

THE BETTER WAY

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THE ROSTRUM.

Mediumship—Imagination and Impression—Difference Between Soul and Spirit—Other Subjects Discussed—Improvisations, etc.

Extracts from Lecture by Miss Jennie B. Hagan, at Grand Army Hall, on Sunday, March 18th, 1888, before the Congregation of the Society of Union Spiritualists.

Reported Expressly for THE BETTER WAY.

INVOCATION.

Dear Father, immortal friends, lovers of good in worlds beyond this, we, this morning, as a handful of mortals closely in sympathy with all around and about us, of nature and her sweet revelations, would ask that we could feel within our being the great and eternal truth of Thy everlasting principles of love. We ask that we may understand more and more of Thee, through Thy continued revelation in the Divine Book of Nature; that we may learn to read Thy pages as they are unfolded to us, day after day, and that we may become acquainted with the immediate present and have a little time given us to glance over the great records of the past. May we, from our understanding of what we have and what has been before us, obtain some comprehension of that which is to follow after the present time. Teach us, oh, our Father, of the goodness and the greatness of Thy designs. Let us learn through each exquisite expression of Nature how tenderly and sublimely Thy unfoldments continue with us. Give us of Thy goodness in our souls until we shall be capable of appreciating that which is rounded out into more perfect beauty with our lives. Give us of Thine own mercy in our hearts, that we may be merciful to all. Give us of Thine own generous and glorious thought concerning Thy children, that we may have generous and glorious thoughts of our brothers and sisters in life. Fill us with Thy compassion that it may overflow like some sweet spring upon the hillside, and make fresh and verdant all around it with its goodness. Take from us the narrow pettiness and jealousies of our lives. Aid us to see something broader and better in each human being, learning of the divine in our own souls and in those of others. Let us learn of life in such manner that we shall become purified through its lessons, and if, sometimes, dear Father, we stand beneath the heavy clouds, or trouble, sorrow and affliction beset us, let us feel that Thou art kind even in this, and that out from these fierce fires, our souls shall come with more perfect strength and endurance. If we are laid upon the great anvil of human suffering and the hard hammers of experience ply upon our sensitive being, it is for the shaping and development of our soul and spirit. Let us perceive this great truth and bear patiently that which is brought to us as our burden or our sorrow. Give us strength also, our Father. We especially need this to bear prosperity and joy, for when we are fortunate in life it is most essential that we walk with meekness and forbearance toward others. Let us then ask that Thou wilt especially guide us in this direction through thine angels, whose care shall be even us, and through the deep desires of our own souls, which shall ascend to Thee like the fragrance of sweet flowers. So help us in our lives that we shall grow into a rounded, beautiful experience, and when we shall leave this world, go to Thee with the record of our daily actions in that condition that we shall hear Thy angels say to us that we have done well in the accomplishment of life's journey. Amen.

"How can spiritual manifestations be separated from all that tends to strengthen skepticism, i. e. darkened rooms, etc?" This subject has in it some things

that we are somewhat glad to touch upon, because there are a great many persons who have entirely misconstrued certain truths in connection with spiritual manifestations. I have very often heard people say, "We would like such and such things if we could have them in a natural manner, in broad day light, the same as we do everything else." Now your assertion shows that you are not a student of nature. You are not acquainted with her *modus operandi* in any branch of her expression. I will tell you something. You cannot produce a flower, you cannot produce any natural vegetation, to say nothing of a thousand and one other principles in nature, without that obnoxious "dark circle." Are you aware of the fact that God Almighty has arranged for a dark circle a part of every twenty-four hours that you experience, and that you, my good friends, who are so entirely disgusted with darkened apartments and all these dreadful things, are actually obliged to go into a dark circle a part of your time and sleep in that quiet repose which comes to you in the night? Why is this? Why is it that nature in her most careful and gentle ministrations to man, to animal, vegetable and mineral, has continually arranged that each do not all the time receive the sunlight. Because it is simply in the great natural law that belongs to us just so far as we can comprehend, just so far as our understanding reaches out and grasps nature's designing.

We are all, who are living in these modern times, aware that there is such a thing as electric force. We also know that these two are playing a most important part with every one of us; that in fact our lives, to a great extent, are touched and moved upon by both these forces; that the elements around and about us are their response to nature's development in these matters. We know there is such a thing as positive and negative force. These are facts. Now, what we want to do is to find out, as far as we can, what the results of the true use of these different forces may be. We find that there are a class of persons in this world that are called "mediums." Well, now a great many of you suppose when you visit them that you are going to see something marvelous. We look upon a medium as something quite out of the ordinary line, and although looking like common men and women, we are subject to a sense of disparagement. Why, mediums are no larger nor smaller, physically speaking, than other people; they are either dark or light; they have ordinary faces; with an expression of ghostliness, at times, but not of especial wickedness. There are those, even among spiritual mediums, who, were they anything else in the world, might be called fairly good-looking persons. Well, all this, and yet the mystery remains. What are these mediums? If I answer as plainly as I can, giving you the briefest answer, I shall tell you that they are individuals of a sensitive nature, who are so arranged in their organism that they can easily be used by a controlling power outside of their own individuality; something on the same principle that a Mesmerist works with upon his subject; for it is a fact well known to the student of Mesmer's teachings that it is not with the physical body that they control the subject, but with the forces of the will or the spirit; that it is a power beyond mere physical strength; and some of our most successful mesmerists are slightly delicate people. They have not a great amount of animal force or animal strength, but they have that ability of willing and holding the will to its one particular purpose until the use of mesmeric control with another individual is brought about. The spirit, in leaving this world, loses nothing it has ever possessed in power or mental ability. The person who has a well balanced brain has something that, taken in this life, has made his brain clear; that is, the forces of spirit, the power of thought, the something that shall live on after it has freed itself from this physical body, and entering another world that spirit or soul desires to return, and finding a person who is a good subject, he controls that brain and gives utterance through it. Some people will say it is strange that mediums

must have conditions. I will give you a condition. You go to sleep! every person in this audience! You can't. Well, perhaps you can when I have preached long enough. But there is a condition in connection with going to sleep. My telling you to go to sleep, and you trying to go to sleep, will not produce the right conditions. Why, no! You have said you can. Now go to sleep! Don't you know I can go to sleep when I have a mind to, but I have to have conditions first. Oh, what absurdity to talk about conditions. If you were ever asleep you can go to sleep now. Well, that is the way people talk about mediumship. If you were ever in a trance, be entranced now, but the medium says, "I can't." Then you never were entranced! There is just as much logic in the one assertion as the other. Conditions govern us in every thing we do. We have got to have certain conditions in order to relish the food placed before us. No matter how well you and I may enjoy the beautiful scenery of the country, we have to have conditions before we can enjoy it. We must have the use of our eyes; we must have some of our senses in perfect harmony to enjoy that beautiful scene, or it strikes us as a discordant melody that is not pleasant on that occasion. It is something more difficult in its expression than merely going to sleep, and yet on the same principle it demands, and declares that it will have its conditions.

We turn from our entranced mediums to various other phases of mediumship. Test mediums will tell you that they are sensitive to conditions; that they want the audience to keep quiet, that they wish everybody to respond when anything is given; then standing here, perhaps as Mr. Emerson did, give you a great number of tests in regard to persons that they have had no possible means of knowing anything about. Here is a fact before you, a statement of what this man can do, and why is it? Because his organism is just that kind that through his development he has become what you might fairly term a telephone between the spirit world and this, giving the utterance and expression of those who are on the other side. How does he do it? He is the passive piece of machinery—the instrument—through which these minds upon the other side express themselves, giving the thought, the feeling, the name and the fact that they wish to reveal to their friends in this earth life; and yet he is subject to conditions. He may be ill, he may be in some place where there is no harmony, and the results are far less satisfactory than they are when he has what he really needs in order to give forth a perfect expression of the controlling powers behind him.

Another person comes to you in that peculiar phase of mediumship which is demonstrated through physical manifestations. We have something still more peculiar to explain than this, the mental and more subtle control. He is of that finer and more subtle grade, and yet with all its peculiar difficulties manifestations can be brought about in different places, locations and parts of the land, except where the material matter expressing itself in physical manifestations may not be able to bring its expression. When we come to this or that which touches upon the moving of ponderous articles through the powers of magnetism and electric force, those who understand this matter can explain it far better than I can.

We find another kind of mediumship. I am told by those who understand this mode, and who are associated with physical mediums, that they use their magnetism in this direction for physical manifestations, charging them fully and completely with those forces that they wish to use. They are (if I may use the term) acted upon as a condenser. Then, after this spiritual power with magnetism and electric forces has been condensed in the medium, the physical demonstrations come. Why is it that letting a light suddenly in to a room where some instrument is suspended in the air without any hand or article to hold it there, it will fall with a crash to the floor?

While at Queen City Park last summer, Mrs. Maud Lord was requested to give a

seance. She was not well and demurred somewhat, but in the home of Mr. Gardner she gave an afternoon seance to a few friends from the city of Burlington. While the seance was in progress a door was opened, and the light came into the room. At the time the instrument (a guitar) was floating in the air. Mrs. Lord was in her chair; the rest of the people were all seated, and this instrument was much higher than any person could have reached. It was nearly to the ceiling. As the door opened and the light came in it suddenly and with a crash went to the floor, almost shattering it. She was affected by this very seriously. It made her ill; she went to her bed, but got out again in a day or so. As it was explained then, and as I believe to be the truth, that positive element coming into the room where everything had been adjusted in the conditions of negative and quiet harmony, brought upon it as rudely and unculturedly as some unpleasant noise would break upon this listening audience, it shattered these delicate lines of force which were taken from Mrs. Lord's physical body for the manipulation and expression of these manifestations. It is indeed difficult for a person who understands nothing of these things to say this should be so, but investigation will prove to you the honesty and the truthfulness of the statement. Further than this we find that in physical manifestations the lines are no more severe, no more peculiar than they are right here, another kind of work that has become well understood by a great many of our people. The artist who takes your photograph will tell you that he is obliged to have his dark room. He must have his camera properly adjusted, and that little room—his dark circle—in order that he may develop and bring out the negative. Oh, such a dreadful word as "develop," such a dreadful thing as a dark room. An artist who would use such a place should have no rights or privileges.

Now in the same manner with spiritual manifestations: I am going to be very candid with you when we come to the end of this subject. We have still another phase of mediumship that we just wish to touch upon, and that is the peculiar one of the present day, materialization and etherialization. Materialization in its best phases is not anywhere near perfection. It is not what it will be, and while it is in this process of development, while it is in almost every case, where it is genuine, simply experiment produced by spirits to say what they can do, it is that which they are not fully satisfied with themselves. As yet there is very much to be criticised. There is a great deal to be explained. There is a great deal to be understood, and from this position many of our mediums are too harshly criticised for dishonesty when they are not dishonest. It is the least fairly developed gift of Spiritualism as yet. Somebody will be offended at this, and say Miss Hagan spoke disparagingly of materialization. She speaks of it sympathetically. It is a child in its growth. Its development is not perfected. It is only in its experimental condition now; simply an instrument put up to see what can be produced through it. We have one of the oldest speakers in our ranks in the State of Vermont, Austin E. Simmonds, and when he began his work as a spiritual lecturer, they tell me that it was the most peculiar, the most strange demonstration that they ever saw; that the words came to his lips in little jerky sentences, and that his speeches were of a most peculiar nature; yet there was a thread of truth running through them that gradually improved itself until now he is one of the most eloquent orators upon the spiritual platform. As this truth grows, speakers and mediums have to go through a process of development. It is the same with materialization, and that is not the ultimatum of spiritual manifestation. There is something following it which is more satisfactory, and will eventually take its place to a great extent, and that etherialization. The one gives such positive demonstration of its truth that no one can question it.

When you or I see a form, apparently as real as ourselves, and yet when we are permitted to approach it, put our hands

through it, back and forth, and still have that form standing before us, we have something that begins to be satisfactory. "But," says some one, "Do you know such a thing to be true?" So far as my senses, so far as what little penetration I have is concerned, I can answer, Yes, but it has been the exception and not the rule. In regard to this kind of mediumship, there are especial conditions required, and one of these conditions is that a room shall have a subdued light. The rooms where these things occur are not much darker than your hall here, and yet you will tell me that circumstances and conditions make your hall about as it is for light; that there is smoke outside, that the sunshine does not get in here very clearly, that there are other structures, buildings, around here, which do not leave the sunshine exactly in the shadows that they throw on you, and so are these simple conditions when you understand them. Well, you object to dark circles; so do I. I object to anything that is dark, so far as ignorance is concerned, and the greatest shadow in the circle is the obstinate individual who will not understand why or wherefore anything is thus, and so there is another shadow I have to speak of.

There is dishonesty, which in some cases takes the livery of angels to serve the devil in. There are a class of persons—I do not know just what word to use, but I suppose I must say men and women—who actually stoop to lying in regard to the matter of spirit return in the circle. I know, in fact, of some who take this matter in the most mercenary manner possible as a something through which they can dupe people, obtain money and injure Spiritualism. We had not very long ago in the East a matter of this kind. It came up with a medium at one of our prominent camp meetings. When this party was exposed, the truth of her evil doings explained, we asked her how she dared to do this if she was a Spiritualist. She turned upon us and said, "No one ever heard me say I was a Spiritualist. I don't believe in Spiritualism. I am a member of the church, but I saw this way of making some money, and I took it. I never have been a Spiritualist; I never shall be one. I do not believe in it. Everybody said I was a Spiritualist. I let them say so. They said I was a medium, and I let them say that. If you want me to go off your camp meeting grounds I will." She went away, and somehow we all wanted her to.

We should defend our honest mediums by exposing in and of ourselves every fraud that we find, no matter who or what they are. If you or I attend a circle of the most prominent medium in the world, we should penetrate its surroundings to the core. If it is dishonest, expose it for the sake of our cause, for the sake of our true mediums and the world in general. Expose dishonesty to the uttermost. When we do this we are on the safe road and can find a way of educating people into that understanding of the varied manifestations of Spiritualism.

The dark circle that you object to when you have come to learn about is no more or less an evil than nature's own conditions, which show to us through every week of your life, daylight and night. Well, all this is simple to us, and the great trouble with us as a class is, instead of learning as Spiritualists should, so that we can understand these things, we have let ourselves drift along with the times. I claim it is the duty of every rational Spiritualist to read, study, investigate and learn all he or she can about Spiritualism, to know everything we can grasp, and when such questions are propounded by those who do not know, instruct them as far as we can. Well, all I have to say of this class, who know all there is about it, and considerable more—when in reality they know nothing—the world is a long, long time in its growth. There is an eternity beyond this, and those people who know so much will find out some where in God's infinite line of time just how little they know, and then they will have an opportunity of learning something besides what they had supposed they knew.

"Is there positive proof that spirits can communicate with mortals, and if so, is there any danger that personating spirits can mislead us at times, and pretend to be our own friends when they are not?"

Did you hear me say last Sunday, "Try the spirits?" If not, hear, it now, and when a spirit returns to you, satisfy yourself whether it is your friend or some one else. The fact that spirits can return, the positive proof of it, lies with thousands of witnesses. Every man or woman who has good common sense, who has practical understanding, can testify upon their word that they have met with, that they have actually been in the presence of some friend who had departed from this life and give positive proof of the return of spirits. A great many persons who do not claim to be Spiritualists, but belong to churches in different parts of the land, all over the world, in fact, I may say, give this positive proof. Their friends have returned to them. They have talked with them, they have looked upon them, they have discerned their features in such a way that they knew it was the individual. In other matters the person's word would be taken as true; why not in this case? The time is coming when such testimony will stand upon its own merits.

In regard to persons coming and representing themselves as our friends, there are those in this world who do that. I have known of persons going from one place to another, claiming they were somebody that they never were, and imposing upon the credulity of people. The same bridge that carries a saint into the next world carries almost his opposite, and in coming back the two must both come the same way. If good and bad men come back we must have a way of discerning between the two. If we desire truth, we shall get it in what comes to us. We want to be doubly careful in this matter, and remember the old saying of "trying the spirits." What do you mean by that? I mean first of all, see that you receive truthful statements; next, that the statement is like your friend's, and every particle of proof that you can get in connection with that to make it appear as your friend to you. Then use your own reasoning powers upon it, and if the evidence is not satisfactory to you, I shall be mistaken. Learn the great truths of Spiritualism in a practical manner. Be not deceived, be not misled; but do not, on the other hand, declare everything to be evil, and deery all that is given you, without reason or judgment.

"How shall we distinguish between imagination and impression?"

Perhaps you will think it a rather strange statement if I tell you that it is a question whether you ever imagine anything or not. "Oh," says some one, "that surely is a mistake." But, my friend, what is imagination? Do you know? Think a minute. If you were to try to give an answer, a definition to imagination, would you not say it was produced through thought, something that had place, shape, form or manner? How could this be? To imagine anything you must have the whole structure entirely made out of that which is in. If you have one little grain of fact in it, there is something there beside the imagination. Imagery is another thing. That all in their minds form and shape many truths that they could not fully express in a practical manner is true, but in using the word as you term it here, "the imagination," you simply mean that you do not make a supposition, in and of yourself, of how matters may be before you get an impression.

The difference between the two, using your own term for imagination, is this: Impression flashes upon the mind; it penetrates, it convinces, while the other comes from a sort of journeying and fetching out, and a placing of results that might be thus and so. Imagination in its expressions works slowly. Impressions come in flashes. The two are wholly unlike. If you say you imagine that you have impressions they cannot be one and the same. Your imagination works afterwards. You may have the impression, and then you may, by reasoning, put that aside as something you have imagined; but the true impression is as far away from anything of this kind as it possibly can be. An impression is that which, forcing itself without any special reason for doing so, at once declares and asserts so and so to be true. If you follow this for a little while and understand the true meaning of impression, you will soon learn how to know that which is impressed upon you and that which you think for yourself.

"You stated last Sunday you regarded the spirit and soul as entirely different. Would like your idea of the spirit and its relation to the soul."

The spirit and its relation to the soul, as I said last Sunday, or the fact that spirit was first, or that soul was first, simply lies in a question for the lexicographer to dispose of. They have used the term spirit and then soul, but I reversed this, giving soul as the essence and spirit as the expression which came after it. Now it is

(CONCLUDED ON EIGHTH PAGE.)

TURNS THE FAUCET.

A New York Horse Which Draws Its Own Water Supply.

The horse that pulls the ambulance in search of patients for the New York Hospital is a curiosity of its kind, inasmuch as during the whole period of its philanthropic career as an ambulance horse he has never been given a drink by any of the stable hands. He believes in the maxim that God helps those who help themselves; and helps himself accordingly.

A New York *Telegram* reporter went down to see how he whetted his thirst yesterday, and was obliged to a degree by the intellectual behavior of the animal.

There is an ordinary faucet with a pall under it in the stable, and to this faucet the horse made a bee-line.

First he dipped his nose in the pall to see if there was any water there, but finding there was none he proceeded to open the valve by turning the handle with his nose. He did not turn it on quite enough at the first attempt, so he gave it another nudge, and held his nose under the spout while the water poured over it to his apparent immense satisfaction. "But what a lot of water will be wasted when he leaves it running the moment he has had enough!" ejaculated the reporter.

"Wait and see," said the driver.

And there was no water wasted, for the moment the horse had concluded his drink he went at the faucet again with his nose and shut off the flow completely.

"Does he always do that?" again queried the newspaper man.

"Certainly," answered the driver, as he patted his four-footed friend on the shoulder. "As long as I've known him that horse has never had a drink that he did not draw from the tap for himself just as you have seen him do this time."

Prescribed Chestnuts.

The "comic papers" would do the reading public a favor if they would stop printing jokes about the Chicago girl's foot, the Kansas City real estate agent, the Boston girl's big words, the plumber's bills, the married man's night at the club, the boarding-house-keeper's butter and steak, the editor's poverty, Philadelphia's slowness, the commercial traveler's cheek, the grocer's sand, the lawyer's lies, the doctor's big fees, the messenger-boy's slowness, the barber's talkativeness, the poet's honesty, the dude's Anglomaniac, the female sex's extravagance, the cabbage-leaf cigar, the Wall street "bears" love for lambs, the drug clerk's mistakes, the Kentuckian's love for whiskey, and the bank cashier's trips to Montreal.

How to Treat Rheumatism.

A man in Lewiston, Me., tells the following story of how he was cured of the rheumatism: "I could just hobble along on two crutches, and didn't expect ever to be any better. One night I couldn't sleep, and I thought I'd just take a short walk out of doors. It was a cold night, no snow, and I hobbled along to a bridge over a brook near our house. I was leaning on the rail looking at the moon when the fence broke down, and ker-chunk I went right through the ice all under. I made a jump, you'd better believe, and started for the house on the dog-trail. I didn't stop for crutches, I tell you, and I guess they're in the brook now. Well, sir, I hadn't had a touch of rheumatism from that day to this."

Stole a Hot Stove.

One of the most unique cases of robbery on record was unearthed at Kansas City, when William Jackson, a negro, was arrested for trying to sell a stove on a street corner in the busiest part of the town. When the police opened the stove, which was hardly cold, they found a roast of beef, potatoes, and a few other articles such as a small family would have for dinner. It is thought he went into some kitchen, removed the fire in the stove and carried it off despite its heat.

THE EMPEROR WILLIAM.

An Anecdote of the Venerable Ruler of the German Empire.

A newspaper man's reminiscences of majesty have been given to the world under the title, "Monarchs I Have Met," by W. Beatty Kingston. Here is a bit about the Emperor William, from the book:

"He really loves soldiering. Most men become ardently attached to any science with which they are profoundly acquainted, and the King has studied matters military until, in that branch of knowledge, there remains nothing for him to learn. He is so thoroughly imbued with the feeling that he is, *exactly*, a soldier; that of a morning, when he is sitting in his pleasant corner room under the lindens, with his uniform coat thrown open, reading, or talking to one of his Ministers, he will, hearing the band of one of the guards' regiments playing his palace, always turn hastily to the window to look at the men; never forgetting, however, to button his tunic up to the throat and pull out the cross of the 'Order pour le Merite,' always hanging round his neck, so that his troops may see him *parfaitement de rigueur*."

"Some years ago one of his favorite Generals was conversing with his Majesty when the sounds of drums and fifes afar off signaled the approach of 'grand guards,' whereupon the King rose hastily from his chair, went through the rapid exit above alluded to, and walked to his study window. General Von Z. plucked up his courage, and asked his Majesty why he was so particular about this matter, adding: 'The guards, sire, see you every day, and I should hardly have thought your Majesty would have deemed it necessary to stand upon ceremony with them.' 'That is not it,' replied William I. 'As the head of the army I am bound to show my soldiers an irreproachable example in the *terrie*. They have never seen me with my coat unbuttoned, and I do not intend that they ever shall. For let me tell you that it is the ruin of an army.'"

CONCERNING KISSING.

Why Little Women Have the Advantage in Osculation.

I have never been an ardent advocate of kissing, but I am sure the people who are must have reduced it to a fine art, writes "Bab" in the New York Star.

Naturally the enjoyment depends largely on the person who is kissed, and after all there are only two people worth kissing—that is, men people—one is a boy baby and the other is a man who is devoted to you.

Kissing a baby, a nice, sweet baby, must have been one of Eve's consolations, while kissing a man who is fond of one is delightful because he always seems to like it so much. I think it is wiser for a woman not to like it, because then she doesn't commit the crime in a spirit of wild impulsiveness, but goes at it with a perfect consciousness that she knows how to do it and in the very best way.

STRAYS FROM ABROAD.

The average Mexican laborer supports his family on ten cents per diem, invested in corn and beans.

During the last year and a half the cotton manufacturing power of Japan has increased more than 150 per cent.

WHEN a London lady urges a friend: "Do take off your skin," she merely means for her to lay aside her sealskin cloak.

The Sultan of Turkey has decreed prohibition for Constantinople and ordered the police to close all the liquor shops in that city.

PROMINENT women of Paris are signing a petition for the suppression or restriction of impure literature, and a League of Public Morals has been formed.

AN Esquimaux woman tells us that the people of her country never wash or bathe, have no rulers or form of government, and every one does exactly as he pleases.

EVERYTHING in the Car's kitchen is kept strictly under lock and key, and no one can serve him any thing except the maître d'hôtel, a Frenchman named Brenger, who alone attends the Car at table.

The Swedish Government has declared against the importation of pork from the United States, unless it is well salted. The order is founded on a report that a hog pestilence is raging in the United States.

NEAR the town of Soleure, in Switzerland, a bird's nest was recently found which was constructed entirely of the imperfect watch-springs thrown out from the workshops. It has been deposited in the local museum.

AMERICAN authors are more read than the English in Japan. Last year 85,000 English and 119,000 American books were imported into that country, so that the old question: "Who reads an American book?" was fairly answered.

FRANCES VICTORIA ALEXANDRA is the name bestowed upon a child recently born to a Sioux mother in Buffalo Bill's camp. It is the first Indian child born in England, and is named for Mrs. Cleveland, the Queen and the Princess of Wales.

THERE was a queer exhibition in the highest law court in England a few days ago. The tables in front of the bench were covered with women's bustles. A patent was involved, and the various styles of bustles were examined with curious interest by the learned judges.

THERE is a great store of gold as well as of coal in Corea, but an entire lack of proper mechanical devices for mining. The production of gold last year was \$5,000,000. The main object of the Korean Embassy to this Government is understood to be to interest the citizens of this country in the development of Korean resources.

A curious, lucrative trade in Paris is that of "knot-maker," or "tier of cravats." The trade flourishes chiefly in the season when there are dinners, balls, soirees and receptions in every corner of the capital. The good "knot-maker" jumps into his cab and is whirled around to his customers, doing his business in an incredibly brief space of time.

The Museum of Religions at Paris, which is to contain collections of idols, paintings and other objects having to do with the various religions of the world, will cost about \$300,000. It is rising near the Trocadero, and will house the collections made by M. Guimet and also afford rooms and library for savants and those who translate Oriental languages.

THERE has recently been discovered in the high Alps, near the summit of the great St. Bernard, five large granite altars and numerous other relics of the stone age, used by the ancients for sacrifices. Swiss scientists consider this discovery a proof that Mount St. Bernard was a place of sacrifice in pagan times, and that the Canton of Valais must have been inhabited by human beings as far back as the stone age.

The French peasants, rather than trust to savings banks, generally carry their money in their stockings, and a miserly old woman who died lately left quite a fortune in this way. She had lived in a veritable pig-sty, and her emaciated body was found on a heap of rags and rubbish. In her cotton stockings and sabots were found notes and gold amounting to nearly \$10,000, numerous trinkets of considerable value and securities worth more than \$35,000.

PARLOR AND PANTRY.

The knives and forks should be gathered up before the plates are, as they are liable to soil the table-cloth if left lying about on it.

A VERY thin coat of what is known as French picture varnish will restore chromes and oil-paintings to their original brightness.

WHEN using stale bread for puddings always soak it in a cold liquid. Bread that has been soaked in cold milk or water is light and crumbly, whereas that soaked in hot liquids is heavy.

MOLASSES SPONGE CAKE.—One cup of sour cream, one cup of molasses, one egg, a small teaspoonful of soda dissolved in hot water, a teaspoonful of cinnamon or ginger, two small cups of flour.

OIL-CLOTHS should never be washed in hot soap-suds; they should first be washed clean with cold water, then rubbed dry with a cloth wet in milk. The same treatment applies to a stone or slate hearth.

APPLE SHORTCAKE.—Fill a square bread tin three-quarters full of sliced sour apples. Take half a cup of sour cream, half a cup of butter, one teaspoonful of soda, salt and flour to make a very stiff batter; spread over the apples and bake. Eat with sugar and cream.

A QUICK and easy way to clean new kettles is to heat them hot; then grease them well (soap grease will answer). After the grease is well rubbed in, wash them thoroughly with soap and water and wipe them dry. Repeat and you will have no trouble with them about staining any thing.

FRENCH MUSTARD.—Take of pure mustard four tablespoonfuls; sugar, one tablespoonful; cinnamon, one teaspoonful; cloves, black pepper and wheat flour, each one-half teaspoonful; vinegar sufficient to cover. Let it come to a boil, and when cold, add from one to two tablespoonfuls of salad oil, stirring it in well.

ALBUMS are very nice and amuse people, but you will find that guest will have more appreciation for a box of photographs. Each photo can be taken in hand exertion and closely examined without vibration, whereas an album is usually a burden. The nicest boxes are the deep ones made of olive or satin wood.

WHEAT BREAD.—Put a sufficient quantity of flour in a pan for two loaves. Then put in two tablespoonfuls of lard, the same of sugar, and one teaspoonful of salt; in the center of which, pour one pint of boiling water to scald a part of the flour. Then pour in the same quantity of milk, or enough to make a batter; put in half a cup of yeast, let it rise over night, and mold into loaves in the morning. Raise again, and bake.

DANDIED ABOUT.

MISTON's cottage where he wrote "Paradise Lost" is to be purchased by means of a fund and preserved as a relic of the great poet.

"SPONDONS VOLAPUCK" appears now at the head of German, French and Italian business houses, meaning "we correspond in Volapuck."

RUSSELL SAGE, the Wall street magnate, serves as central figure in a play written by his private secretary, and entitled "Puts and Calls."

JAMES M. BENNETT, a son of the Siamese twins, Eng and Chang, is an inmate of the Kansas penitentiary for perjury in seeking a divorce from his wife.

THERE are three hundred and six members of the Tippecanoe Club, Indianapolis, Ind., their average age being seventy-four years and twenty-one days.

The Nashville ministers are trying a boycott against the Sunday newspapers. They have entered into an agreement not to furnish notices of church services to such publications.

THERE are thirteen million six hundred thousand copies of T. DeWitt Talmage's sermons published each week in this country and six million in other lands, many of which are translated into other languages.

ZADKIEL, the great London astrologer, predicts for the United States this year "a grave scandal concerning a Cabinet or high Government official who may have to suffer imprisonment." We are to have a high rate of mortality from lung and kidney diseases, and a great prevalence of fraud, robbery and crimes of violence.

TWO CHICAGO men applied to the health commissioner the other day for a license to run a shop for the sale of horse meat. They said that they had carried on the business in Germany, and knew that horse meat was good. The commissioner gave them encouragement to believe that he would grant the license.

It is reported that Prince Bismarck, in a recent conversation with an eminent banker, expressed the conviction that the international situation would undergo a prolonged but peaceful solution. At the same time Prince Bismarck considers it possible that Russia may preserve the Bulgarian question as an open sore with a view to future political chances.

The United States Senate has passed the resolution proposing to amend the constitution so that the President shall be inaugurated April 20 instead of March 4, and the terms of Senators and members of the House shall begin on the same day. The amendment, to benefit Mr. Cleveland, must be ratified by the Legislatures of at least twenty-seven States within the next thirteen months.

A REPORT from Florida indicates that in a small way the Government is making a partial experiment in a Government telegraph. A line about a hundred miles in length in that State, under control of the War Department, is to be thrown open to commercial messages at the rate of ten cents each, and it is stated that the officers in charge have been authorized to permit the wires to run into any hotel along the line where the hotel proprietor will furnish his own operator.

The Pennsylvania railroad employs a female "chaperon," Mrs. H. F. Bender, of Philadelphia. It is her duty to look after unprotected ladies who go upon tourist trips. She posts herself beforehand about the route and makes herself useful as an imparter of information. She goes through a train and introduces herself to the ladies, and then tells them where she can be found if wanted. She ascertains the best places for them to stop in at the towns visited, where the finest views are, etc.

RURAL REAPINGS.

FRUIT growers can utilize their hot-bed sash for drying surplus fruit in the sun.

KEEP the hen-house floor covered with woods mold through the warm summer months. This will hold the escaping gases.

A ROSE horse eats as much as a good one; scrub cattle as much as grades or thoroughbreds; mongrel poultry as much as grades or pure breeds. Then why keep inferior stock?

By cutting, the feed can all be mixed well together, made more palatable, and is more easily and thoroughly digested, and the stock will eat it up clean, avoiding unnecessary waste.

It has been remarked that the farmers who best succeed in this country are those who devote their chief attention to some one product which is favored by their special soil and climate.

THE more important the feeding of stock upon the farm becomes, the greater the necessity of saving feed. Cutting feed is one way of economizing, as well as increasing in value, by combining one and another sort, so the whole shall constitute as near a perfect food as possible.

DON'T break, but train the colt. Begin the lessons with the halter early, and let the education continue until you have a perfectly trained horse. Do not wear the colt too soon. Feed the dam and colt freely but with care. Corn should be used sparingly, as it is fat-producing. The colt will early learn to eat oats with the dam.

If sprouts appear on new set trees you can now easily pinch them off with your thumb and finger, and throw the growth where it is wanted. But do not cut off all the growth. If you dwarf the top of young new set tree that is making a rapid growth, you are dwarfing the roots. If you allow too much top on a feeble tree you will kill the tree.

AS CORN can not properly be given in very large proportion in the milk ration, it would be profitable to exchange a ton of corn for a ton of roller bran. If corn is to be fed to sheep, separately from the fodder, as sheep masticate more perfectly than cattle, it would be better to feed shelled corn with bran. But for horses and cattle, corn should be ground and mixed with the coarse fodder.

CORN fodder can be considerably increased in value by being cut and mixed with other materials, and the stock thus be able to derive a much larger benefit than if fed whole. The size of the cutter should be determined by the number of stock kept. If it can be arranged so that a supply can be cut ahead, especially during a busy season, it will interfere less with the more pressing farm work.

The quantity of air breathed by cattle, although varying much with their size, is probably about five times as great as that breathed by adult persons, who breathe a cubic foot in about three and a half minutes. An adult person breathes about 40 cubic feet in 24 hours. But for healthy respiration he should have from 25 to 50 times as much air. So with cattle, one of which breathes about 2,000 cubic feet in 24 hours, which should be increased many times for continued pure, healthy air in the stable, although cattle are less affected by impurity than man.

EXTRACTS OF INTEREST.

The smallest inhabitant of Burlington, N. J., is Joseph Lippincott, who is three months old and weighs less than two pounds.

Mrs. SARAH TAYLOR, a colored woman of Knoxville, Tenn., has three married daughters. By a remarkable coincidence Mrs. Taylor and her three daughters each gave birth to a baby on the same day recently. Such unanimity is unprecedented.

MILLARD F. BROWN, aged six weeks, is on exhibition in Boston. His wrists measure one inch in circumference and his feet are one and one-quarter inches long.

A NORTH CAROLINA woman frequently splits two hundred fence-rails a day and it is a common thing for her to dip coven barrels of turpentine between breakfast and supper. Her husband is so proud of her that he spends all his time bragging about her.

A GEORGIA negroess has given birth to a sixteen-pound child whose fingers and toes are webbed to their full length. One of her neighbors brought out the world a still more curious being. Its two eyeballs were in one socket, and in place of a nose it had a two-and-a-half-inch trunk resembling that of an elephant.

THE Tanga (Fla.) Tribune tells of a fruit grower in that vicinity who has a tree on which is full ripe fruit, last February's crop, half ripe fruit of May and June, some not quite so ripe of July and August, a September crop, and now the tree is covered with blossoms, making in all five crops of oranges and blossoms on one tree.

A BABY weighing only a pound and a half constitutes a recent addition to the family of Mr. and Mrs. Fred Miller, of Rice Lake, Minn. An ordinary finger ring will slip over its foot, which is only an inch long, and a wine glass will completely cover its head. It is reported perfectly formed and healthy. The father is a large man and the mother but little under average size.

A BOY fifteen years old and a girl only thirteen recently ran away from home, and were married at Rome, Ga., by a clergyman. The father of the girl had the bridegroom arrested on a charge of abduction, but the boy gave bonds and was released. The irate father then turned his attention upon the clergyman who married the youthful pair, and it is understood that the reverend gentleman will have the law administered to him without mercy.

A WOMAN in Hampton County, South Carolina, is described by the local paper as the model woman of the State. She is forty-three years of age, and a member of the Baptist church. For thirty years she has followed the plow and engaged in the usual round of farm labor. Last year she made nine bales of cotton, besides provisions, with one plow. She has dug a well, built five chimneys, and frequently split one hundred rails a day. She has a good home of her own, enjoys excellent health, and is sending her children to school regularly.

QUEER CREATURES.

A DUCK, the property of an Augusta (Ga.) man, lays eggs that are all of an ink blackness.

TWO SNOW HILL (Md.) men recently came upon a covey of partridges among which were three albinos. One was pure white and the others had only a single dark feather each.

A FORTY-POUND crocodile, covered with woolly hair, was captured by a British boat's crew on an island in the Atlantic, and is now a great pet aboard ship. It is apparently of an unknown species.

THE female of a pair of affectionate marmosets died. It was some time before her mate could convince himself that she was dead, but when he did he refused all food, and in three days died of sorrow.

A HUNTER of Sunbury, Pa., one day recently bagged a large buck that was as white as snow. According to his old neighbors the hunter in question is doomed in consequence of having killed the animal, but he is indifferent to their croakings, and proposes to have the skin stuffed and mounted.

A GRISWOLD (Conn.) sportsman shot a white woodchuck, and a Norwich taxidermist has set it up. Many persons called to see it who had seen white sparrows, white blackbirds, white quail, white robins and white crows, but were skeptical about white woodchucks. The woodchuck is as white as wool. The taxidermist gave it a pair of tender liquid brown eyes. It is very handsome, and its owner believes that he has the only specimen of its kind in the State.

The cemetery of Albany, Ga., is infested with a most "diabolical insect." A local paper says: "It appears to be a cross between a grasshopper, cricket, a wild Indian and an imp of darkness. When a funeral is going on they assemble around the grave, climb up the tall grass and other foliage and look up into the faces of the assembled mourners with a leer that is terrible. They are apparently a kind of a wingless grasshopper, and of large size, and the devilish-looking faces are streaked with red and yellow."

An old Plymouth Rock hen that has been for ten years the pet of a lady in Norwich, Conn., died recently. She weighed fourteen pounds, and was appreciated chiefly on account of her intelligence. She knew when it was meal time as well as a regular boarder, and came regularly for her food, calling for her meat once a day. Of a brood of forty, she was the hen altogether lovely. She always wanted to chat with her mistress daily, and when she was not feeling well would tease to be held in her lap and rocked by pulling her mistress' apron.

AMONG MISSIONARIES.

SEVENTY-THREE missionaries sailed on the Khedive, of the P. and O. line, recently for India, China and Palestine.

THERE are in Germany alone 3,000 Sunday-schools, 30,000 teachers and 300,000 scholars, where twenty-five years ago there was not one.

A MINISTER, of twenty-five years' standing, states that he has never in that time collected 135 for home missions from men who are opposed to foreign missions.

The agent of the Wesleyan Mission at Bankura, Bengal, reports that during the past year 3,550,728 pages of books and 1,650,000 pages of tracts have been printed.

RUSSIA prohibits evangelistic work, but the Scriptures are being circulated. Half a century ago there were not twenty-five schools in all Russia; now every village has one.

The English Church Missionary Society has made arrangements whereby they hope to add to the efficiency of the mission agency in Jerusalem. One of the new instrumentalities will be a day-school for boys.

The King of Siam proposes to place the Presbyterian mission schools on the same basis as to Government aid as the Government schools. At a recent visit to Petchaburi he gave the hospital \$1,440, and the Queen gave the girl's school \$900.

TIPS ON MANY TOPICS.

POSTAGE stamps were invented by Rowland Hill, who was the founder of the English postal system.

CATTLE GARDEN, New York City, was opened as an emigrant depot August 1, 1855, the great influx of immigrants at that time making the establishment of such a place extremely necessary.

"PUBLICK OCCURRENCES" was the name of the first newspaper published in the United States. It was issued September 25, 1639, by Benjamin Pierce, at Boston, appearing but once, it being immediately suppressed by the Government.

The first furnace for the cremation in America of the bodies of the dead was erected at Washington, Pa., in 1876, by Dr. F. J. Le Moine, at a cost of \$1,000. The first cremation (that of Baron de Palm) took place December 6 of the same year.

The Suez Canal was opened in 1869. It is not yet fully completed, or rather is unfinished, and has a depth of twenty-six feet. It has been thirteen years in the process of construction, and forty hours are required for the passage of a vessel.

"COTTERHEAD" was the term applied in the North at the beginning of the rebellion to those who sympathized with the South. It was adopted in analogy to the serpent of that name which stings without giving notice, and is very venomous.

As is well known, the art of skating is a prehistoric one. In many parts of Europe bones of domesticated animals have been found which had been used as skates or as runners of small sledges. It is of considerable interest to learn that similar implements are found still in use in several parts of Northern Germany.

The practice of burying the dead with the head toward the west is of Christian origin. The rising of the sun in the east was believed to be the sign that the second appearance of Christ will be in that direction, and that those who arise from their graves will face Him. The custom is not followed as rigidly as heretofore.

BELOW is given the capacity of a number of the larger church edifices of the world: St. Peter's, Rome, will accommodate 54,000 persons; Duomo, Milan, 37,000; St. Paul's, in Rome, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame de Paris, 21,000; the Dome of Florence, 20,000; the Cathedral of Pisa, 13,000; St. Mark's, in Venice, 7,000.

WHAT are known as "Blue Hill Weather Predictions" are those issued from the private observatory on Blue Mountain, near Milton, Ore. This observatory and the predictions sent out are entirely distinct from the United States Signal-Service, and are supported by a gentleman whose interest in weather matters has led to the establishment of the observatory and the prosecution of the work to which it is devoted.

The press upon which Benjamin Franklin worked in London, in 1725, is preserved in the Patent Office at Washington. It is a clumsy structure, almost entirely of wood, known as the Ramage press, of which many were still in use more than a century later. Iron was subsequently used for some of the parts until the beginning of the present century. Printing machinery, now brought to such a high degree of perfection, was a half-century ago not much ahead of Franklin's time.

A WHITE squall is one which produces no diminution of light. This furious and dangerous gust appears in clear weather without any other warning than the white foam it occasions on the surface of the sea and a very thin haze. It usually breaks upon a vessel when she is totally unprepared for such a strain upon her canvas and consequently proves one of the most dangerous forms of the sailor's existence. A black squall is far less dangerous, as it is usually preceded by an accumulation of dark clouds and accompanied by heavy rain. Time is thus given to trim sails and to avert peril.

A COMMON glass eye may be had for ten dollars, but they are not a good imitation and do not last long. A first-class eye costs fifty dollars or even more. The best will not last over two years, because the secretions in the hollow of the eye roughen the glass by chemical action, and this roughness irritates the flesh. Glass eyes are all made abroad, principally in Germany and France, no factory having been started here, although there is a great demand for them in this country. A skillful oculist can put a glass eye into the cavity so that very close observation is necessary to detect it. Not only are the size and color of the natural eye counterfeited, but even the general expression.

PERT AND PUNGENT.

YOUR people always like to have a "Lovers' Lane" intersected with plenty of bridal paths.

SCIENTISTS say it is the oil in pop-corn that makes it pop. It is a leap-year that makes the girls pop.

AN insurance agent refused to take a risk on the house of a poet, because he was told that the poet was "imbued with the fire of genius."

"NOW, WOMAN'S sphere," began Mrs. McS. "Oh, yes, I know what that is," replied her husband. "Well, what is it?" "Why, woman's fear is a mouse."

A LITTLE girl at the table, after gazing several minutes at a gentleman opposite who had a waxed mustache, exclaimed: "My kittle's got smellers, too."

"ANGELINE," said Dorothea, as she abstractedly fingered the keys of the piano, "what is your favorite air?" "The million hair," Angeline abstractedly replied.

SOME people talk politics and theology as if they meant to settle all the questions that have puzzled mankind since Adam's time, but the next generation will have something to talk about just the same.

YOUNG WIFE—"John, dear, have you decided what name to give our dear, precious, sweet little baby?" Young husband (who has paced the floor with "precious" o' nights)—"Yes, I have; 'Insomnia.'"

A DYER, being ordered, in a court of justice, to hold up his hand, which was all black, was sharply reminded. "Take off your glove, sir," said the judge. "Put on your spectacles, your honor," answered the dyer.

SOME people sigh all their lives for wealth and never get it. Other people work hard for it all their lives and never get it. The best plan is to invent a suspender button that will stay on, and keep the agency yourself.

A LADY, differing in opinion with a scarred soldier of Scottish lineage in regard to a passage in one of Burns' poems, gracefully said: "I yield the point, for such a fire-tried hero as you are ought to be a good authority on Burns."

"REALLY, my dear," said poor Mr. Jones to his "better half," "you have sadly disappointed me. I once considered you a jewel of a woman; but you've turned out only a bit of matrimonial paste." "Then, my love," was the reply, "console yourself with the idea that paste is very adhesive, and will stick to you as long as you live."

COMMERCE AND INDUSTRY.

AMERICAN potatoes are scarce in Chicago, and thousands of sacks are being imported from Rotterdam. A recent consignment was 2,500 sacks.

According to latest advices the United States has \$240,000,000 invested in Mexico in mines, railroads and ranches, and England, \$80,000,000.

UNCLE SAM collected \$82,000 in duties on a single consignment of opium which was received by a San Francisco firm from Hong Kong a few days ago. There were 300 cases, weighing 8,300 pounds, in the consignment.

LAST year bread and butter cost less

Children's Progressive Lyceum.

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

1848.—31st March.—1888.

How many years have come and gone since the advent of modern Spiritualism? Forty.

When did its advent occur?

In the blazing noon-tide of the nineteenth century, and not in an age of ignorance and superstition.

What was proclaimed at its birth?

Theological Herods issued their decree of death and brandished over its baby couch the already blunted sword of religious intolerance.

The years have crept on and each one has added to its force until to-day, what do we do?

Commemorate aevent that has thrilled every avenue of society. It has touched philosophy, and wiped the icicles from its frozen face; it has played games of chance with materialistic scientists, and left them defeated and dismayed; it has broken the swords of theological gladiators and laid them in ruins at their feet.

Where has it always claimed an audience?

In the wretched hut of poverty, in the palace of wealth, in the library of the scientists, in the enshrined pews of the church, and in the granite halls of State. What was the beginning of modern Spiritualism?

Humble, the sounds did not echo in the frescoed halls of a cathedral, but they came in the unpretending cottage of the poor, and it was not given to ambitious statesmen and an intolerant priesthood to first hear the raps, but they called in the trusting ear of happy girlhood.

What has Spiritualism accomplished in the forty years of its history?

Demonstrated beyond dispute the existence of spiritual beings, and that such things can and do hold intercourse with mortals.

Where can we find facts in Spiritualism?

In every city and village and at nearly every fireside, from the simple rap which marked its opening to the more complicated phenomena that have followed in rapid succession.

Have these facts triumphed?

Yes, everywhere universal and complete, in the palace of the king and in the hut of the peasant, they have spoken in the voice of arisen loved ones, and triumphed over scorn, pride and intolerance and waved the banner of victory on every hand.

What does history affirm?

That an established church or government never reforms itself; they never accept a new idea willingly, they do not welcome the hand that would destroy their idols.

What has every great religion done?

Planted its corner-stone on ground wet with the blood that an old intolerant religion has drawn from its veins.

What has every temple of human liberty been?

Cemented by the tears hoary despots have wrung from the swollen eyes of weeping fugitives.

What has every science been called to do?

To unfurl its banners under the anathemas of impudent priests who have blocked the highway of human progress.

What is the condition of the religious to-day?

Man, devoutly and intensely religious, stands to-day amid the wreck and ruin of faiths and creeds, asking for the sunlight of a spiritual religion.

How has the intelligent world accepted Spiritualism?

By accepting clairvoyance, the Rochester rappings, as coming from spiritual beings, and ever and anon catching gleams of light from the immortal shores in premonitions, dreams, impressions and trances.

What does humanity want?

A new temple, one large enough to take in every footstep of the pilgrim who treads life's dusty highways, one so high its tower shall touch the farthest star, one so beautiful the gods shall delight to gaze upon its frescoed walls.

What will the children of to-day see?

The spotless banner of science wave from the dome of the world's temple, kissed by the bland breezes which came from the embowered highlands of the immortal life.

As the world's religion already begins to light the sky what is surely coming?

Our year of Jubilee, when we can say that earth's martyrs, apostles and Christs have not died in vain.

What is this religion to be?

One that will draw mankind together, one that will be universal and spiritual, one that will consecrate all days, all books, all places and all labor.

What is the waiting, watching and praying for?

For one who will weave from the broken threads of the now scattered races religion of the future, for out of the ruins of special faiths the new must come.

How will this temple be built?

By chosen workmen who have heads strong enough for the work, with material gathered from many lands, and whose structure will combine the architecture of many ages?

Who are the designers of this temple?

The arisen heroes and saviors of many worlds who sit in solemn meditation in the council chambers of the spirit life.

This temple will never corrode, it cannot decay. The averaging tread of this world's earthquakes will not shake it, and the black wing of the centuries will flash over it in vain, while the uncounted years, as they shall drop from time's eternal urn, will each plant a diamond on its fadless walls—and when a thousand ages shall have rolled away it will glitter in the beams of a never-setting sun.

Silver Chain Recitations.
THE SPIRITUAL TEMPLE.

The priestess of this temple shall be truth, and she shall be the inspiring angel who shall hover above the majesty of this temple whose dome is not yet seen, but whose pillars, resting on earth, are towering to the skies.

Voices shall be trained to tune the vast paeans of harmony in nature, the moving of the spheres, the wonders of the heavenly bodies, and sing the great anthems of eternal life.

Flowers will be vocal to us, angel voices will hymn forth the symphonies of the soul.

Gifts of healing the sick, curing the lame and blind will be given to the world from this matchless spiritual temple.

There will be no sound of discord, nor of human blasphemy, nor of man-made creeds that give the soul unrest.

The spirit of truth will search out every earthly imperfection; every individual spirit find out his own infirmity.

All will extend the hand of blessing and charity.

No armed force shall demand any faith, but all be saved by winning through the light of this truth.

Each will enter this temple of the spirit by the worship of love.

No Christ, veiled from humanity, with bleeding brow and torn feet will be revealed to the sight of human hearts.

The truth that hovered over Christ, he who was transfigured and arose, will be the true Christ that shall adorn this temple.

Within this temple all is sweet, fresh and bright, beautiful and perfect; for spirit forever recreates, produces and carves for itself time and place for worship.

Praise God by giving the highest thought and noblest deed to humanity.

The spirit of true religion, the religion of the future, will carve its temple out of human lives, and place itself in the midst of humanity.

We are daily and hourly building this temple by our thoughts, our aspirations and our lives.

This wonderful spiritual temple will be completed when all souls that have lived, when all prophets, seers and poets, together with the meanest slave that has trod the earth, and the lowest debauchee, redeemed and disenthralled, there, in the midst of that eternity, in the soft refulgent light of God's supernal presence and power, will this temple be found immortal, perfect and glorious.

From the Pastor of the Church of Divine Fragments.

To the Editor of The Better Way.

Can you refer me to Spiritualist Societies that are legally organized or chartered, and thus having power or authority to grant "Letters of Fellowship" to lecturers, or "ministers of the Gospel," ordaining them, so as to empower them to officiate, legally, at the marriage altar, as well as at other places, and on occasions where the services of ministers are desirable? It is well known that Spiritualists, as well as others, yet dwell in the condition of earth-life, where people "marry and are given in marriage," and in such cases a civil officer or orthodox minister is usually employed to tie the "knot matrimonial" and pocket the "wedding fee," thus taking what properly and honestly should be given to the Spiritualist minister and speaker.

If the Spiritualists would manifest more worldly wisdom in this, as well as in some other respects, and make better provision for the support of their speakers, fewer of them would forsake the field and go to orthodoxy; either for more money or more worldly popularity, as several have of late been doing. Thus far I have been true to my convictions, and have done what I could to extend a knowledge of our sublime doctrines, and in some cases have asked for "helping hands" to aid us forward in the journey of life. By some I have been called a beggar, whether justly or otherwise; but I would rather be called beggar than hypocrite, traitor, rebel or "spiritual mugwump."

Judas sold his "Lord and Master" for thirty pieces of silver, and Peter, three times, with an oath, denied him, and we have had those among us, who, in this respect, have followed in the footsteps of their money-loving, hypocritical and traitorous predecessors. I was permitted, a few days ago, to read a letter, written by a Methodist to an Episcopalian, both of whom were once prominent and popular lecturers on Spiritualism, having carried the gospel and banner of Spiritualism around the world. In the letter from the Methodist, who is "worth his thousands," to the Episcopalian, who is also "well off," having reference to me, occurs the following, viz.:

"You and I would be begging now if we had staid with the Spiritualists. I will not give one cent to a man to aid him in the promulgation of such a dirty 'ism.' I worked hard for what I have and I do not owe Spiritualists for one cent of it. Thousands for charity, but not one cent for Spiritualism."

Such a spirit manifests itself in Auburn, N. Y., and appears in materialized forms, doing its best or worst to deprive me of the little financial support given me for services rendered at funerals and weddings.

Some of the orthodox clergy of our city, claiming that I have no right to officiate on such occasions and frequently re-marry couples who had been lawfully married by me, as the following letter, to the Auburn, N. Y., Daily Advertiser, of March 3, 1888, from my pen will show:

EDITOR ADVERTISER:—On my return from officiating at a funeral in Pennsylvania a few days ago, I saw an article in your paper under the heading "Doubly Married," which, in my opinion,

is not altogether in harmony with facts or justice. I do not doubt but that the Rev. Mr. Launt has married "over again," three couples who had been legally married by me, but the why or the reason of "Double Marriages" is still to me a mystery. If my ceremony is of no legal validity, then, evidently, the parties, from that time to the time when they were married by the Rev. Mr. Launt, either broke or wonderfully bent one of the ten commandments. Guess which one.

The article under review states that these parties "had before clandestinely sought the services of J. H. Harter." Of this I know not, but if it be true, it reflects not only upon the parental government, which these parties had, but upon the government, lessons and discipline of the church to which they belonged, even including the rector.

It is stated that "in one case the girl was but little more than fifteen years old." I will here remark that among the hundreds I have married, two girls only were under sixteen years of age, according to the information given me, and in each case the mother of the girl was present and wished and wanted the daughter to be married, then and there.

That "divine fragments," or non-church people, should occasionally forget to comply with the demands of the commandment, bearing on telling the truth, is to me no wonder, but when church members do the same, it shows "there is a screw loose somewhere," either in the church or in the family to which they belong. Clergymen and others who officiate at the marriage altar, are requested by law to ask of the parties to be married numerous questions, and one is, "Age next birthday?" At the end of the list of questions is the following certificate, which the groom and bride are requested to sign in the presence of witnesses:

"We, the groom and bride named in the above certificate, hereby certify that the information given is correct, to the best of our knowledge and belief."

(Groom.)
(Bride.)

For the information of those whom it may concern, I will state that on the 8th of February, 1888, I married a couple, and when the bride was asked her age next birthday, answered nineteen years, and also certified that this was correct to the best of her knowledge and belief.

On the 22d day of February, 1888, fourteen days later, this same "bride" was married over again by the Rev. Mr. Launt in the chapel of St. John's church, in this city, and in answer as to her "age next birthday," stated it to be seventeen years, and certified to the same. Now, which statement is true in this case?

I know of no rule in arithmetic or in the Book of Truth by which it can be proved that a girl nineteen years old can become two years younger in fourteen days, when, in fact, she is fourteen days older. Will the Rev. Mr. Launt solve this problem and give us the answer?

I do not, however, expect a correct answer from people who build their church on Peter, who three times, with an oath, denied Jesus, rather than on Christ, the eternal principle of truth.

As I have been accused of marrying people under age, and also when they were drunk, I will only say that as far as I know I never married a couple when they were drunk, and as to their ages, I find, by consulting my marriage record, that the respective average age of the last hundred couples married by me was twenty-seven years for the males, and twenty-four years for the females. Now gentlemen of the "cloth" in Auburn, give us your record.

J. H. HARTER.
Now, in bringing this article to a close, allow me to suggest that in the contemplated organization of The Ohio Valley Association of Spiritualists, you incorporate therein all the essentials, thus enabling you to clothe or authorize spiritualist speakers and ministers to officiate socially, morally and legally, either at the marriage altar or at the funeral bier.

A few years ago, while engaged in giving a course of lectures in your State, I was invited to unite in the "holy bonds" a loving couple, but not knowing whether I was legally authorized to officiate in that capacity in the State of Ohio, I went for information on this point to the office of the Probate and made known the object of my call, when the following dialogue took place:

PROBATE—Are you a minister of the Gospel?

HARTER—I am.

PROBATE—Are you an ordained minister?

H.—Yes.

P.—Where were you ordained?

H.—In the village of Herkimer, in the State of New York.

P.—Were you ever ordained in the State of Ohio?

H.—No.

P.—Are you now preaching to any legally organized church, parish, congregation or society in Ohio?

H.—I am.

P.—What one?

H.—The First Society of Spiritualists in the city of Cleveland.

P.—Are you permanently settled?

H.—No. Spiritualist ministers in this respect, as well as in many others, are like Jesus, they go about doing good.

P.—Well, as you were not ordained in Ohio and are not permanently settled, I shall have to rule against you.

H.—Very well; I shall have to submit to your ruling, but such ruling would exclude God Almighty, for I do not think He was ever ordained in Ohio, and by the looks of things since I came here, I don't think he is permanently settled anywhere in the State. Good day, sir.

A Methodist minister was called to officiate and got the "fee" that I very much needed.

I wish you and others much success in your noble efforts to establish more permanently the principles of Spiritualism, and I hope all who enlist under your banner will become so good as to "draw" not only men and women to your standard but even induce God to dwell among you, making Cincinnati his headquarters. J. H. HARTER.
AUBURN, N. Y.

Written for The Better Way.

An Open Letter to C. M. Keith.

DEAR FRIEND AND BROTHER:—I did not give much attention to your article, on Christian Spiritualism, when I first saw them in THE BETTER WAY, because I was one of many who considered the prefix "Christian" not only superfluous but a mean attempt of those who had not the courage of their convictions to hide behind a name which has long since become popular. Such motives, I certainly could not attribute to you, therefore I read your articles and found very much in them to admire and nothing to which I could object. Truth and sound principles are the same always and everywhere, and there is a significance in names which we should respect. Modern Spiritualism have presupposes ancient Spiritualism, and Christian Spiritualism would seem to be limited by the teachings of Christ. Modern Spiritualism is admitted by all to have commenced with the raps in 1848. I am not aware that prior to that time it was ever understood as a fact that the departed returned and communicated with those in the form. I am aware that much is said and written to show that they did so then as well as now, but nevertheless it must be admitted that this is the distinctive feature of Modern Spiritualism. Ancient Spiritualism was different. No doubt they had manifestations of spirit power which wise people could profit by, and the unwise used to a very poor, if not a bad purpose. Hence the prohibition contained in the Old Testament Scriptures (perhaps not without reason) against it. When we come to Christian Spiritualism we must view it as it was understood by Christians and incorporated into their system of religion. They know that it was spirit power but I can see no evidence of a knowledge or belief in individual spirits. It is true they had the appearance of Moses and Elias, as conferees with Jesus on the mount of transfiguration, and one of the old prophets showing the apocalyptic vision to John on the Isle of Patmos, but those were accounted extraordinary and not as coming within the range of natural law, as we now know spiritual phenomena to be. The new party with the honorable prefix, known as Christian Scientists, deny individual spirits and teach that our spirit like one atmosphere animates us all. This may be very well for those who forsister motives try to avoid a truth not yet popular enough to suit them. For my part I am very willing to believe in all the exhibitions of spirit power attributed to Jesus, and also the miraculous spiritual manifestations on the day of pentecost, as well as the other statements of a similar nature which followed them, and the directions given by the apostle Paul for the orderly exercise of spiritual gifts, all of which comes under the head of Christian Spiritualism.

But I claim that it is our privilege to have taken a step in advance, and discovered that our fathers, and mothers, brothers, sisters and children, can return and exercise spirit power, and I believe further that if the early Christians had not degenerated from the simple primitive faith in the Christ and brought on the dark ages, the world of mankind might have been centuries ago where it is now, and the struggle it had to get there may be called a martyrdom as every well-informed Spiritualist knows the thousands of innocent lives which fell victims to the religious bigotry under the charge of witchcraft which was nothing but the incipient stage of Spiritualism, understood neither by the victims nor their pious murderers. If "the woman" commonly called the witch "of Endor" but should have been called the medium, could in her day, though under the ban of the Hebrew Theocracy, give such correct information to King Saul and treat him so kindly, what might Spiritualism have done for the world if it had been understood and appreciated and now that it has come to stay it becomes us to use it right and not abuse it, least we too may injure the cause. I hear complaints about Christian Spiritualists coming into spiritual meetings and talking about their dear Jesus, to the disgust of everybody. Now I do not fraternize with that class of people who put Jesus in the place of the truth which he taught. The sin of Christendom has been sitting up Jesus as an object of worship, and rejecting the truth which he came to bear witness. He says in his answer to Pilate: "This is I was born, and for this cause came I forth that I might bear witness to the truth," and again, "why call ye me lord, and do not the things that I say and 'If ye love me, keep my commandments.' " "Sanctify them through thy truth." The truth is what sanctifies and saves. We are saved by obeying the truth. But this I will say, there is nothing in Modern Spiritualism, or any other ism, that can absolve us from the obligation of obedience to the truth as taught by Jesus of Nazareth, and furthermore, of all the contemptible efforts to find fault, the meanest are the attempts made by some would be Spirit-

ualists to traduce the character of Jesus as a teacher of truth. But we must all receive truth because it is truth, no matter who teaches it or where it comes from, and do right because it is right, no matter who teaches us or whether anyone teaches us. I have a little regard for broad cloth as Jesus had for broad phylacteries. Both have had their day, and as one has already done, so will the other pass away into that contempt and oblivion which they deserve. But

"Truth crushed to earth shall rise again,
The eternal years of God are hers,"
Fraternally, R. NEELY.
CHICAGO, ILL. Feb., 20 1888.

A Prosperous Beginning.

MUNCIE, IND., MARCH 14, 1888.

On the seventh of last January some ten or fifteen of the Spiritualists of the city of Muncie met in Harmony Hall for the purpose of organizing an association for the advancement of the truths of Spiritualism in this place. We appointed a President, a Vice-President, Secretary and Treasurer. For President, Mr. William Lynn, sr.; for Vice-President, Mr. John Moore; for Secretary, the undersigned; for Treasurer, Mr. L. H. Harper. We held our meetings twice per week, Wednesday evening and Sabbath evening, and occasionally Sabbath forenoon whenever the case demands. On February 12, '88, we had the pleasure of listening to two lectures, one in the forenoon and the other in the evening, by W. H. Blair, of Chicago. In the forenoon he spoke on the Philosophy of Spiritualism, and in the evening his subject was the Immortality of the Soul. Both were very satisfactory to the audience. I can recommend Brother Blair as a good lecturer.

We are now enjoying the presence of Brother Fred Howard Pierce as a lecturer and clairvoyant. So far he has given satisfaction. He has delivered two lectures under control. First he was controlled by a spirit named Harper. Last Sunday evening was his second lecture; control, Mr. Samuel Bowles. The lectures were good; so say all who heard them. On Sunday evening the Hall was comfortably filled. I believe every seat was occupied. Some two hundred were present. Our meetings are very interesting and are growing more so as we advance. There is quite a general interest manifested, so much so that if we could obtain a good lecturer and platform test medium I am satisfied in a very short time we would have a self supporting association; but as it is now it is a little heavy on us to pay what a good lecturer and medium would ask to come and demonstrate for us. However, we intend to do the best we can to spread the truths of Spiritualism, with success to the cause and the increase of the subscriptions of THE BETTER WAY. I remain, Fraternally,
J. E. CROFIELD, Sec'y.
First Spiritual Society of Muncie, Ind.

Memories.

My little one, of about four years, a sweet baby face, with light, sunny hair and violet eyes. She was grandma's darling. One day she was so still that Grandma thought it was time to see what mischief was going on. She found Baby Bessie amusing herself by pouring water through a small sieve upon the hot stove. Then, looking up and seeing the surprise in the dear old face, she exclaimed:

"Oh, Grandma! See all the sprinkles I've sprinkled on the stove!"

She was only five years old. We were all the world to each other. After a day of perplexity, and at the evening hour, when ready for bed, my baby knelt by my knee to say her prayers. With her hands reverently clasped, she said:

"Now now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."

Then added, "God bless Mamma and Grandma, and all my dear friends, and make me a good girl; and, wait a minute, Mamma, Oh, God, please take care of my dear Mamma, and send her thousands and thousands of dollars, Amen." Then climbing into my arms to be rocked to sleep, she tried to comfort me, and tenderly said, "Never mind, Mamma, don't cry any more; I asked God to send you thousands and thousands of dollars, and you needn't be afraid, Mamma, for He will send it." And she went to sleep, innocent and happy, and full of faith and loving trust.

The blessed Master, bath said, "Except ye become as little children, ye shall in no wise enter into the kingdom of heaven."

LUCIE AMELIA ALLYN.

WASHINGTON, D. C., March 14, 1888.

Fortieth Anniversary.

Toledo, O., March 19, 1888.

To the Editor of The Better Way.

The First Alliance of Progressive Thought, (Spiritual Society), of Toledo, Ohio, will celebrate the Fortieth Anniversary of Modern Spiritualism at their usual place of meeting, Clark's Hall, Cherry street, on Saturday evening, March 31st, and Sunday, April 1st. The exercises on Saturday evening will consist of a literary and musical entertainment, to conclude with a cabinet scene by Mr. J. B. Johnson. On Sunday, April 1st, there will be addresses, day and evening, by good speakers.

A cordial invitation is extended to the friends in Northeastern Ohio and Southern Michigan, to unite with us in celebrating this Anniversary. Friends wishing to attend, by forwarding their

names to the Secretary, will have quarters assigned them. Yours for truth and humanity,
W. W. FAITH,
438 Erie street.
Secretary.

St. Louis, Mo.

The First Association of Spiritualists meets at 2 1/2 p. m. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. W. W. Fay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3096 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.

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.

MEETINGS.

Cleveland Meetings.

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

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

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street.—Seances are held every Tuesday and Thursday afternoon at 2 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

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

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Street, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 p. m. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets.—Spiritual Fraternity Society hold public service Sundays at 2 1/2 p. m. Seats free.

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

COLLEGE HALL, 34 Essex street.—Sundays at 10 1/2 A. M. and 7 1/2 P. M. Eben Cobb, Conductor. EAGLE HALL, 616 Washington street, corner of Essex.—Sundays, at 2 1/2 and 7 1/2 P. M.; also Thursdays at 8 P. M. Able speakers and test mediums. Excellent music. Pres. Robinson, Chairman.

1031 WASHINGTON STREET.—The First Spiritualist Ladies' Aid Society meets every Friday, Mrs. H. O. Torrey, Secretary.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 1/2 o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Detroit, Mich.

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

Chicago, Ill.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1 1/2 p. m. Spiritualists and Mediums' Meeting, 3 p. m. Meetings at 10:30, 11:30, 12:30 and 7:30 p. m. every Sunday and Tuesday evenings. The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10:30 and 7:30. The best speakers and mediums are always engaged. Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martin's (Ada street) Hall every Sunday morning and evening. The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1

THE BETTER WAY.

The Way Publishing Company
Every Saturday.

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

CINCINNATI, ARCH 24, 1888.

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FORTIETH ANNIVERSARY,
TO BE CELEBRATED IN THIS CITY.

As advertised elsewhere in the columns of THE BETTER WAY, the Fortieth Anniversary of Modern Spiritualism will be celebrated in this city with more than ordinary regard for the importance of the occasion; by addresses from distinguished speakers, tests by famous mediums, good singing, and the best orchestra it is possible to secure.

Services on the opening day, Easter Sunday, April 1st, at Grand Army Hall, will refer, doubtless, to that resurrection which Spiritualism alone rationally explains. The morning exercises will begin at 10:30; evening at 7:30.

On the following day services will be held in the afternoon at 2:30; evening at 7:30.

On Tuesday the series of meetings will continue at Greenwood Hall, every afternoon and evening at 2:30 and 7:30, respectively, closing Thursday evening, April 5th. It is probable that three services will be held on the last day.

Among those who will speak on this occasion we are able to give the following names:

Messrs. Walter Howell and George P. Colby; Miss Jennie B. Hagan; Mesdames Nellie J. T. Brigham and Helen Stuart-Richings.

The platform test mediums positively engaged are:

Mrs. Isa Wilson Porter, Mrs. Helen Stuart-Richings, George P. Colby and J. K. Perkins. Several others will assist.

Hotel accommodations at reduced rates and entertainment at good boarding-houses at reasonable charges, have been duly agreed upon between the proper parties and the Committee on Invitation, and everybody will be well cared for.

"Spring, gentle spring!" Well, she should smile, but she don't. After all, it's snow matter.

If a fifty years' lease of the Southern Railroad is made under provisions of the "Mack bill," all we will have left of that great trunk line will be Southern Railroad leas. (Please excuse orthography.)

Thanks to many friends who have sent us the names of new subscribers, accompanied by the wherewithal. We congratulate them upon good work well done. Still we have room in our hearts and our books for yet more names, etc.

Those severely barnaced brass ornaments of Cincinnati, the Southern Railroad Trustees, can be dispensed with in a measure of safety, more than sufficient to cause tax-payers to breathe easily; yea, in the name of honesty, economy and decency they should be laid aside, for they toil not, neither is there any use for their trust, yet not the country editor nor Solomon in all his glory was ever more greedy for free passes to all parts of the habitable globe. All they are known to do is to hanker after the flesh pots, look wise and draw their salaries, and it may be fortunate for the city that they undertake nothing more.

We publish this week some particulars of a seance with Mr. Willis, a medium recently developed, who has headquarters at the Spencer House. Mr. Willis is an Ohio man, having first seen the light at Bethel, in Clermont county, where he resided for twenty-five years. His religion was Baptist, his grandfather having been a Baptist clergyman. About a year ago Mr. Willis's mediumship began to manifest itself. First came the raps, then writing, then clairvoyance, and at length a message came to him that he would obtain materialization, which promise was redeemed six or eight weeks ago, and now he is giving seances for this phase of manifestation with remarkable success.

The lady managers of the Widows' Home, on McMillan street, are very enterprising. A while ago they met and passed a resolution which has never been submitted to public inspection, and therefore it shall have the benefit of our large and rapidly increasing circulation. It is to the effect that no Spiritualist shall be admitted to the Home! Neat and curious, is it not? Well, the lady managers ought to know what they are doing and what such a resolution shuts out, for a majority of the dear souls have attended spiritual seances, and some of them are still attending. Is there not danger that they may become a little tinctured with Spiritualism themselves?

THE ANNIVERSARY.

The fortieth anniversary of Modern Spiritualism will be very generally celebrated in principal cities—in some localities beginning March 31, in others April 1, but everywhere enthusiasm upon the subject is great and wholesome, and the occasion promises more significance than is now fully discerned. It will mark the beginning of the fifth decade of a history which is full of that sympathetic fervor which upholds the hearts and souls of martyrs; which has opened

"The soul's dark cottage, battered and decayed,
Let in new light through chinks that time has made."

and established throughout the world an altar upon which the flame of an enlarged hope—a hope illumined by the rays of truth—crennally burns.

A brief historical resume may prove interesting. Early in 1848 the family of John D. Fox, at Hydesville, a small village in Wayne County, N. Y., was disturbed by mysterious rappings, which were heard mostly in one of the bed-rooms. Efforts to trace the noises to a tangible cause were fruitless, but after discovering that the strange presence could converse by answering to the call of the alphabet, the members of the Fox family were startled by its declaration that they were talking with a spirit.

The announcement of this fact produced great excitement at Hydesville, and the neighbors flocked to the residence of Mr. Fox to investigate for themselves. The wonderful presence continued to manifest itself by raps and was persistent in the declaration of its spiritual nature and occult power. It was at length ascertained that the raps came only when the two younger daughters of the family, Catharine and Margarette were present, and then the fame of the "Fox girls" spread far and wide, because they had "a familiar spirit."

Soon after these occurrences the Fox family removed to Rochester, N. Y., in which city the mysterious manifestations continued to accompany them, and they were soon known everywhere as the "Rochester Knockings." It was here discovered, by rapping out the letters of the alphabet, that different spirits were apparently using this channel of communication, and that almost any one, on coming into the presence of the two girls, could get a message from what purported to be the spirits of departed friends, the same often being accompanied by tests which satisfied the interrogator of the spirit's identity.

In a few months a new phase of the presence was observed in the frequent movement of tables and other ponderous bodies, but still only while these two young girls were in the room. Such manifestations, all the time growing more remarkable, attracted numerous visitors from far distances, and the phenomenon ere long began to propagate itself, and to be witnessed in other families at Rochester and elsewhere, while as coincident circumstances, susceptible persons would sometimes fall into apparent trances, become clairvoyant, and reaffirm these raps and physical movements to be the production of spirits.

The public meeting held at Corinthian Hall, at Rochester, in November, 1849, was called at the request of the alleged spirits for the purpose of submitting these phenomena to the investigation of a committee to be selected by the audience, with a view to the publication of a report concerning their nature and claims, whatever the decision respecting these might be. The phenomena were freely manifested through the Fox sisters, and were submitted to many tests, and the committee, after having continued their investigation for several days, reported that they were unable to trace them to any earthly source. Upon the announcement of this conclusion the excitement throughout the country was intense, and everywhere men marveled greatly at that which was very generally regarded as a new revelation.

In May, 1850, the Fox sisters visited New York City, and then these peculiar manifestations through their mediumship became the subject of extensive newspaper discussion, and it was in the speech of Americans everywhere. The facts were published far and wide in many tongues. Mediums through whom similar manifestations were said to occur sprang up in different parts of the country and were soon multiplied by hundreds, and since that date Spiritualism has been a prominent theme of public discussion by popular writers and thinking men and women. The manifestations in New York were sometimes accompanied by phosphorescent lights and noises like electric explosions, and as all the particulars were given in the newspapers from day to day, excitement of the people increased daily and reached fever heat.

In 1851 these weird sisters, as they were then thought to be, visited Cincinnati and held a number of seances at the Burnet House, and there were many converts to the spiritual revelation then made. Their manifestations were peculiarly convincing, and in this city and suburbs there are at the present time hundreds of families who

have "sittings" weekly with their domestic lares and penates, and some go so far as to sit at a regular hour every night, and without the assistance of professional mediums they enjoy manifestations of wonderful power and remarkable significance.

We have no means of stating the number of Spiritualists in the United States, but there are many thousands who think more seriously of this doctrine than any other, but do not openly espouse it, and there are some millions who avow it in almost everything they do or say. They have no general organization, but are represented in every sect or religion, and among non-religionists, for upon matters of speculative theology their opinions are as diverse as the thoughts of men. Among its avowed adherents in this country are many persons who have earned celebrity in the various walks of science, philosophy, literature and statesmanship.

There are forty-two spiritualistic publications in this country, weekly and monthly, and about one hundred and sixty in the remainder of the world. More than nine thousand books have been published on the subject. A few of these are very good but the bulk of them are almost too worthless to require condemnation. The same statement is true regarding the books written in opposition to Spiritualism, of which there are many. The best literature relating to its philosophy and phenomena is to be found in its periodical publications, and those who wish to see the other side of the question will run across it almost every day in the secular or religious press.

The anniversary exercises, which will have been held in thousands of cities, towns and hamlets before the next two weeks are added to the record of time, will evolve many fresh thoughts upon the leading theme of spiritualistic speakers, immortality, and add new facts to the myriads already brought to light through the gifts, the labors and the sacrifices of our devoted mediums. We hope to be favored by prompt reports from many localities and will do our best to find room for at least the salient features of all that reach us.

OUR LOCAL ROSTRUM.

We give unusually liberal space to utterances from the local spiritual rostrum this week, for three good reasons:

1. Because they are eminently worthy of reproduction in print.
2. Because they introduce to the columns of THE BETTER WAY a more pleasing variety of spiritualistic thought than we are able to obtain in any other form.
3. Because a majority of those who listened to them at the hall of the Union Society are anxious to preserve them in print, and it is supposed that Spiritualists everywhere will feel an interest in their perusal and preservation.

Miss Hagan is popular with the thinking people of this city, not only for her rare gift of improvisation and her logical views upon many points of current inquiry, but for her modest and retiring disposition, notwithstanding the great and unquestioned merit which could readily afford to assert itself with boldness. She is equally popular in the principal cities of the East and West, and is frequently invited to occupy orthodox pulpits in the cities and towns of New York and New England. These invitations are sometimes accepted, and then the poor, spiritually-starved congregations are refreshed and invigorated by something in the way of genuine soul-food.

For the extracts from her inspired utterances in both prose and verse, contained in the current impression of this journal, we bespeak interested perusal by every reader, be he Spiritualist or investigator, for they are honest, straight-forward, earnest and eloquent, and are certainly models of spiritualistic clearness of explanation, terseness of expression, and rare comprehension of the subject matter discussed.

APPROACHING NUPTIALS.

We are in receipt of the following pleasant invitation to a marriage ceremony, which will unquestionably prove a fashionable and enjoyable occasion. The happy couple are heartily congratulated in advance for their good conception of the better way, and THE BETTER WAY wishes them peace, prosperity, happy days and all the joys of those who weary not in well-doing:

"Mr. and Mrs. Stewart request the pleasure of your company at the marriage of their daughter, Elizabeth Ernestine, to Mr. Thomas C. Valentine, Wednesday Eve, March 28th, at 7:00 o'clock; Union Chapel, M. E. Church, Cincinnati. Reception at residence, Mt. Auburn, Burnet Ave., near McMillan street."

Let it remind the witnesses of that fine conception of the inspired poet:

"I saw two clouds at morning
Tinged by the rising sun,
And in the dawn they floated on
And mingled into one."

The Enquirer of yesterday morning noticed a young man, living at the West End, who absconded a few days since, taking nothing with him but a suit of old clothes on his back. The reason given for this strange freak is, by inference, the fact that the young man is "a confirmed Spiritualist." And the inference we derive from the statement sets us at wondering what kind of clothes he would have taken had he been a church member or bank director, and with what he would have filled the pockets, had valuables happened to be within reach. Spiritualism sometimes saves from crime, when orthodoxy is as impotent to restrain as a bit of twine upon the wheel of a locomotive.

A subscriber (in arrears) wants us to tell him who the author of the following sentiment is: "Gravity is a mystery of the body, invented to conceal defects of the mind." We do not know quite exactly, but have learned that La Rochefoucauld mentioned the above quoted fact, or words to that effect. He also affirmed that "It requires greater virtue to support good than bad fortune." We want our greater virtue severely tested, and if all those in arrears immediately pay up, it will be pretty well tried. Now, all to gether!

Chief Justice Waite.

It is with extreme regret that we record the sudden demise of Hon. Morrison R. Waite, Chief Justice of the United States Supreme Court, which occurred at Washington City yesterday morning. He had no sickness that was regarded with special apprehension, nothing beyond a common cold, in the opinion of the family physician, and attended duty in Court on Monday. He has occupied the bench as Chief Justice fourteen years, with credit to himself and honor to the country, and his loss is certainly a national calamity.

Seance with Mr. Willis's Controls.

Some days ago ye reporter of THE BETTER WAY called upon Mr. Willis, the shoemaker, who is better known and appreciated as a medium possessing wonderful powers, at his shop in the old Spencer House, on Broadway, to arrange for a sitting for himself and friend. He was greatly surprised to learn that every evening for the next three weeks had been engaged, and was about to leave in despair when Mr. William A. Ryan, the grocerman at Broadway and Second, kindly said to him that on the next Tuesday evening he and Mrs. Anna Rond would have a company of friends there and would be glad to have him present.

Accordingly, on Tuesday evening he and his friend attended the seance, being among the first to arrive, and while the company was gathering, which, comparatively speaking, swelled almost to a regiment, there being forty-one persons present beside the medium, ye reporter made a thorough and critical survey of the surroundings to see that there were no trap doors, secret entrances, coadjutors, or any thing whereby there was a possibility of being duped, but failed to find aught that looked at all suspicious.

The room is located on the first floor, just back of the shoe shop, being connected therewith by a door. It is oblong in shape, and at each end is a shaded lamp, affording sufficient light to recognize persons several feet away. In the center of the south side of the room is a large cabinet, consisting simply of curtains suspended from a square frame. In the corner is a table upon which was placed paper and pencils, musical instruments and other apparatus.

When everything was adjusted, the large light suspended from the ceiling was put out, and the services commenced by all uniting in saying the Lord's Prayer, followed by singing "Nearer My God to Thee;" then music on the music box, which was on the table at which Mr. Willis and another gentleman sat. Presently raps were heard upon the table, and then we could hear the writing upon the table in the corner. The paper was tossed violently at the medium, who read from it, instructions to mortals present, what they should do, etc., to get good results. Then a general communication was received; also several letters to individuals in the group, all being recognized. After this there was a loud noise in the shoe shop, and we were told that the medium's control, John Morris, and a cousin of his, was throwing the lasts down. The door was open and we could see and hear a sewing machine running; then an old clock that sat on the floor at the back of the room struck about thirty times. It was afterwards examined and we learned that it could not and would not run except when manipulated by some hand, either visible or invisible. The name of Stephen Clark was spelled out by calling the alphabet, and recognized by several.

A communication from John Morris told us to get ready for materialization. The lights were lowered just a little, all hands joined, and the singing of some familiar church hymn in progress, when the first spirit, John Morris, made his appearance from behind the cabinet. He laid his hands upon some of the friends' heads and disappeared. Oma, an Indian Chief, came next, touched several persons on the head, including ye scribe, walked over to the table, wrote a communication and handed it to the medium. Next came Bright Star, a lovely Indian squaw, and evidently the "brightest star" that attends any of the circles in Cincinnati, dressed in her white garments of immortality, her costume however very much resembling those worn by the American Indian of to-day. It should be stated, however, that none of these spirits had wings; at least none were visible. She came with flowers of different colors, distributing them as she walked around the circle in full view of all, and among others, placing a beautiful flower in ye reporter's hand. She also handed some letters to her medium, a prominent young business man

of this city. While she was out, another spirit appeared, but was not recognized. During the seance numerous songs, such as "Jesus, Lover of My Soul," "Safe in the arms of Jesus," "I Shall be gathered at the River," "I want to be an angel," "Beulah Land," etc., were sung. Raps were heard in various parts of the room, and lights could be seen occasionally.

We do not seek to give the seance in detail, as that would be too tedious, but simply to give the more important parts. It is but fair to state, too, that the conditions were not so favorable as upon other occasions, owing perhaps to the very large number of mortals present. Notwithstanding this fact it certainly was a wonderful occasion for the novice, and a fine exhibition of what the concentrated forces of nature, seen and unseen, can accomplish.

Written For The Better Way.

Experiences in Materialization.

III.
In witnessing these experiments in materialization, the question arises: How do they differ from the so-called tricks of magicians and wizards of all countries and all ages? The question is a great stumbling-block in the way of those who are wavering and doubtful in the faith, as it is called; that is, love for, and a firm assurance of, the ultimate success of the power that worketh for goodness or God. The answer is not difficult, and is often answered in that history of Spiritualism—the Bible: "God maketh his sun to shine upon the just and unjust." The magicians did so with their enchantments, and when John sent two of his disciples to Jesus, the burden of his answer was not the mightiness of his works, but the motive which prompted them. "The sick are made well, and the poor have the gospel preached unto them." The meaning is, that the forces of nature are free to all, the good and the bad, but the motives and the spirit with which they are used are entirely different.

Spirits in love with goodness, and in harmony with the power that worketh for goodness, involuntarily use the powers of nature more or less in harmony with his will and in aid of his work, viz: The development of goodness among mankind. Evil spirits, on the contrary, are always ready to use the powers of nature to gain power over mankind for evil or selfish purposes. They, therefore, differ by their fruits, and "by their fruits ye shall know them." There seems to be this difference, however, between the spirit power of the evil and the good: No evil spirit can attain to the power of resurrection nor can make itself visible to mortal sight. Only those who are without evil intent and evil passion can materialize, in the cabinet or out of it, in the dark or in the light. From what we know of the law of vibratory motion, it would be as impossible for a dark spirit to materialize, as for a piano out of tune to play one of Chopin's nocturnes or Mendelssohn's songs without words.

The manifestations last described of beautiful females dressed in purest white, were followed by that of several of the other sex. I do not describe them in exact order:

First came a spirit whose name was understood to be Isaac Newton. A goodly spirit, with a firm step and just enough eccentricity to be Isaac Newton. He first took a heavy marble top table and carried it about the space before the curtains, as if to show to the audience that if he did die an old man he was young again. He came out and spoke in a whisper to one or two of the audience, and then retired for a few minutes. He next marched out, and went directly to the assistant before mentioned, who had slammed down the cover of the music box. He took him out of his seat, carried him before the audience, lifted him off the floor, leant him over his raised knee, and spanked him well. The assistant was so taken by surprise that he took it all meekly, and soon learned, I presume, what all the audience knew at once, and justified, that it was payment for his rudeness.

Henry Tudor the Eighth, of England, came out several times and walked about. Many admired his military bearing and step. But the crowning materialization at the manifestations of this medium was the perfect materialization of a book. I had purchased a book the day before for the purpose, as we had a promise that it was to be used in some remarkable way at the seance. Accordingly, at time specified, Henry Tudor came in full view, standing in the full view, and called up a member of my family. She went up to him and stood before him, close enough to see every movement. He was also all the time in full view of the audience. He put his hands together before him and began to rub them about over what seemed a small piece of paper. The paper gradually increased in size and took form, and after about three minutes, there was in his hands the book I had purchased the day before, which he then presented to my daughter. The book had been dematerialized and rematerialized gradually, and in view of twenty people. At one of these seances flowers were brought to several of the audience, quite a common occurrence when certain spirits are present. Sometimes they seem to be brought from a distance, and sometimes materialized from the elements. REUEL KEITH.

Christian Spiritualism.

NO 24.

"Zion shall be redeemed with judgment, and her converts with righteousness." The term "Zion" is used to apply to what is best and holiest. Even the longed for haven in the spirit land is often spoken of as "Zion." More commonly it is applied to the church militant, or all good people in and out of the church. The churches do not contain all the good people, any more than they do all the hypocrites and bigots. The day foretold by Isaiah is now here, and Zion is being redeemed with judgment rather than submission and sacrifice. Judgment is a practical realization of the law of compensation, and the knowledge that every moment will either add lustre or darkness to the character which is being stamped upon eternity. When a man or woman can stop and judge their own thoughts and actions with a firm purpose of uprooting what is evil or out of harmony with love to God and their neighbor, they are in a condition to profit by the day of judgment. We are made that we have to sit in judgment upon ourselves. We are permitted to follow the bent of our own wills, and we are also permitted to feel the full penalty of violation of law if we break it. "Sin is the transgression of law, and only by righteousness can any man be redeemed. The converts of Zion need to be redeemed, as well as others, and that at all times and in all places. Need to be redeemed from mistakes, false education, and sentimental ideas of life here and hereafter. Fruit comes from seed. This world is a vast concourse of all varieties and grades of humanity, and we are told that it is a harvest and the reapers are the angels. Do they not come and tell men what they are, and show the emptiness very often in the soul? The wheat, or those who have fitted themselves for enjoying what is eternal, will be ready to take possession of the mansion which their good deeds have built; while those who have no deeds but evil ones will be purged with the fire of purification, the fire that shall "try every man's work what sort it is, but he himself shall be saved, but so as by fire." We are in a position now to aid in the work of redemption, by first living righteously ourselves, then reproving evil every time it is in our power to do so. Surely not to sustain or countenance by our silence, what we know to be the weight which will drag our brother down to misery and unhappiness. If we love our brother as ourself let us prove it by a solicitude for his eternal well-being, and require of him the same purity of life, habit, and conversation, as we exact of ourselves; and such as we deem fit for the eyes and ears of the highest and purest spirit of our acquaintance. A man who habitually swears among men, will refrain from doing so when in the presence of ladies, and why? If it is right to swear, would any one object to it? If swearing debar a man from the society of ladies and other refined persons, is it not well for him to stop and ask if it does not have the same effect upon those out of the body whose friendship and influence he craves? Are spirits less sensitive to crime and degrading tendencies than mortals in the flesh? What do we wish to attract to our side, intellect without soul or goodness? We can surely have it if we do. Talent without virtue or character? Yes, we can have that too if we desire it. Is there any thing desirable in goodness, refinement, courtesy, gentleness and obedience to all law? Then we can attract those to our side who will develop in us all these qualities. A Spiritualist who tries to shift personal responsibility to the scape goat of antenatal conditions, is no better than the churchman who believes "Jesus paid it all."

Fraternally, C. M. KEITH.

Correspondence of The Better Way.

Brother Kates Still Awake.

Your correspondent has not been idle because for several weeks he has not written a letter to the public. On the contrary, wife and self have been very busy. We find an active and earnest interest in Spiritualism in this city. The Society is young, but has created a furor of interest in the cause. The meetings are packed to overflowing by people anxious to hear and see.

The hall is not half large enough, but is a larger one than many of our metropolitan societies possess. The Society has leased it for a year, and will then, no doubt, move into more commodious quarters. It is preferable to have a fair-sized hall packed full of people, than a large one half full. And it is valuable to have a hall that is useful entirely by the Spiritual Society.

We have appreciated the hall here by being permitted to use it at will. Beside our Sunday meetings we have held receptions and developing circles Monday and Friday afternoons, and test meetings Thursday nights. At the afternoon meetings, Mrs. Kates has permitted her Indian spirit control, Fleetfoot, to use her for test purposes. Fleetfoot succeeded from the first. He is now giving perfect descriptions of spirits and full names. His tests are truly remarkable and convincing.

Among many given was the name of Harry Wakefield, saying also, "This spirit says he died in the West." No one present recognized it, but next morning the local papers contained a dispatch saying that Harry Wakefield, a former resident of Pittsburgh, had died

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the day previous at Kansas City. Sunday last, Mrs. Kates described spirits while conscious, and gave full names, all of which were recognized at the morning service, and, with two exceptions out of seventeen, at night. Of course we are elated over this development and trust it may continue, in order to carry conviction to the multitude.

The officers of the local Society are zealous and capable. They are generous in every sense. Speakers and mediums are given generous encouragement and every possible social courtesy. The Pittsburghers are model workers in Spiritualism. Mrs. Kates has been generously supplied with flowers and fruits from her many admirers. President McElroy supplies choice flowers every Sunday from his greenhouses.

Local mediums, to give personal sittings, are needed, and would do much good and obtain lucrative employment. Mrs. Kates cannot find time to give sittings to one-half of the number that apply.

G. B. Green obtains materializations. We attended one of his seances at the residence of Mr. Kroegher, 232 Franklin street, Allegheny, and witnessed some excellent manifestations. He has the remarkable phase of obtaining flowers. He removes his coats and is dressed in a dark shirt and pantaloons. No white garment is upon him. He also permits careful examination. Nearly each one the circle received flowers upon long stems. There were roses, lilies, tulips, etc. None bore any evidence of injury, which would be the case had the medium brought them concealed upon his person. While entranced he emerges from, and enters, the cabinet, and presents one flower to each in successive order. We are told the medium often goes to the wall and seemingly obtains a flower therefrom, or picks one up from the carpet. We should judge that he possesses strong power and gives great promise.

Dr. John W. James is healing, magnetically, at 918 Penn Ave., Pittsburgh, notwithstanding this bigoted commonwealth does not permit any one to give medicine unless holding a physician's diploma.

We will close our services here next Sunday for the present, and go to Brooklyn, N. Y., for the month of April. Mrs. Gladness succeeds us. We are always rejoiced to hear from friends, and trust that everywhere they are serving the cause of truth as best they can. FRANKLYN, G. W. KATES, PITTSBURGH, PA., March 19th.

Reply to John B. Wolf.

WASHINGTON, D. C., March 10, 1888.
To the Editor of The Better Way.

An article in to-day's issue of your journal, over the signature of John B. Wolf, finds much objection to Christian Spiritualism in general, and my stating that Cardinal Woolsey impressed an address through his brain, in particular. Mr. Wolf has been a laborer in the broad field of humanity all his life. I have heard him say often that his early labors were in the Methodist church, but for many years he has been a most zealous worker for the advancement of Spiritualism. His zeal and enthusiasm have made him influential in whatever he undertakes, and he is now laboring with untiring and unflinching perseverance to gather into a society the Spiritualists of this place. I am sorry to have said anything about him which was disagreeable, as his long life and earnestness of purpose entitle him to every consideration from one whose experience has been more limited, it more satisfactory. And yet as all evil is conceded to be perverted good, and as the Cardinal's wonderful diplomacy and influence over a great monarch and kingdom was something to be envied in itself, I do not see why Mr. Wolf has so great an objection to being used as his instrument. I hope Mr. Wolf will accept this public apology, when I assure him that, having the highest possible regard for the Cardinal's talents, force of character and eloquence, I thought to gratify Mr. Wolf by an acknowledgment of an address I heard him make upon "Psychological Influence," and which was one of the finest addresses I have heard from that platform. There is certainly determination and force enough in Mr. Wolf, if nothing else, to attract the Cardinal, and as he (the Cardinal) is now free from bigotry, dogma and self-aggrandizement, any man might be proud of his guidance in even one address.

His chosen field of labor is now in his own beloved England, and his medium, Rosamond Wells.

I think so far as my articles are concerned, no one can misunderstand my meaning. I see the good and the beautiful in the churches, as well as their mistakes and errors. I can see also where Spiritualism is made unnecessarily repulsive to earnest good people, where they might be shown what is lovely and helpful. I do not think any one can accuse me of teaching error. On the contrary, my work is to fight all error, ignorance, bigotry, superstition, dogma and narrowness, but not to lose sight of what is pure, true and good. I do not make Jesus divine. Neither did God (or the life force pervading all

things) make him divine. The divinity in him was cultivated and developed by personal effort, just as every human being must do if he would be divine. Neither do I claim Jesus as the only being who through holy living attained such a point as to be worthy of imitation. Others may be the "word" or expression of goodness to man, and if we desire to be perfect, we will naturally and involuntarily aim to be like any one whose life expresses what our higher nature endorses. Thus we do imitate, even though we think and act independently and without coercion in the matter. We say to ourselves, thou shalt and thou shalt not, because every man is his own ruler. C. M. KEITH.

Communicated to The Better Way.

Funeral of a Noble Woman.

Mrs. Dr. Rose, wife of Dr. Wm. Rose, of Louisville, Ky., passed to a higher life on Monday, February 20, 1888, aged forty-eight years, after the third stroke of paralysis.

Mrs. Rose was one of the best of women, which we know by long and intimate acquaintance, and know of her goodness of heart to neighbor and friend. We have witnessed and known her care and kind attention to her aged and nearly blind husband; in attending to his business, and leading him when he could scarcely see to walk alone. A noble wife such as she was is a precious boon to any man, and Dr. Rose was indeed blessed by having so noble a wife.

The writer was called to preach her funeral sermon Thursday morning, which he did to a large and sympathizing audience. As he had not answered their application, and they were not sure that he would come, some of the Presbyterian friends had engaged the Rev. Warren, D. D., of that city, to officiate, and he was on hand to fill the place, but when your correspondent arrived, all decided to have him do the speaking, which he did, bringing comfort, consolation and proof of immortality to all.

An outline of the remarks will show the nature of the discourse:

FRIENDS:—It is a solemn thing to stand in the presence of death and view the body of our friend before us. It demonstrates to us the certainty of death of all material forms. It is natural to die. All matter changes its form, and that is called death. All vegetation dies and dissolves back to its primary elements, never to come in the same form again, but goes on refining and appears in higher forms in the further developed animal body; and that too, in time, dies—dissolves away—and is scattered through earth and air, never to be resurrected or returned in the same form again; but after being further refined, goes to build up higher human forms; and these in time go the same way, back from whence they came, never to be resurrected. As there is no resurrection for the tree or the animal, so there is none for the human. Therefore we will never see our friends in the material form again. Death, so far as the body is concerned, ends all. But there is a brighter side to this otherwise gloomy picture—the real man or woman does not die! and we do not mourn as those who have no hope—no knowledge. It is only matter and material forms that die, never to live again. The body being inert matter, must die; but the human soul, being living spirit, cannot die. The soul is the real person; the body only the covering, to be laid off when no longer needed. That is called death, and so it is to the body, but it is birth to the soul; the second birth, and the gateway to eternal life.

All systems of religion are based on the supposed immortality of the soul. All religious literature is full of it. Indeed, it is the theme of all sermons, and the reason given for the expenditure of money to build churches and employ ministers of the gospel to tell "us people that they are immortal and must live somewhere after the death of the body. But where and how human souls shall live hereafter is an unsettled question. Some believed and some did not seem to know much about it; and, although there are plenty of churches and plenty of preachers, the preachers did not know much about it and could not tell the people much, and all seemed uncertainty and doubt until Modern Spiritualism dawned on the world with its brighter light, better knowledge and absolute proof that the soul lives on and ever on in its own fadeless and deathless immortality.

Humanity had hoped that this was true, but they had no sufficient proof of it until Spiritualism revealed it, and yet with all the benefits and blessings of Spiritualism, some superstitious bigots despise it; but they must remember that there much-cherished Christianity was once despised, even more than Spiritualism is now.

Spiritualism is the greatest blessing ever vouchsafed to mankind. It takes away the dark veil of uncertainty and opens the door to heaven and lets our loved ones come back and tell us they live; and we learn from them that they are near us in our rooms and homes in the air around us, and that they know and love us still; and they tell us of the beautiful spirit-world in which they

live, and that it is around us and much like our earth, only more beautiful and glorious, and they tell us to rejoice with them for the blessings of Spiritualism.

They communicate with us in many ways. They write in their own handwriting; they telegraph to us in raps; they telephone to us through the trumpet. They make themselves visible to the clairvoyant eye, and last, but not least, they materialize in their own full forms, so that all can see them. We can see their lips move, and hear their well-known voices. They embrace and kiss us the same as if they were in the body. They give us palpable demonstration of immortality.

Who would not rejoice and be thankful for Spiritualism? It has become the head of the corner, the foundation and bulwark of a demonstrated immortality. And why should not all believe it? It is just as natural and as true to communicate with our friends by letter, by telegraph and telephone, as well as material ones, and our spirit friends can use them as well. When we want to communicate with our earthly friends at long distance, we go to the telegraph or telephone operator, and when we want to communicate with our spirit friends, we go to a telegraph or telephone medium operator, and all is as easy and as natural as earthly communicating with earthly friends; and all should go to spirit mediums and commune with their departed friends, and learn that Spiritualism is true, and the greatest truth ever discovered by mankind.

Just then the angel form of the ascended Mrs. Rose appeared to our clairvoyant vision, hovering over the beautiful casket in which her body lay. Her husband also saw her. Then she came to me and made me say for her to her two weeping sisters, who were present: "Go to a telephone office, to a spirit medium, and I will communicate with you, and go and tell our aged mother that I live, and am happy, and that Spiritualism is true."

Then the services closed with singing, and prayer by the Rev. Dr. Warren. All seemed pleased with our discourse and expressed their delight in words of approval at the close of the services, and even the Reverend divine orthodox minister gave me a warm shake of the hand. And thus ended a triumph for Spiritualism.

J. B. CAMPBELL, V. D.
FAIRMOUNT, CINCINNATI, O.

Written for The Better Way.

To the Churches:
"He that hath ear let him hear what the Spirit saith unto the churches."

To our several churches comes greeting, and the Spirit rejoiceth to see the exceeding faithfulness and ability manifested among you.

May grace and peace be unto the church at Cincinnati, and a much more exceeding weight of glory be yours, in setting forth this grand and beautiful religion. Every good and perfect gift is from above. And as our Brother Howell is now dispensing the word, so be ye hearers and doers, that when he goeth elsewhere his good works may follow him. Ye know that he hath been weighed in the balance and not found wanting, and that he will hold steadfast, and will preach none otherism but the trueism.

Also, unto our Brother Howe who sojourneeth for a time at Kansas City. Grace and peace from the great power above be ever his, whom the Spirit loves because of his diligence. I am persuaded that the faith that is in him is perfect, that the spirit of fear is not round about him, but that a sound mind is his for the edification of all who may hear him. For we know that he hath been appointed a teacher of the truth, even a preacher of the life eternal. When he shall be called hence, may he be directed into other barren fields that the upbuilding may go on elsewhere.

The Spirit unto the lady elect at Washington, whom ye all love in the truth, and for truth's sake, grace be with you, and mercy and peace from above. She hath come unto you with love, and verily it hath pleased you all, to be made spiritual partakers of the good things which are being given you by our Sister Gladness.

Heed the command to love one another, that ye may be kept from the desolation of other cities, that have not kept their first estate, and are girt about in bonds of superstition, and are overshadowed with clouds of darkness. Beloved, persevere in all diligence, that all who have heard from the beginning may walk in the right way, and if deceivers come among you, that by the help of the spirit of light ye may be enabled to condemn, and to turn them from their evil ways, and unto the true righteousness, upbuilding yourselves in your knowledge of all these things that pertaineth to the after life. Now both unto our sister and her guides, who are presenting her faultless before the world, be power and majesty and glory forever.

To the several churches in the East, who are blessed with the inspiration of the gifted of our land, your well doings have gone abroad unto all men. Your apostles are many, therefore the Spirit crieth out to scatter and go abroad, even unto the wilderness of the West, that Philadelphia and Boston, and thy other favored cities may not glory in a surfeit of good things, that they who are less favored may be fellow heirs of the same body, and partakers of the hope which is in a belief in ghosts.

Remember the divers gifts that are given unto you, that there is one glory of the sun, and another of the moon, but all is for the perfecting of this foundation upon which we stand, for every joint supplieth unto the whole body, to the effect-

ual working thereof. Ye are sent out as apostles, prophets, teachers, and to some are given to perform miracles, and to some the gift of healing, and to some the gift of discerning spirits, and to others divers tongues; but the manifestation of the spirit is given to every one to profit withal.

And unto the church at Providence it was given to our brother to speak boldly and without fear, wherefore at times ye thought the Great Spirit himself was advocating, through him, the need that all things should become new—even that a new ruler of the universe would not come amiss. Ye, he thinketh it meet, as long as he is in this earthly tabernacle, to stir you up. But by the grace of the power above he doeth these things, and when the last enemy to our cause is subdued, then shall he himself be subject unto the will of the power that sent him. And I beseech you, one and all, to suffer the word of exhortation, from every true source through which it is proclaimed, for it signifieth the removing of those things which are shaken, that the things which cannot be shaken remain. For against the truth ye can do nothing but for the truth.

And now to all other churches in our land, and to all who are sent out to preach, the Spirit sends greeting, that ye may not faint in well-doing, but may ye put on the whole armor of truth, justice, forbearance and steadfastness, to the end that ye may establish many churches throughout our land. Heed the command, Go into all the world and preach immortality to the heathen, but more especially where, knowing a little of the truth, but having no dispenser of this inspired wisdom, they do hunger and thirst for the comfort and the peace that comes unto those that are blessed with having this gospel of spirit preached unto them.

And to all those that are called upon to suffer persecution—who have renounced the hidden things of dishonesty, not walking in craftiness, but by manifestations of the truth, commending yourselves to every man's conscience, as though ye were all discerners of the hidden things of the heart—though troubled, be ye not distressed; though persecuted, ye are not forsaken, for your light afflictions, which are but for a moment, worketh for you a far more exceeding and eternal weight of glory.

And also to the heralds of the good tidings, stand steadfast by the things which ye have known from the beginning, which ye have heard, and with your eyes have seen. Bear witness and declare all these things unto the world, which ye have both seen and heard, that your joy may be full. Try the spirits, whether they be good, for many false prophets have gone outside the world, but beware, lest ye also, knowing these things, be led away into error, and fall from your high estate. Wherefore, comfort one another with these words: "Prove all things, and hold fast that which is good." Grace be with you all, both now and forever. A.

PERSONAL.

Mr. Walter Howell is speaking at Buffalo, N. Y., to large audiences, and there is more than usual enthusiasm among the Spiritualists of that godly city.

Dr. S. S. Baldwin, metaphysician and magnetic healer, has removed his office and residence to No. 439½ George street.

Miss Jennie B. Hagan will speak for the First Spiritualist Society of Muncie, Ind., on Tuesday, Wednesday and Thursday evenings of next week. The mere announcement will probably fill the place of meeting with eager listeners.

Dr. Dean Clarke has just closed a highly successful engagement in New York and Brooklyn, and returned to Boston, where he may be addressed in care of Banner of Light for engagements for spring and summer months. Dr. Clarke is one of our veteran inspirational lecturers who wins high appreciation wherever he goes. Spiritualists in the West and South should secure his services as soon as possible, for his time is being taken up for the ensuing season.

Miss Hagan's Improvisations.

A CARD.

To the Editor of The Better Way.
While I am very thankful to the Equivocal for its kindly mention of my effort to instruct an appreciative audience at Grand Army Hall last Sunday evening, I am impressed with the idea that the reporter for that excellent journal misconceives the true force of the word *Improvisatrice*, which is the term for "a woman who composes and speaks rhymes and short poems extemporaneously and immediately." All poems spoken by me are composed at the time of speaking, and must necessarily be wholly unprepared, as they are in reply to questions from the audience for immediate answer. The power to make such reply is not mine, but that of my good controls.

Respectfully, JENNIE B. HAGAN.

Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

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

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

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

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

SPECIAL.

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

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.

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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 \$1.60 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.

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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,
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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.,
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Written for The Better Way.

The Better Way.

By T. D. CURTIS.

If men for justice and for right
Would strive as now for wealth and glory,
And equity directed might,
This life would tell a different story:
Instead of hate, there would be love;
Not want, but plenty, would be reigning;
Fraternel bonds would surely prove
More orderly than martial training.

On brutal force too long mankind
Have leaned for justice and protection;
The cunning rule and rob, we find
And hold the tollers in subjection;
And kind motives guide the few
And prompt to deeds befitting brothers,
Then every one would have his due,
Regardless of the rights of others.

We're living under selfish rule,
Forced on the world in times barbarian,
Before there was a common school—
When priests held sway through laws sectarian;
When might and terror filled with awe
Affairs the statesman and the linker;
When racks and dungeons stood for law,
To crush the independent thinker.

Can we not rise above the plane
Of brutal force to maintain order?
Can we not learn to trust the reign
Of sacred right as faithful warder?
If men would but unite for peace,
As now for war, co-operation
And equity would come with ease,
And quiet unto every nation.

We send the undeveloped soul
Across the death-line with our curses,
Demand that the act may roll
Them back in form of dire reverses;
For though we put men out of sight,
We do not cancel their existence;
But all our boast and pride of might
Meets with invisible resistance.

Time's changes soon or late must bring
Redress for every wrong committed;
Then we to those who feel the sting
Of spirit force against them pitted
For who can say how far this power
Into our moulding future reaches?
And who foresee the fearful hour
When vengeance dire will make its breaches?

Beware of murdering the flesh
And letting free the fiendish spirit,
Unseen to tear our wounds afresh
And torture all who come near it!
Beware of rashly doing deeds
Beyond recall, if not forgiving;
But shunning that which vengeance breeds,
Confine our dealings to the living.

Drop the philosophy of force,
As best to keep the millions quiet,
And try the wise and better course
Of justice, to prevent their riot;
Adopt the rule of equity,
And practice principles fraternal,
As likelier far to set us free
And bring us peace and joy eternal.

If armies can be drilled for war,
In every method of destruction,
They surely can be marshaled for
The nobler purpose of production;
A nation much I long to see
Avoiding all in which there harm is—
A nation prosperous and free,
Sublime in its industrial armies.

Influence of Evil Spirits.

A GLANCE AT PROF. KIDDLE'S RECENT ARTICLE.

To the Editor of The Better Way.

The timely and excellent article by Prof. Kiddle, on "Good and Evil in Spiritualism," in your issue of March 10, would seem to an outsider to be uncalled for in explanation of a salient feature of a philosophy based on facts that have been before the world for forty years. It is as if a report by a committee of experts in telephone matters on "The necessity of insulating wires" was to be expected about the year 2,000, and the general use of the telephone must necessarily be postponed until that time. May we not consistently claim that greed for the almighty dollar has proved the great obstacle to the full enjoyment of both means of communication and the resultant benefit to humanity.

As a close observer of current thought on the subject of Spiritualism, I am thoroughly in accord with Prof. Kiddle as to the necessity of his method of treating the subject. The rudiments would seem to be in order for a while longer.

Unfortunately in presenting his views it is done in so limited a space that a misconception on the very point at issue is imminent. He states, for instance:

"We belong, even while in the body, to the spirit world, and reside in a certain sphere of it. If that sphere is high no evil spirits can come in contact with us; if otherwise, they are our invisible companions. * * * You are required to fight your own evil nature and if you do so persistently * * * you will soar beyond their reach into a pure element in which they cannot dwell. This is the 'wall' which shuts us out from the wrecked spirits."

Now while this is true in the sense the writer probably intended, those who have not only come in "contact" with evil (?) spirits, but have been entranced by them, are not so ready to assent to the proposition as presented. And to my certain knowledge it would in many cases be extremely unjust to some of the purest of women who have for years dedicated almost unexampled mediumistic talent to the scientific development of the spirit philosophy. Most of those I have in mind support themselves by physical labor, and yet have never accepted a dollar for their mediumship.

Prof. Kiddle's closing remark: "Don't, however, condemn a medium for the acts of spirits whom you have, really, invited to take control," is a plain disclaimer, on his part, for any intention to "put in a hole" such mediums as I have mentioned. Then what does he mean? I will give a few illustrations of what I mean:

One evening while holding a circle

for development (i. e. not under test conditions) we had but our usual members present, including two mediums. During the earlier part of the evening—while one of the mediums was in trance—a political procession passed the door with music and banners, torch lights and hurrah. In the midst of the confusion the entrancing spirit was changed, and for a few minutes we had something of a procession in the room, so far as shout, jest, drunken gait and profanity would pass as such. But before the noise outside had subsided, the spirit was gone, and our sitting proceeded as usual.

Later in the evening—the other medium being in trance—the procession returned, when a similar scene was enacted, the second medium becoming in turn similarly influenced, and for a like period. Although my acquaintance with both covered many years and hundreds of seances, that one occasion was the first and only instance where I heard or was aware that profanity was shaped by their lips, although from the nature of our proceedings the number of entrancing spirits was among the hundreds.

During a period of several weeks, one of the mediums was entranced repeatedly by a powerful young Indian, whose intense jealousy and selfishness was manifest in his every word and gesture. This in marked contrast with the medium's normal character. He not only manifested his peculiar traits, while entranced, but by withdrawing her from the circle and turning her back upon all present, but threw an influence over her daily conduct, which, when he found she recognized and resisted, he threatened to force her to make way with herself that he might have her to himself free from our interference.

I can not follow the process here in detail, but the outcome of the matter was a reversal of his objectionable conduct, and the enlisting of his potent influence in the interest of the medium and her work.

A similar case came to my notice later through a third medium (and a different spirit, of course). In this case the spirit actually attempted to poison his medium on two occasions, and at another time when he first discovered my power to eject him at will from her brain, instantly besought me, through promise of perpetual fealty, to use my power to eject all others and allow him undisturbed control. Of course I could not have done this; but he thought I could and the incident revealed the Indian's inherent inclination to resort to low cunning and trickery, that, so far as the medium was concerned, had no counterpart.

This spirit was also educated out of his objectionable characteristics.

I will present one other case out of the hundreds at hand. But, to enable the reader to obtain a clearer view as to the probable purposes of those that prompted the affair, it will be necessary to state that, as partial result of our operations, many spirits have been relieved of their "earth-conditions"—mental, moral and physical—as already shadowed forth.

About a year ago, in a fight over a gambling table in the far West, the leading spirit of the party had had his head crushed on the left side. The scene of the fray was minutely described to me by several clairvoyants, each ignorant of other descriptions—and all coincided. As the possession of his money—a considerable sum—was a motive with his assailants in picking a quarrel, the spirit went out doubly enraged and sought opportunity for revenge. Within six months his influence was felt at our sittings, and was found to have been repeatedly transferred to others with whom we came in contact.

Being on the alert, we foiled his very attempt to entrance, until the band of the medium last referred to announced their intention to allow him to entrance her. The purpose of this was to obtain a mastery over him that such a course would best facilitate in connection with the subsequent repulsion, which they announced we could jointly accomplish. As we did; and did repeatedly—the spirit as often putting himself in our power through a mistaken idea that he could finally so strengthen his hold as to defy us. These knock-down blows were necessary at first to deal with the animal side of his nature. They were accompanied and followed by unmistakable evidence of kindness on our part, with the result in, as in all similar cases, of a reaction from the revengeful intent and the utilization of his undoubted power for the cause in which we were engaged, for aside from his "wild western ways" he was really good at heart.

Now here we see mediums repeatedly entranced by evil spirits, and, but for the protection thrown about them for the time, capable of heinous crimes, and yet individually repelling rather than attracting such influences.

Through these experiences we have come to regard the most devilish of spirits as being capable of some good, that given time and opportunity, may be brought uppermost, and the spirit given an earlier chance to progress; at

the same time leaving mortals with one less prompter toward evil. The very Indians we have seen cured of their intense selfishness, are known to have thrown their influence in the scale against earth-bound spirits who urge men to greed, unkindly of all other considerations. The Saturday evening prior to the burial of the strangled Chicago anarchists found all our mediums left with but a single member of their bands. The spirits composing these bands being trained to exert an influence upon the brains of mediums, were concentrated at that time in Chicago for the purpose of preventing an outbreak the following day through their influence on excited men both in and out of the body. They undoubtedly aided in making it possible for a Chicago dispatch to a New York paper, after recounting the incidents of the funeral, to conclude with the statement that all threatened outbreaks had been "mysteriously postponed."

As a result of these repeated—yet unsought—experiences with malignant spirits, I am persuaded that the greatest injury such spirits inflict upon mortals is not due to mediums who are aware of their mediumship (I having never known a medium so injured)—but to "sensitives" who are ignorant of their real condition; and so are unprepared to resist an influence that is indistinguishable from their own volition. In short I hold that the greatest evil lies not in spirit or Spiritualism but in ignorance of what Spiritualism teaches.

Many of the laws relating to spirit control of unconscious subjects are being ascertained; and while I recognize the impossibility of adequately dealing with the evil in the present state of society and our limited knowledge, I do know that a large number of monomaniacs—both in and out of asylums—could be effectively cured by the application of means now at hand.

In conclusion, I think sufficient justification has been shown for calling attention to the extracts quoted from Bro. Kiddle, which I have criticized in a fraternal spirit, while applauding his continued efforts for the cause. If through my action any reader is induced to consult the article referred to, I know for that at least I shall have his thanks, as he would have a treat before him he otherwise would have lost.

Fraternally, N. A. CONKLIN.
BROOKLYN, MARCH 14, 1888.

Sherwood Ohio.

To the Editor of The Better Way.

The people of Sherwood have for the past week been listening to the inspirational teachings of F. D. Dunnakin, who has been delivering a series of lectures on the subject of Spiritualism and general reform. This much-gifted speaker seems always ready to respond to every vibration from the spirit side of life, as the Aeolian harp responds to every gentle zephyr that passes over it.

He endeavored to show that as long as the people are seeking only for signs and tests, just so long will there be mediums that will cater to their wants, but as soon as a large body of the people settle down on principles and laws, and seek to utilize the knowledge obtained, then mediums highly unfolded spiritually will be sought and sustained. One of the subjects on which he spoke was from the life of Joan de Arc, Saviour and Martyr. This lecture was a little above the average, and those who were fortunate enough to be present, felt like saying with those of old that "it was good for us to be there." The concluding lecture on last Sunday evening was "Spiritualism from a Scientific Basis," showing that it is not only a religion of history, but an established fact demonstrated from philosophical principles, and if there really is any such thing in existence as matter, it is only a mark, a shadow, or a changing vesture; that man, being a God in miniature, he possesses all the attributes of Deity. The music selection, throughout were good. Prof. Harry Rock, his aimable wife, and several others, constituted the choir, which added much to the harmony of the meetings; and, to conclude, we feel that the seed which has been sown has fallen upon good ground, which will germinate and grow to a bountiful harvest.

Fraternally, J. T. MOTHERSBOUGH.
March 12, 1888.

NOTICE TO SUBSCRIBERS.

WITH our large consolidated list it is found that the term paid for by subscribers expires weekly to the number of several hundred. Renewal is necessary at once to secure the continued receipt of THE BETTER WAY. Upon the papers of subscribers, whose term expires with the current issue, a blue X is marked, and we trust that all who find this sign, will remit promptly for another term. We need all our old friends and several regiments of new ones.

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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 sometimes, but not always, breaks the manifestations.

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

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

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest and loving 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, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three raps or "Yes," "No," and two "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or connected with any person 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 magnetic 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 are usually the best.

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

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TIME-TABLE.

The 27th day of each month, and from 12 m. to 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas	1:43 p. m.
Boston, Mass.	3:23 p. m.
Burlington, Vt.	3:18 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Buffalo, N. Y.	2:55 p. m.
Columbia, S. C.	3:45 p. m.
Cape Horn, S.	9:28 p. m.
Cape of Good Hope, Africa	9:28 p. m.
Chicago	2:20 p. m.
Detroit, Mich.	2:38 p. m.
Frankfurt, Germany	8:43 p. m.
Frankfort, Ky.	2:23 p. m.
Fredericktown, New Brunswick	3:48 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Iowa City, Ia.	2:03 p. m.
London, Eng.	8:11 p. m.
Leontopolis, Kan.	1:48 p. m.
Little Rock, Ark.	2:03 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:21 p. m.
Nashville, Tenn.	2:21 p. m.
New York City	3:15 p. m.
Norfolk, Va.	3:05 p. m.
Omaha, Neb.	2:11 p. m.
Philadelphia, Penn.	1:38 p. m.
Pittsburg, Penn.	2:51 p. m.
Rome, Italy	9:01 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	1:07 p. m.
St. Domingo, W. I.	2:21 p. m.
St. Paul, Minn.	1:58 p. m.
Santiago, Chili	3:28 p. m.
Sioux Falls, Dakota	1:48 p. m.
San Francisco, Cal.	12:01 p. m.
Vienna, Austria	8:11 p. m.
Vera Cruz, Mexico	9:48 p. m.
Walla Walla, Wash. Ter.	1:18 p. m.
Augusta, Maine	3:38 p. m.
Baltimore, Md.	3:08 p. m.
Berne, Switzerland	8:11 p. m.
Berlin, Prussia	9:09 p. m.
Constantinople, Turkey	10:11 p. m.
Cincinnati, Ohio	2:26 p. m.
Columbus, Ohio	2:46 p. m.
Caracas, Venezuela	2:38 p. m.
Charlottown, Prince Edward's Island	3:58 p. m.
Dublin, Ireland	7:46 p. m.
Edinburgh, Scotland	8:01 p. m.
Dover, Delaware	3:09 p. m.
Fort Kearney, Neb.	4:18 p. m.
Georgetown, British Guay.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Honolulu, H.	9:51 p. m.
Jerusalem, Palestine	10:31 p. m.
Lisbon, Portugal	7:49 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:18 p. m.
Indianapolis, Ind.	2:28 p. m.
Montreal, Canada	3:39 p. m.
New Haven, Conn.	3:18 p. m.
Newport, R. I.	3:28 p. m.
New Orleans, La.	2:11 p. m.
Ottawa, Canada	3:08 p. m.
Panama, New Granada	2:33 p. m.
Paris, France	8:19 p. m.
St. Petersburg, Russia	10:11 p. m.
St. Louis, Mo.	2:11 p. m.
St. John, New Foundland	8:38 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:39 p. m.
Springfield, Mass.	3:21 p. m.
Salt Lake City, Utah	12:43 p. m.
Tallahassee, Fla.	2:33 p. m.
Vicksburg, Miss.	2:08 p. m.
Wilmington, N. C.	2:38 p. m.
Washington, D. C.	3:01 p. m.

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SPIRIT MESSAGES.

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

1. I am Henry Stein Allyn. I wish to reach Stein Allyn. I perished in the memorable massacre along with Eliza, my wife. I have several relatives, but I wish to say to Stein that if some of the family would apply to the government and state what they know as facts, they would receive quite a pension by reason of service done by two Allyns. I hope Phoebe will hear of this also.

2. I am Elizabeth E. Denver. I have relatives in Washington City whom I hope to reach. My home was for a long time in Kentucky. I would send love and greetings to my dear ones, both in the South and here. I would tell them that I'm happy and at rest, and am thankful, so thankful to be free from bodily pain.

3. I am Millicent Ray. My home is in Boonesborough, Alaghamy Co., Ind. I have a niece Mary and a beloved sister Mary, to whom I will send love. I am glad to come back and send you all a message. I am delighted with my heavenly existence—it is so lovely here and we always find something to do. Dear sister Mary, be not discouraged if you are poor here, you will be rich hereafter. Do the best you can, and leave the rest to a loving Father.

4. I am Thomas Watchman; for a long time a resident of Baltimore. I passed away twenty years ago, and left a stepdaughter and wife. My wife has since joined me, and it is to my daughter Sarah A. Watchman Wise to whom I would send this message. I want her to take care of her health and not give up the cross and ribbons. I want her to change with the seasons, and be faithful in every good work. I think the march that she is now practicing makes a very good recession with a little alteration. The coupler has merely stuck, it is merely dislodged.

5. I am Emily Jane Hiss. I wish to reach my nephew who is a prominent man in the Sunday School Evangelical Union. Mamie is doing well, and I am glad. How I should like to have remained and seen her grow and ripen into womanhood. But thanks to a Christian training, she has ripened into a full bud of promise. I have met Mr. Denmead and he is quite happy now. I have also met little Bessie and you would be surprised could you see how well she is. Oh, how I long to have you all where I am. The chain of love which bound us upon earth is strengthened in heaven.

6. I am Frank Mosher Carroll. My home was in Calverton, Baltimore Co. I come back merely to thank the Rev. Rob. N. Bare for his goodness to me and my family. When I was in distress he visited me, when I was almost a total wreck, he uplifted me, and brought me by the love of Jesus to be a better man. May God in his mercy shower upon him blessings in proportion to his goodness to me.

7. I am Thomas Hazen. I wish to reach Thomas Hazen, a believer in this philosophy. Thomas, find a medium at once; your guides have something of import to communicate. You know it is respecting the insurance. Your mother sends love and says she is ready to come to you so soon as conditions will permit.

8. I am Daniel Chippin. I wish to reach Mrs. Jackson, who is something else now, I know not what. She will possibly remember me in connection with Dr. Willis. I come to say that I will aid her, and so will we all, and that the rooming with the medium L. P. A., is good and profitable in the extreme. I am greatly interested in her pursuits and will never forget her goodness to the cause.

9. I am Carrie A. Matthews. I have a mother and father in Sandusky and a sister living in Santa Fe. I passed away one week after I graduated of typhoid fever. I was the youngest daughter and stood high in my class. Dearest Flora, oh, I would that something could have been done; she is now hopelessly insane. Dearest mother, can you not find the brother of Flora Guitau and see if something cannot be done for her comfort. Dear parents, mourn not for me longer, I am happy, and would not return if I could. I visit you all in your home, and give you peace many times. Sister's little girl, my little namesake, will live to be a comfort to you in your old age. Think lovingly and cheerfully of your daughter and remember there is no death.

10. I am William Zollinger. I wish to reach Alice, my wife, and Harry, my son, who reside at present with Laura and Elizabeth Wise. I was much older than my sweet young wife, and passed away of asthma, leaving her alone. Alice, dearest, I know about the immortality of the soul now, and regret bitterly ever having questioned it. Let my return to you prove beyond a doubt that wherein you had faith only. Bless

you, dearest wife, a thousand times for your goodness to me in my long illness.

11. I am Hiram Southey Rivers. I wish to reach Nettie Pease, the medium. I wish to recall the time when, in the large parlor of J. N. Gardner, she proved to me the life hereafter through the description she gave me of my darling little daughter May. I was a gambler and a drunkard when I entered her presence that night. I left it resolving to be a better man. Dear lady, I lived to accomplish it, and, after passing away, I return to thank you for the bliss I now enjoy. Surely, lady, if my turning is an example of your work, your life must be rich with the golden fruit of good deeds.

His Position Defined.

Of late I have had several letters from different points in the United States, asking me why I could not be a Christian, and a Spiritualist also. I have often heard the remark from Christian people that they could not see why all Spiritualists, or most of them, were not in sympathy with the church, and also that they rejected the Christian's Bible. To all such I would say, decidedly, I am not a Christian Spiritualist, nor shall I ever be one. I was brought up under the drippings of the sanctuary, and said drippings contained too much "blood" for my daily food. It was too rich for my mental capacity. I have sat many a weary Sunday under the folds of the "Dripping and blood red Banner of the Cross," and have had the following doled out to me so much that the mixture has sickened me:

Allopathic Doses	Homeopathic Doses
Angry God,	God of Love,
Hell Fire,	Beautiful Heaven,
God of Vengeance,	Just God,
God of War,	God of Peace,
Immutable God,	Mutable God,
Unchangeable God,	Changeable God,
Great God,	Little God,
God of Heaven,	God of Hell,
God Above,	God Everywhere,
God of Our Fathers,	God of Our Mothers,
Known God,	Unknown God,
God of the Fatherless (Since when?)	God of the Widow, (Since when?)
God of the Widow, (Since when?)	
Prince of Peace,	
Prince of Hell,	
Jesus, Savior of My Soul,	
Devil,	
Demonology.	

Gossings who talked about "Gawd" as though He was a near neighbor of theirs; and when I would ask some of these great lights who talked about the above-mentioned myths so knowingly, one and all would at once say that we know nothing of ourselves, only that they had great faith, etc., etc.

But on the other hand, when, through my own organism and my own mediumship, I have held communion with the teachers in spirit life, I have been told, and told truly, that man lives a natural life in the next world, just as natural as he does here, and that all mankind have one common origin and one common end. From whence we came, the Spirit tells us, whither we are bound the same Soul tells us. We came from the great eternal fount of all things—which is the Divine fount. We are on the progressive road back to the Divine fount from whence we came. Spirit communion tells man of natural things in a natural way, in accord with natural law. Christianity teaches us of myths and Pagan rites, and in beliefs in contradiction to all natural law. My God is the great universal God of nature, and there is nothing outside of natural law. Therefore, at this late date I cannot be a Christian Spiritualist.

The Christian believes in a Personal God. The Spiritualist knows of no Personal God. The Christian believes in a mythical Savior. The Spiritualist knows that he is his own Savior. The Christian believes in a Personal Devil. The Spiritualist knows of no Personal Devil. The Christian believes in Hell as a place of torment. The Spiritualist knows that a condition makes a Hell. The Christian believes in Heaven as a place. The Spiritualist knows that condition makes a Heaven. The Christian believes that a belief in Jesus will save him. The Spiritualist knows that he must save himself. The Christian believes in a God of Vengeance. The Spiritualist knows no God of Vengeance. The Christian believes in a Son of a God. The Spiritualist knows that we are all sons of God, and that nature is our mother. The Christian believes in a vicarious atonement, a sort of a bankrupt court through which he can pass and sing, "Jesus died and paid it all, paid all the debt I owe." The Spiritualist knows that for every bad act or bad deed done on earth he must repay, and repay well, all the debt he owes, and that none can take his place at the bar of Justice in the realms of the great beyond, but that he must stand up to the rack and redeem himself before he can take step up the great ladder of progression in spirit life.

No, I cannot mix the matter. I am an out and out Spiritualist. No mongrel breed in me; and as such I shall be born into the new life eternal. I know of spirit communion and the grand and living truths taught through that source. I know that my Redeemer liveth within my own body. I know of the Christ within man, the God in man, the manhood within. Upon these shall I depend. Knowing all this, upon this Rock I take my stand. J. W. DENNIS, BUFFALO, N. Y.

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Mediumship.

(CONCLUDED FROM FIRST PAGE.)

simply a difference perhaps in words instead of understanding. The soul to me is that essential kernel (if I may use the term), from which our life in its different developments of physical existence is expressed. The soul is prior to anything of material in the being of man. The spirit is that garment which envelops the soul and expresses itself to that point where a material form connected with it comes to this world like the outer casing of a bud. Then we may say, in fact, that we have a representation of the soul, the spirit and the body. In their trinity they are like something we gather out in the field. We will take the acorn, and we find first in this curious little product of nature the center kernel, which is bitter or sweet, as the case may be. Around this is a fiber or wrapping. This is a cover, this is a spirit. Both are essential in its development; both in their expression are there. Outside we find the coarser part, which is the shell. What about this trinity? When we break away from this we find that there is a certain part that goes away. Let us plant our acorn. We have planted it in the earth. After a time it disposes of the outer casing. Why, that little center, that particular germ is a sprout. It reaches down into the earth, and it reaches up out of the earth, but quite essential to the growth of this are two little parts that have been around it. These delicate substances that, growing out and expanding, stand in their first place until the leaves come forth, expresses its growth and power. Now, the soul which grows into the earth and out of it, is beautiful and eternal, but this spirit which was about it is subject to change, and from being two leaves at first, gradually unfolds itself into beautiful foliage. This I know is not a perfect illustration, because the foliage of our forests is continually dropping off. This is not true in one sense, but it is in another, because our spirit is continually going out and away to others in its thought, expression and power. A man who is a teacher, giving his pupils each day something of his knowledge, is an illustration of the spirit in its gift to this life. It is throwing out leaves of education, kindness, knowledge, and yet the subject is educated, made more beautiful and more intelligent year by year. Thus is the spiritual development of man and his spiritual body, after he has left this spiritual world, of the same expression, a continued existence. The soul then we might term the fountain which drinks from the great fountain, God; while the spirit is that divine expression which clothes the soul that is continually giving forth in and of itself of the productions which really belong to it, and yet can be traced directly back to the soul in the same manner with our bodies. In the trinity of man's life each portion is needed, but we should not regard the loss of this body after a time, because it is then natural to leave it, and simply as the growth of the acorn, dispossessed of its grosser part, has been implanted in the soil. I know that this is not a fair expression of the subject. It is limited in its ideas. It was the first that came to me. Possibly you could take it into your own minds and carry it out into its more spiritual sense, and understand it in a measure.

At the services last Sunday, both morning and evening, many fine poems were improvised by Miss Hagan, but, although they were fairly reported, we have only space to exhibit a taste of their quality. A combination of subjects in the morning resulted in quite an ambitious effort on the part of the lady, and resulted in a poem of some two hundred lines. This combination involved the following points:

"How do you know that spirits return to earth?
God our Father. Is God the Creator of all things?
What is the object of Evil? The future that awaits us. The life eternal. The power of will."

These are far reaching themes for extemporaneous treatment, even in every day prose, but they were bravely essayed in verse, which was at least rhetorically good, and in many parts even poetic. The fact that the subjects were suggested just at the time they were used, without opportunity for thought or consideration, should not be lost sight of; and with this statement in full view of the mental point of observation, let some good skeptic try a poem upon a subject proposed by another, extemporaneously before a public audience.

This long poem on Sunday morning started off as follows:

How do you know that spirits return to earth?
You ask me how I know this,
And I will answer as I can;
A thousand shapes and ways there are,
To prove to mortal man
That he is always governed,
In spiritual relation,
What'er his place in life may be,
What'er his state or station.
How can I say they do return
From that world of future bliss,
To mingle in our daily walks,
And journey here in this?
I answer you, I know because
My soul hears their appeal;
Because their presence sometimes seems,
Sometimes their hands I feel.
The Truth in its grand moral strength,
In spirit then comes back,
And tells us of the life beyond—
What our conditions lack,
The Bible teaches of return,
Through some deny its scope,
But truth eternal holds her place,
And cheers our mortal hope.

(We are giving mere samples of the versification, not complete poems.)

WILLIAM E. GLADSTONE.
No matter what the country,
Where the place that boasts a man
Who has honesty of heart,
And integrity of plan,
And holds them truly well;
Some true of him a mortal can,
And ought, to tell.

Of Gladstone tell the story,
Of mental strength, mainly fame,
Erect in that integrity
Which upholds virtue's claims
Erect in wisdom and desire;
And in his work the same
Great plans transpire.

The poem on Gladstone was a surprise to all Miss Hagan's friends, and it ought to be reproduced here in full, but lack for space forbids. At some future time we propose to give it, as well as the excellent poem on "Prohibition," which was a feature of the evening service—both in full. Those of our friends who attend the Anniversary will find an intellectual feast in store or them in this lady's grand improvisations.

Capital Punishment.

Extracts from Lecture by Miss Jennie B. Hagan, at Grand Army Hall, on Sunday, March 11, 1888, before the Congregation of the Society of Union Spiritualists.

"Should capital punishment be abolished? If so, why? If not, why not?"
If we could have the cause which invariably leads to capital punishment abolished, that would be best of all. Then we should have a land so full of people of moral strength and power that the question would become one of a bygone time. There would be no murders then. This is an important question, and one which should be looked upon with great care and consideration.
I believe it is true that in many of the states where capital punishment has been abolished, there is less of this terrible crime of murder. That people do not, in fact, seem to take advantage as some have said they would, of the fact that they can still live after committing this crime. Speaking upon strictly moral ground, I believe that every life is sacred. That creature who commits the great sin of murder unquestionably shall be punished. It is a better punishment, in my opinion, for that man to be incarcerated in some place where he, day by day and hour by hour, shall be face to face with the deed, where he shall have no possible chance of escape. The only thing that ever makes me feel that perhaps there is a side to capital punishment is the power vested in the hands of governors of states to redeem criminals from their cells and let them go again free. The man who has committed the sin of murder is not a person to be let loose upon our land, and if we could have such a law that, after he had once fairly been proven guilty of this deed and placed behind the bars, there would be no possibility of his ever becoming again a free man, I should at once say, let capital punishment be abolished; but in this country where these matters change about so often in the hands of our political parties, it is a more serious question than this, indeed, one that should be very carefully considered. I do not know of a question that may come before us that should merit more careful attention or more honesty in its answer.

The causes of crime lead out in so many directions that I am free to say I pity all criminals. I have visited most of our large prisons in the East. I have been from cell to cell. I have learned the story of a great many of those men, and I have learned this, that in almost every case, if you can trace carefully the burden or their own sins, but the burden of their parents before them. We have a marked case of criminality in a youth in our Eastern States, made famous in his early childhood by his murderous deeds—Jesse Pomeroy, who inherited his bloodthirstiness. Not long ago I was at Charlestown and saw this young man. He is a large well formed man, of intelligent capabilities and easy conversation. As you stand and talk with him, you are almost persuaded that he cannot be the Jesse Pomeroy who would torture to death every dumb creature that crawled into his solitary cell; and yet when you read his story, when you learn the facts of what he is, the question arises whether that boy or his parents are most answerable for the terrible curse that lies upon him, and it becomes a problem whether he should not be hanged, or whether he should live in the prison throughout his life. Only a short time ago some of our people had the courage to present a petition from his mother asking that this fellow might be freed, so there is the great and important point that there should not be the possibility of freeing a criminal who has committed murder. There are so many different branches of this same terrible evil. There is the hot passion of hatred; there is the cold designing cruelty of men who simply for the greed of gain take lives in the most cold-blooded and terrible manner, there is the frenzy of insanity, and there is that class of men who, under the influence of intoxicating drinks, do this, and their souls are sick with sorrow when they contemplate the act. All should be pictured fairly to our minds, and then the question should be asked: "What shall we do with this class of criminals?"
I do not believe it right to usher our red and crimson with the hot boiling of their passion into the world of the hereafter. I believe it is right only when they retain them in this life until nature in her manner bears them out and away from existence, and should I have my way I should say, "Let every murderer be safely incarcerated, and let him be educated just as far as he is capable of receiving and understanding that which concerns his own soul and the

deed he has done, and to be useful to humanity in work of some kind in his labor. Let him work out his own way while he lives, and at last, when he shall pass out of this life by nature's own design, let him go and meet that which God has for him." I think it was better to put a mark on Cain than to have anything else happen to him. I think that we still should remember that and not have our murderers murdered. It would be full as wise in the end.

Capital punishment must be thought of in more than one direction. Did you ever think that you did not know all about justice yet? There have been cases in which men were not capable judges, and when we hear so much about justice, some of us grow tired of hearing the story and long to see what justice is, and the more we search the more we are confounded, for in many cases I have known of, both in the East and the West, this question of justice has been put into the scales, with what as a balance? Dollars! and they have won. It was only a short time ago that a murder was committed. One man deliberately shot another, and his victim fell dead. That man was a prominent physician. He had wealth, he had opulence. His victim was a working man. The penalty that this man received for shooting another in cold blood, instead of a life sentence, was two years imprisonment. There is justice!!

Well, we have time to grow, but that is not all; there is no possibility of stopping. There was a time in this country and many others when, if a man was in debt, he had to go through some uncomfortable arrangements. A certain article was brought out called the "stocks," and the party was locked in by hands and feet, and if he had a sweetheart she came and consoled him, and tried to cheer his lonely time while sitting and waiting. A great many other things of a more barbarous nature already have gone from our customs. The rack was used in another country, but I believe that it now has taken its place among the myriad things of the past. When men and women are given a little more, when true justice and understanding of God and what our spirits are in their diviner sense shall come, every real good man will come out in opposition to such barbarous things as these, and the gallows will no longer cast its black shadows against the sunlight of our land, but a stronger and better means of judgment and justice will adorn our country. I do say that in the light of God a time will come when men's lives will no longer be taken by judge and jury and hangman, but that the eternal justice of God will be meted out by a wiser and perhaps a more just people than we have yet grown to be.

Testimonial to Hon. Warren Chase.

ALBANY, N. Y., March 14, 1888.

To the Editor of The Better Way.

I inclose you a little token of regard in behalf of Warren Chase, who lectured for us March 2d, followed by a social given in his honor by the Ladies' Aid. Mrs. Carrie Twing was also present; and both were the recipients of a beautiful basket of flowers. The choir discoursed some beautiful music from select pieces. We think we have one of the best choirs in the country. Bishop A. Beals—one of God's nobler men—is with us through March; Mrs. French will be here for the month of April; Mrs. Carrie Twing for May, and Mrs. H. S. Lake for June.

If you will kindly give us standing space for the following notice you will confer a favor on us, and perhaps aid the cause:

The First Spiritualist Society hold services every Sunday afternoon and evening, at 2:30 and 7:30 o'clock, in this hall, 119 State street. Ladies' Aid meet in their rooms, adjoining the Hall, every Friday afternoon and evening, where supper will be served for all that come.

MRS. C. E. SHERWOOD, President,
MISS HATTIE S. FERO, Secretary,
MRS. K. CARL, Treasurer,

Of Ladies' Aid.

D. M. S. FERO, President,
JOHN D. CHISM, JR., Secretary,
M. CARL, Treasurer,

Of First Spiritualist Society.

At a meeting of the First Spiritual Society, of Albany, N. Y., in their reception room, this Friday, evening, May 2, 1888, the following preamble and resolutions were adopted:

Whereas, Our brother and fellow worker, Hon. Warren Chase, who is to lecture for us this evening, and who is en route to the West, in compliance with a call made by Spiritualists in that direction for help;

Whereas, That none but an unselfish interest in the cause we love could, at his ripe age, prompt him to a broader field and greater sacrifice, therefore,
Resolved, That the forty years or more of faithful service rendered by him to the cause of Spiritualism have been greatly blessed in freeing man from theological bondage and mental servitude, and creating a feeling of Brotherhood of man and Fatherhood of God.

Resolved, That for his earnest ministering to spiritual needs; for the solicitude and sympathy which have always brought him nearer the hearts of the people; for his exertions to ameliorate the condition of suffering humanity; for his undaunted courage in battling against a popular error (that of salvation through the blood of an innocent man), the members of this,

and all spiritual societies, owe him a debt of gratitude which we can never pay.

Resolved, That when he leaves here for his labors in the West, our kindest wishes will attend him, and he will always have our full confidence and highest esteem.

D. M. S. FERO, J. M. BRIGGS,
J. D. CHISM, S. C. LYNE,
J. D. CHISM, JR., G. McDONALD,
M. CARL, E. PIERCE,
Committee.

The Little Red Ribbon.

(New Orleans Times-Democrat.)
I sing not of battles nor conquerors laden
With trophies their valor has won in the strife,
My song is the love of a shy little maiden
Who smiled upon me in the morning of life.
I whispered my passion, though clumsily spoken,
With tear-shining lashes she heeded my prayer,
With the ring of betrothal I plead for a token—
The little red ribbon she wore in her hair.

Though now it is faded,
I picture it braided
The way that it shimmered that night on the stair;
And think how I'd miss it—
The little red ribbon she wore in her hair.

The years have flown by and her locks have grown
Whiter;
I smile when she speaks of the gray in the gold;
I whisper to her that her glances are brighter,
Her dimples more winning than ever of old,
Our love-life has witnessed more laughing than
weeping.

We chase with fond kisses the footprints of care;
But my little wife never dreams I am keeping
The little red ribbon she wore in her hair.

Though faded and crinkled,
And rumpled and wrinkled,
The bonnie bright locket that glinted so fair—
Far down in my pocket
It lies in a locket—
The little red ribbon she wore in her hair.

—SARAH MISTERS PIERCE.

Neutral Spiritualism.

To the Editor of The Better Way.

There has of late appeared such a variety of opinion, pro and con, concerning Spiritualism with the annex of "Christian," that we thought it a duty to follow our impression in penning a few scattering thoughts on this subject. In the first place we are willing to accord all the pleasure to be derived from Christian Spiritualism, and all due rights and privileges with others of our household, to the parties believing in this annex; but we must in truth say, that our view of things does not lean in that direction. First, because it seems too cheap for us to bow the knee to the party that persecuted us so bitterly from the start, in 1848, down to this day, and to go to them now and admit: "Why, bless you, you were right, and we were too radical. While it is true that spirits return, we should first have asked Christ's Church if she would graciously tolerate such a thing? If we are wrong we are willing to make amends by forming a coalition with our true mother, and henceforth walk under her kindly protection!" Now, my dear friends of the annex movement, what do you say? If Christ's Church was so ignorant of God's plans that she fell to persecuting the people for believing in spirit return, then there was something wrong. The connection, if there was any with Christ, was very imperfect, and in fact revolutionary to his kingdom on earth.

Now, if we admit that the church knew all these eight hundred years of this great fact of Spiritualism, and did not teach it to suffering humanity, how wickedly culpable she must be. And after forty years of persecution, misrepresentation, vile slander and legal prosecution of our mediums, we are foolish enough to go to her and admit that our facts could not stand investigation without the Bible and the kindly approval of the churches. On the other hand, we are willing to admit that in the case of the great Reformer, Jesus, there was a band of angels preparing for his birth for many previous generations, preparing the way for that illustrious Person to make his advent upon this planet; but the same thing might have happened before and after him, in many cases of a like nature, with more or less application to [this case]; and in giving this view we do not detract one whit from his gentle nature, or his exalted attributes as a Jewish Mediumated Reformer.

Fraternally, S. HARTMAN.

WHEELING, W. VA., March 20, '88.

James Ogden.

BALTIMORE, March 18, 1888.

To the Editor of The Better Way.

Brother James Ogden, first assistant engineer U. S. R. M., entered spirit-life on the 12th inst., at Paoli, Pa.

He was a man in the fullest sense of the word, noble minded, and helping whenever an opportunity offered; consequently he was loved and honored everywhere, especially in the ranks of the Spiritualists as one of their best. He will live in the memory of many friends here as well as in other cities, where, through his station in life, he had made acquaintance.

We all are anxious to be favored by communication from his spirit. Whilst in form he had the gift as a rapping medium.

His material remains were returned to mother earth on 17th of March, at Paoli, Pa.

GEO. KOCH, Secretary,

Third Spiritualist Society,

BALTIMORE, MD.

Special rates are made by the Walnut Street House, one of the best hotels in the city, for visitors to the Fortieth Anniversary beginning on 1st April, proximo. Our friends will be well cared for at this excellent house at a light cost to them.

Boston Lyceum, No. 1.

SUNDAY, March 18, 1888.

A large audience gathered to-day in Faneuil Hall. The exercises consisted of opening song, and reading from the instructor; march, one hundred and six children and leaders participating. Fifteen minutes for the leaders to converse with the children, during which time the orchestra furnished musical selections.

Reading by Leroy Thorpe, song by Grace Seales, (encore), reading by Maude Jenkins, piano solo by Bert Newton, reading by Allie Cummings, reading by Flora Frazier. Calisthenics by Conductor Weaver. Reading by Gertrude Collins, reading by Sadie Porcelain, reading by Lillie Rich, reading by Flossie Sargent; closing with song and target march.

RICHARD LAUNDY.

Heaven, to the Christian, is his "zenith point of hope," and hell is his "nadir of despair."

FROM OTHER LANDS.

The Republic of Switzerland elects a President every year.

A strange effort is being made in London against extravagance in funerals.

A good many have been built upon, but there are still 444 burying grounds in London.

The Government of Spain has decided to celebrate the fourth century of the discovery of America.

No smoke arises from any house in Japan. Charcoal furnaces are used both for cooking and heating.

GERMAN foot soldiers are deriving benefit from discarding stockings and keeping the feet well oiled.

The Regent of Bavaria has ordered the construction of a chapel on piles at the spot in the lake where King Louis committed suicide.

Musical boxes operated by electricity are something new in Europe, and at reception, our visitor says, take the place of a band of music.

The channel of the Congo can be traced for a hundred miles out to sea as a remarkable submarine valley having a depth of 1,433 feet just at the river's mouth.

Very recently they connected the two telephonic wires between Paris and Brussels, and two men in Paris in different rooms talked over the circuit of about 430 miles.

JAPANESE papers tell of a native girl only twelve years and five months old who stands eight feet and weighs over 270 pounds. Her hands are nine inches long, her feet fifteen inches.

TWO PROTESTANT citizens of Madrid were lately condemned to six months' imprisonment for refusing to kneel before the Vatican. The Liberal newspapers are indignant at this display of intolerance.

The colony of New South Wales now has over 1,000,000 inhabitants, 2,140 miles of railway, nearly 40,000,000 sheep, 1,250,000 cattle and 302,000 horses. In 1885 over \$30,000,000 worth of wool was exported, and the annual mineral production is about \$15,000,000.

JAPANESE theatrical audiences are said to show their appreciation of the actors by throwing pieces of their clothing, hats, coats and sashes, etc., on the stage. At the close of the play they redeem these articles at fixed prices, the proceeds going to the fortunate actor.

A PECULIAR phenomenon is being noticed in the large lakes near the village of Mazuren, near Gumbinnen, Prussia. The level of the water is continually decreasing; during the last ten years it has fallen one meter annually, so that many of the islands in the lakes have now become peninsulas.

THE Russian Government has decided not to hereafter grant commissions in the artillery and engineers to cadets who are not of noble family. Count Tolstoy, Minister of the Interior, has for some time systematically abstained from conferring posts in the civil service on applicants belonging to the middle, that is, untitled, class.

The treaty of alliance between Germany and Austria, concluded in 1879, the details of which have just been published, binds each Power to assist the other against an attack by Russia. In case either country is attacked by any other Power than Russia, then the other will not support the aggressor, but maintain an attitude of neutrality.

In Mazatlan, Mexico, they have a saint (a wooden image) which they consult and pray to on all important occasions. Last summer it was very dry there, and they prayed to their "Santa" for rain. But he did not bring rain. Getting out of patience at his obstinacy they took him to the public square (plaza) and flogged him unmercifully, but a copious rain came then in forty-eight hours.

TWO BELGIAN engineers have been making extensive archaeological researches in Spain, extending over the coast from Cartagena to Almeria. Among the oldest remains, not a trace of metal was discoverable. In a site which belonged to a later period remains of copper and a few bronze instruments were found. Evidence that cremation was practiced by those primitive people was plainly visible. At a still later period, the dead were buried. The tombs were usually in the dwelling houses, and consisted either of small chambers of stone, of stone boxes, or of huge clay pots with rounded bottom and wide mouth.

WISE AND WEIGHTY.

CHARACTER is very much like cloth in one respect. If white it can be dyed black; but once blackened it can not be dyed white.

THERE may be a great satisfaction in using long words, but even that pleasure should give way to the necessity of making one's self understood.

WORK and play should be kept separate. They are like snow and sunshine, both well enough in themselves, but likely to make a horrible mess when brought together.

CAREFULNESS and exactitude in speech are sometimes characterized as affectation and more pedantry, but say what some people may, it is unquestionably the unfailing mark of culture.

It was by studying and mingling in the real world about them that Scott, Dickens, Emerson and the rest gained the wisdom that makes their writings our delight. Don't let your life go by you, while you self-indulgently pore over the records and achievements of other men's lives.

THERE are persons who melt into tears of pity at the sight of sorrow, who suffer with the suffering of others and rejoice in their joy, who are tender and gentle in their manner, showering kindly words and sympathetic greetings on all whom they meet, but whose benevolence ends just there.

THE trouble with a good many boys is that they think the red grapes that grow on a neighbor's vine, and that have to be picked after dark, are a good deal sweeter and better than the ripe black grapes that grow on their own vines and can be gathered in the bright sunlight of publicity.

HUMAN beings are not born with equal gifts and powers. Wherever there is an upper and middle, there must be an under. The weak must seek the wall, and be the stile from which the ambitious strong will vault towards the top. Nor can those appointed by nature for the pyramid's base serve in any other position. To press the wall as little as possible, get all the pay for service that it demands, and make the "best of now and here" is the bound of their possibilities.

AVOID extremes and "gush;" do not exaggerate the significance of trifles; do not describe molehills as mountains. If the raindrop wets your face, do not say the storm was terrible; if a person is polite to you or does you a favor, do not immediately conclude that he adores you, and would die for you; if, on the other hand, he seems somewhat offensive, do not infer that he hates and would like to kill you. Appreciate all good things, but do not sentimentalize over them; and do not "pour yourself out" when perhaps it might be just as well to contain yourself.

SCIENTIFIC SIFTINGS.

During the last century about 2,000 species of insects have been discovered yearly. Parasitists agree that the poison conveyed by human teeth is one of the most annoying that they have to deal with.

The Lick Observatory will be the only one in the world, when completed, where the visual and photographic telescopes are combined.

It is a fact established by ornithologists that a bird will breathe through the end of a broken bone if the windpipe be injured or purposely obstructed.

Cold waves are supposed by scientists to be due to the high barometric pressure at the polar regions, which set in motion masses of arctic air, forcing them southward.

It has been demonstrated that a solution of small amount of anilic acid in lactic acid, when mixed with butter, will keep it indefinitely without altering its properties or impairing its taste.

EXTENSIVE observations at Paris and Munich indicate that the sanitary condition of a locality depends on the amount of water contained in the ground. The years in which there has been a large quantity of ground-water present have invariably been the healthiest periods.

The theory is advanced in regard to the "Northern Lights," that there is a great open polar sea surrounded by icy cliffs, and lashed at times by fearful wind and magnetic storms. When these occur, the spray is hurled into the air, and the reflection of the sunlight creates the phenomena.

We have heretofore been led to believe that ice purified itself. Now we are told that a good marketable ice, taken from where the water is polluted with the sewage of cities, there exists an almost infinite number of living disease germs, and they appear to thrive under the condition of being frozen for an indefinite period.

The old idea that sufferers from heart disease should avoid physical exertion has been dispelled by a noted physiologist, who has successfully employed regulated exercise in the treatment of some forms of the cardiac muscle, as of the muscular system generally, is thus improved.

The large birds, like the other large animals, are steadily going, and all may soon disappear from the earth. It is believed, that the Lammergeyer, or Alpine vulture, has just become completely extinct in Switzerland, a solitary female specimen, which has dwelt on the Blochhorn during the last twenty-five years, having at last fallen a victim to poison.

The bacillus of whooping cough is the latest arrival. It differs from other bacteria, but is somewhat like Friedlander's pneumonias bacillus. Dr. Afanasieff, the discoverer, detected the bacillus in the sputum of his own and other children. That was of his own and other children. That was of his own and other children. That was of his own and other children.

The force popularly believed to be exerted by nitro-glycerine and dynamite, when exploded, is somewhat misestimated. Thus, experiments show that the power developed by the explosion of a ton of dynamite is equal to 45,075 foot-tons; one ton of nitro-glycerine, similarly exploded, will exert a power of 64,452 foot-tons, and one ton of blasting gelatin, similarly exploded, shows a force of 71,050 tons.

A RUSSIAN scientist, in a late exploration of the great Caspian Steppes, discovered that marmots perform a function in that vast region similar to that of the earthworms as described by Darwin. The marmots burrow into the barren ground and bring it up in countless small heaps of earth, which are exposed to the action of the sun, rain, and frost, and thereby turned into soil capable of productiveness.

It is estimated by Prof. Lesley and others who have made a careful study of the petroleum supply, that the American stock is now rapidly approaching exhaustion, and that within a score of years the accumulations of millions of years of geologic time will be practically used up. Up to the beginning of 1885 the quantity raised in the United States had reached the enormous total of 261,000,000 barrels. In 1885 the yield was 21,042,041 barrels.

For many years the advocates of an exclusively vegetable diet inveighed so heavily against the use of fatty substances, especially swine's flesh in all its forms, that a large portion of the population came to believe that such food was very unwholesome. But of late a reaction has set in on this subject, and fatty food (including pork, bacon and ham), when properly cooked, is not only nutritious, but that such food is necessary to the proper sustentation of the human system.

WHEN a small piece of potassium, the size of a grain of corn, is dropped into a tumblerful of water, some of the oxygen of the water leaves its hydrogen, owing to the intense heat which the chemical action produces, and combines with the metallic potassium, causing a violet, bluish flame. When the piece of potassium is placed on the wick of a coal-oil or alcohol lamp the flame produced by touching the potassium with a bit of snow or ice or a drop of water will inflame it.

The eminent French scientist, Garcia, has found that inhalation of air containing a small amount of hydrofluoric acid gas has a remarkably good effect on consumptives. Of one hundred cases so treated forty-one per cent. improved and thirty-eight per cent. were cured. Hydrofluoric acid kills the bacilli of disease, and as phthisis is caused by the presence of these lower germs of life in the lungs, their destruction removes the cause of the disease. Hence, if the patient is not too far gone, it is reasonable to expect an improvement.

VARIED INDUSTRY.

THE United States have imported in the last eleven years 24,653,694 bushels of potatoes.

In the several carpet-mills of New York there are 2,700 females employed who average eight dollars per week.

The production of raisins in California last year was 800,000 boxes. In 1873 it was only 6,000 boxes.

A COMPANY has been formed in Chili for manufacturing soap out of a peculiar kind of earth found near Chillan, of that Republic.

The mills of Lowell, Mass., use nearly \$90,000,000 worth of cotton annually, and send out more than \$100,000,000 worth of cotton goods.

INDIA imports nearly half a million dollars' worth of jade annually. To the native jewelers is due the credit of having discovered the art of mounting precious stones on jade, and many fine specimens of the art are displayed by them.

COTTON is no longer "king" in the South, since the value of the corn, wheat and oats raised in that part of the country last year amounted to \$271,234,880, while that of cotton was \$264,852,000. A remarkable change has taken place of late years.