she was suffering so that it was thought she was dying, and no use to take the medicine, but her husband urged her to take it, and she did, with the happiest result. Mrs. Binkerd has a house full nearly all the time since she has been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She recommends your treatment to all, and we hear the best kind of reports from those who are taking your remedies according to the directions of your spirit band. Truly and kindly yours,

A. C. BARNES.

Dear Brother: I feel it a duty that I owe to you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for years. I must say that I have been in the eclectic practice for more than twenty years, and must say again that I know but little about the practice compared to yours. I will ask a question: Can I be made a recipient of spirit influence so as to enable me to see into these things?

Spiritually yours for more truth,  
BENI. JOHNSON, M. D.  
Address San Jose, Cal.  
See ad. in another column.

## Testimonial.

CHAS. CITY, VA., July 2, 1892.  
B. F. Poole, Clinton, Iowa.  
Dear Sir—The Melted Pebble Spectacles with glass frame ordered from you I received nearly two months ago. I am well satisfied with them.

The Catarth Medicine and Compound for eyes is benefiting me greatly. Many thanks. Respectfully,

MRS. D. E. HAZEN.

Send your address for valuable information and illustrated circular how to be fitted by my new clairvoyant method. Address,  
B. F. POOLE, Clinton, Iowa.  
See ad. in another column.

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

## PUNGENT PARAGRAPHS.

Said the Bear to the Bull: May the Lord have mercy on us poor sinners. —Bliss Haywood.

The custom of mothers taking their marriageable daughters to the watering places, originated in the days of Abraham says a correspondent. It was at the well that Rebecca found her husband.

"What's your master sick again? I fear he does not keep regular hours."

"Yes, doctor, he do—he get drunk every day by four o'clock regular—sick. He keep bety regular hours."

IN MOURNING FOR NO. 1 AT THE EXPENSE OF NO. 2.

Mrs. Craspe—Why Bridget, I heard of the death of poor Tim, your husband, and that you were married again, and now poor girl, is it possible—your second husband too?

Bridget in deep mourning—Oh no, mum. He's all right. But I always promised myself, whenever I could afford it, I would put mourning for poor dear Tim and it's very well of I am, mum, since I married this time, mum—Harper's Bazar.

"THE GIRL PREACHER." aged fourteen whose professional card bears the legend: "Sunday meetings for men only. Weekly meetings open to both sexes. Plenty of fans and ice water." This parenthetic bit of information leads to the inference that she makes it warm for her hearers, and supports the assertion of her admirers that her evangelistic powers are truly wonderful. The phenomenon's mother travels with her, but it does not appear whether or not that lady's sense of propriety permits her to be present at the meetings for men only. —Indianapolis Journal.

Senator Walcott, being out driving with a friend behind a team of spirited horses, was taunted with being afraid of them. At the summit of a long steep hill, asking if he might drive, he threw the lines on their backs and howled at them, saying to his seat-mate: "We'll see who squeals first." At the foot of the hill there was nothing left but a smashed buggy, broken arms, sprained ankles, and a dozen cuts and bruises. When Walcott asked his friend how he liked it, that gentleman only replied, "I ain't squealed yet."

THE TYPEWRITER'S SONG.  
One—two—three pages.  
Oh, dear! it will be ages  
Before I am through.  
Rattle, rattle, rattle what's the date?  
Thump, thump, thump! April 8,  
1892.  
Rattle, rattle, Mr. Jerre—  
Miah Rusk, Secretary  
Of Agriculture, city.  
Oh, goodness, what a pity!  
Now, where on earth is that eraser?  
I should have written H—N  
Instead of Mr—Now, then,  
Let me see. (Tattle, rattle, dear sir:  
(Rattle) Please send me a choice collection  
Of your personal (ting-se-rattle) lecture  
Of garden seeds, and—now I'm stuck:  
Can't read those notes—Oh, hang the luck!  
Blige—bleege—blige, oh, yes, I see,  
And oblige, (rattle) Yours respectfully,  
Tattle, rattle, tattle  
B-r-r-r-t-t-t-rattle.

—Puck.

HAN'S DOWN AND DODDER PULLEY.  
The men who are in the pursuit of office have about as much regard for civil service reform as the two darkies who were stealing chickens had for the laws of property.

"Ain't it wicked to rob this here roost, Jim my?" inquired one of them.

"Dat's a great moral question. We ain't got no time ter arger it now. Han's down de nex' pulley!" —Texas Siftings.

"The man down there at that table," said the waiter, glaring at somebody at the other end of the room, "is no gentleman. That's all I've got to say."

"What's the matter with him?" asked the cashier.

"He breaks them lemonade straws so we can't use 'em again, doggone him." —Chicago Tribune.

HOW TO WORD AN ADVERTISEMENT.  
A man was denouncing newspaper advertising to a crowd of listeners.

"Last week," said he, "I had an umbrella stolen from the vestibule of a church. It was a gift and valuing it very highly, I spent double its worth in advertising, but I have not recovered it."

"How did you word the advertisement?" asked a merchant.

"Here it is," said the man, producing a slip cut from a newspaper.

The merchant took it and read:  
"Lost, from the vestibule of the—church, last Sunday evening, a black umbrella. The gentleman who took it will be handsomely rewarded by leaving it at No.—High Street."

"Now," said the merchant, "I am a liberal advertiser and have always found it paid me well. A great deal depends upon the manner in which an advertisement is put. Let us try for your umbrella again, and if you do not acknowledge that advertising pays I will purchase you a new one."

The merchant took a slip of paper from his pocket and wrote:  
"If the man who was seen to take the umbrella from the vestibule of the—church last Sunday does not wish to get into trouble and have a stain cast upon the Christian character, which he values so highly, he will return it at once to No.—High Street."

This duly appeared in the paper, and the following morning the man was astonished when he opened the front door of his residence. On the porch lay at least a dozen umbrellas of all shades and sizes that had been thrown in, while the front yard was literally paved with the umbrellas. Many of them had notes attached to them saying that they had been taken by mistake, and begging the loser to keep the little affair quiet.

Scene: crowded car. Men all seated—women all standing. Car stops at Twenty-third Street. Enter woman with baby. Man rises to the occasion. Woman with perhaps future president takes his seat. Man gets out at Twenty-third Street.

Lady (who has been standing since car left Chambers Street) to woman with perhaps future president in her lap—Lend me your baby for a minute, will you?

Woman does. Man immediately gives up his seat to her.

She hands back baby with—Thanks, awfully.

A CURIOUS BANK CHECK.  
One of the funniest checks I ever saw was shown to me by a banker yesterday. It was drawn on one of the ordinary check forms of the bank, and read thus:

NATIONAL BANK.  
Pay to — twenty-three dollars, if there is that much on my credit. I think there is. I am a banker there, and I will make up the rest on Tuesday of next week. So please oblige me.

JOHN SMITH.

—Pittsburg Dispatch.

## MOVEMENTS OF MEDIUMS.

Prof. G. C. W. Van Horn may be addressed at 100 Olive Street, St. Louis, Mo.

Geo. H. Brooks may be addressed for lecture engagements at 111 Liberty Street, Elgin, Ill. J. S. Scarlett is open for engagements to lecture for — and —. Address: 111 Clark Street, Providence, R. I.

Mr. and Mrs. S. H. Norton test mediums, crayon spirit artists, and inspirational musicians, can be addressed until August 31st at Vicksburg, Mississippi. Address: 111 Clark Street, Providence, R. I.

Dr. Isaac Clarke, one of our veteran and popular inspirational speakers, is open to engagements anywhere on the Pacific Coast. Address: 111 Market Street, San Francisco.

Mrs. S. E. DeWolf, of Chicago, the independent test medium, will attend the Har. Lett Park Camp.

Mrs. Elizabeth Stranger, inspirational lecturer and test medium, will respond to all calls. Address: 111 Pine Street, Muskegon, Mich.

Mrs. A. E. Sheets, inspirational speaker, Grand Lodge, Mich. P. O. Box 333 will make engagements for the fall and winter, beginning September 1st. Will also answer calls for funerals.

Dr. H. T. Stanley speaks and gives tests for the Union Society of Grand Rapids during July. He then goes to Haslet Park. He would like to engage for the fall and winter months. Address: 111 Barclay Street, Grand Rapids, Mich.

Walter S. Eldridge, M. D., speaker and test medium, solicits correspondence with societies for 1892 and 93. Address: 27 Park Street, Rockland, Me.

Lyman C. Howe will be at Haslet Park from July 30th to August 31st; at Mantua from Aug. 6th to 10th. Lake Brady Aug. 13th to 16th; and Liberal, Mo., from Aug. 25th to Sept. 1st.

Dr. Uriah D. Thomas, trance and inspirational speaker and platform test medium, will make engagements for the fall and winter, on most liberal terms. Will deliver funeral discourses. Correspondence with societies, Fast for West, solicited. Address until further notice 243 1/2 East Bridge Street, Grand Rapids, Mich.

Will C. Hodge, secretary of the Mississippi Valley Spiritualists Association, is now located at Mt. Pleasant Park, Clinton, Ia., where he will remain until after the campmeeting. All letters of inquiry should be sent to the above address, or to L. P. Wheelock, superintendent, Moline, Ills.

Mrs. Nettie Holt-Harding, lecturer and platform test medium, solicits correspondence with societies in regard to dates of 1892 and 1893. She will be at home during the summer months, 14 George Street, East Somerville, Mass.

Mrs. Tillie Reynolds, inspirational speaker with psychometric readings, can be addressed at 1637 Sixth Avenue, Troy, N. Y.

Mrs. Mary C. Lyman is located for the season on the Cassadaga Campgrounds, where she may be addressed by parties desirous of engaging a speaker for the rostrum, or funeral occasions, as she has a few dates not taken in 1892 and '93.

Mrs. M. E. Williams, of New York, is at her home, Holland Hall, North Long Branch, N. J., where she will hold seances every Wednesday evening during the summer.

G. W. Kates and wife are engaged at Parkland Camp, July 30, 4th, and 10th; Mantua, O., Camp, July 24th and 31st; Ashley, O., Camp, August 25th and September 4th. Balance of September at Defiance, O. Will accept-calls in the West for winter months. Address 2234 Frankford Ave., Philadelphia.

The camp engagements of A. E. Tisdale are Cape Cod Campmeeting, Onset Bay, Lake Pleasant, Parkland, Queen City Park, Temple Heights, Verona Park, Etta, East Madison. Societies wishing his services for October, November, and December of 1892, may address him at his home, 547 Bank Street, New London, Conn.

Frank N. Foster, the well-known spirit photographer, and his son, Master Benj. F. Foster, physical medium, will be at the Indiana State Campmeeting at Chesterfield, Ind., from July 17th to August 7th; and at the campmeeting at Clinton, Iowa, from August 5th to September 1st, after which societies wishing their services can address to Way Publishing Co.

Mrs. Clara H. Banks will speak at Niantic Lake Pleasant, and Ocean Grove camps. Address for lectures at Haydensville, Mass.

Mrs. Ada Foye will be in Kansas City, Mo., during July and in Aspen, Col., during August. Her permanent address is Chicago, Ill., P. O. Box 517.

## Campmeetings for 1892.

Haslet Park, Mich., July 25 to Aug. 29.  
Mantua Station, July 24 to Aug. 14.  
Verona Park, Me., Aug. 14 to Aug. 28.  
Lily Dale, N. Y., July 22 to Aug. 28.  
Vicksburg, Mich., Aug. 12 to Aug. 28.  
Lake Pleasant, Mass., July 24 to Aug. 28.  
Chesterfield, Ind., July 21 to Aug. 15.  
Summerland, Cal., Sept. 1st to Oct. 2.  
Liberal, Mo., Aug. 20 to Sept. 19.  
Clinton Iowa (Mt. Pleasant Park), July 31 to Aug. 28.

Northwestern Spiritual Association, Merrimac Island, St. Paul, Minn., July 1 to July 24.  
North Collins, N. Y., Sept. 1st to 4th.  
S. E. Michigan and N. E. Ohio Devil's Lake, Mich., July 28th to August 5th.  
Taylor Park, Denver, Col., Sept. 1st to 15.  
Pine Bank Grove, Malden, Mass., Sept. 5 and every Sunday to end of season.

Sunapee Lake, N. H., July 31 to Aug. 28.  
Queen City Park, Burlington, Vt., July 31 to Sept. 5.

Lake Brady, O., July 24 to Aug. 28.  
Onset Bay, Mass., July 10 to Aug. 28.  
Temple Heights, Me., Aug. 12 to Aug. 24.  
Niantic, Conn., July 1 to Sept. 3.  
Ocean Grove, Harwick Port, Mass., July 27 to 31.

Ashley Campmeeting, Aug. 21 to Sept. 5.  
Delphos, Kas., Aug. 5 to 22.

(Others will be added to this list as we hear from our correspondents.—Ed. B. W.)

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EIGHTH PAGE—Correspondents; Personals; Pungent Paragraphs; Movements of Mediums; Advts.

## NURSING MOTHERS USE

## ALE AND BEEF

"Peptonized."

Because it generates a full supply of rich milk. It is a genuine nourishment—a health-giving food.

YOUR DRUGGIST SELLS IT.

THE ALE & BEEF CO.,

207 W. 17th St., New York City.

## THE WORLD OUTDONE!

I want to let the people know that there is a medicine in the market that fills the advertisement. And that is

Davis' Inflammatory Extirpator.

It has cured Rheumatism, Neuralgia, Sprains, Old Biting Sores, Cuts, Burns, Bury, Diarrhea, Dysentery, etc.

and the common troubles the human family is subject to than any other medicine that ever was known. And to years' constant sales and use of it by thousands of dealers in all parts of New England and proves the truth here stated.

Send for circulars and get the knowledge the sick and lame and sore are in need of. Everyone who uses it is delighted with the results. Send your circulars and be convinced.

Price 25c, 50c, and 1.00 per bottle.

N. U. LYON, Sole Proprietor,  
111 Bay St., Fall River, Mass.

## THE SPIRIT HANDS

Of my magic circle have accomplished wonderful cures through my magnetized compound for sore eyes, and my spirit remedies for the catarrh. Sufficient of each to last ninety days. Sent for \$1, postage free. Sample packages of all three sent for 50 cents postage free.

B. F. POOLE, Clinton, Iowa.

With the \$1 packages I send a prescription, easily put up, to take internally, to purify the blood.

MELTED

PEBBLE SPECTACLES

Restore Lost Vision.

The Spectacles that I send are large eyes, mounted in a PINK STEEL FRAME.

Sent by mail in a nice wooden box—Loss or breakage at my risk.

State how long you have worn glasses; or send me your address and I will send full directions and illustrated circular, how to be fitted by my New Method of Clairvoyant Sight. Price of spectacles, \$1.10. Address B. F. POOLE, Clinton, Iowa.

NEW YORK

College of Magnetics.

An Institute of Refined Therapeutics, including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemically affinity and basic principles developed with their marvelous applications. Students in three continents are now pursuing the college course. The college is chartered and confers the degree of D. M., Doctor of Magnetics. By a system of printed questions students can take the course and receive the diplomas at the own homes.

E. D. BABBITT, M. D., Dean,  
4 W. 14th St., near 5th Ave., NEW YORK.

Agents Wanted.

Address DR. JUDD, Detroit, Mich.

Agents WE WANT ONE IN EVERY TOWN TO HANDLE THE DEALERS

JACK FROST FREEZER.

A Scientific Machine made on Scientific Principles. Save their cost a dozen times a year. It is not mussy or sloppy, a child can operate it. Sells at sight. Send for prices and discounts.

29 MURRAY ST., NEW YORK.

Makes Ice Cream in Thirty Seconds.

OLDEN TIMES.

Among the superstitions of olden times was the belief that the touch of a king was a certain cure for all diseases of the skin.

In these practical days we look to nature for a remedy, and let good sense dictate instead of superstition. There is no greater healer of all eruptions of the skin than Lady Pore's Ointment, which is prepared from pure spruce gum and other healing forest extracts.

It is a sure remedy for tetter, itch, salt rheum, cuts, scalds, chapped hands, etc., and improves and purifies the skin.

To those suffering with itching and bleeding piles, it has the highest commendation, as it affords prompt relief and heals all ulcers and ulcerating surfaces and removes the tumors.

No one should fail to give Lady Pore's Ointment a trial. It is for sale by druggists at 25 cents a box.

If not found at druggists, one box will be mailed, prepaid, on receipt of 25 cents, by the proprietors, James W. Foster & Co., Bath, N. H. Ask for it. Stamps taken.