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THE BETTER WAY.

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Concepts of Current Thought.
Extracts from Lectures by Miss Jennie B. Hagin, at Grand Army Hall, on Sunday, March 11, 1888, before the Congregation of the Society of Union Spiritualists.

Our Father—tender and Infinite Being, beyond comprehension of our limited thought—we turn to Thee as the flowers of morning turn toward the soft, warm sun, we turn to Thee as in eventide the many parts and portions of nature sink in the silence of their rest upon the quiet bosom of the night; for Thou art to us a resting place amid the turmoil of an active life. We come to Thee, our Father, with all the feeling, with all the fullness of childish desire. We come to Thee with all the earnestness of manhood and womanhood, and pour out to Thee, as we can to no one else, the earnest thought and aspiration of our natures. We ask that we may gain something each day of comprehension that shall lead us more into the great fold of Thy eternal love, and we ask that we, each one, in our daily endeavor, may become capable of teaching some one who is lesser than we are of Thy eternal truths. Give us each one to be a priest and priestess in Thy great church of love, administering to the wants of all who are near us, and touch faint hearts with the fire of Thy divine inspiration until on the kindled altars of their feeling shall glow and burn forevermore the incense of hope, faith and trust, continually changing each day from these sweet anticipations into the more perfect flame of knowledge, everlasting life. Keep us, our Father, from all that is narrow and selfish, and fit us for the broader and better avenues of life. Teach us Thy sweet and holy thought of unselfish desire for the good of all, and make us in our daily walks to see where best we can administer to those around and about us. Oh, let us learn, from this spring time which is whispering to us with a few sweet suggestions of its coming tomorrow, a lesson of how we may live a little later, and we think that Thy fields and meadows bespangled with daisies and violets give an idea of nature's great revelation. Let us turn from this to our own lives, for they are as the meadows and hillsides of existence, and let us, with kind deeds and gentle acts, with pleasant word and kindly suggestion, make daisy blossoms and violets adorn our pathway in the meadows of life, so that those who come near us, from the desert of care and toil, shall be able to cull some blossoms and place them within their hearts, which have been saddened until indeed all shall bloom like Thy eternal gardens of loveliness and truth. Help us with the virtue and goodness Thou hast to give, and bring our lives into Thy radiance and glory, which shall help us here and hereafter, and let us realize the presence of our dear ones who have passed from this life. Let us know that they are very near to us and strew our pathways with the immortal flowers of truth and love. Teach us that their presence is about us like a holy benediction: that they come to us in the hours of sadness and joy, and that so far as they can they will lead and direct us. Let us in gratitude to Thee give all that we have, all that yet shall be found for the sweet immortal life which has its opening here, rejoicing that we are Thy children, knowing that in Thy infinite goodness we have our place and portion, and that from the least to the greatest, each shall have his portion rightly and justly, according to Thy design. Amen.

"CHRISTIAN SPIRITUALISM:
It is to be the religion of the future, with but one God: The Infinite—the Omnipotent One."
All truths, all religious doctrines, all expressions of worship, are under the same great law and principle, that your life and mine are, and each one is, constantly declaring of itself the truth of change.

The Spiritualism of to-day and the Spiritualism of forty years ago are widely apart. The same silver thread of perfect truth runs from that time to the present, but when we attempt to take our Spiritualism of to-day and convey it back to the little old-time vehicle of the past, and place it in that and draw it along, we find that it has far outstripped that time and place, and that which once carried successfully the idea and thought of individuals as Spiritualism, is now all too small. It does not hold enough. The vessel is broken by the plant. Did you ever notice in a carefully arranged hot-house how it became necessary for the careful culture of the plant that it should be occasionally removed from its old home and placed in a much larger vessel, with better conditions for growth. If you had left it in the first vessel in which you had placed it these little roots must needs turn and twist to a certain extent, and the growth was not as beneficial as it would have been in a larger place. Just so with our Spiritualism of to-day and yesterday. It is well at first in that little bit of earth and the small seed in its freshness and vigor; it is beautiful, but as years roll on and this plant in its growth and perfect beauty has enlarged, it tells us that it can no longer remain in this little place, and if we leave it long the freedom which it desires will come almost, as we might say, through violence. Take some tree, for instance; place it between large stones and let it grow there. It takes its place and grows, but by and by it is not quite content: The roots have reached down under the stones, and it declares it will no longer submit to being held down, and with a force and determination and a power that man can hardly understand, it will gradually lift those rocks and declare its rights and privileges, and reaching, down its strong limbs, takes hold with its firm roots and displaces that which is in its way.

A great many good people thought they could make certain boundaries and lines and have it stop where they dictated. They made their boundary lines and were satisfied, but Spiritualism declared to them in its modern unfoldments, that it would not stop at all, and after it reached their boundary it gracefully went over it, or with still more force, went under, and upset their plans and theories, and came out in fresh vigor, new, real and earnest. It is so with Spiritualism everywhere. You nor I who have gained a little of its great truth to-day would be wise if we should say what its to-morrow will be. What we have now is but the unfolding of the bud; the blossom has yet to come; and we that suppose we can dictate what that future shall be, or say how far it shall reach how high or how deep, we are again setting boundaries.

Christian Spiritualism is, in principle, the Christ-like spirit taught of old. The expression of the Divine Teacher when here on earth cannot be measured, limited or expressed by any one individual. That precept and example of which Jesus of Nazareth gave such sweet expression; of which his life was such a demonstration, and his death, with all its trials, such an eternal imprint upon the mind of man, are but a part and portion in the great truth of Spiritualism.

Spiritualism, modernized in the last forty years in its higher types and best expression, still points us to that Holy Nazarene. Carried back into its own great truths of the past, it declares the recognition of a perfect harmony between Christ and Spiritualism; that in fact He was one of those most perfect expressions of spirit that can ever be produced on this earth. He was one whose life was so spiritual in all parts, so filled with the divine presence of God, that the harmony of spirit in his being is eternal.

Christian Spiritualism, then, means the Spiritualism of Christ, which is brought out fairly and full as the future conception of God, that man at present time may believe in or comprehend Him.
Is it to be the religion of the future? The great truth of immortality has slowly but surely worked its way through from past to present time. It will in the same

manner go on into the eternities of future time. It will forever hold its place, and prove its verity. The religions of the future and the past are, and will be to a great extent, fabled or unfounded.

The religion of immortality proves itself continually, and the fact that man is and ever will be, in growth and development, strengthens the thought that spiritual Christian comprehension of religion intensifies as time goes on.

One God in all things we find, wherever we may turn, and yet in everything of good we find there is so much of trinity that we are lost in admiration of the thought.

Wherever we behold mankind, wherever we see nature in any design, we find her glorious trinity of life.

The three in one, the one in three, forever express a cheering sentiment, and yet God is the trinity principle from which all life is an outgrowth.

Christian Spiritualism is to us, then, that special branch of truth, of love, of immortality, which influence most refined and holy conditions, directs man continually toward his creator, and while it tells him of one God, tells that in his own being the very soul with which he expresses his life is a part and portion of that God. Men are indeed parts of that divine expression and that in all lines here we are each one of us, though narrowed and limited, a spark that forever shall be in the great truth of the Infinite Master's decision; that our Father in Heaven is our Father on earth; that all earth, all heaven, all the universe, are but parts and portions in this great whole, and that we in all understanding and comprehension are only far from God when our ignorance gives lack of understanding Him. If we stand in the dark shadows where we see nothing but the material things; if we only had a sense of that which touches us in a material manner, then indeed we are a greater distance from that divine creator. When we begin to understand what God is, as we have learned something of what man is, then we can begin more fully to understand the meaning of Christian.

If we take the words Christ and spirit, and bring the two into perfect harmony, we can always succeed in the effort, for God is the Creator, the Father; Christ is the Son. Notice we have a law most beautiful, yet simple, that Jesus of Nazareth declared himself to be the brother of mankind, also the son of God; but a little further along He steps from the great dome of eternal life just because He has not yet arisen in that condition of purity and divine love that awaits him in the eternal future. Jesus was the Son of God, and he called man his brother truthfully. They are the sons of God, each one, no matter if each fails. God takes you when down in the dark shadows of sin and crime, no matter if you are ignorant, or weak; if you have fallen by the wayside and attempted to rise and fallen again, there is yet a part for you. God is good and life is eternal, and out of the great vortex a halo of love some time will come to bless, when you will gain a footing, and then in the universe of that vast love, in that life which so simply and sweetly is yours beyond the veil, you shall learn of purity, and then he fitted to enter the Kingdom of Heaven. Have you ever contemplated the great truth that God is your father, that Jesus Christ is your brother, that you are near to Him, and that although you have made sad mistakes in your life, sometimes soiled and haggard with the very slime of this earth, that there is deep within your being a spark of immortality that by and by shall be brought out to grand development, into its more perfect goodness, and that slowly by the steps, one by one, shall you climb until you stand at the great outer door of God's world of angels? Do you ever think sometime in your future, when you come to this place you would realize the full meaning of that statement which is given, that unless you become as little children you cannot enter the kingdom of Heaven. Many of us have misconstrued this thought and supposed that it meant we must be unknowing or ignorant. But do you not know that grand and penetrating expressions of wisdom come from the

children? I know not why, but it is a sweet thought to me that we shall again become as little children, throwing away the passion, the strife, the heat of this world, and being baptised with the spirit of divine purity into that kingdom of goodness, will be indeed fitted to serve the Father in the true kingdom of rest. We shall be as little children when we have done with the world's passions and hates and strife. We shall be as little children in our souls, and see only goodness, and when the light of God's eternal truth comes to bathe us, it will come as the sunshine, just releasing itself from behind the cloud, comes in here and kisses your upturned faces.

This is the true religion of Spiritualism. This is the true teaching of Christ. This is that Christian Spiritualism which surpasses the understanding of the present day, because the growth of man in a higher state is ever slow. He cannot take rapid strides from the lower strata of existence up to the higher, but from the gradual and perfect unfoldment of nature's own power he must develop his soul until it has again reached that purity where it was. Again he is as a little child in its virtue, its goodness and its love, touched with the divine and holy blessing of that eternal brother, Christ.

Then you ask of me this question
Which I answer as I may,
Concerning our religion of Spiritualism,
(So to say.)
But I give you now this answer
As quickly as I can,
That Christ is the gentle teacher
Of every woman and man,
And he who is true in secret
At last that brother will know,
And he who is true to Christ Jesus
To kingdoms higher may go,
But out of the dross and shadow,
Out of the sin and strife,
At least we shall enter the future
Like some child in that unknown life.
And there in the infinite goodness
Of a Master who tenderly blest,
We shall find the paths eternal
Of wisdom and of rest,
Where all of our dark forebodings,
Our bitterness and our strife,
Shall change to the sweeter meaning,
Of a pure immortal life.

Then Christian Spiritualism should be taught more and more until all the world receives it; until it is sung from shore to shore; until the hearts of the sin sick shall be cured of sin and strife, and enter these holy portals we wait for in this life. Would you be such a Christian in spiritual deed and act? Here is a place to start in, right here on the present track. Follow the teachings of Jesus, the sweet and wonderful; do good to all about you, wherever you can, and then as you work and labor, the blessing most divine will come to you as a vine around your heart, and twine like some green leaves with strong tendrils, that will grasp your life until they make you good in every part and act, an exemplification of Christian kindness and spiritual truth.

Seances with Dr. Rothermell.

To the Editor of The Better Way.

The writer has been attending a series of interesting seances for full form materialization, during the past winter, at the residence of Dr. A. W. S. Rothermell, 388 Clifton Place, Brooklyn, and I will not attempt to narrate now, more than one or two of the many instances of remarkable and convincing manifestations which have occurred through the mediumship of this highly gifted instrument. On the evening of the eleventh ult., a special circle was held at the request of the controls, at which ten persons were present, including the writer, and to insure harmonious conditions the names were suggested by the controls.

Without going into all the details, I may simply say that the spirit friends and relatives of those present came with cheering words and happy greetings. The grandest phenomena of the evening, and which called forth our greatest wonderment and admiration, I will attempt to describe as follows:

The room, which had been fairly lighted during the evening, was now darkened, and my attention was called to a luminous star floating above our heads, apparently near the ceiling. It descended and rose again several times, and then we heard the voice of spirit Emma Hirsh, and several of us were touched by her, when we perceived that this star was on her forehead

Then she rose again and rapped on the ceiling and then descended immediately, rapped upon the floor, after which the spirit retired to the cabinet.

In consequence of the darkened condition of the room the form was not visible. Nothing could be seen but the star. Yet that she moved among us in a tangible form was apparent to all from the facts which I have described.

The manifestation which followed this was pronounced by the witnesses to be the most transcendently glorious of anything we had heretofore observed.

The spirit Carrie Miller stepped into the room from the cabinet, brilliantly illuminated, and after speaking a word to her father, Mr. Chas. R. Miller, who was seated in that part of the circle nearest to the cabinet, rose grandly from the floor floating high in mid air, softly ascending and then descending, while her voice could be heard above us, quieting the audible expressions of wonderment from the circle. She then descended in our midst, standing firmly on the floor. She then rose again, assuming a position nearly horizontal, floated across the room, over the heads of the sitters most remote from the cabinet, being brilliantly illuminated; the entire form could be seen as distinctly as if the room had been well lighted. This manifestation continued through the space of several minutes, and after alighting upon the floor the second time and speaking audibly to Mr. Miller, she retired to the cabinet.

The medium's control afterwards informed us that these spirits, while before us, underwent a transformation from materialization to etherization, and vice versa.

There were not many forms presented after this, the power being exhausted. This triumphant effort on the part of the spirit workers, illustrates their command of power under favorable conditions, a harmonious circle of their own selection.

Although I have attended many seances I have never seen this phase so beautifully exemplified before, although I have on two or three occasions, at Mrs. Sawyer's, in New York, seen a spirit form, not illuminated, but seen in a fair light, advance a few feet in front of the cabinet, then assume a horizontal position in mid air, about the natural height of the shoulders above the floor, and in a few seconds resume the upright position on the floor, in the same spot, and then advance to one of the friends in the circle.

To undertake to describe in detail the manifestations which have occurred at these seances would require altogether too much space.

I may remark that Dr. Rothermell's cabinet is constructed of pine board put together in a substantial manner, about three feet deep, and the width of the doorway between the front and back parlors. It is firmly secured in its place, and has been thoroughly tested.

On one recent occasion the writer was one of five to occupy a position in the back parlor, just back of the cabinet, with a full light burning in the chandeliers, for the space of more than an hour, while the forms appeared to the sitters in the front parlor, to the number of twenty different spirits, at times as many as four in the room at once. The cabinet also examined before and after the seance, and the door leading into the hall kept bolted, all of which proved to be satisfactory in every particular, thus leaving no method to account for the phenomena, other than the only rational one—the spiritual theory.

CHAS. P. COCKS.

Written for The Better Way.

All Hands to the Pumps.

BY WARREN CHASE.

The orthodox ship is leaking badly, and with all hands at the pumps it is doubtful if it can be saved. The Salvation Army is putting in its best efforts, and the "Christian Endeavor" has been called out to aid the Young Men's Christian Association, which had been absorbed of late by the politicians and used in political work, from which they have been called off to attend to the leaky ship. Quite a number of our workers in Spiritualism have turned in where there was plenty of funds but a lack of help, and when we lacked funds and had help to spare; but from all the signs of the times the ship is doomed, notwithstanding the strenuous efforts of the Sams and the Moody and the Slings Sankey and the Boy Preacher,

whose antics are attracting large crowds of curiosity seekers. Many of the passengers are putting on life-preservers which they get from Spiritualists, and which are supposed to be not only water-proof but fire-proof also. We can supply all that want them.

The old Catholic ship which has long been water-logged is displaying some signs of life since its crew has seen the Protestant ship in danger of sinking; but both must go under in due time. GENEVA OHIO, March 9, 1888.

Jesus of Nazareth no Myth.

To the Editor of The Better Way.

There are a few of your readers, doubtless, who will suppose that statements like those of Mr. Booser are sustained by some evidence. It will hardly be believed that an intelligent man would deny the existence of a religious teacher whose life history is so thoroughly interwoven with the civil history and customs of all European nations, as that of the Christ—medium, Jesus of Nazareth, without something more than a vague ignorance of early church history to sustain him; yet such is the fact. That a reformer to whom life and sentiments may be traced every advance in all that good men honor and love in society, from his time to the present day. A man who has been honored and sometimes held to be a god without intermission for near 1900 years in different languages and by different races of people should be styled a myth, meaning thereby, a creature of some one's imagination is too absurd to be entertained by even the muddiest and weakest intellect not wilfully blind.

A man who professes to have studied theology and has doubts about the existence of Jesus of Nazareth, is as ignorant as a musician would be who had never heard of Mendelsohn or Mozart. There are now in the different libraries of Europe over 50,000 manuscripts written before the age of printing in different languages and in different countries extending from 200 years before Christ down into the dark ages, many written while the events of Christ's life were fresh in the memories of his friends. This whole mass of literature sustains either directly or indirectly by failing to contradict the narrations of the New Testament. There has not been a day since he was crucified, that there have not been thousands to testify to his claim of being a teacher sent from God for the instruction and elevation of mankind.

The metaphysical dogmas themselves which have clustered around the principle events of his ministry are alone sufficient evidence of his marvelous life. Yes, Mr. Booser, if Jesus of Nazareth is unknown to you, and the honor done to his memory by all pure and good men distasteful, you will doubtless some day see him, either in the red or the blue, either in lore to heal a repentant sinner, or in anger at injury done some of his loved ones however down-trodden and obscure. And bear in mind that his anger carries with it, by necessity, the whole orchestra of the spirit world.

COEUR DE LION.

Christian Spiritualism.

To the Editor of The Better Way.

Of course Jesus of Nazareth comes like other spirits to those who love his principles. And when he comes into earth conditions he comes as other spirits do, just as he left them. Not to love his principles is to reject him, to reject him is to be rejected in the kingdom of heaven, a society in which his principles are the law of life. To be out of the kingdom of heaven is to be lost in the company of dark spirits in contact with evil until remorse and repentance give rise to a desire for something better. It may be for years, it may be forever. CLIO.

Young Man (to editor)—"What do you think I ought to get for the poem, sir?" Editor—"You ought to get ten dollars." Young Man (overjoyed)—"Oh, that is fully as much as I expected." Editor—"Yes, ten dollars or thirty days." That was more than he expected.—The Epoch.

"I deeply regret it, Sir, but honor and my altered circumstances compel me to release your daughter from her engagement. I cannot enter into your family a beggar. In the recent deal in the North End stocks I lost my entire fortune." "Not another word, not another word, my boy. I got it!"—(San Francisco Examiner.

JESUS OF NAZARETH: MYTH, MAN OR GOD?

Lecture Delivered at Grand Army Hall, Cincinnati, O., Sunday morning, February 26, 1888, by the Guides of WALTER HOWELL, for the Congregation of the Society of Union Spiritualists.

Reported Expressly for THE BETTER WAY.

INVOCATION.

Infinite Spirit: We desire to come into closer conscious proximity to Thee this morning. We seek the Christ of the ages to-day; not in the wonder-worker; not in history merely; not in the clouds of the material atmosphere; but in the development of the intellect, in the unfolding of the moral character and a general spirituality. We do not expect Thee to come in the material clouds of heaven, but, oh, Immortal Christ, wilt Thou not come through the clouds of our ignorance, through the darkness of our materialistic conceptions, through the gloom of error and superstition, and with the sunlight of Thy presence, banish the shadows; chase away the darkness, and lift our souls above the fog and mists and clouds of ages into the transcendent clearness of the heaven's overarching sky, where the sunlight of Divine Wisdom and the warm pulsations of Infinite Love flow unobstructed into our being. We grope not among the dry bones of an effete theology; we seek Thee not in the sepulcher of antiquity, but, rising above these, beyond the sentried heights of time, we would be brought en rapport with that Christ principle which is from everlasting to everlasting, transcending all time and history, surpassing all records, a spiritual presence which the soul alone recognizes. "As we retire into the inner solitudes of our being, closing every closed door of sense, we would hold communion with this Christ of the soul, and by its radiant light be instructed and blessed this morning. Infinite Spirit, we thank Thee for the martyrs that have blessed the ages, for every exemplary life that has been to humanity a worthy example, for every noble precept, for every self-sacrificing spirit, for every ray of truth. We desire to express our heartfelt thanks for the Laws of Sinai, for the Beatitudes of the Mount, for the scenes of transfiguration and for the devotion to truth exemplified on Calvary; for the spirit of all this we would be unfeignedly thankful to-day. These are things of the past, and also of the living present, and instead of bowing at the shrine of antiquity we would lay our offering to-day and prayer of thanksgiving and gratitude upon the altar of the living Spirit. Aid us in our researches after truth, and may the truth make our minds free from the darkness and thralldom of doubt. May our hearts feel a warmer glow, our wills sense the strengthening power of the spirit of justice and goodness to-day. Then, though we cannot be believers in the deity of any historic personage, we shall enjoy the birth of the Christ principle of the soul in our consciousness, in our minds and in our hearts. This principle shall find loftier and nobler expression, and instead of looking into the past for our Savior, we shall recognize its indwelling spirit within ourselves. May we each enjoy it more perfectly to-day. Amen.

DISCOURSE.

History has proven that humanity, in the development of moral intellect and spiritual power, manifests in one age a disposition to persecute what they, in succeeding ages, venerate and adore. We stone our prophets, persecute our seers, ostracize the mediums of the ages, or crucify our Christs, and after we have done our work we fall down and worship them. Now and then in the history of the world's development, there has appeared a man, and we are so unaccustomed to the manifestations of a true and noble manhood, that when we behold it we imagine it must be deific, and begin to surround it with legendary lore, dogmatic theology and a cloud of mythical conception. It is the work of the true reformer not iconoclastically to demolish the whole structure lest in doing so he should seemingly disregard some essential and important truth, but so to unveil and permit the light of an original truth to shine in all its clearness and give inspiration to the divine thought, so as to enable humanity to behold its glory and appreciate its beauty. The reformers of the past and the present are too frequently *de-formers*, and you never can enjoy the highest reformation through a wholesale deformation; hence, then, the necessity for an order of reformers that shall be the *in-formers* of men's minds and hearts.

Although this morning the subject under consideration will naturally call for an honest, outspoken expression of opinion, yet we trust what may appear to some of your minds as being radical, will not be regarded as a want of the true spirit of conservatism on the one hand, or the effort to recognize the truth underlying the system of thought known as Christianity, a lack of the spirit of genuine radicalism upon the other. If it be possible to discover the happy mean, we may thereby obtain more light and more truth upon the subject of this morning's discourse.

The first question, then, to be considered is: Is Jesus a historic personage at all? Did he ever live? What evidence have we in history that Jesus of Nazareth, known only, or mainly, to the Gospels or Evangelists, had an actual historic existence?

The personal or historic Jesus finds very little support indeed outside of churchian records, and by some of the most advanced thinkers of the nineteenth century the existence of the man is gravely questioned. "Oh, but," says somebody, with some degree of alarm, "don't you know that Josephus mentions him?" Yes, we know that somebody does for Josephus but whether Josephus ever did or not is a very grave question. We know that there exists in the whole of Josephus' history just a little passage which says:

"About this time there lived a man, if

it be lawful to call him a man, named Jesus of Nazareth, who did many wonderful things."

And those who examine the passage will imagine very readily that the page of Josephus' manuscript had been opened just there to let somebody interpolate it just at that place, because the text before and that which comes after has no connection whatever with the statement, and it has been pretty clearly proven that it is another exhibition of churchian forgery. It is somewhat a calamity for the historic side of our question that the history of Tacitus should have closed just prior to the advent of the Christian era, so that the Roman histories know nothing whatever of a historic personage named Jesus of Nazareth, and when we take a calm survey of the Gospels and know that they were in the main compiled a very long time after the period assigned to the life of Jesus of Nazareth—when, too, we recognize the fact that the very oldest of the Gospels, that of John, has two so-called original texts, and the later one is chosen by the church rather than the earlier one, because it is somewhat more marvelous in its character and perhaps panders a little bit more to the camel-swallowing spirit of early times, we must rely wholly upon the accounts given in the Gospels, supposed to have been written by the four Evangelists, but we will endeavor to establish the personal existence of a historic Jesus from another standpoint.

There have been exhumed scrolling upon the walls of houses, in which was burlesqued, in a kind of cartoon fashion, the Christian God and the Christian leader. We also find in some of the ancient Greeks very bitter opponents of this new religion, and their writings are most vehement and denunciatory in character. Inferentially, then, we draw the conclusion that there must have been a sufficient amount of historic verity in order to have deduced a burlesque, or such a vehement protestation against the new religion and the character of its founder. But what seems to our minds more conclusive evidence than any of these, that Jesus did, as an actual historic person, once live, is that the Jewish people themselves, as a people, have never repudiated the historic character of Jesus of Nazareth. Now if such a man as Jesus never did live, would it not have been the most natural thing in the world the moment the Jewish people were accused of being his murderers, and ostracized by Christians as being the crucifiers of their Lord, if they had not known anything about the man, traditionally or otherwise, the very first accusation brought against them would have been met by the statement, on the part of the Jews: "Who are you talking about? Such a fellow as you talk about never lived on earth. We never crucified such a man. That man, so far as we know, never had an existence; he never would have been at once a settlement of the question in favor of the non-existence of Jesus as a personality.

The Jews have borne the calumny, the sneers, the contempt and the persecution heaped upon them from that time down to the present, and in the hearts of some dear, good Christians the bitter spirit still lingers. Yet if the Gospel of salvation is the result of Jesus' crucifixion, they ought to be very glad that the Jews did the business, because if there had not been Jews to instigate his death, why your salvation might not have been secured you, and that would have been a very serious calamity. The fact of the matter is, however, before passing from this department of our subject, we may just as well tell you that we do not believe the Jews to have been the crucifiers of Jesus of Nazareth at all. He was not crucified by the Jews, but by the Romans. The Jewish people were afraid of bringing down a greater spirit of tyranny and oppression, and God knows about that time they were oppressed enough, and if they had harbored in their midst a man who was actually proclaiming himself King of the Jews, why, of course, it was likely to bring down upon them a watchful vigilance of the Roman power, and in order to show a kind of loyalty, and at the same time, no doubt on the part of the priests, to vent a little churchian spleen, they professed a loyalty to Caesar, and made the charge against Jesus of being one who sought to incite men to opposition against the Roman power. You remember what they said: "If thou let this man go, thou art not Caesar's friend," and he knew what they meant, and the result was that, instead of being crucified by Jews, it was a crucifixion under the Roman authority. Here we find the culmination of the life and labors of the man, Jesus of Nazareth, in this tragic death, but in this death we recognize more than martyrdom. We recognize in it the self-sacrificing spirit of a hero. We recognize in it the nobility of spirit which dared to set the seal of his very life's blood to attest the truth of his mission, for as he himself declared, when speaking of his kingdom and kingship: "My kingdom is not of this world;" and it was this tragic death which won for Christianity and for the man Jesus such sympathy. If you want a cause to prosper, persecute it; have one or two leaders hung, crucified or burned, and from their ashes there shall rise a spirit more powerful than armies, stronger than nations; aye, and the sentiment inspired by the risen spirit of a martyr shall eventually conquer the world. It is because of the martyrdom and sacrifice of a Jesus that Christianity received its impetus, and

added to this was the phenomena attendant upon his resurrection (not in the resurrection of his material body); but those who know anything about the occult sciences and the power of blood, know very well that the man whose life is cut off in the midst of faith, and whose blood is spilled, generates thereby a power that brings the individual more readily into communication with the forces of matter which enable him, under such suitable circumstances, to become tangible, visible as a ghost or apparition to his friends as well as his foes. When the appearance of Jesus of Nazareth, after his crucifixion, made itself manifest to the Disciples and others, lo and behold! a new frenzy took hold of them, a new inspiration descended upon those fishermen of Galilee, they who mourned because of the death of their Master, they who were bitterly disappointed; a Betraying Judas and a Denying Peter began to repent and indicate sorrow, and Peter was bolder than ever, and why? Simply because the apparition of Jesus had manifested itself to the Disciples and to others, and they now came forth with the knowledge that Jesus lived beyond the grave, and having a demonstration of "life and immortality" through a physical phenomenal manifestation, laid the basis of a Christian Spiritualism that has thrilled the ages down to the present time. If it had not been for this and the sympathy generated through his crucifixion there would not have been such a sensational cause for enthusiasm, for those Disciples of his that attended his crucifixion had not brains enough, had not spirituality enough, to appreciate his metaphysics, his philosophy, those spiritual principles inculcated in the Beatitudes, and his utterances in general, for they were to them mysterious, just like a great many Spiritualists who cannot enter thoroughly into the philosophy, can't thoroughly enjoy its transcendental thought, but can appreciate a good physical manifestation or a test; and a man or woman who happens to be a seer of ghosts is more appreciated by them than the man or woman who happens to be a seer of truths. Jesus then as the wonder-worker, Jesus then as the seer, Jesus then as the leader and supposed King, exerted an influence over those uncultured men which could not, perhaps, have been exerted had he confined himself wholly to transcendental thought.

Now, then, we have found Jesus first of all as a simple, unassuming man, possessed with powers of spiritual perception, inspiration and an adeptship or mediumship combined, through which he was enabled to act upon physical conditions and heal the sick and perform wonders akin to those that take place in the seance room of to-day in the Western world, and in the exhibitions of the Fakirs of India in the East; but even those miracles that were performed by Jesus of Nazareth were zealously magnified and greatly embellished by those who witnessed them. We presume that just as a lot of Spiritualists to-day, who go to some seance and see something that is wonderful, without any intentional dishonesty or untruthfulness, go from these and magnify, and make them more imposing, (for the glory of the cause, of course,) so with the followers of Jesus. Every wonder excites their enthusiasm and they would add to simple miracles of Jesus an embellishment and fantastic weirdness which did them credit, although not very helpful in reality to the cause of Christianity, no more than the camel swallows in Spiritualism are helpful to the cause of Spiritualism, for we want not so much testimony that has the wonder element about it as accuracy and well-defined and calmly observed facts. It would be very much better if we had one-tenth the testimony and had it clear and clean-cut, than the amount we now have which is from persons whose judgment is not evenly balanced, and whose ability to investigate does not admit them as witnesses of a high grade at least. Jesus' followers were of this ignorant class, and any little marvel was by them magnified for the glory of their Lord and the advancement of their cause.

It is also noteworthy that in addition to this source of error comes another source of perplexity, and it is so in the case of all Avatars, Buddhas, or Christs, as you choose to call them. There has been an effort always to relate them to the sun, because they have been supposed to be descendants from that orb. When the sun and moon come into certain conjunctions the Orientals imagine that by virtue of the sun and moon coming into given relations that there would be a corresponding birth of a celestial being through the agency of the sun) embodied on earth, and hence there has been a correspondence between the sun's passage through the twelve signs of the zodiac, and the life of every Buddha, Christ, Avatar or what-not, and hence it is that every one of these have had inspired around them solar radiance. This becomes obvious when the student of an astro-theology begins to recognize its potency. Now, the very first thing which is supposed to have occurred as a miraculous circumstance in the life and character of Jesus was the converting of water into wine, in Canaan of Galilee. In the oldest known manuscript of John's Gospel, this miracle does not appear, but we find that in the heavens it takes place every year. You know very well that the sun commences its summer journey in the royal arch of the heavens, and begins to reign supremely, causing the earth to bring forth the potentialities that are embodied within her, the waters of winter, the floods of that season of desolation are gathered up and constitute, by the power of nature, the juice of the grape, and then in the course of time the grape begins to form and the sun's rays ripen the luscious fruit, and by and by in the grape you find deposited the wine of the autumnal season, and here the sun god in the heavens has accomplished the work of that wonderful miracle of converting water into wine. This miracle of the sun, only one of Nature's own miracles, is tacked on

to the hem of Jesus' garment, and you are asked to believe it. [Applause.]

Then five thousand men were fed with five barley loaves and two small fishes. That account is another of Nature's own miracles. We find that in nature the sun goes forth to sow and the sun's influence upon the corn field and the wheat field generates the wheat, the barley and oats, thirty, forty and sixty fold, and by the law of reproduction, the fishes of the sea or of the lake and river are multiplied, and thousands are fed with a handful of barley or wheat, or a pair of fishes, by the generation of their spawn and the germination of the seeds, and that miracle of nature, too, because it is one of the sun's miracles, is brought into the atmosphere of Jesus of Nazareth in order to show his relationship and descent from the sun, and possessing a solar power, and we might elaborate at greater length.

We find too, in the account of the raising of Lazarus; there you are supposed to believe that one was raised from the dead in reality. It was but suspended animation, and the magnetic operation of Jesus strengthens the magnetic cord that unites soul and body, or mind and matter, and the spirit again reanimated, or more fully animates the body, and there is a restoration of vitality and a resurrection to life. If that cord had been snapped asunder there is no means known to us of a reunion but that of re-birth, and through the entire career then of the life of Jesus we find these accounts, either manufactured or brought from other systems of thought, and surrounding the man Jesus we find an Oriental mythical garb. We find his very birth is recognized to be brought according to popular thought, by an Immaculate Conception, and that Immaculate Conception was by no means original doctrine with Christianity, for the followers of Pythagoras claimed that he was immaculately conceived. Others have been supposed to be born from the virgin's womb, but to-day we have no such occurrences. They are recognized to be in opposition to all the physiological and anatomical laws known to modern science, but there is an esoteric or underlying significance to this, and that is that every Christ-like principle born unto human life must come from the unadulterated and unswayed principles of the spirit within, or the affections of the heart. We might lengthen, but time will not permit us to do ample justice to the theme under consideration.

We would then briefly state that from India, Egypt and Greece, we find elements interwoven with the Biblical and doctrinal fabric of Christianity that constitute Jesus from our standpoint a mythical character, so whilst there is the simple hearted, unsophisticated carpenter of Nazareth as a historic personage, around that historic personage has clustered the miracles and life of an Apollonius, a Pythagoras, a Buddha and a Christian. And to make Christianity more glorious, it has been clad in this Oriental garb. In so far, however, that these contain elements of ethical truth and spiritual beauty, we are glad, but when the church asks you to accept them as actual historical verities, and do not know or do not teach that they are mythical and not historical, in so far it is a system of throwing dust into the peoples' eyes. The hour has come when "the things that have been spoken in secret shall be proclaimed upon the house-tops" (Applause)

Among his disciples and the very early Christians we are not aware that he was ever regarded as being deity itself. In India we do not find such a monstrosity of doctrine as a claim set up for Buddha as being a God. We find it introduced in the Council of Nice in order to put down the scandal circulated by one Arius in regard to the illegitimacy of the birth of Jesus, and he was there and then admitted as one of the ever-blessed trinity. A tri-personic scheme was set on foot, a scheme which has indeed made Christianity ludicrous and an object of reproach to all cultured minds ever since, simply because it offers for belief what never can be accepted, because it brings before the mind what is a mathematical impossibility regarding three ones as one. That can't be done. That there is one person of the Father, another person of the Son, and another person of the Holy Spirit, each of whom is Almighty, is an almighty contradiction which we can't swallow. Jesus, then, as a teacher, gave to humanity spiritual principles, divine truths and ethical precepts that are worthy our acceptance, and in so far as we recognize in these emanations from the divine, in so far as we recognize in the life and character and teachings of Jesus divine qualities, in so far we consider him an embodiment of divinity. But these divine qualities live in each one of us, slumber in every living person, and whilst we would not deny the divinity of Jesus in a certain sense, yet at the same time we are not going to leave ourselves out of the question, for in reality we are all gods incarnate in the flesh, so that instead of believing in one individual who is God manifest in the flesh per se, we affirm the truth that God ever was, God is and God evermore will be manifest in all flesh. If we concede greater divinity to Jesus than we admit to exist in ourselves, then his exemplary life loses its weight with us, but, on the other hand, we behold in him a man by the development of latent powers within, manifesting so much purity, so much self sacrifice, such catholicity of spirit, then our nature feels an inspiration from the same fountain and our hearts are stimulated to pulsate in more perfect union with the heart throbs of the Infinite. Thus is the divinity of Jesus and of humanity established.

BENEDICTION.

May the blessings of our Heavenly Father and the ministry of our loved ones be our abiding consolation now and always, Amen.

Wanted Her to Go On.

Sunday-school teachers should exercise strict to facts when instructing their classes or they will be tripped up. For instance, a young miss who has a class of young boys was, last Sunday, rehearsing the story of the flood and said: "Just think, it rained a whole year, and the entire earth was covered with water." One bright youngster eyed her keenly as he listened intently to her, and, as this last statement was made, he exclaimed: "O, go on, it must have frozen over some of the time."

Mamma—"Mercy on me! What does all this racket mean on Sunday—and you've got all your dolls out, too." Little Dot—"You said we might play church." "Do you call all this gabble and laughter church?" "No, mamma, church is just over, and the folks are goin' home."

PERSONAL PARTICULARS.

The mother of Garfield reposes by the side of her son in Lake View Cemetery, Cleveland.

They say that the Queen-Regent of Spain has asked President Cleveland's wife for her photograph.

Dr. SCHLEIMANN has made a will giving all his archeological collections to the Berlin Ethnological Museum.

It appears that Bismarck has an elder brother who has been Under Prefect of Mingard since 1841, and is about to retire, aged seventy-seven.

BARONESS BURDETT-COUTTS is about to establish workshops, equipped with sewing machines, where poor seamstresses can go and use them at a low charge.

BARON F. ROTHSCHILD, M. P., speaking at a recent meeting at Aylesbury, said that he never touched alcoholic drinks of any kind. He is a wise, though very rich, man.

CAITAIN SMITH COOK, candidate for door-keeper of the Kentucky House of Representatives, is seven feet eight inches tall. He is the tallest native-born American living.

CHRISTINE NILSSON writes in a letter to a Philadelphia friend that she is a constant sufferer from rheumatism, and fears that she will be obliged to close her professional career at once.

ROBERT BROWNING has nothing poetical in his personal appearance. He is short and stout, with a red face. He is a great diner-out, and enjoys his roast beef and port wine like the most commonplace Englishman.

The Duke of Westminster is reputed to have a larger income than any other subject of Great Britain. He owns row upon row of tenement houses and possesses many square miles of farming land. He receives \$50 a minute the year round, or \$3,000 an hour, or \$82,000 a day.

WORTH, the French milliner, lives in the suburbs of Paris in a place that covers several acres and is gorgeously furnished. Once a year it is thrown open to his employees, and the fete lasts a day and a night. On this day each of the women employed by Worth is permitted to select a dress from his stock, and it is made up according to her directions.

AN American who saw the Mikado of Japan at Tokio recently says: "He sat in lonely state, a dark-featured, black-haired, thick-lipped man, dressed in the uniform of a European General, and with nothing grand in his make-up or appearance. The absolute monarch of 36,000,000 people in a tight-fitting, gold-laced blue coat and a French shako for a cap."

LI HUNG CHANG, the Viceroy of China, is six feet tall, sixty-five years old, well built, gray, and swarthy; his eyes are dark and piercing, and his teeth dark and uneven. When receiving American guests he wears a gray Astrakhan surcoat with long flowing sleeves, loose silken trousers, felt shoes, and a flaring hat, with the button of his rank on the top, and a peacock's feather sticking out behind. He is to the Emperor of China what Bismarck is to the Emperor of Germany.

HOME SUGGESTIONS.

If a child has a weak ankle it should wear only front lace shoes, and as a support a piece of stiff leather should be sewed in from the heel to the shoe top.

Straw bottle covers painted brown and tied at top and bottom with bright ribbon, with a glass for flowers inside, are prettily hung in groups of three against the wall, or in odd corners.

When the room is swept, sprinkle the carpet with damp sawdust or spent tea leaves, to keep down the dust, and cover the plants with papers, and leave them on until the dust has settled.

In using crumbs for rolling various tidbits or covering the tops of pates or puddings, bread crumbs are preferable for deep fat frying, as they do not soak fat so badly, and cracker crumbs for baking as they keep moist longer.

A CHAMPAGNE-BASKET and pine easel, painted some neutral tint, and draped with plush or velvet, or cretonne, make an admirable holder for newspapers and periodicals. Have the pins of the easel long enough to hold the basket—whose lid should be fastened up with a bow matching or contrasting with the drapery.

HOUSEHOLD ammonia is a good fertilizer for house roses. Use in the proportion of a tablespoonful to a quart of water. The ammonia prepared for household use is diluted, and consequently is preferable to any other. Its use will not only better the growth of the plants, but will beautify the foliage, making it a richer dark green.

FILLET OF CHICKEN.—Reduce a quart of chicken broth to less than half that quantity by slow simmering; strain into a plain mold, and let it stand while you broil a neat fillet from the breast of a tender chicken. Season this with salt and pepper, and put it into the mold of reduced broth, which must be set on ice until it hardens. Turn out on a small oval dish, and decorate with parsley.

STEAMED GRAHAM PUDDING.—Take two teaspoonfuls Graham flour, one teaspoonful each of milk, molasses and raisins, half teaspoonful of suet or butter, one egg, a teaspoonful of soda, half teaspoonful each of cloves, cinnamon and nutmeg, and a pinch of salt. Mix thoroughly. Flour the raisins, adding them last. Grease the mold before putting in the mixture. Set it in the steamer and steam three hours.

ROYAL PUDDING.—Beat half a pound of butter to a cream; stir in the yolks of six eggs, half a pound of butter, six ounces of sifted sugar, half a pound of Sultana raisins, the juice and grated rind of two lemons; add the whites of the eggs beaten to a foam. Line a buttered mold with slices of citron, blanched almonds, candied orange and lime rind, and other fruit, angelica, vanilla and rose-drops, and pour in the mixture; cover with oiled paper and cloth. Serve with a sauce.

FOR A BAD COLD.—Just before getting into bed for the night soak the feet in mustard water as hot as can be borne, put the feet first into a pail full of warm water, adding by degrees very hot water until the desired heat is attained, protecting the body and knees with blankets so as to retain the vapor of the water and induce a good sweat. Next take half a dozen drops or more of strong spirits of camphor on white sugar or in water, get into bed under plenty of blankets, and sleep off the cold.

As a warmer for a sick-room or for use in very cold weather a sand-bag is said to be superior to the old-time bottle or brick. Get some clean, fine sand, dry it thoroughly in a kettle on the stove; make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven or on top of the stove. The sand holds the heat for a long time, and the bag can be tucked up to the back without hurting the invalid.

GLEANED FROM SCIENCE.

BATHS, gymnastics and mountain-climbing are prescribed by German physicians for heart disease.

According to scientific authority color-blindness is attributable to defects in the brain, and not to the eye.

The lowest recorded temperature is 333 degrees below zero; it was produced by vaporizing liquid nitrogen under low pressure.

Gas is elastic, capable of expansion or being compressed. A liquid can not be compressed or expanded except very slightly.

To keep frost, etc., off plate glass windows, keep the inside air dry, or inner sash tight, so that the air in window inclosure will be cold, and ventilated from the outside. A partial remedy is to have ventilating openings in the top of the window-casing.

RUSSIAN observations have shown that the teeth decay in a quite regular order, the lower third molar being the first attacked, then the upper, then the lower fourth molar, and so on, the lower incisors and canine teeth being the last affected. Upper teeth as a rule are more durable than lower, right than left, those of dark persons than those of blondes, those of short persons than those of the tall.

It is stated that since the sunflower has been cultivated on certain swamps of the Potomac malarial fever has decreased. At the mouth of the Scheldt, in Holland, it is stated that similar results have been obtained. The sunflower emits large volumes of water in the form of vapor, and its aromatic odor, as well as the oxygen it exhales, may have to do with the sanitary influence in question.

The saliva is a mixed fluid, secreted and poured into the mouth from no less than three clusters of glands, the parotid, under the ears, the submaxillary, near the ends of the lower jaws, and the sublingual under the tongue. Still another secretion is poured from numerous separate glands throughout the mucous membrane which lines the cheeks. From one to two quarts of this mixed saliva is secreted daily.

It is easy to prevent rust within show cases. It is well known that the rusting of bright steel goods is due to the precipitation of atmospheric moisture upon the metal. This may be obviated by keeping the air surrounding the goods in a dry condition; and a saucer of powdered quicklime placed in an ordinary show case will usually suffice to prevent the rusting of the cutlery exhibited therein, as the lime will take up the moisture.

CHILDHOOD is the period when nervous activity is very great. The brain is ever busy receiving new impressions. Reflex action, co-ordination of the muscles, and the special senses are all under a constant course of training. The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over stimulations. In little people nothing but harm can come from the use of such cerebral stimulants as tea or coffee.

A COMPETENT authority on the subject holds that pneumonia is a house disease and is infectious, but not contagious. He says: "In the warm air of the house the system is made sensitive to the cold, but the cold is only the producing cause. It prepares the coddled lungs for the pneumonia poison, which has its real origin in damp and dirty rooms or cellars. What is the cure? Well, the steps to the cure have unhappily advanced but little. But the relief and the prevention are no medicine and plenty of fresh air."

CONDENSED INTEREST.

The first American organ was built by Edward Bromfield, Jr., at Boston, in 1745.

Among the queerest of souvenirs is one recently displayed by a lady of San Francisco, it being a ring in which were set as jewels the first tooth of each of her three children.

It is recorded that on March 30, 1847, the falls of Niagara ceased to flow save in a feeble stream. The phenomenon was accounted for by ice gorges in the lower extremity of Lake Erie.

A LADY of New York City recently extracted from her thumb a needle supposed to have entered her heel seven years previously. A few days after its extraction the needle fell to dust.

NEW YORK CITY has a policeman ninety years old, who though the age for retirement is sixty, served until he was eighty-seven. He is still hale and hearty and receives the \$800 pension.

WHILE fishing from a boat the other day a citizen of Orange City, Fla., fell asleep and when he awoke found that he had been towed three miles by a twenty-pound catfish that had seized his hook.

The owner of a flock of geese near Lanesboro, Minn., one day killed one of the flock and found in its crop a number of flakes of gold. Another goose was killed with the same result. It was thought the geese picked up the precious metal in an adjacent stream.

Not since the creation of the world, says *Golden Days*, has there occurred such a wonderful thing as happened in the month of February, 1888. In that month there was no full moon, and according to astronomers such a thing will not occur again for 2,500,000 years.

A CORPORATION is about to be formed in Chicago, the object of which will be the transportation to that city from its present location the famous Libby prison of Richmond. It is the intention to preserve the structure in all its old-time features for public exhibition. The sum of \$200,000 will probably be expended in the enterprise.

The death was noted the other day of Senora Amastia Rubio de Pascadero, the female bandit of Mexico. The long life of this extraordinary woman had been devoted to robbery and crime. On more than one occasion she was known to have waylaid and robbed stage coaches containing several men, and this unaided and alone. She left an immense property to charities.

NINETY miles west of Albuquerque, N.M., is situated the most remarkable community of the Western hemisphere. It is the pueblo of Acoma situated on the top of a butte four hundred feet high with perpendicular sides, to which ascent is made by steps cut into the face of the wall. For three centuries this queer city has been occupied by the Acomas, of which there remains some eight hundred in number.

The leap-year custom is of an ancient origin, though the exact date is not known. A law enacted by the Parliament of Scotland in the year 1288 is doubtless the first statutory recognition of the custom. The law was as follows: "It is statuto and ordaind that during the reime of her maiest blisist megestie, ilk fourth year, known as leap-year, ilk maiden ladye of baith high and low estait shall have liberty to bespeak ye man she likes; albeit, gif he refuses to tak hir to be his wyfe, he shall be mulcted in ye summe of xij pundis or less, as his estat moit be, except and awis gif he can mak it appear that he is betrothit to aineither woman, that he shall then be free."



Who can Answer?

Why does the basswood bark?
O, why does the forest pine?
Why does the red sky lake?
And what makes your iron mine?—[Ex-]

Dimple's Dinner Company.

There was a sudden knock at the school-room door, a loud rat tat, as of some one in a hurry.

"Come in," said Miss Purviance; and the door was thrown open with a bang that jarred a whole benchful of girls. It was Dave Finley, a great, strong, rough-voiced, kindly tempered fellow, who hauled wood to the little town for sale. "See here, Miss 'Vance," he said, drawing forward a little girl in a red calico dress and sun bonnet. "I've brought you Molly Smoot's gal to get some larnin'. Molly is a powerful hand at books herself, Molly is; and, spite of Bill Smoot's goin' and dyin' last spring, and spite of these bein' four younger than Fan here, Molly's got on giving her children larnin', too. 'Well, Molly,' says I, 'I kin funder you thar; for I kin take that little Jennie Wren of yours to town every day on my wagon 'longside of me, and glad of her company, too.' 'Land, Mr. Finley,' says Molly, 'how kind you are!' 'Well,' says I, 'we poor folks ain't got nuthin' but kindness to give to one 'nother; and we must be hard up if we can't give that.'"

"Come in, Fanny," said Miss Purviance. "Did you say her name was Fanny? Thank you, Finley, we will see about her lessons now."

"All right, mum. I'll be 'long this way somewhere short of four 'clock to pick her up again."

And the little stranger was given a seat near the stove to warm her toes, while Miss Purviance hurried through the interrupted recitation.

The new scholar had need to warm her toes; for, though the November frosts were sharp, her little brown feet were innocent of shoes and stockings, and the calico dress came but a stingy way down the plump legs.

The little face, when the red calico sun bonnet came off, was seen to be round and rosy. It seemed that poverty (and the Smoots were of the poorest) agreed with Fan's health, and spirits, too; for she was a gay little witch, and soon became a favorite at Miss Purviance's school. Her seat was by Dimple Duer, and impulsive little Dimple was heels over head in love with her at once. The difference between her dainty laced and frilled ruffles, her silk stockings and kid slippers, and Fan's clean but somewhat faded calico, her bare feet and sunburnt hands, seemed not to strike either of the little girls, who became devoted friends.

"Mother," said Dimple, one Friday morning, stopping in the midst of her breakfast of waffles and honey, "can't I have a dinner party?"

"Perhaps so," said her mother, smiling at her little girl's serious face. "Whom will you invite?"

"How many could I have, mother?"

"Oh, four or five, I suppose," answered Mrs. Duer.

"Now, mother," Dimple said with great earnestness, "wouldn't you just as lief I should have one little girl five times as five little girls one time?"

There was a laugh all around the table at this conundrum, but Dimple waited eagerly for an answer. "Dimple," said papa, "what little girl do you want to invite to dine with you five times?"

"Why, papa," she said gravely, "Fanny Smoot brings her dinner to school every day; and it's hardly ever anything but a piece of corn bread and a potato. She says sometimes her mother can give her two potatoes, and sometimes a little piece of fat bacon."

Dimple's voice was trembling a little, and nobody at the table laughed now.

"You shall have your dinner company, darling," said the mother; and her voice was not very steady either.

So Dimple had her way, and went off to school happy, with a little invitation written on one of mother's gilt-edged cards: "Miss Dimple Duer requests the pleasure of your company to dinner on Monday, Tuesday, Wednesday, Thursday and Friday of next week."

Of course the invitation was accepted; and the next Friday, at recess, the two little girls were in great glee over a card found in Dimple's pocket, directed to Fan, in a gentleman's bold hand: "Mr. Sidney Duer (that was papa) requests the pleasure of your company to dinner on Monday, Tuesday, Wednesday, Thursday and Friday of next week."

And every week a different member of the family sent Fan a little invitation, until she had been invited by each one, and then Dimple's turn came again.

"Do you think the four little Smoots envied Fan? No; and I'll tell you why. There was a round brown woven basket on Mrs. Duer's wardrobe shelf, which had once belonged to her little Fanny, now in heaven. It had been her lunch basket, and the sight of it made the mother's heart ache with thinking of the bright face that used to look back at her from the gate as the little daughter tripped to school. "Mother," said observant little Dimple one night, from her cot in the corner, "What makes you look so teary, sometimes, when you are filling the brown basket for the little Smoots?"

The mother came over and kissed the rosy face on this pillow. "Dimple," she said, softly, "I count them your little angel sister's dinner company."—[Elizabeth P. Allen, in Canadian Baptist.

A fault-finder on earth will be a fault-finder "over there." Many such people would find fault with heaven because their halo did not fit.

Let hope shine in our souls as bright as a beam of light from the Infinite, and with this epitaph upon the tombstone of

"The end justifies the means." That might do for the Christian; but no Spiritualist should advocate such a pernicious doctrine.

"What will Mrs. Grundy say?" Go to the next meeting of Spiritualists and she will tell you "right-away-quick."

Silver Chain Recitations.

THE SPIRITUAL TEMPLE.

The immutable law carves out of human thought a spiritual temple for eternity.

The foundation stones of the spiritual temple are prepared.

The workers are justice and truth. The temple shall be as broad as humanity, as hopeful as human aspiration. Only good deeds and noble thoughts shall be the corner stones.

The hopes and treasured memories of years; the sacred aspirations and prayers shall form the pillars and walls of this temple.

All shall be willing servants to the higher domain of charity and love.

There shall be graceful images fashioned of the laughter of children, the loving light of loving eyes, infant smiles that are like angels' kisses, and thoughts of heaven that pave the way with flowers.

There shall be pictures of thoughts of purity, and out of human virtue shall blossom all forms of charity and good will.

Angels and spirit friends shall be enshrined, not voiceless, but presiding over the hearts and lives of men as teachers, leaders and guides.

As you progress, so will the temple rise. The stepping stones shall be your understanding.

There will be your own kindred and associates, and they will be enshrined within this temple; no longer dust, their living forms shall be spiritual.

They will beckon you on and on where this temple without limit stretches far away among the corridors of the blest.

It will be their pleasant duty to attend your footsteps.

They shall be the light which will lead you from selfishness and human ambition. Their winning hands shall guide you from the darkness of earth's temptations and strivings and overcome all fear and terror of death.

Shrines shall be human hearts, where, with white thoughts, men will praise God silently and with hallowed voice.

Ourselves the teachers of those who are weaker, ourselves the pupils of those who are wiser.

Gen. Harney's Dignity.

[Texas Sittings.]

The following story is told of Gen. Harney, when he was in command at Camp Verde, Tex. He was an intensely dignified officer, and if there was one thing he detested more than another it was undignified haste. One evening, just as he was about to hold dress parade, he perceived that he had forgotten his handkerchief, and as the weather was very hot, he said to his orderly:

"Go to my quarters, quick, and bring my handkerchief."

The orderly touched his cap and started for the quarters, several hundred yards distant. After he had proceeded a short distance, remembering that there was no time to lose, he broke into a trot.

"See that d—d scoundrel running as if the Indians were after him. If there is anything I hate it is to see a soldier running instead of marching properly. Here, my man," continued Harney to another soldier, "go after that man and tell him to walk, d—d him!"

The second soldier started after the first, but as the first kept on running, the second one saw his only chance to deliver the message was to hurry up, so he, too, broke into a run. To say that Harney swore to use a mild expression.

"Here, sergeant, go after that man and tell him if he don't stop running I'll hang him up by the thumbs."

"If all the three scoundrels ain't running like jack rabbits!" ejaculated Harney. "I'll show 'em," and tucking his sword under his arm, he started in pursuit as fast as he could run, but suddenly remembering his dignity, he came to a halt and walked stilly back to the place where the dress parade was to come off.

Jefferson's Ten Rules.

Jefferson's ten rules are good yet. They are short and concise, and embody so much of value, that it would be well if they were clipped and put where we could see them often. They read as follows:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs more than hunger, thirst and cold.
6. We seldom repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain the evils have cost us that have never happened.
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; if very angry, count a hundred.

Hoodlum Reporter Work.

He had been the base ball reporter, but during the first game of the season he lost one eye, four fingers from his left hand, and was so all kind of broken up that he didn't seem to be good for much of anything else than a dramatic critic. Of course, he had to be utilized, for it wouldn't do to have him lying around the office, so he was sent to write up Neilson when she was playing "Twelfth Night." When he brought in his copy the dramatic editor appeared cold towards him, and from the yawning depths of the waste-basket comes this reason for that coldness:

"Neilson came out as fresh as a daisy, and by the way she waltzed up to the bat, it was plain to be seen that she meant to play 'Twelfth Night' for all it was worth. In the first inning she muffed it once or twice, and when she came out she had only one strike and a goose-egg. On the second inning she falled three on hot grounders, while the woman who played captain of the other nine looked sick. The third inning was a rattler. Neilson came up to the scratch as fresh as an umpire, and made three bases on a foul ball, and when Malvolio went to the bat she crossed the home plate and scored." There was more, but the infuriated editor had torn off the lower portion in order to light his T. D. cigar.

The man who will not change his opinion is like standing water, and breeds reptiles of the mind.—[W. Blake.

Written for The Better Way.

We Build Anew.

[Inscribed to John B. Wolf, Washington, D. C.]

We build anew. The structures old
That were our fathers' pride,
Are covered deep with crusted mould—
And parasite beside.

We build anew. The haunting dream
Which shadows o'er our past
As cooling and supporting beam,
Will not our time outlast.

We build anew. Those dogmas stern
That cramp the minds of men,
And cruel bells that endless bury,
We relegate with them.

We build anew. The slavish fear
Which holds the lash of power,
Must wrested be. To justice here
The autocrat shall cower.

We build anew. From Russia's soil
Rise walls of grief so long,
From slaves who in their deep mines toil—
We, too, must feel their wrong.

We build anew. The despot's sway
Works curse and crime enough.
Shall be each stone that blocks the way
Smoothed of its edges rough.

We build anew. One force we see,
Must not our sense elude.
We name it here, deeply: 'Tis moral servitude.

We build anew. The mother church
Will pass to long decay,
When this unsafe, worm-eaten crutch
From her is wrenched away.

We build anew. The hissing flames
That licked the martyr's blood,
Are quenched in tears. Their crystal rains
Swell to a mighty flood.

We build anew. Through blinding tears
Heroes deeds gleam bright;
Their blood-written names on passing years
Forever are in sight.

The field is won! Why sit ye here
With folded hands to-day?
Come forth, with purpose, shout and cheer,
And clear the old away.

Then build anew. Time serving press,
And frowning church, aside!
The builder comes in earnestness,
A world of fate decide.

Then build anew for human weal,
For all that makes the man;
And stamp him with the royal seal
Of God's perfected plan.

Aye! build anew. The temple grand
Will rise, as Festus said,
Proportioned fair in Eden's land,
When Wisdom, Love shall wed.

GRAND RAPIDS, MICH. MRS. M. K. BOOZER.

Written for The Better Way.

Our Needs.

"If I were God!"

Has ever been the wish of those who loved their fellow men, when in connection therewith the mind has been turned toward an Omnipotent Power. In the world of the material money is omnipotence; and the propagandism of Spiritualism forms no exception to the fixed law which makes capital necessary to labor.

It is plain that the phenomenal facts are the basis of all we ever had, all we now have, and all we ever shall have. Without the demonstration of these there would be no truths to teach; and were they, from any cause, at any time, to cease, that which we know of the life immortal would be reduced to the same level as that of religious sects, who can only build on that which is believed to have occurred in the long ago. It is of the greatest importance that a succession of fresh facts be constantly produced. To improve the average quality of these and increase their number, evidently becomes our first work.

One of the greatest obstacles before us is the imperfection of mediumistic effort. Where there is a Colville, Evans, Emerson, Stansberry, Whitney or Foye, there are in every community of Spiritualists many mediums whose imperfect development brings disgrace rather than honor to the cause. There are reasons for this state of things, and the principal one is related to the fact that mediumistic work takes up the energies and forces of the individual to such an extent that the sensitive is unfitted for the ordinary work in external life by which a livelihood is usually obtained; and vice versa. For such the material world has its use in healthful pleasure and proper exercise, but its drudgery or forced action is fatally destructive to mediumship. As the great ones in occult things of olden time went up into the mountains, or into their caves or retreats of seclusion, as a means of gathering to themselves the mediumistic power, so by the same law it is now necessary for the psychic to seek solitude and quiet, to come in rapport with the great source of strength and perfection. This he must do when "moved by the spirit;" and all who by experience know this, also realize in many other ways the incompatibility of the methods of the outer life with the required necessities of the inner.

In view of the above, we take the position that the first and best use of money is to so surround our mediums with the necessary conditions, that they shall be freed from these hindrances to the cultivation of their gifts, and placed above want of the ordinary necessities of existence—thus liberating them from the distractions connected with the struggle. We think the time will come when the requirements connected with their development will be so sensed that asylums, homes or retreats will be built for their care and protection.

To begin this enterprise, a committee for the State or county, should be appointed by those in charge, whose duty it should be to seek out in every community those having the real and genuine mediumistic talent—the character of the psychic

for integrity being also taken into consideration. This selection must be free from all favoritism. The mediums chosen should then be furnished the ordinary needs of existence—the necessary comforts of shelter, food and clothing—the luxuries not included.

There are mediums to-day whose habits are selfish, extravagant and wasteful—those who are without principle, who seek the highest place, and are ever at the front; aided from the spirit side by those who are also evilly inclined—the latter being unchanged by the casting off of the physical shell, and are vicious still. These mediums are adventurers among us, for whom the least we can do is to leave them to ply their crafty arts on the unsuspecting, unaided by the hand of beneficence.

Of the worthy, the value of the gift can be ascertained, commented on, and a decision rendered, like that of any case in law before a judge. The disbursement of the stipend for this work may be made as nearly as possible after the manner of the United States Pension Bureau, whose system cannot well be improved upon.

We will give a single instance illustrative of the need of such an enterprise. Miss Sprague, of Laingsbury, Mich., was a writing medium whose work in quality and in the amount performed has been rarely if ever exceeded. Every message written was a demonstration of our truth. Though frail in health, she was almost constantly busy; for the people came in great loads and from long distances. She took no pay, except on one occasion she was induced to go to a camp-meeting, where a friend managed the business so to give her \$100 as the result. She was hampered and worried with absence of remuneration and the demands on time, with the labor and expense of entertaining many who came; and literally gave her life unselfishly away in this noble work—unheralded by the press—dying almost unknown outside of the section blessed by her angelic ministrations.

Just such mediums, some with small remuneration, and some without any, are to-day making the same struggle, and need the co-operation of the large-hearted who are fortunately in possession of the wealth which could make such gifts available for great good to humanity.

The newspaper has from habit come to be the teacher of the people; and the truths of our philosophy can be more readily reached through its weekly visits than in any other way. This vehicle of instruction can be made much more efficient by paying for the brain work to be had; as very few of the many who have ability as writers can afford to give this labor. Many of these are compelled to use their forces and energies in other pursuits; while others have not the time from their own business cares; so that we get but little of the weekly feast we might were the worker paid for his work; for the newspaper must be made up of the material in hand, whatever its grade or value may be. Scarcely a publisher of a spiritual journal can afford this expense, which is a regular outlay of the secular press, and easily afforded through their greatly increased circulation. We have more rare and original material than they; and were our writers compensated, we should excel the common newspaper in the attractiveness of our columns. If this result is ever attained, our cause will make a bold push forward by enlisting the open support of the leading class in society—the intelligent and cultivated who now are taking in our truths under other names with avidity, not one of which truths but has been given in sittings with our highly developed mediums, and which is bearing fruit in good to humanity, by whatever name it may be known.

So that money can be well used to strengthen and sustain those papers which truly represent our cause. It can also be well applied in the gratuitous systematic distribution of their issues—say for three months' time to certain persons in each community, to be selected by a trustworthy Spiritualist, who will choose the names of truthful, just and charitable persons, irrespective of the opinions they may hold—persons who have not investigated, but who might thus become interested and prized additions to our ranks.

Valuable books, which reflect credit to and dignify the movement, are not always written by those who are able to publish them. Such labor, if sought for and utilized through the use of money, need not prove otherwise than a good investment of means. The honor to the cause of such works as those of Hare, Owen, Edmonds, Davis, Tuttle, Sargent, Britton, Denton, Doten and many others, is beyond estimate. There are, doubtless, now written and unpublished that which equals the best which have been issued, and as startling and original in character at this time in the history of modern Spiritualism as have been those of any past time. Let an authorized committee, backed with the money, call for a book on any subject needed, or a volume of poems which will prove a greater success than any previously written, and the want would be at once satisfactorily filled.

There needs to be in every community a nucleus formed for organic work, which shall have the power to aggregate to itself all the elements of vital life which are there to be found, increasing in power and numbers, so as to ever present to the public a system which never dies out. The agnostic tendencies of the age are such that the organization must be for business uses only, and not in any sense sectarian—being pledged to no belief or disbelief in anything connected therewith. It is enough to say that such a society announces to the world that it desires the truth in matters called occult or spiritual. Some of the best elements of every community who are engaged in the work of investigation would not identify themselves with believers or with those who antagonize Spiritualism, but would really take pride in the name of investigator. The object of the organization should, however, be plainly stated in clearly defined terms. With such an association, all beliefs—Christian and Pagan, Infidel and Believer—could reason, harmonize and much attain by agreeing to disagree—unity being accomplished in the one desire to know that which all concede is in great or less degree unknown. This organization will be the nucleus from which may come all public phenomenal manifestations, the work of the rostrum and its methods and needs. The writer has a simple plan, which, however, would unduly lengthen this article if inserted here.

The greatest difficulty with past attempts at organization has been that they all have been to a greater or less extent, patterns after methods ecclesiastical or political. We have been trying to put new wine in old bottles. The genius and scope of Spiritualism are matters governed by laws which are in every way different from the things of the past; and these obsolete and worn out systems do not and cannot apply. We must do our organic work by placing all things on the basis of the spiritual laws underlying the realm of the occult, as far as it has been in our power to discover them.

Now, these organized nuclei can be established in every community—in city and in country. Means can be well spent in the inauguration of the movement by employing speakers and workers. In the world of discovery systematic organization commands the respect of the world, whether its objects be the unknown heart of a continent or the forbidding realm of the icy poles; and it is but little to say that a system of work put in external shape for the exploration of what is now more or less unknown in Spiritualism, would equally command the interest and respect of the intelligent everywhere. The believer ought to be first in its support, as it must necessarily bring to the front all which he knows through demonstrated facts. H. W. BOOZER.

GRAND RAPIDS, MICH.

Bay State Gossip, &c.

To the Editor of The Better Way.

I have thought lately that a few words from this section of the East might probably be of some interest to the many readers of your most excellent paper.

We have here quite a number of mediums and circles convening every week, and with excellent results.

The city is blessed with two societies, and now have lectures every Sunday in three distinct halls.

The first society of Spiritualists of Haverhill and Bradford, a regular chartered society, has a most excellent, fitted place for meeting in. It is on Winter street opposite the Common, and in a delightful position.

This society is in good condition, employing the best of lecturers and talent.

We here in this city of soles, have most excellent people in our midst, and the best families have gotten to investigate this truth at their immediate hearthstones, to their reaping of infinite satisfaction.

Spiritualism has among its advocates here many of our most influential folks.

We are glad to do our all in spreading the circulation of THE BETTER WAY—and enclosed we send you names to furnish specimen copies, hoping you may succeed in obtaining some new ones in this place.

If you visit the East during camp meeting times, a welcome you will find not only amongst our nice good folks at Lake Pleasant, but also from my humble self at my cottage, where the latch string you'll find is out for you.

On looking over the Banner of the 10th. of third month, I find our good and noble—the true and constant soul,—Jonathan M. Roberts, of Philadelphia, Pa., but late of Burlington, N. J.—has passed on to Paradise—to rest in the sweet peace of thought in fairer Edens of joy. He deserves more than a passing notice. I have known him quite a while, and only to love esteem and honor him for his true sincerity and attendance upon the glorious truths of Spiritualism.

He was a friend to mediums—full of charity, sympathy and tenderness to all.

Of an excellent antecedent, whose associations were all noble and intellectually spiritual.

Those who knew him can tell the same. Those who knew him not, otherwise.

He has gone to the higher life and in the better way he is now journeying on.

Let us follow—let our mind and soul be clothed with the same angelic attribute, that the better way of soul intercourse so freely bestowed on us, then can we sing the song of "Peace on Earth and Good Will to all Men." Jonathan M. Roberts still lives.

Faternally, W. L. JACK, M. D. HAVERHILL, MASS.

The parish clerk was told to give out the notice: "On Sunday next the service in this church will be held in the afternoon, and on the following Sunday it will be held in the morning, and so alternately until further notice." What he actually did give out was as follows: "On Sunday next the morning service in this church will be held in the afternoon, and on the following Sunday the afternoon service will be held in the morning, and so on to all eternity."

As an absent-minded professor was sitting at his desk writing one evening, one of his children entered, and he exclaimed: "What do you want? I can't be disturbed now." "I only want to say good-night," answered the child. "Never mind now; to-morrow morning will do as well," said the professor.—N. Y. Ledger.

FIELD AND FARMYARD.

AFTER four years, or about the time young trees should begin to bear, the orchard may be seeded down to grass. Clover is best.

It makes a wonderful difference under what conditions a cow is raised from calf-hood. Better conditions have made the cow of civilization, just as better conditions have made the civilized man.

The difference between good and poor seed is often the difference between large, fine, even luxuriant crops on one hand, and uneven and feeble ones on the other, and if they are late in ripening, the frost is ready to take its share. The difference between the two may be hundreds of dollars on a single farm.

The seeds for sugar beets are sown in spring about corn-planting time, or a little earlier. On good soil, with thorough cultivation, they have been known to yield as high as twelve hundred bushels per acre. Fed in moderate quantities, with hay or other dry feed, they are excellent for sheep and other stock.

LAMB lambs are profitable, and none should be lost for lack of care; a warm stable and plenty of roots will conduce to the comfort and health of the ewes. If the lamb is very weak and feeble at first, do not allow it to get chilled; nursing and care will often save an apparently hopeless case, and at the same time save money for the owner.

POTATOES are decidedly benefited by moderate applications of coal ashes in almost any kind of soil. They are also used with good results as a mulch around trees and shrubbery. For this purpose the ashes may be spread on the surface two or three inches deep. Coal ashes from the house are generally mixed with more or less wood ashes, which act directly and powerfully as a fertilizer.

SPRING knees in horses are generally caused by over exertion, or some work which throws an extraordinary strain on the forelegs. In some horses there is an hereditary tendency toward this ailment. In most cases it is difficult to determine where the exact seat of the trouble is located. As a rule medicines do little good here, yet in some cases an operation may restore the animal.

A HORSE needs, at least two pails of water a day, and if given half a pailful before meals, or four times a day, it will be sufficient, unless when hard at work in sultry weather. Do not give warm water at any time of the year, but the chill may be taken off in winter, so that it will not be icy. Do not water or feed directly after coming in very warm, and do not work hard immediately after eating heartily.

A GOOD liquid grafting wax, adapted for painting the wounds made in pruning trees, and to other purposes, may be made by melting one pound of resin over a gentle fire and stirring in one ounce of beef tallow. When the mixture, after being removed from the fire, has cooled off somewhat, eight ounces of alcohol are to be added to it. If too cool for mixing, place over the fire again, carefully guarding the alcohol against taking fire. When cool put it in bottles or cans, and keep well closed.

SOMNAMBULISTIC FEATS.

A CHICAGO young man while in a somnambulistic state one night recently mistook his wife for a peddler, of whom he had been dreaming, and ordered her out of the room. Upon being awakened he found that he had licked her out of bed, much to her surprise and disgust.

A FARM hand in the employ of a farmer near Trenton, N. J., one night, not long since, while asleep, jumped through a window to the ground, twenty feet below, carrying the sash with him, and walked two miles. When found he was still asleep and nearly frozen to death.

An engineer on the Erie railroad one night while going at a speed of thirty miles an hour noticed the flutter of some thing white on his cowcatcher and on going forward discovered a young woman in her night-clothes. She had wandered out in her sleep and clambered to her perilous perch while the engine was stopping and was awakened by its whistle. Her escape from death was marvelous.

A BARBER in London has recently performed a rather clever feat. The shop was full of customers, and one of them was undergoing the operation of shaving, when it was noticed that the barber had his eyes closed, though he still kept passing the razor over the face of his visitor. After some time, and when the operation was finished, what was the surprise of those in the shop to hear the barber exclaim: "O no, not yet," at the same time opening his eyes. It then became evident that he was fast asleep, and had shaved the man while in that condition.

A FEW nights ago, on a very cold night, a ten-year-old son of Silas Torrence, of Punxsutawney, arose from his bed while asleep, and without stopping to put on his clothes, unlocked the front door and went out into the cold world. He went to the house of a neighbor about two hundred yards distant, rapped on the window and asked admittance, saying there were robbers in his father's house. He was sent home, and there called up his parents and told the same story about robbers. His mother shook him briskly and he awoke.

SCRIPS AND SCRAPS.

ALL in a nutshell—the kernel.

A SEA-FARING man is generally a far-seeing man.

Boy's composition on water—"Good ter dround cats in."

SEE the young man with the big lump on his nose. Did a mule kick him? Oh, no; he has been playing polo on the ice and has a polo proboscis.

WARE informed by one who was lately in the shoe business that "these an-gorers are nothin' in the world but Nannie goats."

It has been observed that many of the writers of the present

THE BETTER WAY.

THE WAY PUBLISHING COMPANY
Every Saturday.

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

CINCINNATI, MARCH 17, 1888.

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

It is not possible this week to give due attention to half our correspondents. Much of the best matter on hand is necessarily held over till next week, but it is good enough to keep for even a longer period.

The next succeeding issue of THE BETTER WAY, will contain a *resumé* of the work of Miss Hagan in this city to date of publication, and some exceptional experiences, local, in the phenomena of Spiritualism. Also, the first chapters of a new spiritual novel, written expressly for this journal.

Mr. Walter Howell's able lecture, upon one of the inside pages of this impression of THE BETTER WAY, was in type for last week's issue, but crowded out by the pressure of other matter. It has lost nothing in the keeping.

Great interest is manifested in the forthcoming Anniversary of Spiritualism to be celebrated in this city. We hope to give full particulars regarding it next week, and meanwhile predict that it will be grand and enjoyable. The attendance promises to be very large.

"WHAT ARE THE USES OF SORROW?"

MISS HAGAN'S IMPROVISATIONS.

The improvisations of poetry with which Miss Hagan has delighted and instructed her audiences at Grand Army Hall, on the Sundays of the present month, have led to considerable discussion, in some literary circles of this city, as to their real origin. Their merit is unquestioned. The facts with which they deal are adroitly, and often exhaustively discussed, in flowing measure. Their rhyme, rhetoric and melody are almost faultless. In view of these excellencies, some of our quidnuncs have advanced the opinion that they are carefully written and laboriously committed to memory for each occasion; but how could this be possible when they are produced in response to questions asked just upon the eve of these melodious utterances?

"Oh!" says the critic, "the questions could be pre-arranged with confederates."

To meet this suspicion and forever silence it, several gentlemen submitted questions last Sunday evening which were not thought of by them until after the audience was congregated, and most of these were suggested by persons not especially friendly to the cause of Spiritualism. One of the questions was that which heads this article, and the answer, quick as a flash of light, was in the following eloquent stanzas:

You ask what the uses of sorrow may be;
Let me give you a picture, I pray:
Come here by this cavern; behold, do you see
Its dark inaccessible way?
Now take up this lamp. It is small it is true,
But held firm in hand it will light you safe through.

Here see the dark chambers, and as you explore,
The hard rock beneath you is smooth like a floor.
You fear to come on. Nay, many have passed
Through these chambers so dreary, so dark and so vast.

Now stand to the right in this next room; behold
These crystals are shining with beauty untold;
Stalactites hang down from the wonderful cave,
While stalagmites spring up from their firm, rocky grave.

And the deep running stream tells the story of
In this chasm of wonders and beauty sublime.
Come then to this light: here's a narrow, dark way—
[say—]
A place where you've been on this cold earth, I'd
A place for inspection, reflection and thought;
But not with contentment nor happiness fraught;

A place that in dreams you would shudder to find;
A place that bequeathed for the good of our kind;
A place that will cause you to falter and start,
For it leads in the way of a poor broken heart.
And here let me caution you well to have care,
As you pass through the draught of the cold wintry air.

For if you're not careful in all you're about
Your senses will chill and your lamp will go out!
But if safely you pass this apartment of gloom
You will come to a larger and wholesome room;
What is it? How came it? I answer you give:
'Tis a cave of the past where old time seems to live.
Now gaze from this turret—beyond any doubt
You will hence see the way that will sure let you out.

From the dark somber shadows to yonder path bright,
Upon which gleam the rays of the fair morning light,
You make the advance in good time and right here
You can see the way open and progress made clear.
As you rest from your toil and look o'er the ground
You find you've been healed from a terrible wound;
And as once more you greet the great orb of day,
You feel that you never have seen life this way.

You ask why I took you along through a cave,
With all of its shadow and darkness, and gave
Such grim, dreary, dread to your spirit and heart—
Such grim, dreary dread, such a shudder and start.

This answer I make you: You said you were sad,
That your spirit was sorry, your brain going mad,
Love turning to hate, and your heart was so sore,
Your being was down in the darkness once more.
You felt you were weak, but I knew you were brave,
And I guided you safe along through this cave.

Sad-hearted and wretched, whose trials and strife
Seem almost too bitter and sad for this life,
You now may enjoy the past in its seeming
To fathom and alter the heart's inner meaning;
But sometimes as you come and pause here for a night,
And carefully look with your glimmering light,
You will see all around you the wonderful thing
Which this retrospect so forcibly brings;
And out from a blissfulness of storm and of rain,

And out from the caves of affliction and pain,
And out from the shadows so dreary and cold
Will come the bright glory that glitters like gold.

Upon the dark background of this pictured way
Will stand three bright gems in transcendent array
The gems of contentment, of peace and of right,
To illumine your path as the stars do the night,
And through these you'll enjoy the free right of way.

From out the dark shadows to more perfect day,
You will bask in the sunlight more genial, complete,
And enjoy the sweet flowers that blossom more sweet.

Because of the darkness, the pain and despair
That in your soul lingered a little while there.

So pass on through the caves of sorrow and strife,
Your sad disappointments, your errors of life,
And know that at last from their gloom and their night,
You will enter a life that is happy and bright.

Where they care but take place as a lesson that's past,
To bring out by shadow the tints that will last—
To give a grand lesson, that, when understood,
Will show that the real is perfect and good.

So the use of your sorrow, your pain and despair,
Is only to help you along, here and there,
To that pure understanding, that knowledge in time,
That at last shall come down to thy soul and mine.

We are well aware that the critic will say this is not poetry; but it is melodious and contains ideas of which any poet might well be proud, and the illustrative idea is a happy conception indeed. Before criticism is carried too far, we would like some literary gentleman or lady to undertake a similar mental feat. It is furthermore suggested to those who are skeptical upon the general proposition, that they visit Grand Army Hall on any Sunday morning or evening in the next three weeks, select their own subject upon the spur of the occasion, and thoroughly test the powers of the lady's guides in the wonderful gift of improvisation. They will be well repaid for the effort.

Written for The Better Way.

A New Religion.

What is Spiritualism founded upon?
A natural and scientific basis.

What does it bring to the world?
The elements of a new and higher integration in answer to a long-felt and growing need among men—a new religion based upon individual responsibility—not faith in Christ; upon natural law, not miracles.

Where should a line be drawn?
That the religion of a people should not be confounded with the theology of a people.

What does the religion represent?
The highest spiritual interpretation of man and his relation to life here and hereafter.

What does the theology represent?
The established creeds of a materialistic priesthood.

Where is religion?
Sits at the feet of angels to learn spiritual truths.

Where is theology?
Sits bound to knowledge, cramps the intellect and subverts the intuitions of the spirit to material prosperity.

Where is Spiritualism?
It is there a new religion for man, and its being so, it must shun creeds and never degenerate into a theology.

What has been the deadly blight of religion?
Persecution for opinion's sake and in the name of religion it has deluged the land with blood and swept from their loyal labors for truth millions of innocent martyrs.

What is the result wherever this spirit of persecution is allowed?
All spiritual light is turned to darkness, and the angel world must seek anew for better conditions in which to unfold their divine message to mankind.

What does free thinking imply?
The granting to others to enjoy the same freedom we claim for ourselves, and when Spiritualists shall have coined this principle into soul-growth they will associate themselves for social, business and benevolent purposes.

What should we do for the sake of truth?
Have faith in ourselves. It is not so important that we believe in the divinity of Christ, as that we believe in our own divinity; not so important that we believe in his sacrifice as that we be found strong enough in our spirit to sacrifice the selfishness and lusts of the flesh for the sake of the advancement and happiness of humanity.

What can we say of the church?
It has made some progress, but she has done so in self-defense, and has ever been the conservative element among men, and has followed along half a century behind the advanced thought of the age.

What can we say of the temperance movement?
In its unpopular infancy the church voted it as an infidel movement, and refusing to open its doors to its advocates and often denouncing it from its pulpit.

How have all reforms been met?
With condemnation from the church until accepted by the majority, or were popular enough to make it for their interest to accept them.

What was Tom Paine and his "Age of Reason" to this country?
A great work was done in making free discussion of theological subjects possible in this country, ushering in one of the grandest eras of intellectual progress the world has ever known.

What is science doing?
Fast making known to the masses much truth in regard to the history and formation of the earth and of the origin and development of man.

What has modern Spiritualism been doing?

With its flood of facts and philosophy it has swept away the old materialistic barriers of creed and superstition, admitting the glad sunlight of free thought and Spiritual life.

What has the Christian church been doing?

Upon an unnatural and unscientific basis, hence, however beautiful a superstructure may have been reared by its present occupants, it is only a question of time when its foundations will be destroyed and its beautiful creations buried in oblivion.

What should Spiritualists do?

With their new and heaven-born revelation, to covet the temporary security and rest afforded by this change, they do not need the symbols that were given an ignorant, superstitious priesthood, for they have the divine reality in their midst, and their belief in an immortal life no longer needs to be bolstered up by faith, for they have knowledge of spiritual facts transcending the faith of former times.

As a receiver of spiritual truths what position should Spiritualism assume?

Must be negative, passive, receptive, aspiring to the highest yet compassionate the lowest, ever striving to shut out the discord and inharmonies of Earth Life, but they draw the notes of that divine music that vibrates through the heavenly spheres.

Written for The Better Way.

A Lovely Test.

Not long since (Sunday, February 19), while in Chicago, I wrote to a friend in New York, whom I honor and esteem very highly, quite a long letter upon "Spiritual Topics." His letters to me are always so kind and breathe such a fraternal spirit, they awaken responsive echos in my own heart, and I endeavor to repay as well as I can. The letter was duly mailed on the date mentioned, and on Monday, the 27th inst., upon my return to town, I called upon him, and during the course of conversation he made the following remark:

"Your letter to me from Chicago was so beautiful (his words remember) that last Wednesday at Mrs. Sawyer's seance, I told your angel sister it ought to go straight to heaven and so I gave it to her."

It was very kind of him to speak in such a manner, and I responded:—"Sister (God bless her!) will then see how truly I am endeavoring to guide my life and conduct by light to immortal truth, and trying to develop my spiritual nature."

To-day, Tuesday, 28th inst., at 2:30 P. M., I made one of a circle of eight at Mrs. Stoddard Gray's. Hardly, after the dark seance, had the gas been lighted, when the curtains of the cabinet parted and out stepped my angel sister. What a happy meeting for me! I had spoken with her two weeks previously at the Bangs' Sisters in Chicago, and listened to her kind loving words.

After greeting me and saying how happy she was to see me safely back, she placed in my hand an envelope which she said was the letter I had written from Chicago to my friend and which he had given her at Mrs. Sawyer's.

I had not thought of that letter since he spoke to me about it, and all my thoughts were about the great happiness of meeting and speaking to her again.

After speaking to some friends of mine in the circle, she led me to a small table near the cabinet, and sitting down wrote me the following letter which I copy verbatim:

"Dear Brother: I am so very glad in again coming so close to you, and, dear one, the time will come when no one will doubt the truthfulness of our statement when we say, we live again and can return to our loved ones of this earth. The veil is slowly but surely lifting when you and all the friends of earth can see us in our spirit home. Wait and watch, for the time will surely come when mamma and I will show ourselves plainly to you."

"Your loving sister, LAURA."

I would say that having many times when sitting by myself, seen the forms of mother and sister clairvoyantly, that the last sentence refers to my eventually being able to see them as Laura states.

After sister left me, my angel mother came with her pale sweet face unveiled and taking my hand went with me to the friends so all could see her features. After the seance, I opened the envelope and there was the identical letter I had mailed my friend, from Chicago.

To me it was a wonderful out of many tests she has given me, and if it can only awaken in some dear reader thought of a spiritual nature and return I shall only thank God for the happiness and my power to do good.

I thought when I read that communication the writer was trying to prove too much, and after perusing Mrs. Wells' reply it is the same to the world at large.

Still the remaining members of that circle owe a duty to her and to the cause, and if they know the truth as she states it, they should at once vindicate her and repel the dastardly statement.

Our circle to-day was contaminated by one (an elderly female) who when Dr. Baker appeared and approached her, made a grab for his white hairs, but unsuccessfully.

She remarked to her friend, another elderly lady, that "that was at least worth a dollar." Perhaps on the inner side of the veil that hangs between the living and the immortals, she may find no dollar will buy her forgetfulness of doubt and spirit assault.

After the incident above mentioned, Col. Baker, the cabinet control, at once closed the seance, which was a relief to all present, except, perhaps, the elderly female.

H. C. M. CONKLING.
N. Y., FEBRUARY 28, 1888.

FREE LANCE.

Soul Communion.

To the Editor of The Better Way.

In answering Brother Booser's inquiry concerning the "Whole World Soul Communion," I may not have been just in the right. Whether I was or not, Brother W. J. Innis, of Oil City, went for me at once and told me that I had a note in my eye; all this time Brother Innis never thought that possibly, he might have a "Beam" in his eye. He claims that the spirit world will take care of the whole nation. Just here let me ask him, Who is the spirit world? We as mortals are now living and moving and have our being in one phase or grade of spirit life; of course then he as well as myself, and all the inhabitants of earth, are a portion of the spirit world. The more I investigate, the more I develop the higher grades of mental mediumship, the more I find that we are of and in a spirit existence now, and that spirit life is within us and of us, and no doubt but what from that view of the case the spirit world will take care of the whole matter. We will hope so, at least.

In February, 18th's issue of THE BETTER WAY I notice that Mrs. Mary E. Barker, of San Jose, Cal., has also drawn her two edged blade and has gone for me likewise, and she calls me selfish because I have views of my own, not thinking of the selfishness of her own position in trying to bring the whole world to her view of "whole world soul communion."

Sister Barker, when you meet a Brother or Sister, and you think, or imagine, that you see a mote in their eyes, please don't forget that there may be a whole forest in your eyes. I know that you feel enlarged with the idea that you are doing the whole world so much good, but in no case do you fail to remember the beam in your own eye? We are all apt to do that, you know. I do not say that you are in that "wooden" condition, but I perely throw out the suggestion for your own good.

I will hold communion with Brother Tom and Sister Jennie, and the rest of my family, with my guides, and the spirits that choose to come to me and make my acquaintance, and in fact with the whole spirit world; and you can if you wish to do so, sit with the whole world at once. I will not, for the circle is too large a one for me to sit in. I would be lost in the immensity. I know that I am selfish, but I take it that if nature had not intended us to be selfish enough to care for ourselves, she would not have done us up in separate bundles by ourselves; but would have left us diffused throughout all nature. Then we would have no need of selfishness or care.

Sister Barker also forgets that mortals are a part of the spirit world, for she makes this remark: "As I understand this communion, it is not for us mortals to get control of spirit power, but for the spirits to get control for the elevation of mankind."

Let me say, Sister B., that mankind are mankind, just as well in spirit life as they are here on earth; also that the two worlds are so blended that there is no dividing line between them. All that there is of it is this: at end of earth-life we drop the old body, and go on just the same, only we have no earthly body to care for. I agree with Sister B., that when the whole world knows of spirit communion, then will the millennium be here on earth, and the whole world would soon know of the fact if every family would sit once a day to hear from a Brother Tom or a sister Mary; and they would know of it a sight sooner than by sitting in a whole world circle. Yours,

BUFFALO, N. Y., J. W. DENNIS.

Something About Jesus.

To the Editor of The Better Way.

H. W. Booser has had the privilege of telling the world at large, and C. M. Keith in particular, what he does not know about Jesus of Nazareth, and I claim the same privilege of telling him and other readers of THE BETTER WAY what I do know of Jesus as a spirit who is a frequent visitor at our home. I am not nearly as old in years as Mr. Booser, having entered this world in 1852, but perhaps I have as many ministers to call kin. Grandfather Reuel Keith, uncle Cleveland Keith, and mother's brother, William J. Cleveland, are all Episcopal ministers, to say nothing of cousins and uncles further removed. Arthur Cleveland Cox, the sweet poet bishop, is a near cousin also. All these worthy relatives did not teach me spirit communion, however, neither have they taught me or any one else bigotry. I have been familiar with spirit communion only about four years, and yet in that time my faith has reached the point where I believe pure and wise spirits tell the truth, and if a lady should come and tell me she was Mr. Booser's mother or sister, I should believe her, even though she could not satisfy me of her identity by historical evidence; neither would I publish two columns in a spiritual paper to try and prove that she was a myth. I am not familiar enough with ancient writings to wage a war of historical research, Mr. Booser, but I have conversed with both Apollonius of Tyanna and Jesus of Nazareth, as spirits, and as such, love them. Jesus is perfectly identified in our home circle, and we know and love him as our friend and King. Of course, the fact of my having seen Jesus materialized through two media (Dr. Rothermel and Mrs. Beste), having read his autobiography written through Mrs. West, and having seen several photographs of him with Mrs. West, would be no identification to Mr. Booser,

but neither can he expect me to doubt the evidence of my own senses, because what he has read leaves him in doubt. Neither can I discover what possible object Mr. Booser could have in sending such an article for publication. I at least have not used the columns of the paper for trying to throw discredit upon anything sacred to any one, especially their dearest spirit friend. My whole aim and object in writing at all is to do what little I can to demonstrate the importance of spending life here, so that there may be no regrets to take to the spirit world, and no work left undone until the law of compensation be satisfied. I once thought Jesus might be a myth, but only because I knew the immaculate conception, as generally accepted by the churches, was an absurd impossibility. But my desire for holiness kept me near the purest and best example of humanity I could find, even though he might be a myth. This was a sad time to one trained from infancy to love and reverence the lowly Nazarene. This was love for goodness, and Jesus as an example made it possible for him to come near enough to make himself known to me. From his own lips I have learned many things concerning life here and work in the other life, and I rejoice to know him as he is. Now, Mr. Booser, my knowing Jesus cannot identify him to you, but if spirits entrance media, and materialize so as to be visible, then I know Jesus of Nazareth to be not only not a myth, but the King of this universe, who binds and loosens according to the deeds done in the body.

C. M. KEITH.

A Decided Response.

TERRELL, Texas, March 8, 1888.

To His Majesty King Henry VIII.

Your letter of the 31st of December, 1887, in the pink issue of THE BETTER WAY, did not reach me until yesterday. The delay doubtless was attributable to the mail authorities. You asked me the following questions: What manner of man are you? In what light do you regard us spirits? By what right or authority do you willfully accuse the media of failing to give you tests? Do you not know that the tests depends upon your friends?

Now, if it be possible for your Majesty to read and answer this letter—if so, I wish to say, most noble king, that you have mistaken the spirit of my letter. I did not willfully blame the media. What I said is in the 21st of January issue of THE BETTER WAY, first page. It was to the effect that my frequent requests through your interesting columns have failed to bring me any satisfactory tests or evidence of the genuineness of Spiritualism. I see not the manifestation of an improper spirit in the above, nor a reason for brandishing the spiritual sword. Jesus said to Peter, in reference to this much abused weapon: "Put up again thy sword into his place, for all they that take the sword shall perish by the sword" (Matt. 26 li.). If you think that you can see a stigmatizing spirit, exhibited towards the media, I wish to disabuse your mind, for I certainly intended no such thing. I have written to a number of mediums in the United States asking for tests, evidence. And in every instance they have failed to satisfy me. I have quite a number of friends and relations in spirit land, and if they can communicate with us in earth life, I know that they are anxious about me. In the very nature of things they could not be otherwise.

There was a letter in THE BETTER WAY for Rev. J. C. Russell purporting to be through your Majesty from Eliza Jane Russell (deceased). I will here give the message verbatim: "I am Eliza Jane Russell, and I would reach Rev. J. C. Russell, of Terrell, Texas. I come with my heart full of love to him. I want to encourage him in the good work. I want him to be assured of our presence; also, that the children and I come every day to his house. Please tell him that every effort for good is sanctified of God." Without criticism, I wish simply to say that this is no test or evidence to me. If I ever had a relative or friend by the name of Eliza Jane Russell I am not aware of it, or I have no recollection of such a person.

In reading books on spiritual philosophy the impression is made on my mind that spirits can know and read our thoughts. If so, it seems that your Majesty's spirit was not present when I composed the sentence referred to. If I have unwittingly been the occasion of rippling the tranquilizing movements of your noble spirit, I ask your forgiveness, and attribute the seeming thrust at the media to my ignorance of spiritual parlance. Be assured, O most noble king, that I regard every man for whom Christ died of inestimable value and susceptible of endless progression. I know that I do not fully understand the Scriptures. How can the finite comprehend the Infinite. But God has had a chosen few in every dispensation to break the light to His children. And I appeal to those who claim the light to let it shine, that others may see and glorify God. There are mysteries in the Bible, "and how can I understand except some one guide me." Where can I go and not be confronted with mysteries? Travel among the globe lights suspended from heaven, and I see mysteries. Dig down and grovel in earth's bowels and still we do not understand. Yes, and when the cyclone sweeps with terrific grandeur over the earth, can you understand natural scripture? I wish I did know how to regard you spirits. Give me evidence; let me have an ocular demonstration, a feeling sense of your reality for good, and then I can answer your question. My Bible teaches me that angels are sent forth from God to minister unto those who shall be

heirs of salvation (Heb. 1, xiv.). I am not incorrigible nor malicious; God forbid! I am a humble seeker after the truth. I wish to become the recipient of all God intends that I should have to enjoy. Therefore, if by passing into the immunities of the spirit land, you can minister unto me for good, I cordially invoke your assistance and ask again of any medium indubitable evidence that they come between free and imprisoned spirits. Yes, I did write to your medium asking her to hold a seance for me, and Mr. C. M. Keith wrote me for her that he did not have the remotest idea of what I meant by a seance, and I knew of no other way, nor do I yet know of any other way. This accounts for my not writing to your medium any more. Let not the media think that I am opposed to them. You claim certain power that is wonderful. I only ask kindly and affectionately to convince me that your claims are true. And to remember that I am not responsible for the intervening dark sheet between me and the sun. I ask you to remove it if you can, and let in the light. God said "let there be light and there was light."

Rev. J. C. RUSSELL,

Terrell, Texas.

Gleanings from Philadelphia.

Mrs. Emma V. Paul delivered another of her interesting discourses to a small audience on Sunday, the 11th inst.

The weather was very unfavorable and the lecturer's audience, unlike the previous Sunday, was reduced to very small proportions. Mrs. Paul's subject was taken from one of the poems written by Lizzie Borden.

She was particularly pointed in her attacks upon the church and bible; the whole lecture was on the same strain, with very little variation.

Mrs. Paul's command of language is very fine. Brother J. Clegg Wright, in introducing her on the evening of his final lecture, said:

"I can recommend Mrs. Paul as a first class lecturer. I have never heard one who could put her ideas together in such a good shape as this lady."

Brother Benjamin Benner, in introducing her to the audience last Sunday, said: "In the face of the words spoken last Sunday evening by our co-worker, J. Clegg Wright, little need be said, save that when Brother Wright recommends a lecturer, we can always rely on him."

The Ladies' Aid Society held a meeting in reference to the fair, to be held the latter part of this month, and in which they are actively engaged. The Children's Progressive Lyceum is also engaged in forwarding to a successful issue of their fair, the proceeds of which are to be used for the erection of a cottage for the children at the camp grounds of the First Association of Spiritualists, at Parkland, Pa.

The members of our Association are industriously engaged in rehearsing the exercises celebrating the Fortieth Anniversary of Modern Spiritualism; a full report of the proceedings of which will be given in THE BETTER WAY in due season.

The sectarians of England are at last awaking to the springing propensities of Modern Spiritualism; as fast as it is crushed down, it promptly springs back to its former position.

The natural tyrannizing propensities of the Britons, fail to create any marked effect on the spiritual fraternity. The great amount of crowned heads and titled people who have taken up the spiritual doctrine, show to a marked degree in which direction the vane of public opinion is tending.

Not that crowned heads and titled people are any higher or morally purer than the ordinary run of human beings, but they are so exceedingly tardy in advancing their opinions, that it is little short of wonderful that they have the courage to express and defend their opinions in the face of the scorn and contempt of the orthodox fraternity.

We find in The Press of Sunday, the 4th inst: "Lady Archibald Campbell, another of the Duke of Argyll's sisters-in-law is tall, fair, slender and exceedingly graceful. She is a Spiritualist, and devoted to all sorts of mysticism; unconventional in her ideas and conversation, and has written in The Nineteenth Century."

The literature of to-day is gradually sinking deeper into the mysteries of occultism. Nearly all the magazines have accounts of strange phenomena and mysticism in general. This shows that the light of the higher world is gradually finding its way into the brains of the latest authors, thence to the outer world.

Is it not nearly time that our light should spread through the magazines, devoted to literature of a high character? It is creeping in where least expected; like the little humming bird, it flutters higher and thither, alighting for a moment upon some lonely flower, then away again to farther realms. Like the homeopathist, Spiritualism is dealt out in small doses; but although it proves such a valuable aid and comfort to those who espouse the glorious cause, it will, if held back too long, burst like a bombshell amidst the unsuspecting parties.

Many of our friends will be pained to hear of the transition to higher life, of that eminent author, A. Bronson Alcott, at the ripe age of nearly four score and ten. His earnest efforts in behalf of reform in education, natural theology and kindred subjects are well known and widely appreciated.

Although not exactly a Spiritualist in his religious views, he was one of those gentlemen who unconsciously promulgated the advanced thought, higher aspirations and pure living which the Spiritualists are endeavoring to set forth.

In 1823 he established an infant school that attracted attention by his unique system of teaching. His success was attained by teaching by conversation, not books; and in 1828 he established another school in Boston. His school was so advanced from the thought of the day, that it was denounced by the press, and he consequently gave it up. He has been regarded as a leader in the transcendental style of thought, and in order to disseminate his ideas more thoroughly, he went upon the lecture platform, where his originality of thought attracted much attention.

He leaves two daughters, Louisa May Alcott, born in Germantown, this city, a well known authoress, and May Alcott, the artist, now Mrs. Ernest Nieriker, who resides in Paris.

Louisa May Alcott passed away a few days after her father's transition. Her loss will be mourned by the hosts of children with whom she has made friends by her extraordinary style of authorship. Fraternally,

ELIOTT HAWSON.

PHILADELPHIA, PA.

PERSONAL.

Mrs. Annie Cissna has removed from No. 603 Freeman Ave., to No. 7 Denman Street, where she will be glad to see her friends.

Warren Chase speaks in Clyde, Ohio, Mar. 18th, in Evansville, Ind. the five Sundays of April. Address Evansville for April, and Cobden, Ill., for May and June.

Mr. and Mrs. Walter S. Allen are at home to their friends at their handsome apartments, No. 663 Sycamore street, Mt. Auburn.

Miss Jennie B. Hagan has returned from a son in Warren county where she spoke on the evenings of Tuesday, Wednesday and Thursday, of this week, to large and delighted audiences. She is again stopping at the Walnut Street House and giving psychometric readings to acceptable applicants.

Mrs. Helen Stuart-Riehings will be one of the leading speakers at the Fortieth Anniversary of Modern Spiritualism in this city. She has been re-engaged by the First Society of Pittsburgh for the leafy month of June.

Pleasant Nuptials.

A delightful occasion was enjoyed on the 8th inst., at the residence of our good friend, George McKay, Esq., No. 663 Sycamore street, in the wedding of his daughter, Anna, with Mr. Walter S. Allen. The fair bride has, for quite a period, reigned as a belle among her associates, and even now, after laying her crown at the feet of Cupid, she will not surrender all authority in this direction, but will rule in the household by those arts of sympathy and love which make true womanhood everywhere supreme. This is the belle-hood of home.

We congratulate the happy couple upon the fact that they have found the better way of mortal life, and trust they will so live and love that finally they may attain sweet peace in the life eternal. Joy go with them.

Professor Martin.

This eminent physician, speaker and medium has resided in Cincinnati several months, to the great advantage and profit of the sick, the ailing and the inquisitive, and to many he has brought the grateful balm of health. He has had remarkable success in the treatment of cancer and other chronic diseases, and his electro-magnetic vapor, hot-air and therapeutic baths have effected miraculous cures. We learn that he has been solicited to travel and lecture on the laws of health and cognate subjects in the principal cities of Ohio, and this may at some time be his work. He would certainly do to the profit of his hearers. For the present his home address will be No. 73 West Lane Ave., Columbus, O., where he will be pleased to meet and hear from his friends and the public.

Lily Kibby Went Home.

Sweet little Lily Kibby went home to her sister Angela a few days ago, and a beautiful service was had at the home of her parents on Seventh street. Miss Hagan offered a truly sympathetic prayer, and the remarks that followed were affecting and reassuring to all friends of the dear child. All felt that she has indeed "entered the dwelling of eternal love."

In this connection we give space to the following

CARD.

To Miss Jennie B. Hagan: "We desire to thank you for your sincere thanks for your kind and affectionate address over the remains of our lovely daughter, May. The kind angels ever bless you in this world of affliction, and may your pathway be strewn with beautiful flowers by spirit friends in our sincere prayer."

MR. AND MRS. M. S. KIBBY

Mr. and Mrs. Kibby desire to also return thanks to the Society of Union Spiritualists and kind friends, for many beautiful floral offerings.

Wonderful Tests.

To the Editor of The Better Way. In our Sunday night meeting we had a test that I think is seldom equaled anywhere and has created a commotion among seers. Dr. W. E. Reed, of this city, a magnetic healer and writing medium gave notice that he would if allowed a half hour each Sunday evening give tests by answering written questions placed in sealed envelopes retained in their possession, or if brought in by any other persons than the writers.

After answering question for about fifteen minutes, Dr. Stevens, a septic, arose and asked if his questions could be answered upon two slates that he had brought with him. The slates were riveted together with copper rivets. He did not want to be fooled by anyone getting them open without his knowing it. Dr. Stevens held one end of the slate, and Mr. Parks the other. Dr. Reid only touching the ends of his fingers, the envelope in which were Dr. Stevens' questions that had been placed on top of the slates. About ten minutes were taken to complete the work, the writing sounded like the ticking of the telegraph, (there was no pencil used.) The slates were so securely fastened together that they had to break the frames to get them open. Both sides were covered with writing. Besides the two answers to Dr. Stevens there were twenty others with altogether forty-five distinctly individual signatures, no two by the same hand. The answers to all but one were acknowledged to be correct. One answer was given to a question written six weeks before and afterwards thrown into the waste basket, and the person who wrote it was not in the hall at the time.

Dr. Stevens' questions were: "Has Dr. Reid Magnetic Power, or is he a fraud?"

2nd. "Are his readings Psychometric?"

The answers were: "Yes" and "No" respectively.

"Dear Doctor, I think that by the time you have opened these slates you will have concluded that he has magnetic or healing power. If not yet satisfied I will give you an extra shock."

2nd. "If what has been written on between these slates can be called psychometric writing the other can be called psychometric reading. You might digest the phenomena with some of your Psychometric pills."

Fraternally, C. M. POTTER, GRAND RAPIDS, MICH., March 1, 1888.

Heuck's.

Frankie Kemble, the particularly bright comedian, that recently created such a furore in the East by her clever performances, is the attraction at Heuck's for the week commencing Sunday afternoon. Of her recent performance in New York the Mail and Express says:

"The soubrette, Miss Frankie Kemble, who made her appearance last evening at the Academy, certainly created a very favorable impression. The comedy drama, 'Sissy,' gave many opportunities to this charming actress to show her versatile talents. Her singing is most pleasing, and her acting exceedingly clever and lively. Full of expression and vigor, she acts, or rather plays, with earnestness and determination throughout. Pretty in face, of good figure, somewhat petite, she is the typical soubrette. The company supporting her is good, and the respective parts acceptably. Mr. Harry B. Bell as

Brown Madder, and artist, caused much amusement by his skillful interpretation, and Mr. McCready, as Wrecker Ben, kept within bounds and did not exaggerate, a too common fault with those taking nautical parts. Miss Hatch and Miss Lockhart, as Rachel Pendleton and Grace Pendleton, were well received. Little Jessie Lloyd, as Bessie, was most creditable and clever. The play itself is termed a comedy drama, and while possessing many amusing points, has a dramatic and serious vein running through it, consequent upon the abduction of the child. The plot unravels itself in the last act up to which point the interest is well maintained. It is well worth so long, and Miss Kemble last night received several encores and calls before the curtain which were fully deserved.

SPECIAL.

THE BETTER WAY is on sale in Washington City by Mr. Pierre L. O. A. Keeler, No. 413 Sixth St., N. W.

St. Louis, Mo.

The First Association of Spiritualists meets at 25 p. m. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause are invited to attend, and correspondence solicited from America and Europe. W. Fay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

Toledo, O.

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

Magnetized Paper. For development: Seven sheets for \$1.08. Psychometric Readings by letter, \$1.00 and stamp. Clairvoyant Tests given. Mrs. M. T. SKEELER, PEORIA, ILL. No. 803 North Monroe St.

Mrs. Emma Louise Teed, Psychometrist, Spiritual Delineator

And Trance-Lecturer.

Perfect diagnosis and treatment of diseases given to any one stating complexion, including \$1.00 and postage. Delineations given, \$1.00 and postage. Also, this lady will respond to calls for lectures. Address, 239 West Water Street, ELMIER, N. Y.

Cleveland Anniversary Exercises.

The Spiritualists of Cleveland and vicinity will celebrate the Fortieth Anniversary of the Advent of Modern Spiritualism, by a two day meeting at Memorial Hall, (G. A. R.) 170 Superior Street, Saturday, March 31st and April 1st. Speakers: J. Clegg Wright, Esq., the able trance speaker, and Mrs. Carrie Twing, the well known test medium. Everybody invited.

PSYCHOMETRY.

While stopping in Cincinnati (during the present month) I will give a few Psychometric Readings, to acceptable applicants at the Walnut Street House. Engagements must be made in advance. JENNIE B. HAGAN.

W. S. Rowley's OCCULT TELEGRAPH.

A correct diagnosis given of all diseases and successful treatment by Spirit Dr. Wells through Occult Telegraphy and under the supervision of G. F. Whitney, M. D.

Patients unable to visit their office in person send full name and address, age and sex and locate the part of the body that they wish examined most particularly, when a full and complete diagnosis will be given.

Terms \$3.00 and 8 cents postage for first diagnosis and medicine. Address, ROWLEY & WHITNEY, Room 39, Nottingham Block, CLEVELAND, OHIO.

Magnetized Paper.

Six sheets for fifty cents, twelve sheets for \$1.00. Any person who will send \$2.00 for one year's subscription for THE BETTER WAY, I will send them ten sheets of Magnetized Paper, or send \$1.00 for five months, I will send five sheets, or any person renewing their subscription will receive eight sheets for one year, four sheets for five months.

Address DR. WILLIAMS

Care BETTER WAY.

For ONE DOLLAR I will answer communications promptly. Mrs. S. R. CHALLONER, Oshkosh, Wis.

MRS. L. PET ANDERSON,

Trance Medium.

NATIVITIES GIVEN.

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

GEOLOGICAL PSYCHOMETRY.

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

DR. A. W. S. RUTHERFORD, 1m Room No. 11—No. 7 Murray st., New York

Now Ready in Book Form

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

"THE SOUL."

Its Embodiment in Human Form.

In Six Lessons, viz:

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

These Lessons have never before been published.

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

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

Fortieth ANNIVERSARY

—OF—

MODERN SPIRITUALISM,

WILL BE CELEBRATED AT

CINCINNATI, O.

BEGINNING ON

EASTER SUNDAY, APRIL 1, 1888,

ENDING

THURSDAY EVENING, APRIL 5th.

—(THE)—

Opening Services on

Easter Day and Evening

And the Services of the Day

and Evening following, will be held at

GRAND ARMY HALL,

No. 115 West Sixth Street,

And the Services on Tuesday, Wednesday

and Thursday will occur at

GREENWOOD HALL,

Sixth and Vine Streets.

Some of the

Best Speakers and Mediums

Now in the public work of Spiritualism

have been engaged for this occasion, and

other engagements will be made, sufficient

to insure an array of talent rarely enjoyed

by Spiritualists anywhere. When we say

the best speakers and mediums, there is no

secondary interpretation of the words.

In addition to the Anniversary Exercises, it is decided to make this occasion

memorable by the formation of THE OHIO

VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio,

Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the

intention to make this organization the nucleus for thorough and widely extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully

urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its

successful inauguration.

Come to our Anniversary. Induce your friends and neighbors to come. The occasion

will be elevating and instructive, and we feel assured that it will result in the beginning of a movement which will bring untold blessings to our fellow men. Those

who join in it heartily will bless themselves as well as humanity at large.

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

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

Fraternally,

E. O. HARE, Pres.,

C. C. STOWELL, Sec.,

MRS. I. S. McCracken,

M. G. YOUNG, Sec.,

L. BARNEY.

Committee on Invitation.

Buchanan's

JOURNAL OF MAN.

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

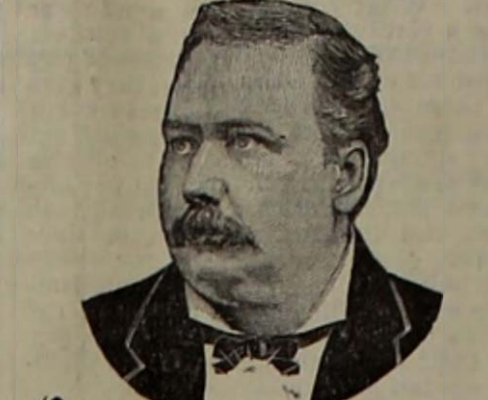
This Journal is entirely unique, being devoted not only to universal progress and reform but to the illustration of the newly established science of Man—anthropology—which revolutionizes all philosophies, and gives new views of physiology, phenology, Spiritualism, ethics, theology, hygiene, therapeutics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

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

THE NEW EDUCATION. By Professor Buchanan. Price by mail \$1.50. Rev. B. F. Barrett says of this work: "I consider it by far the most valuable work on education ever published." Many similar expressions have been published.

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

COLLEGE OF THEERAPUTICS.—The tenth Session of six weeks, begins May 1st, 1888. The course of instruction presents, with the anatomy of the brain, an exposition of the discovered and demonstrated relations of the soul, brain and body, and the new methods of electro-magnetic and mental therapeutics ever made in the medical sciences, which are not presented in any other college. Fee for the course, \$25. Address, for all of the above, DR. J. B. BUCHANAN, No. 6 James st., Boston.



Is a Staunch Spiritualist

And Successful Physician.

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

Dr. Fellows treats all those peculiar diseases resulting from indigestion and ignorance of youth. Those who are ailing should send 10 cents for the Dr.'s book, setting forth an External Application—a positive cure.

Address, DR. R. P. FELLOWS, Vineland, N. J.

Mention this paper.

How to Form Spirit Circles.

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

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

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

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

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

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

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

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

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some member of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asking themselves to be related or known to any of the present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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

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

Possibly at this time, an intelligent system of communication is established.

10. The first sitting of a circle is usually a very important one, and should be carefully watched.

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SPIRIT MESSAGES.

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

1. I am Arthur Henderson. I traveled a great deal from place to place. I was the beloved son, although not the only son, of my father. I passed away of consumption at the age of twenty-five. Have brothers and sisters whom I would reach; two of them readers of your BETTER WAY, and you may imagine it is with pleasure I come back if only to let them hear of my safety. I am happy and progressive, and retain stronger than ever the love of my dear ones here.

2. I am Phillip Ross. My aunt is at present in New York City, Margaret Ross by name. I left England an orphan, when quite a child. I, therefore, know nothing of my parentage, save what I have learned from them here. Dear aunt Margaret, father and mother are well, and mother entreats you to think no more of the past, for she is happy.

3. I am Elizabeth Sutter, for many years a resident of Philadelphia. I was subject to spasms all my life; this will identify me. I left a daughter, Helena, and when she was a child I supported her as maid of all work in a restaurant kept by J. H. Edwards. My daughter is not doing well and it is my desire that she find the medium, Mary Patterson, so I can write to her.

4. I am Saul Lilly. My brother Ned is at present in Baltimore, in somewhat of a strait. I have been over here many years, and return to tell Ned to give up his present employment for something higher and better. I tell you, Ned, you'll be put out if you don't seek other employment. The little one is well, happy, and my constant companion.

5. I am Mary E. Stokes. I wish to reach my husband, who is a Spiritualist. My darling, I beg you have nothing more to do with that business transaction. You were wrongly advised; half a loaf is better than no loaf at all. Dearest husband, he who professes friendship for you, would deprive you of that little which you have accumulated by hard work. By the love you bear me, listen to what I have told you.

6. I am Frank S. Stokes. I spent much of my life training horses, and in that capacity was widely known. I wish to speak to Charles Read, to tell him that his mother thinks Maryland in great danger. She is growing so rapidly that it will not do to give her so much study and practice. There will only be a little while when she will be of greater service to Libbie. Your mother sends her love and says she is very happy. For my part I wish I was back here in the circus.

[Having asked him who Maryland was, I learned she was the daughter of Charles Read. HENRY TUDOR VIII.]

7. I am M. Frances Elliott. My home was in Sumpter, S. C. I have relatives in Charleston and Savannah. I left my daughter, when quite a child, at the mercy of strangers, and I would thank the dear ones who so thoroughly educated her.

8. I am William S. Greene. I have a wife in Washington City, and an only daughter. My wife is in great trouble, and it is in the hope of aiding her that I now return. Dear one, seek not counsel with that man, F., he is not your friend. Agents are not always honest people, and I think you will do well to try W. Send daughter, that she may learn painting. The money will not be spent in vain.

9. I'm Bessie. I'm a nice little girl, because grandma says so. Grandma's a pretty soldier, and he says so too. I've blue eyes and white skin. Mamie has sn't; she's dark. Annie's over here too. She ain't mama's little girl like I am. My papa and my mama both live on earth. My mama is a big lady and has Walter. She ain't named Bessie, but she's named the big name I can't say. Auntie "Tarrie" and "Woblie" live with me, too. Grandma is Ham'on. When I come home I make papa feel me, but he thinks it a fly.

10. I am William H. Seaton. I have a wife, Mary, and a daughter, Annie, in Ohio. My daughter married when young, has one little girl and was for a long time partially blind. I wish to thank her husband so much for the service and blessing he has been to her. He literally lifted her out of harm's way and has continued to elevate her. I have a niece, Mary Burnham, and a nephew, Thomas Burnham, enlisted now in the West. I should thank you all greatly if by some means my love could be conveyed to my dear ones.

11. I am Charles E. Montgomery. I wish to reach my brother, who has for a long time desired to hear of me. We parted many years ago, he to go South, I to go West. Since that period he has long waited and wondered what had become of me. Any information concerning my brother, G. W. Montgomery, will be most thankfully received.

12. I am Elizabeth Samantha Todhunter. I have relatives in Bel Air, Harford County, Ind., and in Huntsville, Ala. Among my relatives was a clergyman, who was a missionary to Africa. My dear, dear children, I am well, happy and content. I did not realize "Cummings on the End," when I passed into heaven, neither are the persons clad in white and raised by means of a sheet here. Hugh Miller comes nearer to it in his great descent upon "Nature and Her Laws." I should like greatly to hear from Allison, and I hope he is well. Give him my love and Godspeed in his good work, and receive for yourself a mother's constant love.

13. I am Jennie Gertrude Gray. Passed out at the age of seventeen. Desire to communicate with C. Fox, of Rochester, Minn. Desire to have him try warm application. This from Dr. Withers, a physician in the spirit world. The old gentleman will remember me, as one of the happiest little girls of his earlier years.

14. I am Genevieve Grace Griffin, a native of Birmingham, England. I married young, came to this country twenty-six years ago, and passed out leaving a little daughter one week old, also Genevieve Grace Griffin. I write this in the hope of reaching Rosina Shebold, a teacher in the asylum in which was my child. Grace needs your care, Miss Shebold, and I beg you, therefore, see after her for the sake of her mother. Miss Eliza Kerr or sister Eliza Kerr may help you.

Comfort in the Hour of Death.
A good brother, who was formerly a Presbyterian clergyman, but who has lately found "the better way," tells us that upon a certain occasion he was called to the bedside of a worthy lady who was supposed to be nearing the silent shore, and to pass to spirit life. While friends and kindred, with tearful hearts, were sadly awaiting the expected change, her own spirit seemed to be full of joyous hope and trust. Indeed, she expressed herself as possessing positive knowledge of continued life beyond the gates of death. She was confident of the presence of loved ones who had gone before, but who were present to assist at the birth of her spirit to the new life.

Instead of administering to her the hope of salvation at some far away resurrection of the physical body, he found that she possessed something far better—a knowledge of safe and immediate transit to spirit life, that sustained her far beyond aught of religious instruction that he could give. For once he was at a loss to know how to proceed. He realized that he was in the presence of one who could instruct him in the way of salvation—of one who possessed something better than faith in the promises of the Scriptures, which was all that he had to offer her. He learned that she was, and had been for many years a Spiritualist.

And so it is often and clearly demonstrated that Spiritualism will do to die by, as well as to live by. It brings such comfort to the soul in the closing hours of mortal existence—such sweet rest and peace—it is surely worth trying. Christianity, as taught by the sects, affords no such consolation; for the reason that it is wanting in that definiteness of future happiness, of which this beautiful philosophy gives positive assurance.

As a dying Christian who had made his peace, as he believed, with his God, and had received the extreme unction of the church, one might feel in the closing hour, that his own soul was safe. But then, what of his loved ones who passed on before, without such assurance, and of those who were yet in the "gall of bitterness" on earth. Could he be happy in heaven with his heart's idols suffering the pains of eternal torments? Would he not rather go with them to share their woes and minister to their sufferings, than to live forever in a place of happiness where they could never come? If he would not, then indeed must his nature be so changed as to be unrecognized even by himself.

Admitting that such a change as is here mentioned may take place with the "redeemed" spirit, after its transition to the other life, it certainly does not occur in this life. Hence many a good Christian has gone down to the grave with an unutterable agony of concern for the loved ones left behind, and a nameless dread that he might not meet the ones his longing heart sighed for on the other shore.

Spiritualism does away with all this doubt and uncertainty. It fills the soul in the mortal hour, with such comfort and trust as no words can express. Often the veil is pushed aside, and the living and the so-called dead are brought face to face, and they recognize each other. Loved ones from the other side have come to assist at the transition of the mortal to the spirit side of life, and to bear the disenthralled spirit away to its bright home in the land of the immortals.—Golden Gate.

Insanity and Education.
The Brooklyn Eagle says:—"Education is the best safeguard against insanity. Of the 389 persons admitted to the Kings county hospital during the fiscal year, only four had attended college, ninety-five could barely read and write, and over a hundred had received no education whatever. In point of nationality, 133 had been born in the United States, 111 in Ireland, 77 in Germany, 23 in England and only two in Scotland."

Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith! Banish me from Eden when you will; but first let me eat of the tree of knowledge.—[Ingersoll.]

Astonishing Offer

SEND THREE TWO-CENT STAMPS lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON,
Maquoketa, Iowa.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF SPIRITUALISM.

ISSUED WEEKLY.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

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50 Specimen Copies Sent Free.

CATALOGUES
OF A COMPLETE ASSORTMENT OF
Spiritual, Progressive, Reformatory, and
Miscellaneous Books
WILL ALSO BE SENT FREE.

COLBY & RICH, Publishers.
No. 9 Bowditch st., Boston, Mass.

Miss Jennie B. Hagan
Respectfully announces that she will speak in Cincinnati on the Sundays in March; '88, and that her services as speaker and improvisatrice may be engaged at near-by towns, for other days and evenings in March. Her address is SOUTH FRAMINGHAM, MASS.

NOW READY,

FRESH FROM THE PRESS.

OUTSIDE THE GATES.

—AND—
Other Tales & Sketches

BY A BAND OF SPIRIT INTELLIGENCES,
THROUGH THE MEDIUMSHIP OF
MISS M. T. SHELHAMER.

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

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

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here the interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the Banner of Light; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the series emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

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SPIRITUALISM.

What It Is and What It Is Not.
From LUDWIG BRENNER. H. H. Warner,
Medium.

Spiritualism is a science, and as such is worthy of a careful and critical examination by every unprejudiced observer.

When we claim Spiritualism as a science, we mean just what we say. Science is demonstrated truth, and so much of Spiritualism as has been demonstrated to be true—i. e.—communion with and return of the spirit and the various methods of communion and return—is a science.

Spirit communion may be a mere statement be called the theory of Spiritualism. But the methods of communion and the outgrowths of such methods may be denominated as the scientific basis of Spiritualism—or the science of Spiritualism.

At these conclusions we have arrived, after a long and careful study of the topic from the various phases presented to and by us. We speak now for ourselves and the organism we control to write this for us. Why the organism arrived at his conclusions would take much time and space to state fully, but this much can be said: Personal experience, independent of and wholly removed from any other medial organization, demonstrated to him the truths of Spiritualism, and in this same manner must a considerable number of people become convinced.

Theories and fine lectures are all well enough in their place, but along with them must go the subsoil plow of phenomenal demonstrations. Fine arguments dealing in such phrases as "odde force," "psychic force," "unconscious cerebration," etc., never convinced, but very rarely, any one of the truth or falsity of Spiritualism; but on the contrary, the true phenomena of tests, both psychical and mental or intellectual, have convinced, and the counterfeit phenomena have driven many away.

So Spiritualism is a science, and a science of comforting facts. It is a science of bringing souls face to face with each other, who might otherwise stagger along life's journey in a blind and doubtful manner.

Life on earth is not all of life. There is a life beyond this, as much higher than this earth-life as the spirit chooses to make it. The spirit may remain in darkness and remorse if it so please, or may rise superior to all low environments and ever progress onward toward the sphere of the ever Infinite Father and Mother Nature. And knowing this, it is our duty to prepare ourselves here for the work of the hereafter, in order that we may be as far advanced on our road as possible.

It is the mission of Spiritualism to show a better way of preparation for the spirit's life outside of the earth form than we have hitherto been following.

There is of course much [of good in the old forms and some evil, and we do not claim at present, nor at any time, to be any more infallible than other human organizations. But as has been remarked by a lady in conversation with our medium, "Spiritualism is a grand truth, but it has been grandly abused."

The abuse of Spiritualism has not altogether come from outside sources. The worst form of abuse has arisen in, and as a part of Spiritualism, and has been the means of doing more harm to the cause of Spiritualism in one night, than all the thunders, and loud-talking and senseless persecutions of so-called Christian, or rather orthodox, churches and churchmen have been able to do in years; or than the false, though brilliant logic of atheistic and materialistic reasoners.

By abuse of Spiritualism within its own ranks, we refer to the senseless jealousies and self conceit of some of our otherwise grandest and noblest mediums. Now we are speaking in general terms and not of any one particular medium or set of mediums; but if the cap should be assumed to fit anyone, we advise them to pull it down over their ears at once and conceal their extra length.

When a medium becomes so puffed up that he or she arrogates to himself or herself all that is good and true in medial work, that moment destroys the high character of the work and ability of the medium to do justice to the cause.

Of all persons in the world mediums should stand shoulder to shoulder and linked arm in arm present an undaunted and unbroken front to the common enemy of Spiritualism. If mediums do not defend and aid each other, no one else will, in a very large majority of cases. Hence Spiritualism is not a school, or rather is not the proper place for a school for jealousy and slander.

It is too true that some of our very best and most loved mediums have destroyed their own capacity for noble work by admitting the serpents of jealousy and inordinate self-conceit into their hearts Eden.

Let us all unite and work together for the common defense and general welfare, and by so doing we may insure domestic tranquility and present an un-

broken front to our outside foes. Spiritualism can never conquer outside enemies until it conquers internal ones. How ever much we may honestly and sincerely differ on minor points of doctrine, such as the truth or falsity of reincarnation, or the identity of Christian science (so-called) with Spiritualism, we can and should all agree on the grand and everlasting truths of Spirit Communion, and present them and their benefits to the general public, and let the others take care of themselves, until the proper time comes for the presentation of other truths in connection with Spirit Communion and its phenomena and their demonstration.

We urge this upon the attention of all, hoping that these words from one who has been many years in spirit life, may do some good.

Spiritualism has done great good and some evil, but the good counterbalances the evil in a tenfold ratio, and it is destined to go on and increase and spread, until its beautiful and revivifying influence permeates every heart in the world, from ocean to ocean and pole to pole.

Yours truly,
LUDWIG BRENNER.

Clairvoyance.

"The door on golden hinges, forever outward swings revealing gleams and glimpses of heaven's imperial things."

What a beautiful phase of mediumship clairvoyance must be, when it is fully developed. To possess the gift of seeing the bright beings from the other side of life, must be almost akin to having our friends with us in the body. I have often wished that if one of the gifts of mediumship might be mine, that my spiritual eyes have been opened a number of times within the last year. The first I ever saw over shadowing hands that seemed to come and go, upon the table, while sitting with a medium, she said I really saw them—otherwise I should have doubted my own senses.

Last winter I saw a spirit in my own house—but not being developed to see clearly, it did nothing but frighten me. I was passing through a room up stairs. The gas was not lighted and I was scarcely able to discern any thing in the room. I had no thought of being afraid, and just as I stepped upon the threshold of the room, to cross to the front hall, I beheld a dark form directly in my path. I threw up my hands and uttered an exclamation of fear, when the form glided to one side as if to let me pass, and disappeared. Thinking that it might be one of the family trying to frighten me, I asked "who is there?"—but receiving no answer I made the quickest time down stairs that ever mortal did, finding all the family below. I was told by a medium afterwards, that it was my husband's brother, and that he would appear to me again, but it was months before I dare go up stairs again in the dark, and he has not tried it.

At Lake Pleasant I attended two of Mrs. Cushman's light circles. When the guitar was played upon I could see what appeared to be a white mist, just where a spirit hand should be, moving back and forth over the strings, and twice I have seen a golden halo around the heads of two different mediums.

A few weeks ago while attending church in the evening, I saw the minister entirely enveloped in white light. It became so dense that he almost disappeared from my sight, I thought, maybe, I was going to get a view of the angels, but it passed suddenly away, leaving with me a strong impression that spirit power was there. I do not know the meaning of these signs, nor if they mean anything in particular, but at least it is very interesting, and it has always come when I least expect it.

I started out to tell of an experience we once had of this phase of mediumship with Mrs. B. Tales, and wandered to my own little sight seeing.

Two years ago, on our way home from Onset Camp, we stopped off a week at Lake Pleasant. Most of you know all about that "little nest of greenery" among the pine-clad hills, and it needs no description.

The second day my husband was called away. I was an entire stranger with the exception of one person; that friend introduced me to Mrs. Fales, just in front of her little cottage on Montague street.

She took my hand and described my daughter, who had recently passed to spirit life, as standing by my side, saying "I think she is your sister." I said "no, it is my daughter; I know the description." She said "yes, the spirit laughs and nods her head, and now she is holding out toward you a beautiful babe in long clothes."

I thought it was the most wonderful thing that had ever happened to me. We had gone hundreds of miles, hoping to hear something from her, and it had come when we least expected it. I had a sitting with her, and she told me of other children in the spirit life—giving the right number—described my father and mother, standing with hands clasped over my head—gave me an excellent test of my father—taking me back over twenty years. She told me many things that I cannot recall at this time, but it was all good and true, and I believe she saw what she described.

The next morning my husband returned, and I told him of the test. He went alone to see her, not giving his name, and asked for a sitting. She told him her time was fully occupied until next day, but she said I will tell you

what I see around you. Then she began a description of the children, but broke off suddenly, exclaiming, why you are Mr.—for I see the same children around you that I saw around a lady here yesterday, and I think you are husband and wife.

I do not believe that a better test by clairvoyance was ever given. He had the sitting next day and it was entirely satisfactory. Many beautiful things has she told us since, and she has described that darling baby, until I feel sure I shall know him, if I am ever blessed with the sight of the little angel—if not here—it will be sometime when we shall see and know, and be known again by that little band so dear to a mother's heart.

Could some Magi of old come to me today,
With power to grant a request,
I would bid him in haste fly up to the gods,
And bring unto me this request—
That I could my children see—
For I know they would dwell with me;
Then again in our home
Gathered 'round the hearth-stone,
An unbroken band we should be,
Newton, Kan.

Written for The Better Way.

Athenaionis.

What, when once cold Mortality arrives,
Disease, age, violence have wrought decay
Of body, while the soul still hopeful strives
To find beyond the grave a dawning ray?
You need not wait for Urith's loud horn;
The hour of death is resurrection morn.

As one when stripped of torn or worn out dress,
The inner man divine remains intact;
Nor will it lie asleep in idleness,
Development is Nature's surest fact.
Uncolled, uncoiled will the spirit rise
In sympathy with both the earth and skies.

Judgment is executed by the mind's
Condition and degree in life attained,
It corresponding situation finds;
Pains or rewards are effects preordained
By laws eternal, hence self-justified
Or self-condemned all to their place subside.

Yet, if qualification thus will lift,
Will there be less the Future to direct
Sinner or saint, their future course to shift,
To rise, repeat, improve, repair neglect?
Heaven and Earth obey the same behest
Of Him who rules all things and for the best.

C. B.

Letter from Queen Elizabeth.

J. C. N. ANNOTT:—According to your request, do I give you what I personally know regarding William Shakespeare and Lord Bacon, they having both lived and flourished in my reign. William Shakespeare was born of obscure parentage at Stratford-on-Avon, and early in life (this from his own lips) displayed remarkable manifestations of mediumship, or as it was then deemed, unusual genius. For instance, he would repeat sonnets, entirely original, long before he had ever heard of a letter; indeed, with his earliest recollections (as says he), was associated this love of poetry. Now, unlike these times grand dames and old men delighted in reiterating the events of the various kings, and with every generation there was an augmentation or exaggeration of said events. For instance, it was said of my father, Henry, indeed was believed as sacredly as Scriptures, that three days after his decease, every time anyone touched him the devil turned them black; this, because he had renounced the supremacy of the Pope. At the same time it is also said that no one knew of his death until seven days after. Now, my friends, reconcile these statements if you can. What wonder is it that you have so remarkable a history? It is also said of my sister, Mary, that when the physicians examined her heart after death they found Calais mirrored thereon.

Pardon this digression. It is but to show the why of what I will farther say. Well, William Shakespeare grew up nurtured in such like love and surrounded by nothing very good. After a time he learned a little about letters; that is to say, learned to decipher the ordinary type, and learned in an indifferently way to master the script. Now, being a perfectly attuned instrument, these Grecian dramatists and poets, namely, Sophocles, Sappho, Athlens, Pericles (the latter a statesman), used it and the old historic lore as a means of handing to future ages the wisdom of the past. Hence I first heard of him as a man having a heterogeneous mass of interesting matter. Now, I sent many of my young and well-informed nobles to inquire about him, and after a long time they brought me such portions of his plays and poetical works as they could gather from him in return for drink, for like many peasants in that day the love of drink was his besetting sin. So see, my friends, although a great writer, when he was at length presented at court, his writings were in no shape to do good. Now, Lord Bacon, being a man of energy, of letters, and of wisdom, collected this mass, and by careful and diligent study separated the dross from the pure gold, and then fitted it for the perusal of ages to come. Hence the reason why there is so much dispute concerning the authorship. Once again, let me state, Shakespeare, the inspired medium, wrote, Bacon, the man of letters, published and preserved. Now, my friends, I know whereof I speak.

If there be any other who thinks himself better informed than Elizabeth of England, under whose reign these acts transpired, I would have no desire to keep his mighty knowledge back from the advancement of the ages. There is criticism and criticism. Occasionally you meet with the first, namely, to reprove what is amiss in the composition or logic, but every day you meet with the latter born of a choleric temper whose desire is to spread as much discord, as much misplaced theory and as much non-intellectuality as it is possible for the brain to conceive of. Was there more effort made towards the advancement of truth, purity and goodness and less towards the blazing forth of the "ego" and great understanding, (so-called) and the infallible opinion of individuals, letters would begin to sparkle with lustre like unto the diamond, and the foundations of ignorance, bigotry, and semi-lunacy, would be shaken. Very faithfully,
ELIZABETH, Queen of England.

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ELIZABETH, Queen of England.

What Is It Worth?
THE GOOD THAT SPIRITUALISM HAS DONE.

An Address by Mrs. Helen Stuart-Riehings—The Benefits and Dangers of Spiritualism—Clairvoyant and Psychometric Readings.

Mrs. Helen Stuart-Riehings addressed an audience at Memorial Hall last evening, that filled the hall to overflowing, on the practical value of Spiritualism. The question, she said, that she proposed to discuss was, "What shall we do with our Spiritualism?" what is its practical value to the world? Granting it to be true, what good does it do the world? It may be said that Spiritualists know Spiritualism to be the truth, and what is true must be good, but that answer will not do for those who do not know what Spiritualism is. To them we can only say: Get rid of your prejudices and preconceived opinions, and investigate, and you will soon find out that there is

TRUTH IN SPIRITUALISM

and good in it, as millions of people, not all of them lunatics either, are ready to attest. It is said we have many ignorant people among us, and no doubt we have. But Christianity had its origin among the poor and ignorant, and Jesus the great founder was cradled in a manger, and had not where to lay his head. It is the fashion of some Spiritualists to rail at Christianity and the churches, but that is not sensible. It would be good for such Spiritualists to get inside of a church and see what it is like. You stand outside and look at the stained glass window and can see nothing but a confused mass of color. Go inside and you can see the beauty of the design. Christianity had to be before Spiritualism could be, and if there had been no Christianity there had been no Spiritualism. Christianity has been of use to the world, and never was there a nobler gospel or a more spiritual and elevating religion taught than that of Jesus Christ. True Spiritualism is evolved from Christianity and Spiritualists should understand Christianity better as Christians should know Spiritualism better. We cannot know anything from the outside. We must get into the spirit of it. The real matter of complaint against Christianity is not in its teachings, but in the fact that its professors don't live up to them. They don't live up to the pure teachings of Jesus. So that if Jesus were to walk the earth to-day he would not recognize many of those who call upon his name. Now Spiritualists must take care that the same thing is not said of them. It is not enough to know that a thing is true; you must be what you believe. We say that Spiritualism is a truth, but what has it done for the world? What has it done for each of us? There are too many Spiritualists who are

MERE MATERIALISTS.

too many phenomena hunters. Why run to seances and talk of spiritual communications and never care for anything else? What good does it do? Does it lead them to live better lives, to grow in spirituality, to cast out uncharitableness and selfishness, and to live pure and Godlike and holy lives? Sad to say it often does not, but it should, and if it does not it is a worthless thing. This is the very stagnation of Spiritualism, to be content with mere phenomena and not live pure and true lives, and so develop our spiritual perceptions. It ought to be sought to put an end to scandal mongering, uncharitableness, unkindness and all the triviality and detestable immoralities that have sometimes dishonored Spiritualism. Let me say to those who go into Spiritualism that unless you do so with unselfish purpose and are strong in right living and purity of mind, you

STAND ON DANGEROUS GROUND.

I know I may be called a Spiritualistic heretic, but I speak the truth. You who cultivate the phenomena of Spiritualism and invoke the powers and the influences of the other world, if you are not protected by your own good conscience, rectitude of mind and purity of purpose, do this at your own peril. If you call upon these influences with evil in your heart, evil will come of it and you had better let Spiritualism alone than tamper with it. No deception will serve. The mask of your face will not serve to hide the evil in your heart, and that which you attract in the seance room or circle will come to you. When you get rubbish or lies or worse from a medium, the chances are that you are receiving nothing but the reflections from the evil in your own heart. The first thing then is to purify your own hearts and lives and then, and only then, are you fit to open the door into the angel world and receive the messages that go and come. But until you do this beware how you tamper with the spirit world.

QUESTIONS.

Mrs. Riehings said she would be pleased to answer any questions that anyone might wish to ask. Whereupon a gentleman arose in the audience and asked to have his age told. Mrs. Riehings explained that she was not a fortune teller, and could not do that, but only proposed to answer questions pertaining to the philosophy of Spiritualism. A gentleman asked whether Christ was

GOD INCARNATED.

Mrs. Riehings said that Christ was the most God-like man who ever lived, but was not God. If he had been God his death on the cross to save the world would have been no credit, for being God he could bear it, but being

man it was to his credit and showed his great love that he died for men. He was a man who overcame all baser passions and reached a height that was indeed God-like.

After a couple of recitations rendered with some difficulty, Mrs. Riehings suffering from severe cold and hoarseness, some psychometric readings were given. Mrs. Riehings explained that she sometimes saw spirits clairvoyantly with more or less distinctiveness, and sometimes had psychometric impressions only. Sometimes she got names, but rarely more than the first name or initials. "I see," she said, "a spirit come over there in the corner to the back of the hall to a lady sitting there. I hear the name Annie. I get the impression of a young woman 25 or 30 years of age, with dark brown hair and dark eyes. She seems to have been a near relative and to have passed out some years ago." This was not recognized.

"Over in the corner there comes a little boy who gives his name as Eddy. He is about 12 years old." This was recognized by a lady as her son.

"Near the center of the hall in the back row of seats there sits a lady with a black veil. By her comes the spirit of a man, large, very tall, thick-set and about 60 years old. He was a very tall man, emphatic, earnest, strong in his opinion. He had large business interests and was in good health until within a short time of his death." The lady with the black veil arose and said that the description was a very accurate one of her late husband. Another spirit, giving name as Willie, was described as having passed out quite young, but would have been a young man now. A lady recognized this as her son. A number of other spirits were described, nearly all recognized, and the entertainment concluded with some psychometric readings from handkerchiefs and rings.

Written for The Better Way.

A Friendly Dissent.

"Except ye be as little children ye cannot enter into the Kingdom of God." knowledge.

In the report of the annual convention, in the March 10th issue of THE BETTER WAY, the Secretary states that we have here in this city among "our own mediums all the elements necessary for successful public work. This is not only a thing to be questioned, but it is the one great obstacle to a success we might otherwise attain, were not this statement in some form or another constantly presented and put forward, making a feeling of self-satisfaction and content, so that no enterprise is evolved for better things, and resulting in a condition of the cause far below that of many other cities. The facts are that we have a large number of intelligent and refined persons here who, though as interested and devoted to the cause as any, yet are not at all concentered with public work, being repelled by a presentation of it by the credidists and undeveloped, and impelled to repudiate this as representative of that which they hold most dear. The constant repetition of the sentiment that we have talent amply sufficient for public requirements, builds a Chinese wall about us, preventing the co-operation of those mediums and workers whose manifestations have struck with dumb wonder the enemies of our glorious cause, and placed it in a position of dignity, commanding the respectful attention of the general public. The true place of the investigator is that of the little child, uniting the humility of the learner with the intelligence that recognizes the great teachers and the gifted ones who have proven the excellence of their gifts.

Our city, through its prosperity is beginning to attract those who will give us real and substantial help. Prominent among these is the great healer, Dr. Badorf, whose reputation is worldwide, and we hope that other worthy ones, with their varied gifts, will follow.

H. W. BOOZER.

Grand Rapids, Mich.

Three of a Kind.

Weird Circumstances Related by Truthful Men—Who can Explain It?

In a certain cosy rear room, a sort of sub-office of a well known professional man of White Pigeon, the proprietor and two callers sat talking one evening last week. All are residents of this town, and will probably be not a little surprised to see their confession in print in the Journal. The conversation drifted into accounts of the marvelous.

"Do you believe in Spiritualism?" asked the doctor of the craftsman.

"No. But there is something strange about this medium business. I made a visit home not long ago, and while there the folks had a sitting. The medium is Mrs. F.—, a lady well-known and highly respected where I lived. She has not had the advantages of a common school education, but is nevertheless bright and intelligent. In her senses she is a poor speaker, but when in a trance she or her control is sometimes really eloquent. She appears to be controlled by several different spirits, one of them being a Jolly Dutchman who sings songs in the purest German, and translates them into English. The medium, to my positive knowledge, doesn't understand a word of German. Another control, besides apparently an educated and eloquent gentleman, is an Indian doctor, whose business seems to be to keep the medium in good health, and also to minister to us afflicted mortals, which he does with much success. At the sitting which I attended, the first spirit to control the medium was the Jolly Dutchman. As usual, he sang a German song, and edified the company greatly with his wise utterances in broken English. I asked him about my business here, and he turned to me

and told about all I knew myself, besides making a prediction that has since been fulfilled. That is the actual truth. How the d—d-ekens she, or rather I, knew about it gets away with me. This occurrence was early in the month of July last, neither had I written home anything concerning the business.

"It so happened that two agents, Mr. M.— and wife, were boarding there, and this was the first time either had ever seen Mrs. F.—. Mr. M.—, an injured arm, while his wife was somewhat deaf and dyspeptic. The Indian doctor, when he appeared in the Dutchman's place, took pains to investigate, telling the lady how she became deaf, and by rubbing her stomach soon seemed to take all the ache, or whatever it was into his own, rather the medium's, gulping dyspeptically occasionally. Her throat sore, he treated that in the same way, and she said she felt much relief. The Indian then treated Mr. M.—'s arm, told him how it happened to be injured, and by rubbing the member from the shoulder succeeded in allaying the pain. During the operation the Indian, feeling great pain in his, or the medium's, arm, doing exactly as Mr. M.— had done in similarly suffering hundreds of times before. And all this to two people whom the medium had never seen or known."

"What you said about the Indian doctor gives it away," said the professional gentleman. "Indians have never made good doctors."

"What the medium claimed was that after 'passing over to the other side' the spirits know all things as they really are," replied the first speaker; "and that it was the Indian's peculiar gift to be a healer. A youth's 'bent,' as the Yankees call it, or his ambition to become a doctor or a mechanic or something else, is directed by his 'control,' and if there can be a bad spirit, a Satan, roaming about the earth doing evil, why can there not be good spirits also doing good?"

"I once heard a suggestion as to probable explanation of the phenomenon," said the professional gentleman. "It is the influence of the listener's mind over the medium's. George W. McCalla, now of the San Francisco Argonaut, and I were great chums in our younger days, sharing our sorrow and joys like brothers. We were staying at a little Ohio town one year. One day a friend asked us why we didn't consult Madam X—, the clairvoyant. 'She can tell you things that will astonish you,' said he. So one day we went. A gentleman met us at the door and said that perhaps madam was not in a condition just then; he would see. But when she had laid down upon the couch, and the gentleman had passed his hands over hers a few times, she became pale, as if dead; and presently she began to point in various directions. 'Oh, look!' she said. 'What do you see?' asked the gentleman. 'I see such a queer building,' she replied. 'It has only one door and window. Why don't you go back there?' she said to me. 'That is all settled; there never was any trouble; why don't you go back? Everything will be all right! I was astonished, for I recognized the place, and knew to what she referred. I went back afterward and found every thing had been settled, as she said. After a little rest she again raised her hand and pointed. 'What do you see?' asked the gentleman. 'The pretty picture there,' she replied. 'We looked in the direction indicated, and, as I live, then in the corner of the room, clearly outlined against the wall, was the picture of my mother. There could be no mistake. She always wore 'caps' on her shoulders and there they were in the picture, true to life. It was probably the influence of my mind over the clairvoyant's and McCalla's that produced the imaginary picture. I knew a printer once—a drunken fellow, too—who could tell the contents of a letter by holding it to his forehead. That was mind reading."

"But mind reading, or one mind controlling another, is as hard to understand as the ideas of spirits," replied the first speaker, to which the professional gentleman assented.

"My experience in that line is a little queer," said the third, who is a railroad man, and who, by the way, has been all over the United States and from Iceland to the Sandwich Islands. "My mother has been dead since almost before I can remember. One night while I was staying at Medina, N. Y., she appeared at my bedside and warned me to leave the house before the following night. I was so excited by the warning that I could scarcely eat my breakfast. I left the house that day, and the next night it took fire and burned to the ground. The fire began in the room immediately under mine, and but for the warning I should have been burned to death. The next time she warned me I was in Ft. Worth, Texas. She warned me to leave the State before another night. I left. Since then she has warned me twice. Three times my life has been saved by obeying the warnings."

"My son," said a careful and observant father, "live an honest life and you will preserve your self-respect, though you may fail to win the respect of others. But if in an evil hour you should deviate from the path of rectitude, struggle to escape detection until you have salted down enough money to purchase justice. Don't make a mistake and take too little justice comes home."—[N. Y. Tribune.]

Customer—"Did you notice that man who just went out changed the price cards in those cigar boxes, and that paid you ten cents apiece for those twenty-five cent cigars?" Dealer—"O yes, I noticed that; bless your soul, it makes no difference to me. Both boxes are the same."—[Judge.]

"Well, Johnnie," said a doting uncle to his little nephew, who had been fishing all day, "did you catch a good many fish?" "No, uncle, but I drowned a good many worms," was the reply.

John (just from the club and about to retire for the night).—"I say, Tom, there's a break in my hat sure this time. It's so heavy it breaks off the hat heads." He had been trying to hang up his hat on a fly.—New Haven News