



WO DOLLARS per Year. "Creeds Without Virtue Are Paltering Vanities." ONE DOLLAR for Five Months.
 VOLUME 2. CINCINNATI, APRIL 7, 1888. NUMBER 40

THE BETTER WAY.
 ISSUED EVERY SATURDAY.
 THE BETTER WAY PUBLISHING CO., Proprietors.
 M. G. YOUNG, President.
 L. S. MCCracken, Treasurer.
 BARNEY..... EDITOR.
 Assisted by a Corps of Able Writers
 CINCINNATI,..... APRIL 7, 1888.
 SUBSCRIPTION PRICE -- TWO DOLLARS
 per Year, strictly in advance. Two Dollars
 and Fifty Cents to any Foreign Country in the
 Postal Union. In the United States THE
 BETTER WAY will be sent Five Months for
 one Dollar.
 ADVERTISEMENTS
 will be inserted at Fifteen Cents per line,
 on parcel, for first insertion, and Ten Cents
 per line thereafter. Special contracts for long
 term advertisements.
 Publication Office, 222 West Pearl Street,
 Cincinnati, Ohio.
 It is frequently inconvenient to send
 AMPLIFIED COPIES from our latest issues, but
 fair samples will be sent to all applicants,
 without regard to date. It is a pleasure to
 fill such orders.

THE ROSTRUM.
 Fortieth Anniversary
 OF
 MODERN SPIRITUALISM.
 Some Interesting Features in its Celebration at
 Cincinnati and Other Points--Addresses, Poems,
 Tests, Incidents and Arguments.
 Sunday was a perfect day in Cincinnati.
 The air was balmy, the sunlight brilliant,
 and to the music of song birds and the
 manifestations of rejoicing by all nature,
 celebration of the Fortieth Anniversary
 of Modern Spiritualism was inaugurated
 and set in motion in this city.
 The occasion was not largely advertised,
 but Spiritualists in the region round about
 knew that its attractions would be of a
 superior kind. The experience of last
 year taught them this, and in one way and
 another--to a fair extent in THE BETTER
 WAY--they learned that many of the
 prime favorites of last season's Reunion
 would occupy the rostrum and minister
 unto the multitude. From a spiritual
 standpoint, no one who was with us as an
 auditor last year could afford to be absent
 on this occasion, and generally they were
 here, with their neighbors.
 Both the intellectual and the phenom-
 enal sides of Spiritualism were presented
 in masterly style during the ten meetings
 enjoyed, from 1st to 5th instant, and so
 thoroughly have their merits been dis-
 cussed and demonstrated that doubters
 among attendants were reduced to a very
 few (sporadic) specimens of the genus
 homo. And they carried away enough to
 think of to keep them busy for a long
 time.
 The ancient "crank" was quite conspic-
 uous by his absence. He did not feel as-
 sured of a cordial welcome, and for once
 his impression was correct. Spiritualism
 has passed the period of violent crank-
 iness and circumbendibus habit, and is
 fairly established upon the car of scientific
 and moral progress. The crank is not
 provided with transportation upon this
 line.
 Many of the pioneers of genuine, soul-
 ennobling Spiritualism came and stayed
 until the curtain rolled down upon the
 concluding test and word, and then some
 lingered in Greenwood Hall as long as a
 gas jet made darkness visible, in the ap-
 parent hope that there might be yet one
 more message for them. Doubtless there
 were pleading souls beyond range of
 mortal vision who held them by a power
 almost resistless.
 The ceremonies at Grand Army Hall on
 Sunday were opened with orchestral
 music, singing by choir and congregation,
 and an eloquent invocation by Mrs. Helen
 Stuart-Richings:
 INVOCATION.
 Mrs. Helen Stuart-Richings invoked
 the divine blessing, substantially as fol-
 lows:
 "As we are assembled together this
 morning, it is proper that we should give
 a short time to a devotional exercise, ac-
 knowledging the source from which all
 our blessings come, and asking the aid of
 our spirit friends.
 "Our Father God, oh, let all the earth
 keep silence before Thee. Thou who art
 the eternal spirit of truth and of light,
 Thou whose loving breath is animating
 the bright glad morning, Thou whose lov-
 ing care is over and under and about all
 things, Thou beyond whose loving care
 we cannot go, even if we would, we lift
 our hearts even as these flowers lift their
 morning to the sunshine of the heavens; as
 Thy human children, Father Eternal, we
 would lift our hearts to Thee.
 "We would plead with Thee our Father,
 God. We are burdened this morning
 with earthly cares and doubts, and
 troubles will grow soft and sweet un-
 der Thy touch of love. Through the min-
 istry of thy angels, Thine loving ones
 who come to help us through life's toils, to
 help us bear its burdens; through their gen-
 tle ministry this morning may hearts be sub-
 dued and come into a realization of the
 truth; and, Father God, may we realize
 the spirit that is breathed forth in those
 words: 'The Lord is in this holy temple.
 Let all the earth keep silence before Him.
 May we realize, oh, Father God, that it is
 not four walls, nor steeped dome that is
 Thy temple, but the wide and glorious
 universe; that the Lord God is the spirit
 of truth, the spirit of light and all life that
 liveth and breatheth; that outside of this
 holy temple there is naught, but that Thou,
 the spirit of truth, art all and in and
 through all, and when we cry that all the

earth shall keep silence before Thee, oh
 Father, help us to realize the spirit of these
 words, that it is not only the material
 earth about us, not only the beast and the
 things about us, that shall keep silence in
 Thy presence, but the earth that is within
 us, that that is sordid and selfish and mean,
 that cannot and will not rise, and that like
 weights upon the wings of our souls, hold
 us down to the earth.
 "Oh, our Father, lift us by the power of
 Thy love out of the sordid desires, and all
 malice and revenge and hatred and leal-
 ousy, and all that mars the beauty of hol-
 iness, and lift us into a realm of peace and
 purity, into Thy realm of Infinite love."
 Miss Jennie B. Hagan preached the An-
 niversary Sermon, which is fairly outlined
 in the subjoined extracts:
 "TRIALS AND TRIUMPHS OF SPIRITUAL-
 ISM."
 Mr. President and Friends: In taking
 the position this morning and giving the
 thought which shall fall to me from the
 higher sources of all inspiration, I am
 very well aware of two important facts.
 Your minds have already received goodly
 things, and I know there are none present
 who can possibly forget that sweet, pure
 and exquisite prayer of our good sister, Mrs.
 Richings. Then we have had poetry full of
 the grandeur of inspired thought from our
 good sister and co-worker, Mrs. Brigham,
 and now if I should not be able to give
 you very much, I can turn lovingly to my
 two sisters, as they have given so good a
 banquet in variety of exquisite ideas upon
 Spiritualism that mine will be the lesser
 part, but I hope not wholly inadequate to
 the occasion. My subject is "Trials and
 Triumphs of Spiritualism."
 It is very strange, indeed, if so-called
 Modern Spiritualism, which you tell me
 is forty years old this morning--if it is a
 great truth and an important one, if it is
 only forty years old, if it is such an im-
 portant and such a grand revelation, it
 seems to me that in some way, somehow
 it would have been given to the world
 long, long years ago. This is the decla-
 ration made this morning by at least three
 individuals whom I have listened to. The
 important fact that we are living in the
 United States of America is a wonderful
 truth in itself, and I have wondered if this
 land, discovered by Columbus, if it had
 been here all these years, why is it that
 our country, our America, is so young?
 Why it seems to me that if this beautiful
 land has been here all this time, all these
 years, some one should have known of it
 before, outside of that class of people
 who lived here when Columbus first saw
 it. Some one who is acquainted with the
 great histories of the world, and who has
 made a study of this matter of races,
 will tell us people that in all probable
 truth this land had been occupied, had
 held its place and had its people with
 its changes many centuries before our
 people sailed across the ocean and settled
 here. In fact, there are works throughout
 our country of a seemingly advanced
 class. All we have of their history is in
 the few scanty bits that are brought to-
 gether, and yet through these articles that
 we find do we make the discovery that
 they had arts; that they had intelligence,
 and that they had great ability and ca-
 pacity in certain directions; that they even
 had some process that they used for col-
 oring and painting that is entirely lost to
 us. Now, the great truth lies in each of
 these two statements. In each of these is
 everything, in one sense, coming in the
 great cycles of time and seems to have its
 expressions and force brought out under
 different circumstances at different periods,
 and the only reason that we refer to this
 land as a new country--as our America--
 being new and novel, is because our com-
 prehension of it has been in the new
 modern thought. In the same way with
 the great fact of Spiritualism. We find
 its story turning back into the pages of
 past history; we find its revelations and
 its teachings; we find its wonderful demon-
 strations and its great testimonials through
 the past; but we find that even in modern
 times there is that wonderful and strange
 power of spiritual force producing sound
 that we had forty years ago; the knocking
 on the door and cognate manifestations,
 and the great important question of this
 eternal truth, in its new garment of truth,
 was standing before us.

We look upon Spiritualism as modern,
 and rejoice in its Fortieth Anniversary,
 but we are well aware that we can turn to
 this child of our affection and look back
 into the recesses of the past and there dis-
 cover its eternal principles living, having
 their place and doing their work through-
 out the universe. We find that Spiritual-
 ism is not in any manner or way exclu-
 sive in this regard. It reaches out to
 everybody, and while we rejoice in Spir-
 itualism under its true name, thousands of
 others, this morning, are rejoicing in the
 same great theme under the varied names
 and creeds of our different churches. We
 shall learn by and by, when we have grown
 more generous and broad in our feelings,
 when we, as a people, find that all the
 world has grasped a little more of the
 great truths in the humanitarian teachings
 of Jesus, that we are all in truth, if be-
 lievers in immortality, if believers in the
 spirit of God, Spiritualists in the real sig-
 nification of the word.
 Spiritualism stands before us, then, with
 all its promises; with all its truths, as both
 ancient and modern. Now, in its tri-
 umphs and in its perils, what is there for
 us to consider? There never yet was a
 great truth in the world but that, in a
 certain manner, some smaller and lesser
 thing or portion took up its little club
 against it, and for some strange reason it
 is always so with anything that lifts its
 head above the general class. I once
 heard it said that a person who is insignif-
 icant in stature would look with con-
 siderable envy upon some grand tall form,
 and in this truth we find an illustration
 of nature. Sometimes when we are
 very small, speaking of our soul and mind,
 and come in contact with any one who
 seems to be larger than we are, in fact,
 so far beyond us that we cannot understand
 them, we are consumed with our own
 envy, narrowness and weakness. We
 look upon their type as making us less
 than we really are. Why, it seems as if
 this was about as unreasonable as it would
 be for some graceful and beautifully shaped
 little hill, that has the sunshine and the
 plants upon it, that has the green grass
 and the beautiful little shrubs, and here
 and there a grand old tree to wave its
 head and shake its shoulders, to declare
 that it would rather sink into the earth
 than to be a hill, because over yonder
 stands a white-capped mountain with all
 its glory and grandeur and beauty looking
 smilingly down into the valley, and some-
 times when the sun shines upon it, smiling
 at the sister hill which is lesser in one sense
 and yet just as useful, just as much a part
 in making the beautiful landscape around
 about us. If this hill should have lan-
 guage and say to the mountain, "here,
 come down where I am, take off your
 white bonnet of snow and be a little hill,
 or else I will keep my place and will try to
 tear you to pieces," we should think that
 it was exceedingly awkward and unkind.
 There are a great many truths in this
 world which are like great mountains in
 their purity. They are covered with a pure,
 white garment. They stand up beyond the
 reach of these lesser things, and if we
 look up to them with admiration we shall
 sometimes receive a reflection of their
 goodness, but if we attempt, in some man-
 ner, to reach out and injure them, what is
 the result? Why, we simply pull a few
 cumbersome pieces of debris around the base
 of the mountain and make it more difficult
 for us to ever ascend it at all. Let us
 then realize this great truth in connection
 with real Spiritualism. Although it may
 seem as a trial at the present time, although
 it may seem as a sorrow through which
 we may pass, these things that are thrown
 down at the base of the mountain in the
 shape of errors, mistakes, bigotry, sneers,
 falsehood and lying, are doing what? Sim-
 ply forming an acclivity which will stand
 between us and the great hill, until we,
 through pain and tribulation, through
 careful learning and slow process of les-
 sons, shall be able to climb over the very
 things that we have put in our own way.

The danger is not really to Spiritualists,
 but to those who shall follow after its
 great truths. If you and I believe in some
 different classes of religion and attempt
 by bitter slurs and false statements, as

some unkind people do, to hurt Spiritualism,
 it is of no special account. It may hurt
 some tender heart, it may bring sadness to
 some poor mortal for a little time, but the
 great white mountain, in its own calm
 majesty, stands uninjured by these
 efforts. By and by a time will come
 when these individuals will have to climb
 up the hill side, and then ascend the
 mountain, but they will find that all these
 mistakes are before them, and they must,
 through earnest endeavors, climb over or
 remove those things that they have placed
 in their own pathway, from another and
 entirely different source. There is a large
 class of people who are gradually taking
 Spiritualism into their religious teachings
 under cover. They are bringing it into
 their churches with a large cloak on.
 They are giving out its truths and their
 people are receiving them. Our clergymen
 are relating spiritual facts. They are tak-
 ing it into their pulpits carefully veiled.
 They are giving testimony to its great and
 beautiful principles. They do not con-
 sider Spiritualism, but say it is unpopu-
 lar. They say it is not what they could
 wish to teach; and yet from spiritual lit-
 erature they take many of their statements;
 from spiritual lectures they borrow many
 a thought and from spiritual inspiration
 they gain other truths. Now, the dan-
 ger, in my opinion, lies in this direction.
 After they have used this as an accepted
 child for a certain length of time, they
 will step out and say, "Here, this is ours.
 We have taught these things for many
 years. These are our truths;" and they
 will look at Spiritualists with very much
 astonishment that they should think of
 claiming what belongs to the church. Now,
 while we are perfectly willing that every
 church should teach spiritual truths, we
 do wish that they may be fair enough and
 use that justice which shall declare where
 these truths belong and in what direction
 they have gained them.

PERSONAL.
 Mrs. Zell, the famous magnetic physician,
 Dayton, was in attendance during the
 early days of the Anniversary. She was ac-
 companied by Mrs. Berte, the poetess, and
 several other friends.
 Mrs. A. C. Hawkes, of Louisville, was a
 guest at the Walnut St. House during the
 early days of the Anniversary, and a regular
 attendant at the meetings. She held a ses-
 sion at her rooms, which proved quite
 remunerative--to THE BETTER WAY--to which
 her royal institution she very generously
 added over the proceeds. Thanks to her
 and the good angels.
 A lady wishes to make known why Mrs.
 Brigham is not a good speaker upon Spir-
 itualism, and she supplements the question
 by the declaration that it is not because she
 does not understand the subject, nor that she
 is not a good voice and admirable powers
 of delivery, nor that her natural faculties
 and acquirements are unequal to the work
 she is appointed and willing to do, nor--and
 here she hesitates--"Nor anything;" these are
 the inquirer's words; "for she is certainly one
 of the most modest, attractive and convinc-
 ing speakers I ever listened to on any sub-
 ject."

New Orleans, La.
 Sunday, April 1, was celebrated by the
 friends of progress in this section as the
 Anniversary of Modern Spiritualism. Minerva
 Hall was fragrant with the odor
 of flowers and evergreens, the platform
 and desk having been tastefully decorated
 by the ladies. Brother Benson offered an
 invocation. Our Elder Brother, J. W. Al-
 len, made a neat speech. He is one of
 the few pioneers left in the city, and has
 the honor of making the first public speech
 for Spiritualism in this community. Bro.
 Benson answered questions under control
 in a satisfactory manner. At the close of
 the lecture, Mr. David Clark and Mrs. A.
 F. Clark were called up, and in a few
 well chosen and fitting words, presented
 with letters of fellowship as minister
 under the laws of the State of Louisiana.
 Bro. Clark responded briefly and closed
 with a benediction.
 In the evening, Bro. Clark offered a
 prayer to the Spirit of Light for the wel-
 fare and happiness of those present, and
 also of gratitude for being permitted to
 assemble once more. The Secretary read
 a brief history of the Association. Mr.
 Benson spoke a few happy thoughts befit-
 ting the occasion. Dr. Newborough, the
 Faithist, was in the audience, and being
 invited to speak, did so, giving of the ripe
 experience in the investigation, and plenty
 of thought for the new beginner to take
 heed. Brother Clark followed and closed
 by inviting those present to partake of a
 lunch prepared by the ladies, and to be-
 come better acquainted.
 The choir, with Mrs. E. Husted at the
 organ, rendered acceptable music.
 When the good things had been discussed,
 the meeting was called to order, as Mrs.
 Henderson, a former resident, had some-
 thing to say. The lady, under control,
 described symbols in the hall, spoke words
 of cheer to the members, and delivered
 a message from our old friend, Capt. John
 Grant.
 W. B.
 Said Miss Spinster (no longer youth-
 ful), when she heard that her friend, Miss
 Marriwell, was going to wed: "Well, let
 those marry who wish; but for my part, I
 never yet saw a man I could care enough
 for to be his wife." That is to say, aunt,
 remarked Kate, very demurely, "you
 never saw a gentleman after your own
 heart."

goodness, as it floated away from this
 world to another, the wings were as white
 and pure as the robes of the ascended.
 This is only a picture. This is only an
 expression, and yet it has within it the
 great secret of one of the triumphs of
 Spiritualism to disengage that change
 called death from its blackness, dread and
 night, and to give it forth to us in its new
 revelation as a wife, holy angel, whose
 goodness to the world can only be com-
 prehended after careful thought. It has
 given us more than this. It has given us
 the true interpretation of Easter Morning;
 it has given us the real meaning of a resur-
 rection, and it has taught us that in the
 great truth of the outgoing from earth, of
 the journeying into the world of the here-
 after, lays the eternal principle of the re-
 turn from that world to this. It has ex-
 plained that curious and beautiful illustra-
 tion part in our Bibles where one saw
 a vision of old, in which the ladders were
 between the heavens and the earth, and
 the angels were not only ascending but
 descending those ladders. Such great
 truths are flowers twined around our faith
 and love and trust, and are true expressions
 of the triumphs of Spiritualism.
 What has Spiritualism accomplished for
 us? What more has it of triumph than
 this?
 I would answer, It has led many a per-
 son from fear and dread; from the doc-
 trine concerning a far away heaven and a
 deep and terrible place of banishment, into
 the knowledge that God is truly every-
 where, and that if he is everywhere, om-
 nipresent, there is no deep place or hell
 that God would not be in if one of His
 children entered there, and that it is utter-
 ly impossible for us as immortal beings,
 aye, even as mortals, to be out of the reach
 of God and His goodness. It has taught
 us more than this; that our angel friends
 are with us every day, and it has said to
 that young boy who stands, perhaps, in
 the very path of temptation, "Your mother
 or your father are looking upon you, lad;"
 it has said to the young girl who stood un-
 decided between virtue and vice, surround-
 ed by wrong, and, perhaps, just on the
 brink of destruction, "Stop! your angel
 mother's eyes look down upon you; the
 hands of your father are outstretched to
 you; your brother is by your side and
 wishes you to come in this path; he would
 lead you to virtue and right. Your sister,
 who left this earth as pure and sweet as
 one of these lilies, is very near you. Will
 you go astray?" It is said to that father,
 who has walked the path of life, perhaps a
 little in error, that his child, a sweet, pure
 rosebud, who has left this home of earth, is
 close beside him. It has made him turn
 away from evil deeds. It has triumphed
 over vice and has turned men and women
 to lives of virtue? It has done more than
 this. It has said to that lonely husband
 whose dear one had gone away, that she
 was still near him and that her fond and
 tender heart looked upon his life. It has
 said to the woman who was mourning in
 the bitterness of her love, the one to whom
 she had given her early affection, but who
 now reposes in that quiet sleep of death,
 that he has only passed from this world to
 another brighter and better, and that he
 returns with his love and care for her.
 It has said, if you would be a true Spir-
 itualist, be a true man or woman. It has
 said, make your life clean, wholesome and
 virtuous. Do no deed that shall blight you
 in any manner. Live up to your highest
 and best convictions of right, and in this
 way make much of this world and the
 world which shall follow. Be duly con-
 scious of the fact that now within the
 present you are building the dwelling in
 which you shall live eternally, and that by
 your deeds, your life and your actions, you
 are aiding yourself or taking from your
 glory and staining the path that you will
 follow.
 Spiritualists, then, are strictly in the line
 of virtue, of joy and growth. The great
 book that it opens is the book of Nature,
 and all truth whereon God has set his seal
 on every flower that blossoms, on every
 pebble that has been washed by the ocean
 or river or lake, on every atom of any
 kind or description that lies within this
 (CONCLUDED ON EIGHTH PAGE.)

and in this truth we find an illustration
 of nature. Sometimes when we are
 very small, speaking of our soul and mind,
 and come in contact with any one who
 seems to be larger than we are, in fact,
 so far beyond us that we cannot understand
 them, we are consumed with our own
 envy, narrowness and weakness. We
 look upon their type as making us less
 than we really are. Why, it seems as if
 this was about as unreasonable as it would
 be for some graceful and beautifully shaped
 little hill, that has the sunshine and the
 plants upon it, that has the green grass
 and the beautiful little shrubs, and here
 and there a grand old tree to wave its
 head and shake its shoulders, to declare
 that it would rather sink into the earth
 than to be a hill, because over yonder
 stands a white-capped mountain with all
 its glory and grandeur and beauty looking
 smilingly down into the valley, and some-
 times when the sun shines upon it, smiling
 at the sister hill which is lesser in one sense
 and yet just as useful, just as much a part
 in making the beautiful landscape around
 about us. If this hill should have lan-
 guage and say to the mountain, "here,
 come down where I am, take off your
 white bonnet of snow and be a little hill,
 or else I will keep my place and will try to
 tear you to pieces," we should think that
 it was exceedingly awkward and unkind.
 There are a great many truths in this
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 white garment. They stand up beyond the
 reach of these lesser things, and if we
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 goodness, but if we attempt, in some man-
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 for us to ever ascend it at all. Let us
 then realize this great truth in connection
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 seem as a trial at the present time, although
 it may seem as a sorrow through which
 we may pass, these things that are thrown
 down at the base of the mountain in the
 shape of errors, mistakes, bigotry, sneers,
 falsehood and lying, are doing what? Sim-
 ply forming an acclivity which will stand
 between us and the great hill, until we,
 through pain and tribulation, through
 careful learning and slow process of les-
 sons, shall be able to climb over the very
 things that we have put in our own way.

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Written for The Better Way.

They Can See Us. ANNIVERSARY POEM. "Only look, mother, it can see us as well as hear," said little Katie Fox, forty years ago.

O, yes, they can see us—those dear angel friends From the hills "just over there". And their love like the dew drop of evening descends, Waiting not for the sound of our prayer.

O, yes, they can see us. The veil is more thin With each Anniversary time; And some day when more pure are the life threads in us spin,

O, yes, they can see us for this we rejoice On this beautiful day of all days; And we herald the glory of truth's living voice With our boldest anthems of praise.

The Dawn, Progress and Status of Our Cause.

A Fortieth Anniversary Lecture delivered at Newburyport, Mass., April 1, 1888, by Dr. DEAN CLARK. Reported for The Better Way. Future historians will doubtless record the opening of intercourse with the spirit world as the great event of the nineteenth century.

Those first audible vibrations of a mighty celestial telegraph bore a greater import to mankind than the first shot at Lexington that was "heard around the world." Yea, they had a meaning more important in the trend of human destiny than the star of Bethlehem.

We need not trace the history of this modern spiritual dispensation, for it has all transpired within the recollection of the present generation who have come to maturity. Suffice it to say, from the tiny rap it has evolved many phases of sensuous phenomena, and many forms of mental manifestations closely analogous to those recorded in the Bible of Christendom.

With only such human effort as the divine power in producing it has coerced, this Spiritual movement has compassed the earth against an opposition that would have crushed and obliterated any scheme of human device. The Christian world had long been taught to believe that the age of miracles closed centuries ago, and materialistic science, which was rapidly gaining the dominion of the intellect of the world, had relegated even the name of spirit to the vocabulary of ancient myths.

and sustained a weight of reproach accumulated in the household of faith that would have crushed any cause not sustained by more than human power. Barnacles of olden superstitions have weighed it down; parasites of false doctrine and spurious reform have attached themselves to it to sap its vitality; impostors have masqueraded in the guise of its advocates and teachers. Magicians and tricksters have counterfeited its phenomena. Mercenary and unprincipled mediums have mingled fraud with fact, and brought doubt and discord among nominal believers, and disgust among investigators. Cranks and ignoramuses have crowded to the front and essayed to be its official managers.

That it has triumphantly withstood the impetuous and repeated assaults of its powerful enemies and survived the more destructive demoralizing forces within the ranks of its undisciplined army, we repeat, proves that "there is a divinity which shapes its ends, rough hew them how we may." But, while this is properly a day of jubilee for those who have fought the good fight of faith and won victories on the field of honor and truth; while it is proper to raise the flag of truth, and to stack arms for a day to rejoice over victories won, it is not time to lay down arms, nor to disband the army of progress which has been summoned to duty for a campaign to continue till the last armed foe expires.

Both to the philosophic observer and the prescient seer it has been evident from the very outset of the movement, that the main and ultimate purpose of its divine inaugurators was to accomplish far more than a demonstration of a post mortem existence for decarnated humanity. The phenomena were intended as the foundation for the superstructure of the Great Temple of Liberty, justice, truth, progress and reform.

On this auspicious occasion, while rejoicing with "exceeding great joy" over the blessings that have been so bounteously vouchsafed us; while recounting the wonderful phenomenal developments, increasing in variety and power during the forty years of their activity; while giving due utterance to our happiness and gratitude for the many wonderful spiritual gifts which have brought us in sweet and holy communion with the denizens of a higher world, many of whom are our own loved kindred and friends; while canvassing the great good already wrought out for mankind by the phenomena, the philosophy, and the beneficent manifestations of this divine power active among us, it seems to us equally appropriate, and perhaps more profitable, that we should consider the needs of the hour, and our individual and associative responsibilities toward the source of our blessings, and toward our fellow-men who must, in a measure, depend upon us for their share of the good intended for all the human family.

We who, by virtue of adopted organization and favoring circumstances, have come into the knowledge of this great truth, are under imperative obligations to act mediately and share our blessings with the commoner humanity. We cannot, without great personal loss, escape the claims of the law of distributive justice expressed in the ancient injunction: "Unto whom much has been given, of them much shall be required."

The question ought to come prominently before the Spiritualists of America, and of the world, to-day. Are we doing our part of the great work of human enlightenment and spiritualization which was commenced by the angels of the new spiritual era two-score years ago? Are we doing all we can to spread the truth, the light and the power of this divine dispensation? Are we letting our light shine, "or are we hiding it under the bushel" of self-interest, or concealing it under some false name that may be more popular with other hypocrites? Gratitude for spiritual blessings bestowed is best manifested by co-operation with the Higher Power in making them accessible to all who seek them, and herein lies the great but often much neglected duty of Spiritualists. Those who have received "the gift of the spirit" have been given them for use—benefit others. They are intrusted as agents and almoners and they have no right to bury their talent or hide their light. All who do thus are recreant to their high trust and disloyal to the cause of truth and progress. Though

there are many millions of nominal Spiritualists in America, the active, faithful workers number but a few thousand. All public workers who are compelled to rely upon the co-operation and support of Spiritualists alone, unless they have gifts to minister to the love of the marvelous, or to the selfish interests of their employers, have been for a long time martyrs of self-denial, and so far as they have to depend upon material compensation many of them are to-day living at a poor, dying rate! There has been little or no increase of public meetings for teaching the science and philosophy of Spiritualism during the last twenty years, notwithstanding the believers have multiplied many fold. The spiritual rostrum, instead of being generally occupied by those most highly gifted with intellectual, moral and spiritual powers as in the early days of the movement, is now largely devoted to the exhibition of phenomena, which, if not belonging to it, is best manifest in the private seance. The consequence has been that Spiritism, or phenomenalism, is greatly in the ascendant over Spiritualism as a moral and religious awakening of the higher nature. If this is not a perversion of the highest purpose of our highest cause, it at least seems a retrograde movement toward an undue exercise of sensuous gifts; proper and necessary as fundamental evidence, but not directly calculated to elevate the higher nature of man, nor to reform, purify and enable those who are forever seeking a "sign" or a test as the summum bonum of spirit intercourse.

No doubt it is well to have tests of clairvoyance, clairaudience, and psychometric reading given occasionally from the public platform when it can be done in a clear and satisfactory manner by those who are specially gifted and thoroughly developed for that purpose, for it is often necessary to blend phenomena and philosophy while teaching novitiates. But it should always be borne in mind that phenomena and tests are only means to an end. Phenomena appeal mainly to the perceptive and intellectual faculties, and are mostly produced by earth-bound, undeveloped spirits with whom it is not profitable to be in constant intercourse. We believe that much of the discord, envy, jealousy, fraud, back-biting, sensuality and other evils among believers, that have retarded the growth of the cause and the moral and spiritual improvement of all who have yielded to them, have been to a considerable extent due to the prevailing influence of the lower grade of spirits whose presence has been encouraged, more than that of the higher class who come not to give "signs and wonders," but to uplift our thoughts above sensuous and selfish things.

While we give due importance to every gift and to every form of manifestation, St. Paul's injunction to "covet earnestly the best gifts," which appeal not simply to idle curiosity, and a morbid love of the marvelous, but which are profitable as an inspiration and stimulus to our highest faculties, is as applicable and necessary now as when he wrote it. The highest good of our cause to-day demands a new baptism of power from the higher spheres. We need to come in closer communion with the most highly unfolded spirits, and until we do, confusion, and apathy, and selfishness, inharmonious and recreancy to duty will continue as during the last decade, distracting our forces and preventing organic action, and producing general demoralization in our ranks.

We speak "as one having authority" from supernal sources, when we declare that Spiritualism has been arrested in the development of its great purpose in the establishment of a scientific and philosophic religion and a universal reformatory power on earth, by giving the denizens of the lower spheres the precedence in the main centers of spiritual activity. And it is incumbent upon those who wish to see our cause raised to its true position as the coming religion of humanity to do all they can to prepare conditions and open doors of reception to master spirits, who use phenomena only as the alphabetic lesson, in the great school of human development. Spiritualism has the power, rightly used, to supplant the palsied and decaying religious systems of the world. It has come opportunely for that purpose, but that purpose can never be fulfilled while the earthly recipients of its gifts use them for amusement, for merchandise, or merely for any personal and selfish gratification. It is high time that Spiritualists obey the voice of angels and "come up higher," seeking earnestly to utilize the great power vouchsafed to them for individual, social and universal reform.

We appeal to all who are its beneficiaries to make this Anniversary the occasion of a new departure toward a higher growth, a higher aspiration, and a more practical application of their wonderful gifts to nobler uses, and thus remove the stigma which the unwise perversion of them has brought upon our cause. We beseech those for whose highest good we labor to be more faithful to their high calling as dispensers of the most wonderful phenomena, the most potent means of good, and the truest, highest and most comprehensive religious philosophy this world has yet received. Well may we be proud and happy that we are chosen as its exponents and dispensers, if loyal to our trust; well may we rejoice that we are permitted to take part in laying the foundation upon which future generations shall erect the temple of universal liberty, in which all humanity may assemble, as one brotherhood with one faith, and one love for all that is true, holy and divine.

The People's Spiritual Society, of Chicago, presided over by G. L. S. Jenifer, celebrated the Fortieth Anniversary of Modern Spiritualism at their hall, 116 Fifth avenue, on Sunday night, April 5th. The following programme was rendered: Singing by audience. A poem was given inspirationally by Mrs. Bromwell. Singing by the choir. Reading by Mrs. Jenifer, account of phenomena, manifested through the Fox girls. Singing by audience. Address by Dr. John Armour. Duet by Mrs. Orvis and Mr. Wendell.

Fire Test by Mr. and Mrs. Bernell, and a Grand Child Psychometric reading by Mrs. Graham. Several mediums gave good tests. The entire affair passed off in the most pleasant manner. It was, in fact, a regular love feast, and will long be remembered by all who were present.

Special to The Better Way. Anniversary Celebration.

The Friends of Human Progress celebrated the Fortieth Anniversary of the advent of Modern Spiritualism at North Collins, N. Y., on Sunday, April 1st. A large audience gathered for the morning session, which was filled by exercises of the Progressive Lyceum, consisting of songs, recitations, dialogues, etc., all beautifully appropriate to the occasion.

It was wonderful to note the enthusiasm of the youthful speakers, from the tiny lips of four years with their little speech or song, to the fine elocution of the young lady members, telling the sweet, glad story, so humble in its beginning forty years ago, so widely known and cherished to-day. Choice music was furnished by Brown's widely known and popular orchestra. The flowers were greatly admired, especially one fragrant bouquet sent for the occasion from their far-away Southern home in Greensboro, N. C. They seemed to bring in their rare perfume the good will and kindly interest in our efforts of those who can meet us only through sympathy in the holy cause of truth. On account of the sudden illness of the expected speaker and esteemed President of the Society, Geo. W. Taylor, the afternoon session was left to its own devices for entertainment. However, the programme was interesting and instructive, opening with reading by Mrs. Anna B. Taylor, followed with short speeches by different ones present. The whole interspersed with fine instrumental music furnished by Joseph and May Taylor. Disappointments of this kind are sometimes good for us, inasmuch as they teach us to more fully appreciate the services of those on whom we depend.

Thus another mile-stone has been set as a guide to those who are to come after us. We only hope that it has been hewn by worthy hands and rolled into its place with the broadest charity, the purest motive and the holiest purpose. It is the intention to hold a two-days' Spiritual grove meeting in June, at Forest Temple, on the beautiful grounds owned by the Society. Fraternally, EMMA TRAIN, Secretary.

St. Louis, Mo. To the Editor of The Better Way.

The Anniversary of Modern Spiritualism was celebrated in this city by the Parker Spiritual Circle. About twenty-five Spiritualists met at the residence of Mr. Chas. Mantz. After an hour spent in conversation the meeting was called to order. The choir sang that beautiful song, "Erie," after which the president delivered the following invocation:

Holy angels guide these mortals Over the mystic waves of time; Open wide the shining portals Leading unto heights sublime. Life, oh, life, the veil that hides them, From their loved ones gone before, Show them but their shining faces Waiting on the other shore.

Mrs. S. C. Scoville, was then introduced and read a poem "The day we celebrate." This poem was written in 1853, and is anonymous. Prof. W. H. Russell then played a beautiful selection on the piano, after which the control of Mrs. Scoville delivered the following discourse:

"The day we celebrate. Yea, we celebrate to-day, for it is the Anniversary of Modern Spiritualism. Ancient and Modern Spiritualism are the same, but we use the term "modern" because it was just forty years ago to-day when the tiny rap was first heard in the United States. Who supposed that when those children, Margaret and Catharine Fox, first heard those raps, that they were listening to the signal of a new religion, a religion that would revolutionize the religious thoughts of the nineteenth century? At first Modern Spiritualism was groping in the dark, but as time wore on and the hours and days passed, it grew stronger, and at last it came upon the world like a sunburst, and we can hardly stand its brilliant rays; and as many of you as have seen the light coming as it was seen by those children forty years ago, are far happier than if you had never been extricated from the darkness of materialism or theological belief. Modern Spiritualism is no long a belief that our friends can return, but a scientific demonstration fact that they do, and they will continue to do so. There is nothing that can prevent them. Spiritualism has now reached that point where Spiritualists do not believe but they know that Spiritualism is a tangible fact. Modern Spiritualism in forty years has brought more comfort to the world than all other religions combined. It is also a fact that Modern Spiritualism in its forty years has more proselytes than Christianity had in the first two hundred years of its reign. I am thankful for the tiny rap, for it tells me I shall not die, but shall simply go through a metempsychosis and can return again to those I love. Modern Spiritualism teaches that as ye sow, so shall ye reap. If you sow evil, you shall reap evil. Salvation, as we are taught by Spiritualism, makes man his own savior. Every one who, becomes a Spiritualist at heart cannot help being good; so all should seek for the deeper truths, and live such pure lives that their influence will act as an incentive for others to seek the truth. The object of Modern Spiritualism is to elevate and purify mankind. It does not ask belief without knowledge. Do not believe all that a medium says. Take only that which is in accord with your reason. Ask for some sign, as the apostles did of old. Investigate with a true spirit and the sign will come to you. We ask no one to believe, but seek the truth and you shall find it. Thus we say to you to-day, that Modern Spiritualism is doing more good than all

other religions combined, as it gives facts and not theories. Among the Prominent Spiritualists present could be seen, Major and Mrs. Melton, Mr. and Mrs. Rowe, Mr. C. Ritchie, Mrs. Leonard, J. Hammond, M. D. This is the only Anniversary lecture delivered in this city, and I trust you will grant space in your valuable paper for it. I report it at the request of Parker Spiritual Circle. Fraternally, MILTON LYLE.

Special to The Better Way. Worcester, Mass.

Worcester Association of Spiritualists celebrated their Fortieth Anniversary of Spiritualism at Continental Hall, Sunday, April 1st, commencing with a song by our quartette.

Essay by President Johnson. Silver Chain Recitation by Sisters Fannie Allyn, Bessie Fisher, Hattie Smith, Gracie Wyatt, Blanche Raymond and Mamie Smith. Original Poem, Bro. M. Bryant. Song, Quartette. Remarks and Poem, by Sister Spaulding. Song, Quartette.

Poem by Sister H. W. Hildreth, who was afterward controlled by our newly-arrived brother, Samuel Heal, who passed on from Los Angeles, Cal.

Remarks by F. L. Hildreth, and a proposition by him, ably seconded by Sister Allyn, to once more start up the Children's Progressive Lyceum. Song, Quartette. Stirring discourse by C. Fannie Allyn, who is our regular speaker for the month of April. The hall was well filled, and your scribe regrets that there could not have been a longer programme, but should success crown our efforts with the Lyceum, we shall hope to make a better showing the ensuing year. Yours for Progress, FRED. L. HILDRETH.

A Local Matter. To the Editor of The Better Way.

I am inaccurately represented in the article by Mrs. Edie F. Josselyn in the issue of March 31st, and ask a little space to put myself right before your readers.

If Sister Josselyn will reread, she will perceive that I made no dissent from the report, but only from the single statement connected therewith; and with this, having said the exact truth, I would desire no alteration, except to put the word "crude" in place of "creed-ists," which latter was an error in type.

As to Brother Potter's report, why should I dissent from it? In the first place, I was not present at the meeting; and next, all who were, Mrs. Boozer included, pronounced the occasion much better than usual and a decided success. I had congratulated all with whom I had talked on this gratifying result. Moreover, I was only too glad that we now have among us one who can give to a paper having such a wide circulation in this state as has THE BETTER WAY, so well written a statement of matters in this city; and I felt then as I do now, to give Brother Potter my thanks for his able report.

I regret that Mrs. Boozer's name should have been brought into an individual matter of mine, as there can be no possible reason for it. The State Association had held its annual session here for some years past, and always with a pre-arranged programme of exercises; the participants being usually the same persons. Mrs. B. is not a member of the organization and why she could be supposed to have had any expectation of participating, is more than I can conceive. She was certainly neither called on nor did she expect to be.

With Sister Josselyn's aspiration I am in entire sympathy, and I will add that when the antagonisms which disgrace our cause are displaced by the truthfulness and love of justice which ever attend her efforts as a worker, "all within our walls," and many now without, will be glad to share in the glorious work of establishing the truths of Spiritualism.

And now a word in regard to this organization, which, please bear in mind, expresses the writer's views alone; as I do not propose to represent those of anybody else. While assuming to be a "State Association," it has not represented the State. Whether this is from defect in its construction or from other causes, I do not say; but of late years the general interest in the cause has been in advance of its assumed representation, which has seemed to me to be more that of the interest of the R. P. Journal and the personal interest of some of its supporters in this State, than that of the cause proper. This year, the officers having mostly resigned, there was but a short time previous no expectation of a meeting. At least so I have been informed by one of a party of its friends, who were, on a certain occasion, expressing, in a social way, their regrets of no public demonstration in prospect, when one of the number pledged a dollar for an effort in this direction. This was followed by other pledges, a subscription paper started, and the work quickly inaugurated, which, owing to the cordial support given from the increased interest here, eventuated in a decided success.

Viewing this organization as an inefficient factor in the work, the writer, over two years ago, through obstacles many and great, put into operation here a meeting that, whatever it may lack, has such vitality that it misses no regular session, while the attendance

generally crowds its space; this, when all other previous attempts at continued meetings have failed for twenty years or more.

A serious objection to the State organization has been that the time of the annual session occurs so near the time of our Anniversary as to practically nullify any effort in this direction. An anniversary can only be such when it is supported by the section with everything else available added. It is not one when a few assume exclusively its responsibilities in their own interests; as we sometimes see where personal ambitions make our cause the ways and means for their exercise. The cause first and personal aims secondary, is the motto to follow. H. W. BOOZER. GRAND RAPIDS, MICH.

Written for The Better Way. A Few Thoughts.

As I sat reading THE BETTER WAY, an article from the pen of Chas. Dawbarn, entitled "Spirit Problems," came under my eye, and set me to thinking. I wish no controversy, but, I see the matter so differently, thought I would jot down a few impressions. Geologists teach us that this globe has borne many upheavals, through earthquakes and volcanoes; that cyclones, floods and other devastations have contributed to bring about the state of growth which it has now attained, and that it continues in some form to advance for all time. We are taught it is the same with human beings. Tribulations which mortals have endured, have been for their spiritual growth. To look at this doctrine seems strange to us, but we cannot fathom God nor his ways, and I see no way of shirking the responsibility put upon us. The simplest task seems beyond our comprehension at first, but as we master labor nearly everything becomes easy enough, and undoubtedly it will be the same with all those "Problems" which trouble us now.

The fact that we are immortal is proved beyond a doubt, and that spirits can return should of itself be sufficient evidence. Because every phase of their coming does not satisfy us, and we see room for censure, is no reason for the declaration that the spirits are not those they purport to be. We see very imperfectly, and know little of the whys and wherefores of spirit return. Spirits tell us that in coming in contact with earth surroundings, the old peculiarities and troubles force themselves upon them, by what law I know not, but of this characteristic we see plenty of evidence in the way we see mediums worked upon. It would naturally seem, if a child were coming back to its parents expecting to be recognized, that it would personate as far as possible, the same child they remembered, with the same size and peculiarities. When we personate a character, we try as far as possible to resemble that character, and the child, even though grown to womanhood, would know that the parents would not recognize any but the child, and would try in that manner to prove its identity. The same with the wrinkled mother. There are many things that puzzle us, and the public seance room is unsatisfactory, but we know so little about the conditions that often in our ignorance we are to blame for bringing inharmonies to break the current of success.

I think the most successful and satisfactory way is through the home circle. You will know then that there is no chance for fraud, and by putting yourself in a receptive mood you will enjoy whatever is brought. Knowledge and tests will come which will be convincing and ennobling. These may have their inconsistencies, too, but by a careful study they can be remedied. If Mr. Dawbarn thinks, as I infer from his criticism, that there is much fraud practiced upon people, let him turn for consolation to this anchor of safety, and he will be blessed in time by food for the mind and heart; phenomena are well enough in their way, but I prefer the philosophy. My way of thinking, good is the positive element, and has not been put in the back-ground as it may look to have been. There is no retrograding, therefore we are advancing. Good is often perverted and called evil, but will be eventually overcome and purified by the positive element. Luther, Mich. C. H. W.

Cassadaga. To the Editor of The Better Way.

Cassadaga Camp is already showing signs of activity in preparation for the coming season. There has been a large amount of building since last summer, and more will be done this spring. A hall for the purpose of supplying a lecture and seance room, literary and reading room, is to be built. The furnishing of the hotel will be completed, and it will be put in the best shape for the comfort of guests. The grounds of the Association were last fall extended by the addition of twenty acres, a portion of which is to be cleared and platted this spring. Lots are in great demand, and real estate on the grounds is now a good financial investment.

The Association is in excellent working order, and the coming season will surpass all previous ones in the number and variety of its attractive features. The famous Northwestern Band, of Meadville, Pa., has been engaged for the season. Professor Peck will have charge of the vocal music. Among the able speakers already engaged we note the following: A. B. French, J. Frank Baxter, Mrs. Cora L. V. Richmond, Mrs. R. S. Little, Mrs. Colby Luther, Rev. Samuel Walker, Mrs. H. S. Lake, Charles Dawbarn, Walter Howell. Mrs. E. L. Watson has been secured for the "June Picnic," on the 8th and 10th. Hon. A. B. Richmond, who has made such a stir by his able "Review of the Seibert Commissioners' Report," is much interested in Cassadaga, and will visit the camp during the season. Cassadaga is the largest camp west of New England, and its prospects of growth and usefulness are second to none. And so the good work goes bravely on, and a slow but steady gain is noted all along the line. MEADVILLE, PA., April 2, 1888. GRAFRO.

A very vain woman, who has lately been converted to Catholicism, went to her confessor, and began: "Is it a sin for me to take pleasure in people calling me beautiful?" "Yes, my child, was the answer of the wily priest, "it is certainly wrong to encourage any one to tell a falsehood!"



Excellent Testimony.

WASHINGTON, D. C., March 30, 1888. To the Editor of The Better Way.

I write to acquaint you with the sequel to my experience with Mrs. G. W. Norris, of this city, who identified herself, at Mrs. H. V. Ross's seance through materialization, at Onset, Mass., on the 14th of August last, the very day of her demise, the details of which were published in your paper in September. Mr. W. G. Norris, the lady's husband, (who is a skeptic, or rather, was so, before his late experience) called Dec. 25 on Mr. P. L. O. A. Keeler for the purpose of having a seance for independent slate writing. The result was that he received nine messages from different members of his family, one of whom, a sister, died in the South some thirty years ago. They each and all identified themselves and signed their names to the communication, every one of the latter in a different handwriting. Best of all was a communication from Mrs. Norris, his wife, in her own handwriting and characteristic of her, so recognized by both husband and daughter. Mrs. W. also referred in this message to her coming to me at Onset. Mr. N. knew not Mr. K. The latter's card was given him by me. I thought their details might prove of interest to those who remember reading of Mrs. Norris' remarkable materialization nineteen hours after death.

I notice in a late copy of your paper that a correspondent had been unfortunate in obtaining satisfaction at seances for materialization at Onset, Mass.

Now, Mr. Editor, as my experience was, on the contrary, exceedingly satisfactory at each seance at Onset, in Aug. last, I deem it my duty to state, more especially as the mediums seem to receive their full share of censure, particularly so doing the last two or three years, and that from a direction where they naturally would look for sympathy and kindness, I mean from Spiritualists. I attended some seven seances for materialization while at Onset. I knew no one on my arrival; later, however, I met friends and acquaintances searching for truthful manifestations of spirit power, like myself. On the evening of Aug. 13th I was present at Miss Berry's seance. Some twenty-five persons were present, all of whom were strangers to me (not excepting the medium). A materialized spirit called for me. I went forward and asked who it was. The response was: "Papa, I am your darling Maggie." She greatly resembled my daughter Maggie, who left us for the Summerland some six years ago. She referred to her home and friends and then said: "Papa, I have done what I promised when I last spoke to you; do you understand?" I told her I could not recall what she alluded to. The reply was: "Papa, do you not remember you requested me, at a materialization seance in my own home, to bring your father the next time I came?" I did indeed now recollect that such was the fact. In May last we had two seances for materialization at my residence in this city, Maggie, as well as many other spirits, came at that time. Then I made the request, which I had entirely forgotten until reminded of it by my spirit daughter, and I so told her. She immediately opened the curtain (she was standing outside of it) and there I recognized my father, looking somewhat older than when I last saw him some thirty years ago, but otherwise greatly resembling him. Maggie now gradually dematerialized by my side, not moving one step. I again attended Miss Berry's seance on the evening of August 15th. Maggie came again, accompanied by another beautiful spirit, saying, "Papa, this time I bring mamma with me." I recognized the dear one, who passed away nearly four years ago. Both of them were eager to talk and appeared to be fully conversant with what transpired in their former home on earth.

On Sunday evening, Aug. 14th, I went, accompanied by Mr. Stephen A. Morse, of Philadelphia, to the seance of Mrs. H. V. Ross. A spirit called for me. I went forward and recognized (though I said nothing, a young man, whom I attended in his last illness some two or three years ago. I said, "Who is it?" "Why, doctor, I am Frank; do you not know me?" He was a perfect representation of the one he claimed to be. Later, at this same seance, Mrs. Norris, previously referred to, also came. On Monday, Aug. 15, at 2 o'clock, Mr. Norris and myself had arranged for a private seance with Mrs. Ross. At this seance (only we two being present) Thomas Gates Forster came to Mr. Norris, gave him the grips of a Master Mason, referred to incidents which had occurred in their lodge (they belonged to the same lodge in Philadelphia). While Foster was speaking he suddenly paused and pointed back of us. We looked, and there, three or four feet away, saw a cloud, out of which a beautiful woman gradually appeared. She sprang to Mr. N. and proved herself beyond a doubt a loving sister. At this seance spirits came to me with messages to absent friends in Washington, not in any way related to me. One of them, Lucy Crandall, sent messages to her father and mother, also a test for the latter, which proved correct. Three

sisters, daughters of Mr. Sailor, of this city, also came, as well as many others. Mrs. Norris, who came the evening before, made her appearance again, saying that she was now conscious and realized fully her change; also, that she had been to her home and noticed the preparations being made to lay her body away. My two daughters and their mother also came together, appearing simultaneously, one with the other. This much of this seance must suffice.

On Tuesday, Aug. 16, at 10 o'clock A. M., myself and ten or twelve other persons, among whom were Mrs. Cabell from this city, Mrs. T. G. Foster, from Baltimore, Mr. and Mrs. Townsend Wood, attended a seance at Mrs. Ross's. Mr. T. J. Forster, materialized and walked out into the room, taking Mrs. F.'s arm and walking about. Mrs. F. told me that her husband reminded her that this was her birthday, which was correct. Friends came to everybody present, and altogether this seance was a very satisfactory one; so much so that we thought it due Mrs. Ross that a detailed statement of the facts for publication should be made and subscribed to by us. The matter was delayed; the participants scattering; nothing was done; but I here give thanks to Mrs. Ross for the great pleasure derived from meeting so many of my spirit friends through her mediumship Tuesday evening, Aug. 16th, found me among an audience of some twenty at Mrs. Ross's seance. This evening Mrs. Ross came and thanked me for the assistance I had given her. The control of Mrs. Ross called out "that a friend came to me," who had been crushed by the cars. I had such a friend, J. W. Higgins, who was killed in a railroad accident some three or four years ago.

A lady having a young baby in her arms materialized and was recognized by friends. I asked for permission to examine the baby. I found its respiration and circulation and temperature normal, its eyelids quivered on my touching it. My hand was still on the baby's breast when several ladies in the audience called out: "Can we not also see it?" Without waiting for permission, they rushed forward. The consequence was rather remarkable as well as convincing to me in its bearing on materialization. My hand appeared to sink through the vanishing form of the baby into the hands of the spirit mother, who said, in explanation, that the excitement attending the ladies coming forward destroyed her power of holding or retaining its form. At this seance a little grandchild of Major Wright, of this city, about three or four years of age, came out of the cabinet, assisted by a lady. It gave its name and was taken up in her arms by Mrs. Wright, who fondled and kissed it. A boy about fourteen years of age, and an Indian girl of about the same age, came out and danced and kept time with the music. Altogether some thirty or forty different forms came out, of all ages and sizes between the baby and the gray headed sire, and nearly every one was fully identified or recognized by some one present. If I remember correctly, among those present this evening were Mrs. Cabell, Major and Mrs. Wright, Gen. Lippitt, of this city, and Col. Van Horn and wife, of Kansas City. As a matter of fact, I might mention that I met Gen. Lippitt at Miss Berry's seance the evening before. I also attended one seance given by Mrs. Beste, where most of the above mentioned persons were present, besides others. The manifestation of spirit power was remarkable; the independent spirit voices and manifold singing being particularly fine. In conclusion, permit me to bear testimony to the grand and varied mediumship of Mr. P. L. O. A. Keeler, of this city. Mr. K. is not only a splendid medium for physical manifestations in the light, but is equally fine in independent slate writing and materialization.

Mr. K. is a true man in every sense of the word. He has helped the spiritual cause greatly in this city, not only by giving tests and spirit messages in the G. A. R. Hall to the spiritual society and the public, without making any charges therefor, but also by being found reliable, invariably giving satisfaction to the investigator. Mrs. Keeler deserves commendation. She is an exceedingly fine medium for materialization, though she only gives a seance now and then, in spite of the desire of her friends to the contrary. Mr. Editor, without fear that I may possibly have advertised some mediums I have given names, incidents, time and witnesses, as far as possible, in order that my statement may be corroborated as well as bear investigation. It might be judicious to state that I have investigated Spiritualism in its various phases for over thirty years, and materialization for several years past. Yours sincerely, in the cause of truth, M. L. JULIEN.

In Want of Information.

To the Editor of The Better Way. I have long been interested in the friendly discussion of Christian Spiritualism through the columns of THE BETTER WAY, and, if not objectionable, I will add my convictions to the rest, and wish to slightly interrogate its able expositors, the Keiths. I write more to obtain information than to engage in controversy. I have just read an article from the pen of R. Keith, some of which is a little ambiguous to my mind, and if the writer will kindly consent to consider my criticism, I will be under great obligations to him. I wish to more thoroughly understand the position maintained by Christian Spiritualists, that I may be less liable to err in forming new opinions and casting aside old prejudices.

I do not clearly understand the term "Christ principle," variously used by the votaries of that recent appendage to Modern Spiritualism. I do not, self-importantly, ask that it be defined for my own exclusive benefit, but for the enlightenment of hundreds of others,

who, like myself, can't see the consistency of it. If it means the universal spirit or principle of goodness, why not call it that and not give it a name so vague and illusive? R. Keith says, "It is a being antecedent to human beings," and "has unlimited power over nature," etc. If this is not orthodox theology, what is it? When the "Christ principle" has been elucidated sufficiently to be comprehended, I will perhaps have something more to say. Let us remember that "out of evil cometh good," and out of controversy cometh truth, so far as it is knowable. Yours for truth, H. C. MOREHOUSE. MARENGO, O., March 30, 1888.

Letter From Henry VIII.

To the Editor of The Better Way. ESTEMED FRIEND AND BROTHER:—Having received inquiry as to the attaining of immortal life and its blessedness from many of your subscribers who are my private correspondents, I, with your generous permission, transmit this treatise to your BETTER WAY, with an hope to reach all who earnestly seek information.

Subject: How to attain unto the blessedness of everlasting life.

Immortal life is ours, whether we will or not, and everlasting life is ours, because eternity is now. "Was," and "shall be," are relative terms, "is" alone the infinite verity. Hence, life began is endless. "Begin," even, is a relative term; life "is," before known and perceived by us. Because in God is life, in God is all things. God the eternal, God the immutable, God the unchangeable, in whom all hath its everlasting motion. Because a part, an expression of the great God, which is infinite whole. Having defined, metaphysically, my standpoint, I will proceed farther to make it practical and comprehensive to all men. Everlasting life, then, is yours, whether you will or not. Now being the highest of God's expression and image, the results of the everlasting life rest wholly with you. There are always two sides to a proposition or a picture; the light, the joyous, the glorious, and the dark, the miserable and the infamous. And, beloved, be assured of one thing, there is no half way. You cannot, with any credit to yourselves, be half anything. For every deed done in the body, no matter how small, you yourselves must compensate, or in other words give an account, and according to the language of Jesus, you cannot pass out from thence until you have paid the utmost farthing. Aye, but, one will say, "Show me a life where there is no imperfection." Well, beloved, much of the reason why there is evil and wickedness in this world of ours, may be traced to this small yet significant fact, that it is much more pleasurable to trace out and pull out notes from the brother's eye than to find and cast out the tremendous beam within your own. Why, by faith, the beam in your eye is so large sometimes that it closes out the light and prevents your discovering goodness in your brother. Sometimes when the sight of an human being is injured (and this often during the progress of cataract), wherever he looks he finds spots, hairs and motes, greatly to his discomfort. Now, beloved, it is just so with humanity. When spiritual purblindness takes possession of a being by reason of sin, he judges everybody by his own reflection or shortness of sight. Now, dear friends, saith Jesus, "If thine eye be single, thy whole body shall be full of light." In other words, if your heart be pure, your thoughts be righteous, your aspirations be heavenward or Godward, your lives must be holy, because the fruit of repentance is good work. Again, one will say, "you have not told us the principles upon which to build our eternal temple." First, engraft upon your souls a love of goodness, truth, justice and mercy, because divine. An earnest seeking after something higher each day, each hour, each moment. Consecrate the being given you upon the altar of your own soul. Stamp it by your own lives' acknowledgment, anew with the image of God; that is to say, according to the language of the painter, beautify, enlarge and perfect, with the brush of divine aspiration, the little germ entrusted to your keeping. Jesus said, "My kingdom is not of this world, for then would my servants fight," and again he said, "The kingdom of heaven is within you." Aye, verily, would they have gladly fought, they of this world, had there been animism, usury, ambitious gain and unholy practice been theirs through the right of this great and glorious king. All down the ages we see war, turmoil and bloodshed for that which perishes. Now, beloved, a man who is king of himself, is greater than he who taketh a city, he who maketh heaven by subduing evil and inharmonious; he who createth beauty and light, where before there was chaos and darkness; he who can say to his passions, "down I crush thee in the name of God;" he who will always tell the truth, unmindful of what it will cost him; he who will render to all men what he would desire rendered unto him, is a truly great, wise and wonderful king; aye, and king by divine right. He who ruleth over the heaven made in his own heart; he who sanctifieth the temple wherein dwelleth eternally the holy God-gem. To that man, though he make mistakes with the best possible motives, will there be compensation for the same mistakes, through the works of perfection, which will be sufficient to cancel and wipe out the blot. Dear friends, you who are earnestly striving for heaven, take courage, look upward and onward. "Come unto me," saith Jesus, "all ye weary and heavy laden, and I will refresh you." Aye, verily, come unto the God whom Jesus came to manifest and how? Through love; through a just rendering of your stewardship; through that divine charity which recognizeth his brother in all men; through that holiness of living which would not let the lip be defiled through any evil speech, through that grace of intellect, courtesy and forbearance, which is ever ready to smooth from the path of his weaker brother every obstacle in the way

of his holiness; aye, with lives replete with gems from eternal love and divinity. Surely, surely will there be great refreshing in the peach of a good conscience. You can all attain unto this, every one of you. Watch small things and right them; be sober and earnest, seek righteousness first, and may the God of truth bless every effort. Humanity's friend. HENRY TUDOR VIII.

Suggestive.

To the Editor of The Better Way. CINCINNATI, April 3, 1888.

Would it not be well for the Society of Union Spiritualists to adopt some standard test wherein the truthfulness of Spiritualism may be determined. Something that would give you unity of action, and, by the way, protect, encourage and assist the investigator, and thus make your union a union in fact. By helping others you may help yourselves. It seems to me, that under the present system, confusion will be the ultimate result. Possibly this may be the history of the ages. Should you think favorable of the suggestion, for one would under-ake to suggest some plan of action, and request that others do likewise, through the columns of THE BETTER WAY, Respectfully, D. J. RICHARDSON.

Plantation Philosophy.

Bof fear an' kin'ness is love. Kin'ness is love for udder folks; fear is love yerself.

We kain't wholly 'pize de pusson what likes de same things we does. We mout bate his ways, but 'mires his judgment.

Dar hab been some mighty truthfulem, but dar nebber wuz er man dat would tell de 'zact truth erbout hieself. He is ap' ter try ter make yer think dat he is er little better er little worse den he is.

Some folks has er better way o' show-shovin' dat da 'pre herates yer kin'ness den udders does. De long-tail hou n' ken 'pear ter be er heap gladder den de stump-tail dog, w'en de truf dat he mout not be ha'f so glad.—Arkansaw Traveler.

Lady shopper (to susceptible clerk)—"These goods I bought of you the other day have changed color." Clerk—"No yonder dey change color ven such a beautiful young lady looks at them mit dose lofely eyes."

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 acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle, and 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 tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell 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 known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, and 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 as the first sitting of a circle sometimes of other forms of mediumship than tilts or raps may make their appearance.

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The First Association of Spiritualists meets 2 1/2 p. m. every Sunday in Brandt's Hall, southeast corner of Franklin Avenue and Ninth street. First of Chicago Association on 10th Sunday. Correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market Street, Milton Lyle, Cor. Sec., 306 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.

MEETINGS.

Cleveland.

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FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 3 1/2 P. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, 141 PARK AVENUE, 10th Street, New York.

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. G. Vaughn, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10 1/2 A. M. 2 1/2 and 7 1/2 P. M. Ellen Cobb, Conductor

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, 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. G. Vaughn, Secretary.

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 Hall, No. 117 Halsey street. Mrs. G. Dorn, President.

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Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1 1/2 P. M. Spiritualists and Mediums Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesday evenings.

The Young People's Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Washab Avenue and 2nd street, at 10 1/2 and 7 1/2. The best speakers and mediums are always engaged.

Mrs. Vera L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

The Chicago Association of Spiritualists and Liberal Progressive Spiritualists and Mediums Society was organized May 9, 1888, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President. This society meets in Spiritist Liberty Hall, at No. 517 West Madison street, at 10 30 A. M., 2 30 and 6 20 P. M., every Sunday until further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

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THE WAY PUBLISHING COMPANY Every Saturday. L. BARNEY, EDITOR. Assisted by a Corps of able Writers. CINCINNATI, APRIL 7, 1888.

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

We are in receipt of a score of poems on the Fortieth Anniversary of Spiritualism, most of them worthy of publication, but lack of space rules them out.

We find this issue of THE BETTER WAY in such general demand that a large number of extra copies have been printed, and orders by mail for this and the succeeding number, in which the report of anniversary exercises will be concluded, are solicited by mail or otherwise at five cents per copy.

In addition to the lecture of Mrs. Brigham at Grand Army Hall to-morrow evening—a prime attraction in itself—Mrs. Jacobs, of Indianapolis, will give platform tests by independent slate writing. This lady is one of the best mediums now engaged in the public work of Spiritualism, and those who attend the meeting to-morrow evening will see something which will make them think some-deal.

Thanks are scarcely due the great secular press of Cincinnati for full and unprejudiced reports of the Spiritualistic celebration in this city, from 1st to 5th April. Reports were made in brief, but not upon information nor with any regard for truth or justice. They were as narrow and bigoted as the most dogmatic sectarianism, and of course were misrepresentations, and they will at some time react upon their perpetrators. Poor, unregenerate sinners!

The Temporary Star enjoys itself with a query to this effect: "Why did not spirits inform Ben Hopkins of the trouble he was bringing upon himself in his mismanagement of affairs at the Fidelity bank?" They did so inform him, but he heeded them not. He was told to get out of the business at a time when he was but slightly involved, "for there were black clouds before him if he kept on." Now let us ask why God failed to inform His faithful servants, W. H. Chatfield, Briggs Swift, Ammi Baldwin, and others of the Fidelity Directors, of the calamity in store for them and their innocent depositors, in time to avert it? God knows everything, and is anxious to take care of those who love and serve him.

OUR REPORTS. Exercises in this city, in commemoration of the Fortieth Anniversary of Modern Spiritualism, speak for themselves, so far as reported in this impression of THE BETTER WAY, and they are faithfully reported to the utmost limit of the space now at our disposal for this purpose. The remainder of the report will be contained in next week's issue.

The occasion was remarkable from the fact that its speakers and mediums were among the most intellectual and eloquent in the world, and that in the way of addresses, tests and music, the programmes were really opulent. It was not less remarkable for the exceptionally intellectual status of its attendants, both Spiritualists and inquirers, and the earnestness of all was a marked feature.

Really, a verbatim report of all these proceedings should have been made and published in book form, for the opportunity to show a record for the cause at once so brilliant, so full of logical directness and spiritual power, so replete with conclusive phenomena, is not frequent, and probably was never before available in the West. For this reason our reports, when complete, will be found fairly exhaustive, and, we apprehend, very generally interesting. We regret the necessity of giving them in two installments.

Christian Spiritualism Again.

To the Editor of the Better Way. As the question of Christian Spiritualism, or Bible Spiritualism, seems to be agitating the public mind, I will add my mite. Many pointed remarks have been made about C. M. Keith's article thereon. These comments are the honest, outspoken opinions of their authors, showing of course the devious ways some have traveled before they found the Better Way.

Some, as one writer has expressed it, have become utterly weary of the restraints of the church, and wish to drop everything pertaining to it.

Others have shaped their way blindly through the dark and cheerless paths and by-ways of materialism and agnosticism, until led into the Better Way by the guidance of angels, and if I may judge from the great diversity of opinions yet expressed, and the discussions carried on, somebody is still a little off the track.

Now, let our opinion in regard to the Bible, be what it will; we may accept or reject it as of Divine origin, still as a history alone which none can doubt, it more clearly defines Spiritualism and mediumship than any ancient work in existence.

And there are so many persons who have been taught to venerate that book and its teachings, it is impossible to reach them through any other channel. The Bible, not

reason, is their guide. And we have no book so clearly defines all the different phases of mediumship, from independent writing. Dan. v., 1-5, through all the different phases, including materialization, Gen. chapters xlii, and iv.; healing by laying on of hands, as with Christ and his apostles; speaking in unknown tongues, and in fact, nearly all the varieties of modern, mediumship. Now, though there may be a great diversity of opinion in regard to the Bible, some may feel as if they have so far advanced as to be "out" of the "Bible class," and the time may come when we may all be able to dispense with its mystical aid, and, at times, misty teachings; yet, as a class, we are yet in our infancy, and will have to make haste slowly. If inquirers can be reached in this way alone, skeptics persist in using that book as a weapon, there is no weapon rightly used that can be turned against them as effectually as the Bible. Therefore, why not use it, and not let prejudice stand in the way; remember,

"Steal upon truth wherever found, On Christian or on heathen ground."

And, truly, truth has been found on heathen ground more than once, and likewise, dear friends, on Christian grounds, so why not be more patient with those who will venerate the name of that great medium, Christ, and whose name and teachings have become instilled into their minds until they have become a part of their being? It takes a long time, and it is tedious work to uproot old prejudices and teachings that have been handed down from one generation to another. And when we compare the history of every other new sect in the past, we have cause for congratulation, that Spiritualism has met with so little persecution; for, say what we will about the enlightened nineteenth century, priestcraft still has a strong hold on the minds of many, and will have to give way slowly. Fraternally,

MRS. FRANCES F. ALLEN. PITTSBURY, KANSAS.

Written for the Better Way.

Self.

BY A. F. MELCHER.

What a mirror of fantastic usefulness does not the soul cast up when sitting in silent contemplation and admiring our sweet self. We see before our mental vision pretty pictures of by-gone scenes and the part we played in their enactment—especially those of heroic caste. 'Tis sweet to know or believe that we have made a mark amongst our fellow-creatures, and thus give sway to self-conceit or vain delusions, having neither fundament nor real existence. This may be due to hops in many souls, but what is hope which comes to naught and never finds a resting place or eminence from whence to view our past in conscious admiration. Life is but short, and oft a dream in which no real substantial acts stand to our credit. We have but self to blame in this event, for none but self can add to our account a whit which brings reward or happiness unto the soul. We are the builders of the mansions which surround the spark of life within, the soul, the self which God gave all alike. We are the architects of all that we can hope for in the future life, and none can go beyond his own or self-created sphere. If small, he must content himself until enlarged by self-exertion, love or spiritual sway, and which depends on acts done in behalf of others. Not self, for this compresses all that's noble in a narrow limit, and thus confines the soul within a darkened hut of self-created spirit—the substance which erects our future home.

Now, man is God in miniature, but independent of the whole as far as will, desire and aspiration are concerned. By simply doing right as best he knows, he keeps within the stream, and finds his way at last where brighter fields await his coming. But knowingly does wrong, he stems against the tide and finds himself in chaos at the end of life on mother earth. Not only small, but dark his hut will be in ratio to self-indulged impulses. Earth-bound and 'mongst the slums that suit his spirit—his own created mansion of the soul. 'Tis true, there are many mansions, but all of private mark, and which the soul inhabits long ere death comes on.

This is the spirit-body—the agent of the soul—to carry or transport, to peer or act through, think or sense or love through, and according to its purity it sees, perceives or loves. If dark or impure, all seems dark or sensual. If narrow or contracted all seems like the inner self—a true reflection of what it has created. If sensual, the spirit-world appears like matter; and if selfish and in discord with the law, feels all the changes of the atmosphere, as mortals do—suffering in comparison to what exists as matter in the spirit. Greed for gold, for wealth or riches, holds the spirit bound to matter, and no relief from thoughts, that like perpetual motion, reverberate throughout the soul, producing conscience pangs, regrets, remorse, and giving neither rest by day nor night, for selfishness makes darkness palpable like wind and weather to the darkened soul or matter-mulded being. And furthermore, when having misapprehended its might or power on the earth, it suffers unrest, weariness and languor; for will misused debases man's

divinity or robs him of his potency of motion—making him a play to nature's discords, whims, disturbing elements; and worse, not even having money-power wherewith to purchase law in his behalf—man's law in spirit life being but his will, and when perverted makes him but an insect in the play of winds. And love is naught—'tis either cold or sensual. No warmth within to cheer the burdened soul, and no emotion arising to give vent to that it so desires or wishes to betray. 'Tis selfishness beclouding and preventing man's most highest impulse from enacting its benign sensation. Or lust, converting it into a passion ungodlike in nature—such being caused by impure essences infused into the spirit-body during mortal life.

Such is the state that welcomes those who delved in matter, worldlyism, lust, in selfishness or passion, arrogance or pride, and all which finds its rise in vanity, conceit or love for self, and which begins by sitting silently there and wondering what is thought of, and believing that which we have done is far superior to all others. 'Tis sweet conceit, sublime conceit, which sniffs the air with scorn, and when well under weigh, leads the soul a negative impulse. Such brings it in a lower sphere—inviting spirits of a similar mind, who think as we, and also believe themselves to be superior over all. Such aid us to unfold in these impulses, and form a band around our gracious throne. Ere long, we truly have a "Band" (with a big B), and are accorded some "great" medium, destined to reform the world, and treat contemptuously all who will not swallow down our truths as absolute, or as the only ones that lead to heaven. We next insert an "Ad", accompanied by some "injun" English, which tells of great things done by this illustrious Band, and headed by some chief named "Moonshine," "Chicken-foot," or worse—a sage from far off India, China, Egypt or New Jersey, as our guide and servant, as if the former without previous education can compete with science in a higher state, or should select us as their charges on this mundane sphere and dance attendance to our music. True guides in verity say naught but "overcome!" Prepare to enter spirit life in clothing suited to divinity. Not boast of titles, instruments especially sought by God to set mankind to right, when we ourselves are wrong. We believe too much, and think too much of self, and when we think ourselves prepared to enter His sanctum, we're just beginning to eradicate some other glaring defect—selfishness or hatred, so often overlooked—in self, but not in others. We're cold to one because he does not think as we. Cold to another because he dares come to our own conclusion without our assistance. Cold to a third because he will not take advice. And cold to all because we've risen far above them—they being now, in our opinion, beyond redemption or of being saved. Death must prove their errors to their stupid minds. And we?—Why, happy in our own conceit—sublime conceit—in silent contemplation admiring our sweet self!

Next envy, agonizing little evil-darting through our hearts and piercing with a pang the very center of the soul. And why? Because we see a struggling writer earnestly combating for the light, and fear that he might reap a little popularity, we undermine his work by slurs, and other acts, not brotherly. Or to compete with him; we wield our mighty pen, and feel that but one flourish will annihilate him—send him to oblivion. Or, even more—we'll do the same, and in the offset fall because instead of aiming high, we start with envy in our hearts, and thus attract a similar corps, who soon become a Band infallible to all such would-be teachers or apostles either. Our lights are too high to give away scott free. Newspapers, bah! Let common scribblers furnish them with matter. We'll come out in a book at such a price per copy; and a flaring title shall attract the hungry multitude. An advertisement in the papers will and shall suffice. Some buy and read, and the disappointment. 'Tis trash—dime novels give more light or interesting matter. But never mind, we are an author now, and to insure some readers of the same, we give our friends a copy, who peruse, and speak but praise thereof. Again, in contemplation we sit, with book in hand, admiring our sweet self!

Our work is done, and like an oyster, we draw within ourselves. 'Tis gratifying for a while, but such seclusion makes us sensitive to that without, and discontent soon manifests itself within. We think our time has come—regarding discontent as physical decay, and thus prepare to have a tragic ending. 'Tis true we all awhile, but 'tis more like endeavoring to come out, and caused by morbid thoughts upon our liver acting. Self-love affecting first the brain, and then the nervous system, and then into the blood, infuses negative vitality—i. e., a form commingled with material influence—all tendencies which point to self, e'er having this effect. But such and other faults exist, that often cause us censure—the outside world regarding this as madness, crankiness. We know that mockery lacks place, and due to our own evils—self study would bring much to rights that now is causing sorrow. Conceit and envy, fountain source of all this present folly, and if but rid of this, we'd have—less Bands, less books, less discord. A gift's a gift, and needs no Band, and may be practiced freely, and intention may be brought to bear upon all causes—thus getting light through souls direct, and freed from spirit mockery. Of course, a paper, a public speaker, materializing medium, and such, our reason tells us, all must have the proper aid, and which they get as needs re-

quire, by spirits of this cause. All else for our own advance, and what we give out freely, returns to us with happy wave, and leads to sweet contentment. But to obtain this happiness, we must forget our person, and to have peace, tranquility—think less of dear sweet self!

Christian Spiritualism.

XXV.

"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father, but the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." The great teacher had been foretelling his faithful disciples the consequence of taking a stand for the truth. They had been with him, and as we would express it, had become developed to such a degree as to make them sensitive to influence from holy impressions in regard to their work for humanity, and this being for the greater part opposed to the church and rulers of the day, attempts would be made to crush them out. Jesus tells them that "the time will come when whosoever shall put you to death will think that he doeth God service. It is so natural for men to mistake their own advancement and supremacy for the glory of God. They deny a poor man at the door the means of sustaining life, because they must contribute to the new church, or because their position requires them to keep up appearances, and they cannot clothe the poor at all because it is their duty to wear silk. This is one way of putting to death to do God service.

But there are more open ways of persecuting those who come to bring joy and gladness in the knowledge of life beyond the mortal, especially when hidden things are revealed, which men would rather die than have known to others. The man or woman who can see into life is regarded as a dangerous enemy and must be proved false, or their covered lives will come uppermost and their good reputation be shown a mere name. Those have the power to read men's motives and dare tell them of their secret sins and deception, are cast out and accused of slander, while those through whose physical organism the friends can put on mortality and appear visibly to men, are accused of impossible skill in contriving artificial representations, which would be much harder to manage, if they could be made, than all the hosts of heaven. Fortunately, in our day, both sides can be heard, and the abundance of education and literature has increased the number of thinkers, and they think to so much purpose that reason is learning to act and govern mankind. And yet are not our media "persecuted in one city and flee to another?" Are they not tempted sometimes to say, "What profit is this gift to me?" "Were it not better that I abandon it and live for this life only, like so many others in ease and quiet?" "Why put myself in a position to have my honesty and sincerity questioned, or at least make the reputation pay? Many live double lives and are esteemed, respected, and never suspected of having any motives but what appears on the surface?"

Unfortunately a medium can see both sides of the picture and knows that an untrue picture would make black spots on his aura, which will have to be washed out with bitter tears, to say nothing of building a wall around him, which will prevent the dear ones from getting near him. A man cannot do evil and not suffer for it. Humanity is a unit, and its happiness depends upon the perfection of each part, and as each one is a part, so the whole will not be complete even if one were omitted. No matter how ignorant, how wicked, how neglected, each has his title to eternal love and sonship, and will never be overlooked. "Ye are of more value than many sparrows." Whatever comes is with the consent of the overruling Father, who made all law for the happiness and perfection of his children. If one be out of time, the rest suffer, as a drop of milk will affect a pail full of clear water. In every human heart there is a respect, if not a positive love, of what is pure and true, and this spark will kindle into a flame, which will eventually consume the evil.

C. M. KEITH. WASHINGTON, D. C.

To R. NEELY.

WASHINGTON, D. C., April 1st, 1888. My Dear Friend—A gentleman of this city used to send me his "Light in the West" after reading it, and, like some other received THE BETTER WAY when "Light in the West" went out. The first copy of THE BETTER WAY made so unfavorable an impression upon my friend and myself that he declared he would not renew his subscription. When the next copy came, there was in it an article from your pen which I read with great pleasure, and have never since passed anything with your signature attached. About this time I was told to write every day and send my articles to THE BETTER WAY, and the request for original articles from any having experience or thoughts to give on the subject, encouraged me greatly. We have an editor who is just, true and courteous to all

classes of people, and is also choice in what he selects for publication. I circulate twenty-five copies every week, gratuitously, among those whom I wish to interest in this fact of life immortal, and only once have I been ashamed of a number of our BETTER WAY, to a degree which made me withhold it. I thank you heartily for your kind letter, and will be glad to grasp your hand if opportunity ever offers. I have never seen anything in your writings which I could not endorse, and wish you God-speed in your work for humanity. The "communion of saints" opens up such a vast area for exploration, that the more one learns, the more infinite seems the future store of unknown fact, and the length of time which must lapse before we can grasp it all. But, like little children, we can take a step at a time, and each advance will give courage and strength for the next step. Happy is he who can learn of his own nature and tendencies, and be able to rejoice, not because devils are subject unto him, but because his name is written in the book of life. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever," because the character is so holy, that the aura or magnetic emanations will reflect as a mirror the whole being of the man. The true Spiritualist will learn by his communion with the spirit-world to cultivate what is spiritual, and despise nothing that can in any way help him in his struggle to attain unto perfection. With highest esteem,

C. M. KEITH.

To Lois Wainsbroeker, et al.

WASHINGTON, D. C., April 4, 1888.

I am rather glad that an opportunity is thus forced upon me to address you. I was strongly tempted to address you or, rather, your ideas, on the subject of "Whole World Soul Communion" some time since, but you were answered so ably by others, that I merely watched the contest without taking active part in it. I will merely say in passing, relative to this matter, that Ignatius Loyola is as greatly opposed to united soul communion as you are, and for the same reason,—he fears the domination of priestcraft in the spirit-world. And yet Loyola is working through Dr. McGlynn for liberty of conscience.

I am accused, in your letter of March 17th of saying what is "unkind and uncalled for." I said the class of Spiritualists represented by Mr. Judson, and others, were "self-glorious," and "like the scribes and pharisees who shut up the kingdom of heaven against men." I re-assert it, and to sustain my position, will say that I have heard more Spiritualists of that class slander the Christian ministry, denounce the Bible and torture media with cruel test conditions, than even the worst skeptics who never saw a manifestation. They claim to have the only law, the only truth, and the only right judgement in the world. "The disciples were first called Christians at Antioch," but followers of what Christ demonstrated and taught have been known as Christians ever since. To deny such persons the right to hold communications with their loved ones, as Mr. J. W. Dennis does, is worse bigotry than Roman Catholicism. These men raise a great cry for truth and liberty, and yet in practice they only transfer the bondage. There never was a time when goodness did not exist, certainly not, and as certainly were there other media who were strongly inspired by the great Christ spirit, but Mr. Dennis has no more right to declare what I as a Christian do or do not believe or accept than I have to tell him he has three wives, because some who profess to be Spiritualists advocate polygamy. He has laid down the law which he thinks demonstrates plainly the dogma of Spiritualism and Christianity, and yet I could say that I think he knows little of either, were I not equally sure that his goal is purity and goodness.

As it is impossible to oppose Spiritualism without opposing communion with those beyond the mortal, so it is impossible to oppose Christianity without opposing all the teachings and practices which have bound holy men together for ages. Experience has taught me that those who built the churches not only did it for the spread of goodness, but many of the ceremonies are valuable from a spiritualistic standpoint, and even churchianity has much in it that had its foundation in inspiration from holy beings in the unseen world.

God forbid that I should even hint at a suspicion of the moral characters of an persons of whom I know so little, as I do of Lois Wainsbroeker, Mr. Judson, Mr. Dennis, and company, but I say, that a wholesale condemnation of the Bible, Christianity, and the reality of Jesus of Nazareth, will do much to demoralize the world. Why? Because of these three things good men and good women have learned purity of character, charity, and love of humanity, and we should be careful how we slander our mother, or desecrate her grave, even if she be dead to us. As I remarked before, the press is free, and there are papers willing to take up the agnostic club, and dash to pieces what they can neither rebuild nor replace. C. M. KEITH.

Solution of the Shakesperian Problem.

To the Editor of The Better Way. Shakesperian literature ranks among the finest, the choicest, and the most brilliant of English letters. Nothing excels it in sublimity, and it is only equalled, perhaps, by a few passages found in the book of Job, and some portions of the Psalms.

And yet, we are told that it was produced by a man born and living in obscurity, with a very limited education, without the advantage afforded by association with the learned and the cultured, and without the advantage of learning the customs, laws and manners of society, which travels are known to impart.

And in addition to all these disadvantages, he had indolent habits, increased by a fondness for intoxicating drinks, all of which led to a low moral standard of character. Recognizing these facts, it has been a conundrum with the admirers of his works, how, and by what secret power he was enabled to conceive and execute such complicated and wonderful schemes as are portrayed in his incomparable plays, his tragedies and his comedies.

Much doubt has all along existed, as to the fact of the real authorship of Shakespeare's works. And from time to time they have been assigned to various authors; and not a few have believed that Francis Bacon was the real author of Shakespeare's works. It has been observed that such doubts have passed over the country at intervals, like waves as it were, at which time multitudes of people have become unusually interested in the subject, and the two factions always getting farther and farther apart instead of arriving at any satisfactory solution of the vexed question.

As people advance in education and refinement, the study of Shakespeare's works is constantly increasing, and while many incline to accord the full credit of them to their reputed authors, perhaps more because of their high admiration of them than from any evidence they may have obtained to substantiate their theory.

And still there are multitudes of good people, who assure themselves that poetry so sublime, filled with pathos and eloquence that breathes, could only have originated from the highest cultivation of the mind and intellect.

Recently another of those doubt-waves has been going over the land, and which has been intensified and accelerated by the Hon. Ignatius Donnelly of Minnesota, a man of erudition, who has with much labor and pains wrought out a cipher, making a volume of some 700 pages, by which he endeavors to prove to a demonstration that Lord Bacon was the author of Shakespeare. But now comes Queen Elizabeth, who was England's ruling sovereign during the time that both Shakespeare and Bacon lived and wrote, and hence she knows whereof she has written, and she has given us the key that unlocks this mystery.

The letter of Elizabeth, published in the 37th number of THE BETTER WAY, is sufficiently explicit, it would seem, to set the whole matter at rest, at once and forever. To all people who cognize the fact that spirits can and do commune with mortals, through mediums, and who know something of the spiritual philosophy, the revelations given by Elizabeth will be no surprise, because they well know that spirit is the cause, and matter the effect of every occurrence that takes place on the mundane sphere.

And this is perhaps all that need be said relative to what Elizabeth has written, and so well said about this matter, except it be to explain, briefly, how it has been brought about.

Henry the Eighth, and ex-King of England, has recently written some very interesting messages that have appeared in THE BETTER WAY, and he has very generously and kindly offered to answer questions from persons who desire to obtain knowledge from and relative to spirit life. Accepting his offer, I wrote to ask him if, in his province, he would inform me, and through me the public, as to who was really and truly the author of Shakespeare's works?

In answering, he wrote as follows, and sent it by mail: "Now, regarding the productions of Shakespeare, I conferred with my daughter, Elizabeth Tudor, Queen of England, and she having known both Shakespeare and Bacon personally, will, together with myself, answer you entirely and in a future number of THE BETTER WAY. In the meantime I will answer you now in brief. Shakespeare did write those works bearing his name. He was obscure and ignorant, seemingly. His inspirers were Sapho, a Grecian poetess, and Sophocles, a Grecian dramatist. He had many others, but those were the principal inspirers. Shakespeare liked the black drink, a species of rum brewed out of barley. Therefore Bacon, knowing of his genius, went and possessed himself of Shakespeare's valuable writings, and hence the world was benefitted by the universal intellect which would have been

otherwise lost. So you see both had a share. First, Shakespeare as the author; secondly, Bacon as the saviour. Enough for this time. HENRY TUDOR VIII.

In a subsequent letter Henry wrote, among other things: "I will also further state that William Shakespeare desires to be remembered to you, and also will thoroughly authenticate his own plays, and his writings, if opportunity is offered to him."

"I propose to grant him this opportunity through the mail. Until then, be patient."

Encouraged by Henry's last letter, I now look for Shakespeare's personal explanation relative to this whole matter. As Elizabeth and Henry have already given us the key that has unlocked this "old chestnut," and laid it open, we now desire to have Shakespeare himself come and tell us the particulars, to wit: At what age did he begin to be influenced and to write? And did he pursue any system in writing? such as having stated times? What degree of education had he? At what age were the writings mostly done? Was he conscious that he was being influenced by some higher power? Did he bestow thought and study upon what he wrote?

These and a multitude of other questions we would that Shakespeare would come and answer, now that the subject has been brought so prominently before the public. And we are not without hope that both Shakespeare and Bacon, those two great actors in producing these immortal works, will now come forward and lay bare before an anxious people the whole truth regarding this long disputed question.

Neither of those spirits whose names their works have rendered immortal, can now have an object in withholding or concealing the entire truth. And I am confident that King Henry VIII will most cheerfully assist them in coming.

Not for myself do I make this request, nor because I have the least doubt relative to the facts already given by both Elizabeth and Henry; but since Mr. Donnelly has been influenced to open this subject in the prominent way that he has, it seems to me that this is the auspicious time to pile up the testimony, and let the world know just what part each of those great men acted in that great drama. Let the truth be told, and hereafter prevail, though the lightning shall strike whosoever it may.

It will thus be seen that Mr. Donnelly is not wholly wrong in claiming that Lord Bacon had a hand in bringing out the immortal work. But that with Shakespeare left out, there would have been no Shakespeare about which to contend. But after all, to whom shall we ascribe the basic credit for those immortal works? Aye, as above and beyond all others, must the due credit be bestowed upon those wise and immortal beings,—those Grecian philosophers, poets, tragedians, etc., who come back to earth after an absence of two thousand years or more, to reconstruct those plays and to write in a style and manner such as their taste and talents have fitted them for while they lived in the earth life, and to which they had given their time and improved their talents during the years of their absence.

The history of all those whose names are given by Elizabeth, as the inspirers of Shakespeare, may be found in all Encyclopedias, and more at length in their individual and fuller histories. And from those histories we learn that they were all earnest, even among the Greeks, in the ancient period in which they lived and wrote and acted. And from these new developments we learn this further fact, which however is but a confirmation of the spiritual philosophy and is what all intelligent Spiritualists believe and is in strict accordance with nature's laws, to wit: that spirits may and do continue to follow and practice in spirit life those employments which their natures best adapted them for, and which by an instinctive and seldom erring principle, they were led to follow during the first period of their lives.

Fraternally, J. C. N. ABBOTT. CEDAR FALLS, IOWA.

Written for The Better Way.

Fear.
The greatest bug-bear of the age is fear. It is first in our thoughts on awakening in the morning; it follows closely all our footsteps through the day, and even haunts us in our dreams at night. It blanches our cheeks, wrinkles the brow and dwarfs the soul. It is the warp and woof of human lives. We have been schooled for generation after generation to nurse and reverence this pet hobby, till it has become so thoroughly interwoven with our very being that it has become a part and parcel of our organism. In the midst of our serene pleasures, in our mirth and gaiety, and even in our prayers, this hydra-headed monster comes with its venomous sting to bring us back to reality and dash our ecstasy to earth.

We ignorantly and tremblingly fear for ourselves, for our children, for our friends, for our neighbors, for our property—for everything that comes within the limits of our knowledge. We are over and over again thinking and saying "I am afraid."

The dotting parent is saying, "I'm afraid my boys will be wild." The farmer says, "I'm afraid my crops will be light." The merchant is afraid his trade is "falling off." The doctor is afraid it is going to be remarkably healthy. The mechanic is afraid he will have to lie idle. The parson is afraid the church is losing its zeal; and so the whole world is living in constant fear of something. It has become our daily food. We can hardly act ourselves, we are so warped by this venomous fault. It has grown with our growth and strengthened with our strength.

The scriptural injunction of "fear not" has been lost sight of. Instead of obeying God's commands, we have gone contrary to them. We have perhaps unconsciously woven this doubt and fear so thoroughly into our every act and thought; that we have almost lost our own individuality

and it is high time to throw off this thrall and stand up manfully and womanly, trusting in God's ability to carry us through life's vicissitudes. Our fearful way of living brings us more trouble by inviting fear and distrust. "Thoughts are things," and one great and scholarly writer says that in the near future the chemistry of thought will be recognized as substance as much as the acids, oxides and all other chemicals of to-day. Then of a surety our thoughts flow from us and imperceptibly blend with others, forming new elements continually.

The character of our thoughts not only affect ourselves, but others with whom we come in contact to a greater or less degree, according as they are capable of absorbing thoughts, and every one does more or less.

If one constantly allows themselves to fear something—that thought invites fear; and if one's thoughts reach out and intermingles with others, is it any wonder that this word "afraid" is so universally used? It will be for our advantage to look into and study these things and see if they are not true. We are progressive beings, and one new idea always brings out others.

And we are constantly being "born again." Our sight is being slowly unfolded to the higher and better light of wisdom and knowledge. But we have inherited from dark ages much mental rubbish that stands in the way of spiritual progress, and we may not fully understand the advantage gained by adopting new modes of living and thinking, yet we do not want to stand in our own light by denouncing what better developed men and women have given us. They, perhaps, have had the advantage of study and observation which has been denied us, together with their superior ability to fathom things beyond our knowledge. We have none of us yet learned all our lessons. Our minds are but just being opened to grander truths than we yet have learned. The light of science and spiritual truths are opening up great fields of thought, and we must be in the rear of intellectual advancement. The time has come for us to think, to have more faith in God and our own ability, and to drop the thread-bare word, "I'm afraid."

MRS. LAURA A. CUMMINGS.
Open Letter.
H. W. BOOZER, Dear Brother:—I have a copy of THE BETTER WAY of February 25th, before me, in which I find an article from your pen on the Jesus question, in answer to Bro. Keith, that is so in accord with views long entertained by me, that I take the liberty of writing you, although personally a stranger, hoping by the interchange of thought we may both be benefited.

To me it is certainly evident that the position taken by you in regard to Constantine being the great head of the conspiracy which has fastened our present system of religion (called Christian) upon the world, denominated by their devotees systems or "plans of salvation," but in reality systems and plans by which a world has been, and is, damned or cursed, as fully demonstrated by present conditions, is the true one. To me this truth is plainly demonstrated by bible evidence so clear and positive that there can be no possible chance for any mistake or any other conclusion.

I send with this a copy of a lecture delivered some time ago. I have eight lectures in all, written; some of which have never been publicly delivered. In this lecture I give in part the bible evidence of the truth of the position taken by you on the question of Jesus, and also of the reprehensible course taken by Constantine and his associates in devising and fastening upon the world a system of religious government, the basic principle or corner stone of which is injustice; called by them a system or plan of salvation, but which, from the nature of the principles upon which it rests, could only result in bringing wrong, inharmony or hell to a world thus governed.

The kings and kingdoms are and have been the servants of the church ever since the time of Constantine. Now, my dear brother, I wish you to read carefully the lecture I send you, and anything which it may contain that is not true in any particular, either with regard to the facts of history, the biblical events referred to, or that does not comport with sound logic, reason and common sense, I will take it as a favor that you handle all such errors without gloves, for certainly, I am not the loser, but am greatly the gainer to have all the errors which I may have entertained, or which may have been given me, it matters not which, shown to me so that I may let them go.

The same table of definitions, word for word, which I refer to as found in the Odd Fellows Pocket Companion, and to which I was directed as the key by which I might unlock the mysteries of the crucifixion, and, in fact, of the entire bible, is also found in many of the later editions. There is much in the account of the crucifixion which I do not notice in the lecture, but in other lectures which I have been caused to write, it is also noticed.

For instance, in John's account of the crucifixion we read that Ananias, the father-in-law of Caiaphas, the high

priest, sent Jesus to Caiaphas bound, and that on the way Peter drew his sword, and smote of the ear of Malchus, the servant of the high priest. Now, when we see what the words used signify, as we would in studying any other book, we will have a remarkable historical fact presented to our view, by their strange prophetic allegorical representation. The name Ananias also is represented as the father-in-law of Caiaphas, the high priest signifies a searcher, and Malchus, who was the servant, or is so represented, of the high priest, signifies king or kingdom. Ananias, then, in plain English signifies all forms of monarchical government which continually afflict the people, and Caiaphas, as the high priest represents church authority and power, and as the searcher who with prison, dungeon, rack and stake, had searched out the beliefs of thousands and millions of the people, and had turned them over to the state authorities, or the father-in-law of the church, to inflict the punishment.

But while this is going on Peter or truth, as shown in the lecture, draws his sword and severs the connection between church and state by cutting the connection between the church and the king and kingdom or state and church governments of earth.

Now is all this strange, wonderful representation the work of chance? It certainly is not. Then who were the designers? Spiritualism, I think answers that question.

I should be pleased to hear from you at your earliest convenience.
Yours Fraternally, ABBOTT.

Beattie, Marshall County, Kansas.
Extracts from Spirit Lecturer delivered through the Mediumship of May Sovereign, January 30, 1888. (Reported by L. G. Sovereign). Reported for The Better Way.

Oh, I am so happy to know that I have found a way to express my thoughts. I shall take a grander, higher, nobler stand than ever before. I have reached a point where my knowledge will expand with the knowledge of the world. I would not exchange this knowledge that I now possess for all the gold and silver of earth. Teach the people the right way. Be patient in the good work.

January 31, 1888.—"I have come to do a good work, and I want you to teach mortals the way of a happy life. I want you to be co-workers with us. Go teach the people. Send forth missionaries to lands in spiritual darkness. Teach them how they may commence with their departed friends, that when they depart this life they may not be in darkness."

"Oh, Great Eternal! we pray Thee, prepare the conditions for our success, that we may spread the light of thy truth throughout the world."

February 1, 1888.—"Yes, this is a glorious work. If all the people only knew the truth, what a glorious world this would be. If every one had spiritual knowledge, understanding the laws of earth and spirit, there would be no more sickness. There would be no need of lunatic asylums, nor hospitals. Seek knowledge; knock and it shall be opened unto you. Teach the people the better way of life, that they may know their responsibility and do it. As I teach you, teach the people."

"Oh, there is a glorious time coming. A new era is dawning upon the world. Wicked men of wealth are designing evil to oppress the people, but millions of holy angels now join hands to put down this great evil; and they will put it down in the United States, and then extend this power over the whole earth."

"This is a glorious work, to teach mankind how to become happy and how to prepare themselves for the other world, that they may be happy there. None but the good can be happy after earth-life. The wicked remain on the earth in regions of darkness."

February 2, 1888.—"My Father in heaven help me to warn the people of the danger of evil doing. Oh, the people do know the danger they are in. They have heard the gospel of Christ but do not heed. Will they not heed the warning cry of danger?"

"Wicked people cannot join in with the band of holy angels above, who are descending upon earth to overcome evil in the earth. A great change is about to come upon this world. Oh, be ready. Lead good and holy lives, lest you be left in outer darkness. Oh, people, will you not heed the warning sound and turn from your evil ways?"

"Friends, your loved ones can return. Why do you not attend materializations; where your friends are resurrected in the body and you can walk and talk with them? But they are yet weak; sometimes hardly to be seen, but they will grow stronger. They are now weak, and voices faint; sometimes not above a whisper. Oh, go and meet your loved ones that have gone before. Do not grab them wickedly, but take them gently by the hand. Speak kindly to them and they will grow stronger."

"This is a glorious age coming on, when you can meet and see and talk with your friends that have gone before you."

February 4, 1888.—"My dear ones, when you stand by the bed-side of a departing friend, do you realize that you may never meet again? Perhaps your friend will join the band of holy angels and soar to the spirit realms, but when you depart, if you are not good and worthy, you may never rise above earth, or perhaps will be cast into a dungeon of darkness."

"We are going to preach the right way of salvation, the truth of the better way. Oh, join the spiritual ranks; attend the meetings. Learn the great spiritual truths that you may know how to live, and when you leave this world you may be able to join the spiritual band in the heavens. Don't stand back in mental bondage; come forward, press forward and learn the truth."

"Oh, friends, you who understand the truth, go now, while it is your chance, and join the holy ranks. Help the band of angels. Be their messenger to spread spiritual light. Enter upon the work at once."

He Earned His Money.
(N. Y. Sun.)

"It's one hundred dollars in your pocket," whispered the defendant's lawyer to the juror, "if you can bring about a verdict of manslaughter in the second degree."

Such proved to be the verdict, and the lawyer thanked the juror warmly as he paid him the money.
"Yes," said the juror, "it was tough work, but I got there after a while. All the rest went in for acquittal."

Bonne Terre, Mo.
Is a town of 6,000 inhabitants. The largest lead producing works in the world—the St. Joe—are located here. We have a free-reading room, patronized by hundreds every day, as the men only work eight hours per day.
The tables are supplied with religious papers and books by free contributions from Christians, but there are no spiritual papers or society here. Now, if workers in your cause and editors of Spiritualist papers and others, would mail back numbers of papers, books, pamphlets, etc., that have been read and thrown aside, to P. O. box 188, I will attend to placing such attractions on the reading room tables, or they can be addressed to "Free Reading Room (donated)."
Hoping that friends of the "advanced thought" everywhere will contribute their mite to the cause at this out-of-the-way place.
I am as ever,
A FRIEND AND INVESTIGATOR.
Other papers please copy.

"A Modern Apocryphos."
To the Editor of The Better Way.
In the first part of the article—"enthusiasm is felt," should read "enthusiasm is real."

Farther down—"finds himself in a small set of wily Egyptian Arabs," should read "finds himself in an asar, set by the wily Egyptian Arabaeas." The "verses" should have quotation marks.

"He pictures vividly the life of the lovely one," should read "lovely one."
Then the word "subtle" was printed "subtle." I did not mean sly and cunning—but thin, vapory.

"A motto to print in words of lightning," should read "words of light."
[I think lightning has struck the whole article]. Please make the above corrections and oblige.
A.
NEWTON, KANSAS.

BOSTON, April 4, 1888.
To the Editor of The Better Way.

If your proof reader knew how mortifying mistakes in printing poetry are to an author, I think he would have been more careful with my Anniversary poem.

In the twenty-third stanza, fourth line, "flesh" should be "fresh."
In the twenty-sixth stanza, third line, "writings" should be "writings."
In the twenty-ninth stanza, third line, "strong" should be "through."

In the thirtieth stanza, third line, "lesson" should be "learn."
In the thirty-second stanza, third line, "our" should be "her."
In the thirty-sixth stanza, first line, "have" should be "leave."

As the poem itself is none too good, I am sorry to see it marred and mangled. Please correct, and oblige.
Yours fraternally,
DR. DEAN CLARKE.

AMUSEMENTS.

Heuck's.
Sunday night Louis James and Marie Wainright, make their initial bow in Cincinnati as stars at Heuck's, in Virginia. Probably no actor in the country is better calculated to take up this role where John McCullough dropped it than Louis James. He has the face, voice, talent and mannerism that are considered essential in this role. He is particularly strong in the Forum scene, never fails to arouse his audience to the highest pitch of enthusiasm, no matter how cool they may be. The N. Y. Sun says of him:

"A highly appreciative audience greeted Louis James and Marie Wainright at the Grand last night in 'Virginia.' There seemed to be nothing missing. The progress of the play was smooth from the time the curtain went up until it descended on the death of Virginia beside the body of Appius Claudius, and without a jar Mr. James and Miss Wainright being repeatedly called before the curtain. There is something pleasing about the Virginia of Mr. James; it is not a muscular creation, but an intellectual one. There is no storm in his acting, but a smooth, intelligent, perfect interpretation of the rather difficult character. Miss Wainright's Virginia was alike worthy of praise, being one of the sweetest and most beautiful characters, perfectly natural, and free from any of the harsh grating emotion, and a speech, for which opportunity can be and is frequently found."

Sunday and Wednesday Virgins will be given, Monday Ingomar, Tuesday and Friday, Gretchen, The New Faust Thursday, Saturday Othello, and Saturday Matinee Romeo and Juliet.

People's Theatre.
On Sunday afternoon Gus Hill's Big Vaudeville Company opens its second engagement this season at the People's Theatre. Since its last appearance here the company has been augmented and now constitutes one of the grandest novelty organizations ever known to the stage. Some time since the company appeared in New York, and the Herald says of them:

"At Tony Pastor's Theatre last night there was a transformation to Vaudeville fun pure and simple. Gus Hill's Big Show provided it. Hill is a club swinger; not a Polka man, but an artist, the term is used advisedly, in the manipulation of big and little Indians. He prefers big ones, and when he saws the air with them the gallery is breathing, but he knows his business, and never misses a movement. As a manager he has done himself credit, for he has drawn together an excellent aggregation of Variety Stars, among whom the enterprising are Mile. Alberta, the Wire Queen, Conroy and Thompson, clever Irish Comedians, Wesley Brothers, very funny burnt cork artists, and a host of other good fellows. The comedians, Swift and Chase, clever black face comedians, Lottier Rodgers, one of the best vocalists on the Vaudeville stage; also the charming Serio Comique, Estelle Wellington. The feature of the entertainment was the marvelous ceiling walking by Gus Hill and Mile. Alberta. This is without doubt one of the most wonderful, thrilling and daring feats ever attempted by human being, and worth alone the price of admission. The above pleasing performance concluded with the funny farce of Confusion, introducing the entire company."

Here, the company, in addition to the above will present C. W. Williams, the premier ventriloquist, and The Sheerans, a clever sketch duo. This show will pack the People's Theatre nightly.

The Osage Indians are about the only example now left in the United States of a real aristocracy. They do not depend upon Government rations, as do the Cheyennes and others, but have enough, as their own undisputed property, to make them the wealthiest community in the country. Besides the land of the reservation, which belongs to them by a title hard to assail, they have about \$7,000,000 bearing, 5 per cent interest in the hands of the Government. They are paid about \$250,000 a year in cash. The entire tribe numbers only 1,600, so that they are actually the richest body of people in the country.

The empress of Brazil is opposed to slaughtering birds, and refuses to wear feathers, either on bonnets or as trimming.

Birthplace of Lincoln—His Child Hood—The Books He Read.
A concise statement of the birth and boyhood of President Lincoln is as follows:

Abraham Lincoln was born in Hardin—now Larue—county, Ky., on February 12, 1809. His ancestors were among the early settlers of Rockingham county, Va., whither they had gone from Berk's county, Pa., and from which his grandparents removed to Kentucky about the year 1781. His father, Thomas Lincoln, born in Virginia, married Nancy Hanks, also a Virginian, in 1806. Mrs. Nancy Lincoln died in 1818, and in a year and six months Thomas married again, this wife being an old neighbor, a widow named Johnston. During the life of his first wife, in 1816, Mr. Lincoln settled in what is now Spencer county, Ind., where Abraham's early life was spent in toiling on the farm, cleaning up fresh land and doing what was heavy work for a lad of 7 or 8 years. It was here he received the one year's schooling which was all he ever had. He became expert at figures, and read over and over the few books he could lay hands upon in that wilderness home, often reading by the ruddy blaze of a log fire when the others were fast asleep. Among these scant books were Weems' "Life of Washington," "The Pilgrim's Progress" and the Revised Statutes of Indiana. He kept a commonplace book, into which he copied such passages as struck him as particularly fine. Out of these meager surroundings grew into shape the man who ruled and guided the nation in its critical hour.

Speakers and Mediums.
Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:
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MAY: Mrs. A. M. Gladding, speaker and platform test medium.
JUNE: J. Frank Baxter, speaker and platform test medium.

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SEND description of yourself, with 15c. for complete written prediction of your future life, to N. M. GERR, Port Homer, Jefferson County, Ohio.

Written for The Better Way.

Who unto my voice shall harken,
When the watchlights quickly darken:
When hath dried the mourner's tear?—
Let him to the feast draw near!

minority, has been right? How is it to-day in science? Has it not been true in our own time that two men alone in all the world—and those two unacquainted with each other—Charles Darwin and Alfred Russell Wallace, were the only two on earth who thought out anything like a correct theory as to the origin and growth of life on this planet.

Let us now consider some few of the adequate causes for this method of human progress. In the first place, I wish to call your attention to the fact that thought—even the capacity for thought—has a physical basis in the brain, and that thought, like other manifestations of natural forces, follows the line of least resistance.

THE DEVELOPMENT OF BRAIN
and that of thought, have to keep pace with each other. If there is new thought, there is a development of brain that matches it, and if people have never entertained a certain thought, it may be possible that there is no brain capacity to entertain it.

WISER THAN EVERYBODY.
We all started, remember, on the borderland of the animal in the jungle—wild, naked men of the woods, feeding on the rude products of an uncultured nature. We have come to be what we are, and how has it been done? It has been done by somebody seeing a new way, a wider truth, by somebody's apprehending something more of this infinite mystery which is still so largely unsolved.

THE WICKEDNESS OF DOUBT,
the supreme virtue of faith—faith in the sense of blind obedience to what one is told not; not faith in the grander sense of the New Testament. This is true, not only of ordinary people, but also of the clergy. During my college career I was not taught to search for truth, but I was a sort of West Point student, trained into fitness for the position of a subordinate officer in this grand army, and expected to go out and defend these

things through thick and thin my whole life long. Then there is the environment in which people live—their mental horizon. Many are influenced by that environment. What people about them are and feel, that they think to be what everybody of importance thinks and feels.

Then there is, in amount and results simply appalling, the element of self-interest. In England, for example, a minister cannot leave the established church and become a dissenter without losing caste, friends and prospect of preferment. There is the same fear in this country of loss of material interests through openness in the declaration of religious belief.

How does it happen that people look with suspicion upon those who differ from them? We have inherited this attitude from the lower animals, who if they discover among them other animals not like themselves, generally drive the intruders away. Then there is the element of intellectual pride; for to differ from others in opinion is to assert that they are wrong and you are right.

NO MAN HAS A RIGHT TO HIS OPINION, but has the right only to find out whether it is true.

We now reach a truth which both conservatives and radicals alike need to learn. There are two forces out of whose seeming and perpetual conflict progress arises. In religion we call these forces the conservative and the radical forces. In the natural world they are represented by heredity, conserving the form and type of the organism and variation, bringing into that organism something fresh and new. Just as both these forces are necessary to organic progress in the natural, so are they necessary to progress in the religious world.

A Card.
To the Editor of The Better Way.
I wish to say to the public through the columns of your paper, that the story which has been and is still being circulated (emanating from Wm. R. Tice and one Phoebe Hull, alias Miss Champlin, detective), to the effect that I have told Mr. Tice that Miss Laura Chase has confessed to me that she had acted as confederate at the seances given by Mrs. E. A. Wells, is an absolute, malicious lie, without a truth, as she never made such a confession to me, and I have never said that she did.

The New Mode of Securing Communications Through Magnetic Force.
CLEVELAND, O., March 30, 1888.
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SPiRIT MESSAGES.

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

1. I am Grace Brough. I passed away some years ago. I have relatives in Washington, Maryland and New Jersey. I come more especially to those in Maryland, to assure them of my continued happiness, and also of my entire reconciliation and satisfaction in the course which they have pursued. I hope sincerely that they may reach them. I hope sincerely that they will believe and be comforted.

2. I am May Thomas. I passed away a little more than a year ago of pneumonia and other complications. I desire to reach my mother and to tell her that if she values her health she will more from the present house. She will be ill so long as she remains there. Mother, the baby is with me and growing nicely. I also talk with all of our friends whenever I choose.

3. I am William Thomas Hare. I want so much to have my wife and little son know that I live. Also I want my dear boys to know that I remember them. If they could know my interest and love for them, they would do the best to live lives worthy of their great earthly calling. Many of them remember me with affection, and as I look back over my earth life, I see with joy the fruits of the seed I have sown.

4. I am James Fitzgerald. I desire to reach Annie, my wife. I passed away suddenly but a short time since of apoplexy, and not having assured my loved ones of my readiness for the other life, I hasten to return, that they may be satisfied and set at rest. God bless you, my wife and children; live so that we may be together in the hereafter.

5. I am W. Henry Smith, known better as "Hen." I have a sister in Philadelphia, with whom I would exchange conversation. Mary, please go to Mrs. Patterson, or Emma Mastin, or Mrs. Brown, any of them or all of them, I want to talk with you badly. Where is my wife and what is she doing? I am anxious for I cannot find her.

6. I am Miriam Pike. I wish to reach my father and as a means of identification, will ask him if he remembers the hot water, and how he paid me for taking medicine. My father, your humane desires make me very happy, and you will understand their full value more and more as you approach immortality. I am often near you, and do my utmost to render you happy according to the will of God.

7. I am Jane Gibson. I am a native of Ireland. I have relatives living in several of the states and in Alexandria, Va. I return to warn Jennie that she is not taking care in the right direction. Try harder to make things smoother financially and otherwise. George has a wife and is a kind friend; do not, therefore, forget past or present kindnesses, and strive to live your gratitude in a lowly patience and an earnest seeking for better things.

8. I am Jim. I want to reach Helen Stuart Richings. Now my purpose in this, is to tell her not to be worried about her friends in Canada. The little daughter is bright and happy, and desires to be remembered by her sweet mamma, Helen, and by her darling, darling papa, too. She says she loves all the things mamma does, but the very best is about the "poor doggie." Now, mamma, let me again assure you that your friends are well in Canada. I am very glad to send a message in this way.

9. I am able after a sojourn of many years in the spirit world to speak of things as I see them. In the first place, the spirit world lies all about you. We, who are denizens of this world, are cognizant, in a great measure, of what transpires upon earth; we see the minds of men, and the workings of them; we see where evil is being plotted, but are not always able to prevent it. We see the good intentions of mortals and strive to aid them by throwing a strengthening power upon them that will lead to results. Such is the aim of all progressive spirits.

10. I have realized the promise of the life to come. I found upon my entrance here much that I was not expecting. The life in the spheres is a continuation of life upon earth, no interruption of thought or feeling save that of freedom from physical ailments. The joyous life of a freed spirit cannot be guessed at by those yet encased in the flesh.

11. As I am among the number that are desirous to speak in this way, I will commence by saying that my great desire, when upon earth, was for worldly distinction—my every effort was to elevate my family in the eyes of the world. Oh, if I had only known what awaited me here, I should have striven for higher thoughts. Although I claimed to be a Spiritualist, I failed to grasp its higher teachings, which are for the elevation of thought and aspiration for spiritual things. Since my sojourn in the spirit world all this has forced itself upon me, causing years of regret and an unceasing desire to do something towards lifting my children's thoughts above the things that caused my unhappiness. They are still bound by the world's opinion and fear of giving offense to it. If they could only see as I see they would turn their backs upon it all and would seek for that which would

no power for either good or evil, he is free to do so; there is no coercive power exercised over him, but he may and will see in the future how his failure to advance in the knowledge of his claims and privileges while upon earth has sent him into the spirit world an unclothed spirit, for each weaves for himself or herself the robes that await them here.

Some are so industriously working for the materials which go to fashion and form their spiritual garments that they present the appearance of a busy hive of bees, laying up stores for future use, and in this busy hive may be seen the drones, content to share the honey gathered by others. In the seeming and illusive scenes of life there is none more so than that which presents life as beginning and ending upon earth. Life is continuous and unending; the upward flight of a freed mortal meets with no hindrance except that which has been created by himself—his failure here, and his ignorance of the laws of his being, and the divine law, which is for the eternal life of the spheres, where progress is leading always upwards into light more radiant as each step is gained. The fruits of an earnest seeker are always apparent in the light which glows from the constantly advancing spirit who, having tasted the heavenly joy of ever increasing light, is hungrily seeking for more. In the advanced spheres there are companies of angels who are ever singing the praises of a divine life; the ecstasy that follows their entrance into these spheres is bound to find expression in tuneful measure. In the spheres where the spirits are not so advanced, they are less acted upon by this divine afflatus, but they nevertheless enjoy, in degree, a happiness not known on earth; they are acted upon by higher spheres and made to feel this afflatus till every spirit struggles to become a worker for good to all below them.

The spirit world is all astir in behalf of earth's children; they are trying to dispel the darkness that overshadows so large a portion of them; they are seeking for co-operation by the children of earth and are organizing vast companies and magnetizing them so that they can become co-workers to bring about the grand change in the minds of the people, who have been clinging to the teachings of the past ages, and persistently shutting their eyes to the light that is radiating from the spirit world, but, perforce, they will be compelled to see and acknowledge the unseen force that is now moving the world.

All of this is in the near future; the spirits are actively at work and will not stop until the cloud of darkness is rolled away and the sunlight of truth is permeating the minds of all. In the future man will not mount the rostrum to proclaim to the multitude what they must and shall believe, but he will find himself instead of a teacher, an humble investigator of the new thought, and the new (to him) light, deploring at the same time his former self-sufficiency and obstinacy in rejecting the truths that were presented to him.

If, in the future, man should sense his right to rise above his fellowman in grand and noble aspirations and work, there can be no hindrance to his so doing, unless he creates it himself—the path is always open for free travel to heights the most sublime, whose summits lie beyond the gaze of those contented to remain in the shadow of the valley.

J. F. WHEELER, OF FORT SMITH, ARK. St. Louis, February 29th.

12. I am able after a sojourn of many years in the spirit world to speak of things as I see them. In the first place, the spirit world lies all about you. We, who are denizens of this world, are cognizant, in a great measure, of what transpires upon earth; we see the minds of men, and the workings of them; we see where evil is being plotted, but are not always able to prevent it. We see the good intentions of mortals and strive to aid them by throwing a strengthening power upon them that will lead to results. Such is the aim of all progressive spirits.

13. In the march of time I come again to earth to tell of the joyous, happy life of a freed mortal, particularly if they have previously prepared for an entrance into the happy spheres, by cultivating spiritual-ity and leading a life of purity and keeping themselves unspotted from the world. My children are, as far as I can see, striving to do what is right; those with me in the spirit world are happy and free. With these few words I close.

Although I had ceased to care for the world in a general way, yet I clung to my children with an unbounded desire to remain upon earth for their sake. I fought against the change that was coming till I could no longer hold out. As my eyes opened upon the other world my vision was instantly so enlarged that I perceived the great wrong that I had done to myself in struggling against nature, that was so worn out that it was no longer fit for the spirit. I also saw that I had wronged myself by enslavement to a habit that held me as in a vise,—the morphine habit. I would warn all against it, as its hold is not easily loosened when once it has fastened its fangs upon you. I am endeavoring to lead all that I can see as contracting the habit away from it by constantly impressing them with the danger of tampering with it. This is my mission, and it is a labor of love, for I feel my heart go out to all of humanity that are suffering in any way. If the human family only could realize the power they have over themselves for good or evil, they would not be depending upon any other savior than themselves. I did not understand this when upon earth consequently leaned upon the idea of one outside of myself, which I found, upon my entrance here, had been a great hindrance to my advancement. I now see that man must work out his own salvation by leading an upright, selfish life. He can only attain growth by working for others, leading them into right paths and ignoring the world's opinion and the scoffs of the unbelieving.

lift them above it; their long continuance in this bondage adds to my self-reproach, as 'twas I that led them into it. I cease not, day nor night, to try to lift their thoughts, but they are so encased in the desire for worldly distinction that I find it impossible to reach their minds.

H. O. DICKSON, OF ST. LOUIS, MO.

14. I am able after a sojourn of many years in the spirit world to speak of things as I see them. In the first place, the spirit world lies all about you. We, who are denizens of this world, are cognizant, in a great measure, of what transpires upon earth; we see the minds of men, and the workings of them; we see where evil is being plotted, but are not always able to prevent it. We see the good intentions of mortals and strive to aid them by throwing a strengthening power upon them that will lead to results. Such is the aim of all progressive spirits.

15. I am in the sixth sphere and can see many things that are coming upon earth. There will be great devastation among all classes of its inhabitants; there will be diseases that will carry off whole families, and cause the hearts of the people to quail with fear. This will last till the earth is purged of its wickedness, and its inhabitants willing to acknowledge God as its ruler.

ELIJA TALIAFERRO, OF CINCINNATI, OHIO.

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Fortieth Anniversary.

(Continued from first page.)

wondrous volume, or within these many volumes of the grand volume of truth; Spiritualism in its triumphs has all these many volumes of these grand truths and all these glorious things. Its essential growth and development have been rapid in the last forty years. Let us congratulate each other upon the good things that it has accomplished, and let us say that its greatest dangers lie not in its phenomena, for they are as safeguards against all evil, but they lie in ignorance and the wrong interpretation of the true meaning of phenomena. In the individual who is truly a Spiritualist, who in his very soul understands its great immortal principles. You will not discern much danger or wrong, but there is a class of persons who grasp at certain things in blindness, and their imagination and their weak minds lead them into strange fanaticism. This class of people bring a real danger; therefore Spiritualism in its triumphs, in its progress and its truths, says to you, "Learn all that you can, day by day, learn all that you possibly may." It says to you, although you have abided forty years in its pleasant habitations, you have only a crust from the great and bountiful table. You have picked up just one little kernel of wheat, where there is an entire storehouse full at your disposal. Make good use of the kernel you have taken, but gather many more and learn daily the spiritual truths of life.

The greatest truth of Spiritualism teaches us to be modest in our understanding, not to grow conceited from what we have gained, but to find that the best is yet to follow. Then our dangers are from misinterpreted expressions, and from ignorance regarding the truth. Our dangers are from sources outside of knowledge. Our success and our triumph are in a great and goodly influence that real Spiritualism brings to us as it would bring such fragrant flowers as we have this morning; as it would offer such sweet expressions as our beloved sisters have given; as it would offer in the grand truths that our test mediums shall express; as it has offered in the graceful and beautiful expressions of the music that we have listened to; as it has offered from every earnest heart that has gathered here this morning. Then the triumph of Spiritualism is only partly expressed. Its joys are joys eternal. It comes like a white-winged angel and lifts us from sin and pain to the truth of life immortal and the joys that we all shall gain.

Its dangers are only the darkness through which some mortals go; The strange misunderstandings that some people show; The fact of its glorious triumph comes where the morning sings And gives voice in all its expression, like a gem in the valley that rings.

So let us rejoice in the knowledge that our loved ones live for aye, That they are returning to us in gladness every day; That the trials are quietly passing while the triumphs shall remain. As God's kindness giveth to mortals a rich encircling chain—

That shall hold our hearts with its tender links in the glances of those above, Till every soul shall pulse it and bathe in a feeling of love; Till out from the world's dim shadows and the little valley and hill We shall climb to the grand old mountain tops with a firm and noble will.

So we shall stand on their triumphs and see the heavenly glow Of beauty, progression and brightness that our souls so long to know; Until by our earnest living and doing the best that we may, We shall be fitted for the life that is lived by angels every day. The danger is passing from us as the people learn in love, And the triumph is ever about us in this world and that above.

MUSICAL WORDS.

"Mr. Chairman, Ladies and Gentlemen: I thank our worthy President for the privilege and the compliment that he gives me. He could not give me more kindness than this opportunity of introducing my beloved friend, my esteemed sister worker in this great and earnest cause of Spiritualism. He has truly said that Mrs. Brigham and I have been friends, friends for many years, friends in girlhood, and with love for her, and feelings of joy for you, I have now the great pleasure of introducing my friend, Mrs. Nellie Temple Brigham, of New York City." These kind words of introduction fell from the lips of Miss Jennie B. Hagan, and then the following poem was improvised by Mrs. Brigham:

ANNIVERSARY POEM. The gruesome night is ended, And over the hills and valleys afar, Where faded out the evening star, The day dawns bright and splendid. This is our Easter morning fair, Welcom'd with lilies that scent the air. Welcom'd with music so full and grand, Voices of streamlets in many a land, Voices of birds in grand awakening, Voices of night and of winter breaking, Voices of organs beneath each steeple, A voice of voices of worshipping people. Oh, beautiful Easter, with open hand, Beautiful Easter with meaning so grand, We pray that thy truth we may all understand. What is it to-day that holds magical sway— What is it that brings through the shadows of night The glorious morning of awakening light? 'Tis the truth divine that forever shall shine— Of our Father's protection, our Father's affection, The truth of life that prevails over strife, The glorious truth of the soul's resurrection.

We stand in the daylight—pleasant and fair, Our eyes on the grave, but our friends are not there, And they never were there in the grave's quiet keeping— They never were there in that deep, dreamless sleeping.

It is only a garnet, outworn and laid by, When the spirit ascends to the glad life on high; In God's true affection, in his boundless protection Death is the dawn and the soul's resurrection.

Shall we not then, on this glad Easter day, With lilies around and such blossoming spray, Gather to fragrance, in beauty and bloom, The thought which they bring from the darkness and gloom?

And as from earth's bosom each leaf doth arise, Awaken'd to life by the light from the skies, Let us go gleaming to find their sweet meaning: In the earth lies the seed—a little time there, And it feeleth the touch of the sunbeam so fair, Or heareth the voice of nature so grand, The wonderful power that awaketh the land, And the sunbeams, the rain drop, answer the prayer Of the seed that lies in the quiet earth there.

And so it awakes and grows in the light, And leaves far behind it the darkness and night. Oh soul! in this life of sorrow and dust, In this life where buds the sweet blossom of trust, Your spirits are waiting beneath the blue skies, Awaiting the summons to bud, blossom and rise, And when your loved ones with sad sobbing breath, Shall say one has gone to the shadows of death, The angels that come from the mansions of light Will welcome you home from the shadows of night.

Long ago, it is said, one was mourned for as dead, And when night died away in the dawning of day, There came those who loved him and bitterly wept, While others in quietude peacefully slept.

They came to the tomb in the gray morning's gloom, And an angel of love broke the seal of the tomb, And brought back a message of comfort and light, And softly and sweetly these words were said Before which the shadows of death were fled: "Why seek ye here the one who has risen? For the spirit of Jesus has left its dark prison." So friends of to-day, while the old church has away, We know that the meaning of this glorious day Is left lost from their sight and is hidden away.

Why do we meet in this place here to-day? While the flowers in silence their sweet lessons say: 'Tis our Easter of light, 'tis earth's end of the night, 'Tis the truth that proclaims our Father's affection, 'Tis the truth that death is the soul's resurrection.

'Tis the truth that down deep in the dust of the grave, By the dark flowing river with sad sobbing wails, Our loved ones sleep not, they have risen in light, And they grow in their beauty and knowledge of right.

Oh, this truth, when it comes from the heavenly lands, It fondles the soul in its warm waking hands, As the spring reaches forth and touches the lands, What is it that this great truth does for you? It awakens the soul for religion most true, To a knowledge that God loves the leaf and the sod, And that not one soul is beyond his control; And the love that shall reach through the darkness of night, Shall waken the soul to its life and delight.

This truth breaks the chain of error and pain, This truth is the grandest that heaven is giving, 'Tis the one thing that proves that life's worth the living.

Oh, beautiful truth of the soul's deathless youth, Of truth from above, of God's matchless love; Oh, truth that your loved ones who said their farewell, Come back from above and with you still dwell, To guide you through sorrow, to lead you through pain, Till the spirit is cleansed like a flower by the rain; Till the snow drift shall melt and the clouds fade away, And the flowers shall awake in the spring's happy day.

So take in your hearts this truth from above, It shall never depart—it is life, it is love,— It comes in perfection, the divine resurrection, And it proves in this Easter, with lilies so white, That morning has dawned, now has ended the night.

ANNIVERSARY ADDRESS

By Mrs. NELLIE J. T. BRIGHAM, at Grand Army Hall, Cincinnati, Sunday Evening, April 1, 1888. (Abstract.)

Reported Expressly for THE BETTER WAY. Spiritualism is forty years old, it is said. Its age is greater than you can understand. It is as old as human history. It has had its trials, it has had its victories, and yet to-night, standing before you for a moment in silence waiting for the rising tide of inspiration, there came first, as though coming upon a wave of feeling from the Beyond, these words, but not in the sense in which we shall use them to-night. "Now indeed is brought to pass the same that shall be swallowed up in victory. Oh death, where is thy sting? Oh grave, where is thy victory?"

We know that the old earth has treasures in it and men discover them day after day. Gold and silver and precious stones may lie under the feet of the wanderer and they are, after a time, discovered and brought to light. They have been "neath the dust of the earth for ages. Men did not know they were there, but it is as true, friends, that in the wide realm of religion there is gold and silver. There are diamonds of eternal brilliancy and beauty, and men have treasured religion and have not known that these things were there; have not even the deeper and inner meaning of these things; but when we seek and find them in our earnest search we are reminded of what St. Paul said to the wise and the cultured who had not given recognition to the divine gifts. He found an altar erected "to the unknown God," and he said, "He whom ye ignorantly worship, him declare I unto you;" and so we feel in taking up this special line of thought to-night, that again the Hill of Athens rises before us and a voice sends thence the words. They are the old words, but they have a new meaning, for "Him whom ye ignorantly worship, Him declare I unto you"—the Spiritualism, the gold, the silver, the precious stones that men have journeyed over and have not found.

These are the gifts that we would strive

to bring to light, and bringing them to light we know that in the recognition of truth, in the consciousness and glory of this discovery, the old prophecy will, indeed, be brought to pass, and death shall be swallowed up in victory. Friends, we come to you to speak of that which belongs to the eternal nature of man; that which lies around it and within it and of which the world knows comparatively very little. Men who have studied the Scriptures, men who have preached concerning the human soul, generally have little that is real and substantial to give, and the earnest and truthful questioner, longing for some light from the life beyond, the investigator, the infidel, comes and says, "Can you prove that there is another life?" and the church answers, "we have the book and can teach you from that," but the questioner says, "I have read the book and am still a doubter."

I take on the one hand the assertions of St. Paul, and on the other the commandments of Solomon, and they neutralize each other. One tells us, "There is a natural body and there is a spiritual body;" tells of the resurrection, and the victory, and cries out, "Oh death, where is thy sting; Oh grave, where is thy victory?" and the other tells us that man and beast have a common breath, that that which happens to the one happeneth to the other also; that they both die and go back to the earth. "Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the earth." It is a question, and the bible gives you no answer. Here is another question older still: "If a man die, shall he live again?" and there is no answer to that. It is a question that has been asked through the ages, and when we find the old testament and new testament side by side, the one teaching us one thing and the other another, one tending down to the dust and the other up to the light, which shall we believe? We are told to believe both, but how can we believe both if their teachings are contradictory? How can we believe both unless we have some light on the subject, a somewhat deeper and broader explanation of that which we are told is the truth; and we go on strengthening our ideas of shadow and doubt; and there seems to be dawning light for us, and then comes the grief-stricken mourner, standing out first in the light of beautiful faith until the time comes for the leaves to fall and the blossoms to wither, till the time comes when the tender clasping is loosed and the light goes out, till the time comes when the dear heart forgets its beating; and we question, but no answer comes from the dark, impenetrable shadow, and then longing to know where the loved one is, if there be life, the grief-stricken mourner comes to theology and says, "Can you help me? can you give me the light? can you answer this question? can you tell me if we shall find our own in that world, and what we shall do if we can stand side by side and grow together and love each other as in the days of yore?" and theology answers, "Search the scriptures, for in them ye think ye have eternal life, and they are them which testify of me;" but he says, "I want something more than that. Can you prove it to me?" There comes no proof. Is there any answer in this wide world for those who seek for it? "There is faith, and only faith;" and as we are told that Jesus came to bring life and immortality and light, men have read these words as though they meant that Jesus came and conferred life and immortality as a boon upon mortal man. No, no! that is not what it meant; it was only to draw aside partially the curtain between the two worlds; only to lift a corner of it and let the light shine through to bring it to light; to reveal it, to explain it, and only to a certain extent. He said to the people, "There are many things I would have told you, but ye cannot bear them." Why could they not bear them? Why is it that a little infant so tender, must be shaded from the light of the morning sun? It is because it cannot bear light. But why is it that full grown men and women must still be kept in the darkened room? If their sight is strengthened by the rays of the morning, let them gladly shine, and so it is with the mind of man. It grows by what it feeds upon. It grows stronger and deeper and wider; it is better capacitated to receive and to comprehend; and so this truth, once there were many things that he would not have told them, for they could not bear them. The time has come when the hungry and thirsty shall be satisfied, the longing and the prayers of the aged reach up heavenward for demonstrations of immortal life, and they have responded; and it is for this that we celebrate this time, and that we bring back the old exultant words, and we know that the old prophecy has come to pass and been fulfilled, and that death has lost its sting and the grave its victory.

If you do not believe this truth, let us first call your attention to nature, to that wonderful, that beautiful book whose leaves are fresh and sweet day by day. Drawing from the perfect revelation in this one book of nature, they that believe the inspired poetry, that there are books in running brooks, sermons in stones and good in everything; believing this, we turn to nature and first find that wonderful and beautiful evidence of design that lies around us everywhere. Why is it so? Here we have two little seeds placed in the same soil side by side. When they begin to grow, although at first we might not be

able to detect any difference between them, they seem to have held within their own small compass a divine pattern, for no one can fail to discern such a wonder way as the All Father has in the smallest seed that grows or that ever grew. In it he packs a wonderful representation of the plant itself. These little things grow; they have different requirements, and they send out their roots into the soil, reach out to sunshine and rain and dew, and climb up and blossom, and one blossom is white and another is scarlet. Now, how is it that each grows after a certain pattern, a pattern that nature never varies in all her long and wonderful history? You can only account for it on the ground of spirit; that there is spirit in the universe; and that all life is spiritual and that everything that grows and unfolds is simply a materialization of some thought. The man must have been inspired who said, reverently, "I am thinking the thoughts of God after Him." Friends, that is what you are doing when you learn the laws of nature; when you gaze upon the growth of anything and understand how slightly you are "thinking the thoughts of God after Him" and when your own souls shall strive to develop the highest harmony of your spiritual natures, you are actually "thinking the thoughts of God after Him."

When we turn to nature, we find the snow-flakes tell their story in their six points, and we take in our hands an ear of corn, and we find it a law. First the blade, then the ear, after that the full corn in the ear. That is cultivation, that is natural growth and progress. We ask you to notice this, how it grows the rows, always having an even number. Why is it? Why is there not an odd number? It is a law of nature; the same law that is shown in crystallization. A man may say that that which forever shapes in accordance with invariable system is not intelligent; that he who gives the six points to the flake of snow, the even number of rows of corn, cannot account for, and does not know the difference between the odd number and the even number. We tell you that this is eternal order. This wonderful system, this world of nature, is enough to make you believe in spirit. You cannot help it. * * * * * You remember, doubtless, the story of the Frenchman who, rising before a great assembly of atheists, said to them, "I am an atheist, thank God." Naturally, in your souls there comes this recognition of deity, and, even before you are conscious of it, it springs out and fastens upon you one of the many beautiful thoughts of nature, until at last you find yourself, like the philosopher, "thinking the thoughts of God after Him." But now, if you can realize in any way the spirit of nature, the spirit of nature that bids the tide of the ocean ebb and flow, the spirit of nature that brings to us the stars in their shining pathway, showing the eternal law and order that prevails there in far away space, in the infinite, in the wonderful vastness, as well as in the most minute way and smallest subject, are you not prepared to consider the inner? From this great spirit of nature that throbs and pulsates in time and blossoms in all the wonderfulness of spring's resurrection, turn to your own spirits and think what you are.

There are those who say, in their blindness and bigotry, that they do not believe in spirits. What are you, pray? Let us ask you, if your spirit was taken out of your body, what would your body be? Only a little heap of dust to be given back to the quiet earth, to be woven again in garments of summer flowers, to be caught up amid the branches of the trees to grow beautiful there. They are only coverings, the houses that you live in, and by and by, as the poet tells us, "You lastly leave this world by tides on rising sea," and when that time comes, when you shall enter the spirit land, you will be no more positively spirits than you are here to-night. You are as truly spirits now as you ever will be when the ages have worn away. What is it that keeps the body in shape? These little atoms in contact with one another, for after all the spirit and body may not be in perfect sympathy, although they should be more so than they are to-day. The body, we have said, is in the spirit's garment, but as a general thing these garments are misfits. You know perfectly well that every word that you speak, every step that you take, every movement that you make of this physical body, you are simply giving a spiritual manifestation. It is only when something strikes you as unusual that your surprise is aroused, that incredulity overcomes you, and that you become questioners in regard to this matter; but while these bodies are mere garments, as we have told you, and the spirit within is like that spirit which manifests itself in the system and order of nature, what are you here for? That is the next question in this life. Why are you in this world? You were not asked if you would like to come here; if you would like to believe in a certain notion. Why, these questions were decided for you by some power beyond your ken, some invisible force which gave the snow flake its points and the lily its peculiar shape. You were born with certain conditions of organization. We know that a poet proclaims thought, that "man was made to mourn," and that another one assures us that of all things here on earth, everything is deceitful, and "there is nothing true but heaven," and another says, "I would not live alway," and assures us that cloud after cloud rises dark o'er the way. True, we know that this is true, but after all what is it for? Are we here to be merely the sport of chance and circumstance; to be surrounded by sorrow and misfortune for no object and grand result? Can you think it so? Go with us out among the mountains and there on the ground lies a peculiarly formed stone. It is rough. We take it in our hands. It has no beauty, and yet the geologist may stand beside us and have a great interest in that stone. Break it and you see something wonderful in it, and so he strikes with the hammer and breaks it, and lo! it is not a common stone, and within it he finds beautiful crystals; so we tell you that the life that is unfortunate and bleak may be infinitely more beautiful to God than we could dream. It only needs the

hammer of death to disclose that inward beauty which is veiled from our sight. "Something is sometimes said about 'substitution.'" One cannot take the place of another; cannot take away that which really other; truly belongs to another. When a great man dies, as you say, the great unthinking public exclaims: "Who can take his place?" No man can take his place. Others shall come and others shall go; they shall have their places, but not his. His place was his own forever. You read in the Bible that Judas, after he had sold his Lord for thirty pieces of silver, (and, by the way, a great many people sell their Lord for much less than that), went back and threw down the thirty pieces of silver and then went out and hanged himself. Now the Bible says, consistently, that "Judas went to his own place," and there are those who account for this by saying that the ordinary temperature of Judas was not sufficient for the deserts of this man, and so some special place was fitted up, and he was sent to his "own place."

We have our own place in this great temple of existence, each have our own niche, each our own sphere, and we have it there. You have it; and, friends, you have a work to do that no other one in the world can do. Do it wisely, purely and well, and how glorious and beautiful it will all seem to you by and by. But you may say, "My life is so common-place. If mine was some beautiful mind, I could go forth into the great world and do some grand work, but if work is not placed in your hands, if it does not appear before you, why then, whatever there is before you, as the duty of the hour, that is your work. Did you ever think how the most wonderful and beautiful work in Mosaic is done?—where even the children are the toilers in this most marvelous work? If you were to enter the place where a lot of them are busily at work, you would find about them the little pieces of colored stones, very bright but rough and angular; and they take these little pieces and fit them in, one after another, until at last a beautiful flower is made with all this perfecting and shading, and beautiful rays in its fair unfolding, and it is all made of these little, rough, angular, sharp-cornered pieces of glass and stone, and your tribulations, your troubles and ills may be like these pieces of glass or stone that cut your fingers. You are weary as you toil, and every man and woman that lives is at work on God's mosaic. You may not understand the pattern, but if you only work carefully, patiently and purely, you will find that you have something better than a thorn, and by and by the rose in its bud and blossom, shall be for you in the great mosaic of the blessed, glorious hereafter. You are in this world for work. This is your school house. You are learning lessons here in shadow and light. In your life the rain and the sunshine, the bud and the blossom, all are needed, for it takes all to round out and make beautiful a human existence, and so when you are in condition of poverty or in ignorance, where you are compelled to toil and have no time to read or study, and though life is sad and unfortunate, if you only persevere for a little time, you will gain the prize. Nature has made the roses, made the roots, made the stem, and the blossoms come afterward, and so wait and be as patient as nature is, and we promise you blossoms in the good by and by, and then you shall lift this veil of physical pain and weariness.

We sometimes think of a story that has a certain beauty to us. A little lame boy in his poverty, had a mine of riches in his spirit, and one day he was in a ferry boat crossing a great river. He had on his little, thin arm a basket with many little things in it to sell, and as he was leaning wearily on his crutches, the pale little face showing the touch of pain and suffering, a lady said to him, "Poor little boy, what have you to look forward to?" and he, raising his eyes toward the sky, said, "Some day I will go there." It is a beautiful idea for those who are born into the spirit world to find that they move by the power of will; that their will power carries them rapidly; and what a beautiful thing it is that in that awakening they shall rise as on wings of eagles, shall run and not be weary, shall walk and not faint. Spiritualism teaches men that to die is to be born; that the other life is one of growth and culture, of education; and in that land friends meet and remember each other. Is it not natural and reasonable? Why should not people receive it more readily than they do? Go to the Catholic church. Does it not teach that for every little infant there is some patron saint that watches it and guides it and loves it, and stands between it and danger? Does it not teach that when the little one smiles the angels hover near it with their tender, loving, guardian influence? Does not the church teach as of a day called All Soul's Day, a day called All Saint's Day? that Angels are near and that in that better land the prayers of those on earth reach over in affection, and the influence of those beyond flows back to affect those on earth, and yet does that church receive Spiritualism? Certainly not. Spiritualism teaches you to think, question and investigate. It does not give you a man for your leader, nor a book, but rather gives you books and people and the angels of heaven, and teaches man to grow and think large, high thoughts, and cultivate and purify himself and to work out his own salvation. The Protestant church gives to you a creed, and do you not say these words, over and over again, "I believe in the communion of saints?" It seems to us that we listen to the stir of dead leaves in the autumn breezes. "I believe in the communion of saints." What does it mean? Who are the saints? The spirits of good men and women, and friends when that creed was crystallized, spirit communion was a common thing. When that creed was crystallized in the olden days the early Christians could take them and receive strength and counsel and comfort from the spirits of their friends; and so when in the Apostles' creed we have these words, "I believe in the communion of saints," we mean them in the sense that were in common usage, and you should not read "I believe in the communion of saints," but "I believe in the communion of spirits." That is precisely what is meant, and that is what it means when you understand it correctly to-day. Did it ever occur to you that the very word "church" has a sort of Spiritualistic sound about it? Do you know what it comes from? Go back to the shadows of the past, the olden days when in England the Druids had their peculiar form of worship, struggling after the light in the midst of crude conditions, when there was a circle of stones and an inner circle of stones, and there the priests met and there

the sacrifice was offered. Go to China, and you will find that in the place where they worship they have the circular form yet. The very word "church" itself, the German or the French or the Scotch word—what does it mean? From their word we find an original meaning in circle, and we tell you that in the early days, before this word was crystallized into its present form, it had this peculiar spiritual meaning, and in the past those men and spirits, mortals and the unseen, were in communion, and one was lifted up and strengthened by the other. We do not mean that in modern Spiritualism you will only find the pure, true and the holy. Was there not a Judas among the twelve followers of Jesus? We have many to apply the name of Judas to, but it would be to give them a compliment they are scarcely worthy to bear. Suppose we judge an orchard by its fallen fruit, a garden by the rose leaves that have fallen, a religion by those who take its name and are false to its spirit. Suppose we judge Spiritualism by ignorance and fanaticism, which spring up in its midst just as weeds must spring in the garden. Long ago an excellent piece of advice was given: "Believe not the spirits but try them, and see whether they are good." Be ever ready to believe in any spirit, and do not try them with the determination to declare that every one came straight from the devil. We bring back to you the old advice and ask you to "seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you." Go forth with care in your investigations. You must be earnest and reasonable in your search, and you will find that which is grand, good and glorious. In speaking of the Bible, we have said the truth of God is there, and the error of man also; and it seems to us as if it is as when we find the corn growing, the kernels of corn are there but the husk is outside. Mixed with the wheat is the straw and chaff; so you must, in speaking, say of the Bible. You must accept it all if you prefer your bread in this particular way, where the husk and cob and corn are all ground together; only we prefer to discriminate. What we want is the winnowed outcome—that which is true and right and will nourish the hungry soul and give strength, joy and gladness to the people. One little truth is like granite and will weigh down all the lies and guess-words that were ever expressed. Seek, then, and ye shall find, for the heavens are open and the light falls down through the shadows of the weary trial. The old saying is brought to pass, "Death is swallowed up in victory," for death is the dawn of the morning. It is the crossing of the river and the finding of the farther shore, where your friends are standing, waiting to welcome you. Death, indeed, is swallowed up in victory. You ought not to say, "I have lost my friend, husband, wife, brother or sister." They are only lost to sight; they are as near you as ever. They are not buried. It is only the garment, and by and by a time will come for you to find the land of the blue, but you will not be buried. When we overcome the wrong in ourselves, when we rise into a purer and holier atmosphere, death has no sting, no shadow lies over it, and to die is to live, and in the light beyond we find the everlasting day.

(We have room for only a rough outline of this magnificent address of Mrs. Brigham. It is worthy of a more brilliant setting than any at our disposal.)

Women's Gossip.

Fashionable ladies' headgear for the coming summer will include capote bonnets of pink tulle trimmed with pink moire ribbon.

A noticeable figure daily in Florence driving or walking is the Queen of Servia. She has a tall, full figure, black hair and eyes, a clear, brilliant complexion, and is attired in the deepest mourning.

Queen Christina, of Spain, is not pretty, but carries herself with stately grace. She is quite thin and has soft, dark brown hair which she wears in curls. Her age is about 30.

In the spring more than ever the dress of children demands special care. Their feet should be kept warm and dry, their clothes simple and light but warm, and out-of-door garments should be taken off when they come in the house even for a short while.

It is surprising to notice the extreme youth of some of the girls employed at type-writing in business offices. Many of them are but fifteen or sixteen years old, and some even younger. So many are engaged at it that wages have been reduced and some of the younger girls only get \$3 a week. Any intelligent girl who can finger a piano key-board can learn type-writing in a month or less.

Something wholly new that has just broken out in Philadelphia is the "poverty party." A lady invites a lot of friends, and all the women appear in calico and the men in their oldest clothes. A few colored musicians with fiddles furnish the music. Tallow dips furnish the lights and everything about the house is made to appear as poverty-stricken as possible. Bread and herring or cake and beer, or some similar economical refreshment is served. It is supposed that these parties are a burlesque on the sumptuous entertainments in which others indulge.

All sorts of housekeeping gloves now come for the hands—chamois gloves for dusting, etc., rubber gloves for wet work and even cooking gloves, so that there is no need that women should spoil their pretty fingers. To keep the hands soft and white or get them so, wash them regularly in lukewarm water, dry them with oat meal and then a rough towel, and occasionally add a little almond paste, which can be procured at any drug store. It is not well to plunge the hands into either very cold or very hot water. For stains caused by ink, paint or similar substances, one of the best treatments is to put a few drops of oil of vitrol in water and wash the hands without soap. For any lighter stains vaseline is excellent.

Isn't it strange that a rooster should crow, and a crow should hawk, and a hawk should fly, and a fly should flee? but, come to think, it does n't flee so much as we wish it did.

The man with Igood memory, who tells everything he hears or sees, soon gets the reputation of a liar. It is only the block-head who remembers nothing that gets the credit of being truthful.