

THE BETTER WAY

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TWO DOLLARS per Year.

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THE BETTER WAY.

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THE ROSTRUM.

Lectures and Answers to Questions by Mrs. NELLIE J. T. BRIGHAM, at Grand Army Hall, Cincinnati, Sunday, April 8, 1888, for the Congregation of the Society of Union Spiritualists.

Reported Expressly for THE BETTER WAY.

INVOCATION.

Oh, Thou who art the Light of this morning, who art the Light of God, we pray Thee and while we pray, let our souls be made free from those conditions of error and of superstition which bind us in fear and trembling, for we must think truly, and he who thinks and thinks deeply, and lets his thought go high, is made better by thinking. Oh, Father, while we pray to Thee we do not picture to ourselves some narrow Deity, who listens to our expressions and is pleased by the phrases and praises which we bring. We do not think of a being whose nature is changed and softened toward us and made kinder and more merciful because of our beseeching one who goes down in the valley to stand beside us, a being who is more tenderly thoughtful because we request it; but instead of that we pray to one Great Spirit which sends to-day this golden baptism of the spring's warm sunlight. We think of the Spirit that all through Nature is working the miracle of resurrection, touching the great hills, the mountains, the vast plains, the valleys, and everywhere bringing wakefulness out of the long dark slumber of the winter time. We think of the Spirit that has given through its wonderful thought and love the path to immortality, and the experience which shall fit us for future happiness; the Spirit that holds our souls in its love and life and tender keeping, even as the ocean holds the islands. Oh, our Father, we know that Thou art the Spirit of Nature; Thou art the Spirit of Love; Thou art the Spirit of Wisdom; Thou art the Spirit of Truth. We cannot admire wisdom or seek after it without worshipping Thee. We cannot love love itself and admire it, and strive to incorporate it in our beings without feeling the power of Thine Inspiration within us. Oh, our Father, such worship binds us not; such worship sets us free. May we feel Thy presence with us this morning. May it awaken us to newer and better thoughts. May it make us charitable and forbearing and forgiving, stronger for all duty and for everything that is right and best. May it free us for self-sacrifice, for pure unselfishness, and so may the truths in them be guided by Thy Spirit, the Spirit of God, now and forever, amen.

LECTURE.

Mrs. Brigham began by requesting the audience not to send up political or personal questions. Notwithstanding this, the question "Should women vote?" was handed her, but gently laid aside. She also received a request for a poem on the very personal subject, "Miss Jennie Hagan," and although she could not violate her rules by giving such poem, she was irresistibly forced to remark that "Miss Hagan is a poem in and of herself; one of the sweetest and most complete poems in the world. Said she, 'What could we add to that?' (The audience gave a sign of enthusiastic approval.)

PRELUDE.

Mediums and speakers differ, as you well know. There are some who imagine that any one who comes from the spirit world must possess all knowledge and be able to

explain all subjects. This idea will pass away after a time, because spirits who return to you are only men and women, and they sometimes are ignorant men and women, and sometimes narrow and prejudiced and bitter. It does not follow, when one has died, that all the shadows depart in a moment, and that infinite wisdom is given to him; and therefore what ever we say to you, we ask you to carefully and patiently and charitably consider it, and if it seems right to you, accept it. In fact, you cannot help yourself. If it seems wrong, reject it; but we do ask you to weigh what we shall tell you, because we shall tell you what we have experienced and what is absolutely true.

SOUL AND SPIRIT.

Question: "Are the Soul and the Spirit one? If not, please explain the difference."

There are many who will tell you that man is a trinity. We agree with them. They will tell you that the first person of this human trinity is the body, the material structure, which is the garment; that within this material structure is the soul; that next to the body, or that which is next to the body, is soul, and that the innermost of all is spirit. We know that is a common expression, but, friends, words are only coverings to thought, and we like to use words that will not mislead you, and that you are most familiar with, and so send our ideas through a channel which shall not distract your attention, and that shall be like clear glass through which the light of an idea may shine; and therefore in adapting words to our ideas we will tell you, first, man is a trinity; the outside is the body, the external expression; within that material body is a spirit, a spiritual body. We place the spirit next to the body, and, as we have told you before, it is to this human body like water in the sponge, filling its interstices—only the elements of this spiritual body are invisible, and the mortal is not visible to the spiritual eye. The innermost, the holy of holies, is the soul, and we will tell you why we adopt this particular language. Suppose a clairvoyant were to see what mortal eyes could not see, to see a person present whose home is in the spirit land, who has passed through the mystical change called death, which is, really, the second birth; he would not naturally say, "I see a soul." It is most natural for the seer to say, "I see a spirit." That is what we mean when we tell you that next to this material body is the spiritual, and that is seen by the clairvoyant. It is said when Jesus walked on the water, and his disciples in the shipsaw him coming, they were terrified and said, "It is a spirit." Now they must have known something about a spirit, or how a spirit ought to appear, or they would not have said this, and so, friends, this spiritual body is that which is delivered at death and which stands in its completeness, the perfect man or woman. While you are in these bodies, your spiritual bodies are often times like rose leaves that are all crumpled, crumpled, wrinkled folds, folded and compressed within the bud, and blossoming is only liberation, and these leaves shake out their folds and creases and grow beautiful in the flower. So in your bodies, how beautiful your spirits! Some of you at least appear so to the clear eyes of clairvoyance. Ah, friends, we have seen bodies that were very unlovely, that were emaciated, that were distorted, that were very small, and we have seen in these bodies such beautiful spirits, that we know that death is only the blossom raised from this close, this narrow, this imperfect and distorted life of the earth. We have seen some very tall and very bright bodies that had such little souls in them that when we have looked at them we have said, "that is a misfit." [Laughter.]

Did it ever occur to you what a wonderful revelation dying brings—how beautiful it is expressed in that song: "We shall know as we are known, never more to walk alone, in the dawning of the morning, when the mists have cleared away." Then this spiritual body is the innermost perfection of the soul.

ADVENT OF SPIRITUALISM.

In the advent of Spiritualism, which is another subject laid here before us, we

find that which explains these vexed questions, which brings the light where shadows have been before them, but after all experience, when we speak of Spiritualism and its advent, suppose we seek for the root of this wonderful rose whose blossoming you have witnessed. It lies so far back in the ages that we cannot tell you when it commenced—the advent which lies so far back in the dim lands, the dark time, before the dawn of humanity, that we cannot point it out to you. We only tell you that the Spiritualism that you have to-day, differs from the antique pattern in this; that it is explanatory, that it lifts the veil from that which has long existed or always existed, and then in the light that it brings it is able to answer you many questions; looking from the shadows of this world over into the other, questioning what shall be in that land; what we shall find when we reach that shore. One of the first questions asked after these that refer to the appearance of God, and the personality of Jesus, and if we shall behold him, is in regard to the recognition of our friends in heaven. Then we ask, "What is heaven?" and more particularly and anxiously what is the opposite place? Now comes this question: "In the spirit land do you find that animals have spirits, and, if any have them, do all have them, and what is known of their spiritual existence?"

ANIMALS IN HEAVEN.

Some may tell you that in all the spirit land they have found no animals; but this would not be so if they loved animals. We know that a person who loves flowers dearly, for their own sake, will admire flowers wherever they see them; while another says: "See that magnificent cathedral; see the cross kissed by the morning sun light." And still another: "Oh, see the green grass in front of that residence; those beautiful violets, those magnificent unfoldments of the honeysuckle, the hyacinth and the heliotrope." One looked at the cathedral, and the other saw the flower that the first did not see. Two men riding through a forest, and one with speculative vision is looking at the tall trees, and he says: "I wonder how many feet of lumber a person could get out of that tree?" and the other says: "Oh, did you notice the little flower at the root of the tree? That is a violet, one of nature's own little children that she seems to love so tenderly, and yet how she scatters them through the forest to gladden the waste places." The first did not see the flower, because he was speculating about the tree; but the last saw the flower and loved it. And so those who go to the spirit land, when they return to you they talk about that which interests them most. Would it surprise you if we told you that we find in our land birds that sing as they sing in your forests on earth?

My friends, are you students of human nature? Did you ever study the nature that lies just below you, and yet so very near to you? Did it ever occur to you that animals think? They do. They reason from cause to effect, from effect to cause, and yet you call it instinct. Can you draw a line between the two words, instinct and intelligence? Can you define instinct and make it mean anything different from intelligence? Why, instinct is only the intelligence, the reasoning power that lies in the animal instead of the man. When looking at the animals and human beings, if any one said to us, "Draw a line to separate man from animals," we could not draw a straight line. If we did, some men would be under it, and some beasts would be above it [applause], and, therefore, if we are compelled to draw the line we have to make it quite irregular.

Did you ever look into the great, clear, loving, patient eyes of some animal that loves you? Did you ever wonder what they are thinking about? They are sensitive to praise and to ridicule. We tell you that man is the God of the horse and the dog, and oh man! if you were half as faithful to your God as they are to theirs this would be a better world to live in [applause]; and so when we look at this wonderful life of memory, of love, this beautiful life of the animal that looks with sympathy into your eyes, do you think it ought to die forever? It does not

die. We tell you that in that land above, the green pastures and the still waters are not only for you, but they are for other creatures that can appreciate them just as well as you. We cannot tell you how long this life endures just as it is when it enters that land. It is progressive. We assure you that if there is any form of this lower life that you dislike, you will not be troubled with that, because like attracts like. There are some persons who, when they go near animals, attract just as we attract little children, and you can never have a better compliment than to have animals love you, except when a little child looks at you with its little eyes steadily, when it is weighing you, taking your measure spiritual and immortal; and when at last the little one smiles and holds out its hands to you you never will have a higher compliment on earth than that. [Applause.]

CONSCIENCE.

You should not consider conscience an element, an attribute by itself. Conscience is the product of something. It is the natural result of a certain combination in you, your wisdom and your love—these two together—manifesting through awakened nature, producing this power which is from your higher judgment, and you call it conscience. It is something that on earth acts faintly and only in part, but in the hereafter it is awakened and full of wonderful power; in that great land progress is where intellect unfolds, where all the spiritual nature gains continually in its development. You ask, will our friends be with us there? Shall we know them? Certainly. Then comes the question that you have presented to us, and which was presented to Jesus of Nazareth. He did not shrink from it. Why should we? You know they wanted to entrap him in many ways, and asked him where marriage had taken place between a certain man and woman and the man had died and she had married again, and the question came, repeated time after time. They asked, "In the kingdom of heaven whose wife shall she be? They were waiting for his answer—eagerly waiting for it—and Jesus knew what they were waiting for, and turning told them, "In the kingdom of heaven there is neither marriage nor giving in marriage," and left them with that answer, and we rather think they were no wiser afterward than before, and so you ask the question: "What relation would these wives stand to him in the other life?"

MARRIAGE IN HEAVEN.

Oh, mortals, come up out of the shadow, out of the dust, out of selfishness, out of the sensual part of your earthly life and think what these things mean. In all that world of spirits beyond, there is but one true marriage. It is not something that can be tied like a knot, and untied with a little difficulty. No, friends; there is but one union, and that union is the innermost of nature, and that endures forever. Now, lest you misunderstand us, here on earth it may be this is never found. We will suppose it is not found in nature; that this life of yours is a discipline and education. "Not enjoyment and not sorrow is your destined end or way, but so act that each to-morrow finds us farther than to-day," and so here in your unions we only ask you to be true, to be pure, to be patient, help each other, and then to wait; not to trouble yourselves about such questions as this, but to wait until you find that kingdom of heaven in the hereafter where people are not married or given in marriage by words or by external things, but where the very nature of the soul finds its harmonious fitness as water gravitates to its own proper level. Friends, you know that in the marriage ceremony here on earth, that which some people suppose constitutes marriage is not marriage at all. They say, solemnly, "What God hath joined together, let no man put asunder," as though he could; and we say, sometimes, it might be well for the couple if the minister should advise them a little, and if he said, far enough in advance of the ceremony, "What God hath put asunder, let no man join together; [applause] then in the hereafter all these things will adjust themselves. Do not trouble about such things as these. Do not be anxious about

them. Make to-day clean and patient and pure and true. Make it bright, and then wait for the hereafter.

SOUL COMMUNION.

We are glad to find these words together, and they fit just into this place as naturally, as if the writer had prepared them with an understanding of what was to come before. For instance, see these flowers; you might take one flower, beautiful by itself, and place another by its side of such a tint that it would annul all this beauty. For instance, you might take certain shades, a blue and a red, and put them together, and they are not beautiful, but put white and yellow between them and they are very beautiful. There are certain people in this world, men and women, or men and men, women and women; bring them together and they are like these shades of red and blue. They do not harmonize. Separate them far enough by other individualities, and they are beautiful as the different flowers. Take an instrument of music, one with strings or one with keys, a piano or an organ. You strike on a certain key and they tell you that is C natural. It sounds full and sweet. Now hold that key and strike the one above it, D natural, and at once there is a grating, jarring discord; and then strike the one above that, E, and there is harmony. These two sounds blend. Do you know what is the matter with society? What it is in this world that makes a part of the sorrow and trouble? It is C and D "struck" together, and they insist upon keeping up the discord! What we want is harmony. D has its place, but it should be struck with another key. It should be struck with one that produces another tone, and then we shall have the true harmony. But, friends, we cannot place the blame on some one else. We in our own natures have all these forces, and there are men and women blaming husbands and wives and other people for discord and trouble. They should insist upon properly striking C and D in their own souls, throughout all their lives. When we wish this soul communion let us begin at home and have harmony in our own spirits, and then reach out into the great world to help harmonize society.

Question: "Can spirit telegraphy upon scientific principles, with instruments and sounders, be made practical and useful?"

HEAVEN AND EARTH UNITED BY TELEGRAPH.

All you need is to have a truthful medium, with sufficient power as a spirit operator, and then you will have sounds. When you find some one from the spirit world who is interested and willing to operate in this way, you will have the highest results. You are just at the door of your manifestations. You will have manifestations so isolated from all fraud and deception that men who are now in darkness will see the light. Wait and rejoice, for this is in the good time that has been so long coming.

THE CHRISTIAN CHURCH VS. SPIRITUALISM.

Do you want to put the Christian churches on one side and Spiritualism on the other? Do you want to bring conflict there? Do you know there are people who are called Spiritualists who are not Spiritualists; and if we found the term exactly fitting them it would be "brawlers." The highest good we believe is in the eclectic principle. We believe in an eclectic religion that comes forth and takes the good from everything, selecting the best, from Mohammedans, Buddhists and Christians; and we say this for humanity. Now Spiritualism is that which is building a temple, and it says: "We want marble, we want granite, we want the different kinds of stone in their beauty," and so the temple of Spiritualism is erected. We have room for everything that is good, and so we would bring the Christian Church and Spiritualism nearer together, simply by recognizing that which is good and true. We are not going to fight shadows to waste our time. It will never do to spend our time in tearing into shreds the husks of the corn, but we want to bring the corn and the wheat to sunlight, and we can do this by bringing good from wherever we find it in this beautiful union which belongs to Spiritualism.

Fortieth Anniversary

—OF—

Modern Spiritualism Concluded.
SOME INTERESTING FEATURES IN ITS CELEBRATION AT CINCINNATI AND OTHER PLACES.
Extracts from Lecture Delivered by GEORGE B. COLBY, April 2, 1888.

Just as we began entrancing the medium we heard a gentleman ask this question: "I wonder what all these people have come together for?" The same question, no doubt, has been asked during this meeting when there was a greater number congregated than we have to-night, and I presume that the questioner not only asked because he was a little undecided himself as to why he had come, but doubtless re-echoing the inquiry of many another. You have been told that these meetings are called to celebrate what is called the Anniversary, or rather the birth, of Modern Spiritualism. When we stop a moment and consider what this Spiritualism is, we do not wonder at the voices of praise, at the anthems of thanksgiving, and at the strains of beautiful music that we hear upon occasions of this kind; if we call to mind that only forty years ago there came to man in mundane sphere of existence the greatest blessing—that above all other blessings—of modern times, that period in the history of the world when there was a system of intellectual commerce established between the two planes of existence, a reciprocity treaty, if you please—between the realm of the white-robed nations of the dead and those of the more somber garments of mortality, a period in the history of the world that is of vast and vital importance to every one of us, not only because it opens the good ways of immortality for your friends to hold conscious converse with your kindred, of the sainted, of the risen ones of your home, but more than this, if there is one great blessing above all others, that it settles forever the question of man's future conscious existence.

Materialists cannot be convinced of a future state of existence by argument alone; at least a majority of them cannot, for they stop far short of where the real truths begin, the truths upon which are founded the arguments of the Spiritualists. Our most advanced thinkers in this special line; those who have reached the highest point of spiritual perception in the philosophy of Spiritualism; who have passed beyond the phenomenal plane and do not base their hopes or ideas alone upon the demonstrations of Spiritualism in its phenomenal phases, have reached that point in their spiritual perception of things where the soul comes in contact with these divine truths, to sense out by that interior or intuitive faculty, which is the soul's perceptive power or relationship to this life, the continued existence which follows. They trace this fact through all the experience of nature in her varied departments. They cannot rely wholly upon phenomena, therefore it is not of that importance to them which it is to those who deny in toto the idea of a future conscious existence, and who base their denial upon what to them is a lack of evidence. The fault with our materialistic friends lies in this; in all their systems of education, which are purely and entirely of a materialistic character, which make observation, if at all, from an outside and customary point, they must most certainly come to a materialistic conclusion. And all our methods of education are of this kind and character. We have not reached that point of spiritual understanding that enables us to get at the truth of things directly, without first stripping them of the husks and chaff that encumber them. All our methods of scholastic preparation consist in the absorption of things from an interior standpoint. All our varieties of religion are brought to men's minds from an exterior standpoint of spiritual observation. The spiritual philosophy inculcates a different method of absorbing these teachings, beginning with the very foundation of life, in the various phases that we behold it in, in this the material plane of existence, and while we have phenomena that silence the voices of those who are infidel to these ideas, also stop the sneers of materialists, as upon our revised geography of the heavens, of a future con-

(Continued on Eighth Page.)

EXCHANGE EXTRACTS.

A wealthy and prominent couple in Chicago recently secured a divorce in twenty minutes, only nine questions being asked, and the wife being absent.

It is reported that the churches of Emporia, Kan., have generously decided to omit taking up collections until sufficient money has been subscribed to pay the salaries of its base-ball nine.

This is a pretty large-sized country. The other day the thermometer registered 52 degrees below zero at St. Vincent, Minn., and at the same hour 73 degrees above at Key West, Fla., a difference of 124 degrees.

Here is a most remarkable alliterative coincidence: An Englishman named John Haight, who lives at Haight, Carroll County, Md., will be eighty-eight years old the eighth day of the eighth month (August), 1888.

A lady of Texarkana, Tex., the other night placed five hundred dollars in bank notes in the oven for safety while she attended the theater. She forgot to take it out, and the servant girl burned it up while getting breakfast the next morning.

The cross-eyed man has found his province at last. It is love-making on the sly. An Indiana farmer, whose daughter ran away with a cross-eyed farm hand, declared that he never could tell when his hired man was looking at his daughter, and therefore he didn't suspect him.

EAST SAGINAW, Mich., has a Thirteen Club, composed of young men. A part of the initiatory ceremony consisted in having the mustache shaved off. Death has no terrors, probably, for the young men who could voluntarily make such a sacrifice, and will most likely ignore them on his annual rounds.

STREET-CAR tickets are a glut in the market in Galveston, Tex. There was a dearth of small change, and it was proposed to utilize the car tickets for that purpose; so the car companies increased the issue to accommodate this new use, and now the merchants find themselves with enough car-tickets on hand to give the entire population a ride for several years.

TRAVELERS through the Hoosac Tunnel recently experienced a curious change in weather. On entering the eastern end of the tunnel, the travelers left a country on which rain was pouring and which was devoid of every vestige of snow. On leaving the tunnel, the travelers saw with astonishment a driving snow-storm and a snow-covered ground.

In Whitewood, D. T., the other day, a ranchman got howling drunk and was arrested. The authorities, for lack of a better place, locked him up in an empty box-car. Some time in the night a train picked up the car, and when the ranchman woke up in the morning he found himself fifty miles from home and without a cent. He intends to bring suit for damages.

A DEADWOOD paper contains the following: "There is a high-toned cuss on Sherman street of socialistic tendencies who practices his political teachings. He has no wood, but a poor woman in the neighborhood has. She worked and earned it, and he divides with her. He always waits until he thinks she has gone to bed before he makes the divvy, and carries his part home. We will give his name if he doesn't quit."

DURING the recent eclipse of the moon some colored people living near Smithville, Ga., became frightened, and ran screaming from their houses to a field near by, where they prostrated themselves and began praying, thinking the day of judgment was at hand. The lamentations were making the woods ring, when a deacon in one of the colored churches came up. "Get up dar," he said, "an' go to your house—obey one ob you. Day an' nothin' do matter; dat's only a clippergrass ob de moon, caused by de subjection ob de sun. You niggers an' got no sense, nohow!"

FROM DISTANT SOURCES.

BRASS instead of old silver is the current London craze.

ENGLAND has more treaties than any two other countries combined.

PARISIAN ladies smoke deliciously-scented cigarettes tintured with roses, carnations or heliotrope.

The King of Abyssinia hates smoking and chewing so intensely that he cuts off the noses and lips of those who indulge in the habit. Some day he will be assassinated by a cigarette.

The State of Sonora, Mexico, levies a tax of two dollars on every baby born within its limits, and charges the farmer five cents for every chicken he raises and fifty cents for every sheep.

QUEEN VICTORIA point blank declines to pay for the special trains provided for royal visitors during her jubilee festivities. It is expected that the railroad companies will have to wipe off their claims as bad debts.

An investigation of the list of persons in France who have the decoration of the Legion of Honor has revealed that more than two hundred obtained it by bribery or improper means. Their names will be stricken off.

VARIOUS valuables which were presented to the Pope as jubilee offerings, and which were on exhibition, have been stolen from the Vatican. Among the stolen articles are a chalice valued at \$2,000, some gold snuff boxes and several pairs of slippers.

The Vatican is the most polite court in Europe. Replies to all communications are addressed with the titles assumed by the original correspondents, be they counts, dukes or princes. The Pope never stops to ask whether they are genuine noblemen or not.

MARRIAGES are not allowed in Russia before the male is eighteen and the female sixteen, nor are men over eighty or women over sixty permitted to enter wedlock. A fourth marriage is illegal. Priests may marry only once. Marriages in secret without witnesses are not valid.

BARON DE HIRSCH has not yet made his alleged magnificent endowment of Jewish schools in Russia, but has invited suggestions from several sources as to the best means of giving effect to some benevolent intentions, and has entered into negotiations with the Russian Government on the subject.

An unhappy season in France is during the time of conscription, when every young man of proper age is obliged to walk up and draw from an urn a ball. If he takes a black one, it means three years' service in the army; if a white one, he is exempt. The only son of a widow is exempt. Substitutes can be furnished.

An edict has been issued in China ordering the sales of office of honorary rank and precedence and of certain degree and literary honors, to provide funds to repair the damage done by the Yellow river disaster. Petty distinctions, such as feathers, are to be sold; but the principal revenue is expected to be derived from the sale of a new rank specially devised for the purpose.

PARTICULAR PERSONS.

PRESIDENT CLEVELAND weighs 325 pounds. The King of Siam is thirty years old and is reported to be the father of thirty children.

CHANG, the Chinese giant of Barnum's show and dime museum notoriety, is now a tea broker in Shanghai.

The Jewish race made their entire entry to the court of Vienna for the first time on January 20, 1888, in the person of Baron and Baroness Rothschild.

MRS. BARNUM, widow of the late President of Guatemala, is engaged to be married to an English nobleman of high rank. She is worth several millions of dollars.

Mrs. CLEVELAND writes a stylish hand, says report, yet it is unlike the ordinary fashionable scrawl, in that it is perfectly legible and offers no concealment for defects in orthography.

SAM JONES, the evangelist, says: "I have an orphan's home in Georgia, where sixty-five children depend upon me for every bite they eat. I have boys and girls that I am trying to educate at different colleges."

When John L. Sullivan, the great pugilist, commenced operations in his particular field he was so poor that on one occasion he had to sit in his stocking feet in a bar-room while his shoes were being repaired at a cobbler's across the street.

ADELINA PATTI is said to believe in the superstition of the "evil eye," and will not sing where there is a cross-eyed conductor. Bernhardt places a similar credence in the superstition, and refuses to play at the side of an actor whose vision is in any way askew.

The King of Norway and Sweden is said to be the only crowned head in Europe who refused to send congratulations to the Pope on his sacerdotal jubilee. According to the census of 1880, there were only 810 Catholics in Sweden, and a proportionately small number in Norway.

EX-SENATOR FAIR recently offered \$10,000 for a San Francisco theater for one evening in order that he might have an exclusive theater-party. Mr. Fair once gave a "rose bud" party to twenty young ladies in Washington at a cost of \$1,000. The next morning he quarreled with a hackman who charged him fifty cents for a ride to the Capitol.

PRINCE BISMARCK is still a hard worker and is becoming a rich man. The salaries from his offices are by no means extravagant, but, added to the revenues of his estates and the profits of his saw-mills and distilleries, they bring him an income of between \$100,000 and \$150,000 a year. And, as the Prince is notoriously economical, a large proportion of this comfortable income is annually saved.

PASCHAL PORTER, the wonderful child revivalist of Indiana, who is now only eleven years old, recently preached a sermon in the Baptist Church at Williamstown, Ky., that astonished everybody who heard it. The pastor of the church says that he has read sermons on the same subject delivered by the ablest preachers, but not one of them could compare in power or in elegance of diction with the boy's exhortation.

The death is announced of "Count" Smith, chief clerk of the Palace Hotel, San Francisco. He had a phenomenal memory for faces and names. This faculty made his fortune. He amazed British globe-trotters after saluting them by name several years after former visits to the hotel, and asking if they would have the old rooms they had once occupied, giving the number and floor. This fact may be appreciated when it is stated that the hotel has 600 rooms.

GENERAL SHERIDAN has four little children, who are his constant companions. In Washington not long ago two of the children were walking along with their father, while the two other little Sheridans trotted along just behind him. A gentleman asked the little girls of the rear guard and asked: "Are you all General Sheridan's children?" "O no," exclaimed one of the girls, demurely, and pointing to the children walking with the General, "they are General Sheridan's children. We are the twins."

JOURNALISTIC JOTTINGS.

SINCE 1864, it is reported, no such cold weather has been felt in California as that which lately prevailed there.

This country has about four thousand theaters, and it has been figured that the people pay about one million dollars a day for amusements.

SERIOUS errors have been discovered in the construction of the great Lick Observatory in San Francisco, and a large expense will be necessary to correct the mistakes.

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SPECTACLES were actually invented about the year 1280 A. D., and certainly they were made previous to the year 1311. The man who conferred this great benefit on suffering humanity was Alexander Bpina, a monk of Pisa, who died in 1313.

THE market value of Alaska's products in 1887 almost equaled the purchase price paid by the United States for the Territory, \$5,950,000. There were sent to market from Alaska last year furs to the value of \$2,500,000; gold, \$1,350,000; fish, \$3,000,000; lumber, etc., \$100,000.

THE Internal Revenue system of the United States employs 85 collectors, 950 deputy collectors, 184 clerks, 625 gaugers, 555 storekeepers, 757 who acted both as storekeepers and gaugers, and 35 porters and messengers, together with other agents and employees amounting to an army of 4,000 men.

HOW BISMARCK'S speech went over the world is shown by the number of telegrams sent out upon the day and evening of its delivery. No fewer than 1214 press telegrams, comprising 194,296 words about it, were sent from Berlin to 330 different places in Germany and abroad. The forwarding of these telegrams was effected by 235 officials on 222 instruments.

THE people in small towns all over the country are going to send a protest to Congress against the present system of erecting public buildings. These small towns ask for a general law providing for the erection of a building in every city of 3,000 inhabitants or over and recommend appropriations on the basis of \$2,000 for each 1,000 inhabitants.

In New Orleans strong towers, 150 feet high, are being constructed, and on these telegraph and telephone wires are to be carried above the streets and buildings. They are also to sustain stand-pipes with nozzles at different elevations to which hose can be attached and used in case of fire. The cause of their construction was the fact that electric wires could not be laid under ground, because the city level is far below the water level of the Mississippi.

EDISON'S COURTSHIP.

How the Wizard of Menlo Park wooed His First Wife.

An old telegraph operator, who was stationed at Menlo Park when Edison first came there, entertained a New York *Free Press* reporter the other day with some stories about the wizard. He is an oddity, doing nothing in the common way and setting at naught all the conventionalities. The first Mrs. Edison was an operator in the Newark factory where Edison was making the machines to fill his first order for the stock indicator which brought him into notice and formed the basis of his fortune. She was a tall, fine-looking girl—one of a dozen sitting at a bench winding magnets. One day as Edison was walking down the line, that girl spoke up and bade him good morning without raising her eyes from her work.

"Good morning," said the inventor.

"How do you know it was I?"

"Oh, I can always tell when you're near," was the reply.

"See here," said the man of invention.

"I've noticed you a good deal of late. Suppose you and I get married?"

"I'm ready."

"When shall it be?"

"Three weeks from to-night."

"All right!" and the inventor went on his rounds while his intended bride merrily wound away upon her bobbin of wire.

On the wedding day the first consignment of stock indicators came back from the purchaser, inoperative. When Mr. Batchelor, who has always been Edison's right hand man, when down to the shop after supper he found the inventor there in his dirtiest shop clothes tinkering away at the machines.

Didn't he remember that it was his wedding night? No, he'd forgotten all about it. Batchelor dragged the lagging groom to the nearest clothing store, got him into a new suit, then to a barber shop, and finally put him on a car and shipped him off to the house of the bride. Then he went back to the shop to work, supposing that was the last of Edison for that night. In an hour or two, however, Edison rushed in again, threw his coat down on a greasy lathe, hung his waistcoat on the gas pipe, kicked his shoes under the bench, seized a file and went at the defective stock indicator as if there were no such thing as marriage and giving in marriage, and there he stayed with his faithful lieutenant till the morning sun looked in on two weary toilers and an electrical stock indicator that worked like a charm.

When wealth came to them, Mrs. Edison No. 1 betrayed a tendency to branch out in the social world, but it had no effect on the inventor's habits. One of the largest entertainments Newark ever saw was given at her house. All the leading men of the Edison works were there, but he was nowhere to be seen. His subordinates grew a little uneasy. A committee of them went over to his laboratory about midnight and there was the inventor, tipped back in a rickety old chair, in his shirt sleeves, his shoes feet high up on the workbench, singing away into his phonograph at the top of his voice, happy as a clam at high tide.

COLLIE'S RECEPTION.

The Latest Fad of One of New York's Ultra-Fashionable Women.

One of Gotham's social headlinds, says the *Mail and Express*, gave a reception a few evenings since in honor of the birthday of her pet collie, Robert Bruce, who departed himself with such aristocratic bearing that he quite won the hearts of the fifty guests. He assisted his mistress in receiving with the ease and elegance of one whose social status was well defined.

The dame made courtesy,
The dog made a bow;
The dame said "your servant,"
The dog said "bow wow."

Taking the numerous packages handed him by the guests he tore the papers off and placed the contents carefully on a table prepared for their reception. These gifts consisted of collars, blankets, pillows, chains, ribbons, and several boxes daintily tied contained bonbons, of which Bruce is particularly fond. Nearly every person present had a canine attachment of some sort. There were blue skies, with the most approved bangs and the handsomest collars, Yorkshire terriers of which you could not tell head from tail, educated terriers, audacious-looking pugs, with their noses high in air, as if it was a condescension on their part to mingle with the masses; benevolent-looking Newfoundlanders, who acted as a great many people do at afternoon teas, as if it was the proper thing to be there, but an awful bore. French poodles, whose white coats harmonized with the latest fad in furniture, walked around on their hind legs carrying baskets of cut flowers, from which each lady was expected to help herself.

The collars of these petted darlings were of every conceivable shape and material, from the massive gold band with its diamond setting, to the russet leather belt with its ornamental splicings. Not less expensive were the blankets which covered them, many being made of beaver, sealskin, plush and richly embroidered velvet. When the refreshments were passed, there burst upon the ear a perfect pandemonium of sounds. The entertainment was unique and highly enjoyable, and as each canine dropped his card at the feet of the hostess, and made his adieux, it was with the tacit understanding that he had had a jolly good time, and hoped that her example might be soon followed by others.

Science of the Brain.

Paul Broca's discovery that the brain is a congeries of organs, each having its special function, is being confirmed by later researches. Prof. Mathias Duval has had the opportunity of determining—by the post-mortem examination of eleven persons who, during life, had been accidentally deprived of the faculties of speech or the memory of words or certain letters of the alphabet—that the faculties of speech and memory of words reside in the second and third convolutions of the brain. In each case examined there had been injury or disease of these convolutions, destroying their functions. Comparing Gambetta's brain with that of the late Dr. Berillon, an eminent statesman, Duval and Chudzinsky found that in the brain of the former the third or "Broca's convolution"—as the speech-center is now called—is extremely developed, while in Berillon's it is reduced to its most simple expression. Gambetta was active and eloquent; Berillon reticent and retiring—the oratorical qualities of the two men were diametrically opposite, and this result is now seen to be due to the physical conformations of their respective brains.

Truth of an Old Adage.

The fact that the two-headed girl gets \$700 a week from dime museums triumphantly establishes the truth of the old adage that two heads are better than one.

A Profitable Melon Patch.
A Georgia farmer made \$1,000 off an acre planted in watermelons and a neighboring doctor made \$200 off the same acre.

DOMESTIC DETAILS.

Don't buy expensive furniture and showy carpets at the sacrifice of pictures, books, or the things which so much more truly help to make a true home.

Housework is dignified, honorable and respectable, but not every girl is adapted to it; neither is every man suited for farm work, or mining or legislating.

To PREVENT salt from congealing and sitting from the cellars you can use a little cornstarch with the salt; a saltspoonful of salt to about two salt cellars of salt. The starch absorbs the dampness and the salt sifts more easily.

AFTER tea has been steeped in boiling water for three minutes, over five-sixths of the valuable constituents are extracted. Prolonged boiling dissipates the volatile flavoring principle, and of course does not improve the quality of the infusion.

COOKED celery is said to be a specific for rheumatism. Cut the celery into small pieces, and boil it until soft. The patient should drink the water in which it is cooked. Serve the celery hot on toast. It is an experiment easily tried and can hardly do any injury.

An apple requires one hour or little less to bake, not too slow and not too hot a fire. There is quite as much skill required to bake pies well as to make them well. Judgment must be used, and experience will teach what no pen or book possibly can on this point.

If worms are eating off the roots of house plants a very easy way to destroy them is to take a dozen matches and stick in the earth with the sulphur end in the ground. It is a quick, easy remedy, and quite infallible. Carbonic acid will also destroy the worms, but that is not always at hand, and everybody has matches in the house.

A snail which fits easily is warmer than a tight one, and makes the manner of walking more graceful. Tight shoes with high heels displace the small bones of the feet, and throw the weight of the body forward, in some cases to such a degree as to induce hip and spinal diseases. Corns and bunions cause untold misery, and they are usually the result of tight or ill-fitting shoes.

IVY, and all smooth-leaved plants, should have their leaves washed weekly with a soft rag and blood-warm water. Other plants with rough leaves should be taken to the bath-room, or a sink, laid on their sides, and given a thorough drenching with a syringe or a watering-pot, held high to give force to the shower; let the leaves drip well before returning the plants to the room.

A NOVELTY in table scarfs is the following: It is made of gray linen of fine quality and light in color, fringed out on each end, the fringe having three rows of knots making a wide heading. Above the fringe is a wide satin band sewed to the linen by a feather stitch in white silk. On the band at one end is painted in water-colors a graceful design of white daisies and buttercups. On the other a rich pattern of snow-balls with pale green foliage.

The person who, after partaking of a meal, should proceed to publicly use his toothbrush, would speedily find himself banished from decent society. Yet such action would be less objectionable to witness than the service to which some people who pretend to refinement and culture put the toothpick. There is but one place in which it may be rightly used—the dressing-room—and no person who has the slightest consideration for the feelings of others will handle it anywhere else.

If we would really make our guests comfortable, we should not only offer them good beds and appetizing meals, but agreeable conversation and a harmonious family voice. No discordant bickering, no jarring complaints should ever be uttered in the presence of guests, for not only does it create awkwardness and embarrassment for the stranger, but it causes the participants themselves to appear in most undesirable light. People have one opinion in common with the lobster—dislike of a plunge into hot water.

STATISTICAL SLIPS.

THERE are not more than 150,000 Quakers in America.

It is said that Philadelphia eats forty-four tons of pie every day in the year.

THERE are 4,000 theaters in the United States and a million dollars a day is spent for amusements.

A BUFFALO statistician has figured out that the women of this country pay \$8,000,000 per year for bustles.

According to a Boston statistician "the cost of the fences in the United States is more than the National debt."

The United States has \$240,000,000 invested in Mexico in mines, railroads and ranches, and England has \$80,000,000.

THERE are about 2,000,000 hog raisers in the country and the 46,000,000 hogs raised are estimated to be worth \$100,000,000.

THERE are 355 persons arrested in the United States during the year for violation of the laws against counterfeiting, etc. Seventy were convicted and sentenced to imprisonment.

THE average age of all the people of France is given as thirty-two years, two months and fifteen days; the average in the United States is only twenty-four years, ten months and twenty-four days.

LAST year's output of books fell short of that of 1886, which was the largest in the annals of literature. The number for 1886 was 4,676; for 1887, 4,437, of which 1,022 were works of fiction, 487 juvenile books, 438 on law, and 333 on theology.

STATISTICS show that there were in India in 1881, 20,390,026 widows, of whom nearly 19,000,000 were under nine years of age, 207,388 under fourteen years, 882,736 under nineteen years. Think of almost one-third of the entire population of the United States being widows under nine years of age—mere girl children!

The population of the country on the 1st of January of the present year is estimated at 62,523,557. When the census of 1880 was taken the population was 50,155,783. The country is growing, and while temporary losses may cause embarrassment at times in some cases the condition of the people is improving.

THE United States is the largest consuming country of raisins in the world, and the annual consumption is about 2,000,000 boxes of about twenty pounds each, which at an average of two dollars a box shows an expenditure of \$4,000,000 per annum for one article in the dried fruit line. The amount referred to represents, say, 1,000,000 boxes Valencia, 950,000 boxes California, 200,000 boxes Malaga and 100,000 boxes Smyrna.

THE revolutionary war cost the United States \$135,193,703. The colonies furnished, from 1775 to 1783, 805,064 troops. The war of 1812 cost the United States \$107,193,003. The number of troops engaged is estimated at 471,622. The Mexican war cost the United States \$104,000,000. The number of troops engaged was 101,282. The war between the States cost the United States \$6,189,730,000. The number of Federal troops were 2,850,122.

GRAINS FOR GRANGERS.

FEEDING farm crops, buying corn and oil cake, meals and other waste products liberally is the best way to make manure and a rich farm.

Hens will get upon horses when the fowls are permitted to roost in a stable. These pests move about at night, and will at times trouble horses very much.

It must be kept in view that frosts may come at any time, even as late as June, and it is not safe to put out large crops of tender vegetables before the middle of May.

The use of Paris green for the potato beetle, and London purple for the codlin moth, is always dangerous unless due caution is employed by the operator. Every year somebody has been poisoned.

TUBERS increase in size so long as the tops remain alive. The starch contained in the tuber planted sustains the young plant until its roots are established, hence advantage of whole tubers in giving a more vigorous start.

GARDENS are commonly visited very early by the various kinds of noxious insects that destroy the vegetables grown in them. One reason for this is that they remain dormant in their hiding-places under weeds, pieces of boards or clods of manure.

TEAM help is often scarce, and even if not it is best to use it with as great economy as possible. It is a great waste of time to keep a strong, able team standing idle while men are loading and unloading. By having two wagons this loss may be avoided, and the amount of work be nearly doubled with little extra expense.

AS WARM weather approaches the smell of ammonia in horse stables will be plainly perceived, and some means should be adopted to absorb or check it. The smell shows that a valuable fertilizer is escaping, and the ammonia is also very injurious to the sight of horses exposed to it. More horses go blind from this cause than any other.

RYE straw is generally supposed to be the most valuable for feeding horses, and oat straw is the best for cattle. Wheat straw is not eaten so readily as the other kinds, which, when cut up and mixed with ground corn and oats or bran, will make excellent food for horses at any time. With the straw about one-fourth more ground feed should be given than with timothy hay.

A FAT animal eats less than a poor one, other things being equal; a fat animal gains far faster than a poor one; and, like saving money, it is the first dollar that is hardest to save; and so it is the first pound of fat that is hardest to make. Every succeeding pound is easier, until the very fat animal will grow fatter on food on which his poor comrade would only grow poorer.

THE land for early cabbages should be well drained and mellow, and if dry enough to suffer by drought, it should be provided with a supply of water; for there are few crops that suffer more quickly from drought. The land is prepared by plowing twice and rolling, then throwing into drills three feet apart, on which the cabbage plants are set by hand two feet apart after a marker, or about 7,000 plants per acre.

SWOLLEN knees are sometimes produced in cows by bruises caused by hard floors. The swelling contains serum from the joints, and should not be opened, or an open running sore may result which will ruin the animal. The treatment should be as follows: Put the cow in slings, so that she can not lie down, or make a deep bed of dry swamp muck or sawdust; foment the knees with hot water, and then apply tincture of iodine 1 part, glycerine 2 parts, mixed, to the swellings, with gentle rubbing.

GLEAMS OF MIRTH.

THE face of a toper may very properly be termed a gin-phiz.

The mosquito would make a good saloonist. It seldom drinks behind the bar.

The greatest of all sages is said to be the sage that goes into the filling of roast fowls.

WOMAN'S work is never done, therefore she would not make a good collector of bad debts.

FAIRM hands make excellent railroad managers. They have experience in watering stock.

It is not surprising that editors have wrinkled foreheads. Those wrinkles are a variety of head-lines, you know.

A LITTLE boy having been given the pet name of Moss, a witty friend of his father remarked: "I suppose you will call him Moss to show your *likes* for him."

A STATE street father, on being asked by his daughter for \$5 to buy a new jacket, said: "You girls want the earth." "No, papa, not the earth, only a New Jersey."

"THEY have discovered foot-prints three feet long in the sands of Oregon, supposed to belong to a lost race." It is impossible to conceive how a race that made foot-prints three feet long could get lost.

A FRIEND to a New York belle: "So you are really going to marry old Moneybags? Is it not merely a 'dollars and cents' arrangement?" "Yes, dear; he is to furnish the dollars, and I the sense, you know."

"I AIN'T going to be swindled any more by them gas companies," remarked a Detroit citizen of more means than education. "I have just had the meter taken out, and I'm going down to the electric works and order some of them indecent lights put into my house."

A NUMBER of schoolboys were playing the other day at the game called "I Spy." A dispute arising as to one of the players having been spied by another boy, the one not wishing to be taken loudly declared: "Ye never spied me, for I wis oot o' sight afore ye saw me."

A LADY says the first time she was kissed she felt like a big tub of roses swimming in honey, cologne, nutmegs and cranberries. She also felt as if something was running through her nerves on feet of diamonds, escorted by angels, shaded by honey-suckles—and the whole spread with melted rainbows.

"Do you remember the text this morning, Bobby?" inquired the minister, who was dining with the family. "Yes, sir. 'The last shall be first, and the first shall be last.' " "And do you know what that means?" "I don't believe it means what I'm never first, or even second; I'm always last." Said hungry Bobby.

REMEMBER, ladies, this is leap year. Don't approach a young man in that uncouth, unladylike and unbecoming style common among country girls, and say: "Jack, may I go home with you to-night?" but in a kind yet winning way, say: "Will you be so condescending as to sacrifice your

EXCHANGE EXTRACTS.

A wealthy and prominent couple in Chicago recently secured a divorce in twenty minutes, only nine questions being asked, and the wife being absent.

It is reported that the churches of Emporia, Kan., have generously decided to omit taking up collections until sufficient money has been subscribed to pay the salaries of its base-ball nine.

This is a pretty large-sized country. The other day the thermometer registered 33 degrees below zero at St. Vincent, Minn., and at the same hour 72 degrees above at Key West, Fla., a difference of 104 degrees.

Here is a most remarkable alliterative coincidence: An Englishman named John Haight, who lives at Haight, Carroll County, Md., will be eighty-eight years old the eighth day of the eighth month (August), 1888.

A lady of Texarkana, Tex., the other night placed five hundred dollars in bank notes in the oven for safety while she attended the theater. She forgot to take it out, and the servant girl burned it up while getting breakfast the next morning.

The cross-eyed man has found his province at last. It is love-making on the sly. An Indiana farmer, whose daughter ran away with a cross-eyed farm hand, declared that he never could tell when his hired man was looking at his daughter, and therefore he didn't suspect him.

EAST SAGINAW, Mich., has a Thirteen Club, composed of young men. A part of the initiatory ceremony consisted in having the mustache shaved off. Death has no terrors, probably, for the young men who could voluntarily make such a sacrifice, and will most likely ignore them on their annual rounds.

STREET-CAR tickets are a glut in the market in Galveston, Tex. There was a dearth of small change, and it was proposed to utilize the car tickets for that purpose; so the car companies increased the issue to accommodate this new use, and now the merchants find themselves with enough car-tickets on hand to give the entire population a ride for several years.

TRAVELERS through the Hoosac Tunnel recently experienced a curious change in weather. On entering the eastern end of the tunnel, the travelers left a country on which rain was pouring and which was devoid of every vestige of snow. On leaving the tunnel, the travelers saw with astonishment a driving snow-storm and a snow-covered ground.

In Whitewood, D. T., the other day, a ranchman got howling drunk and was arrested. The authorities, for lack of a better place, locked him up in an empty box-car. Some time in the night a train picked up the car, and when the ranchman woke up in the morning he found himself fifty miles from home and without a cent. He intends to bring suit for damages.

A DEADWOOD paper contains the following: "There is a high-toned cuss on Sherman street of socialistic tendencies who practices his political teachings. He has no wood, but a poor woman in the neighborhood has. She worked and earned it, and he divides with her. He always waits until he thinks she has gone to bed before he makes the divvy, and carries his part home. We will give his name if he doesn't quit."

DURING the recent eclipse of the moon some colored people living near Smithville, Ga., became frightened, and ran screaming from their houses to a field near by, where they prostrated themselves and began praying, thinking the day of judgment was at hand. The lamentations were making the woods ring, when a deacon in one of the colored churches came up. "Get up dar," he said, "an' go to your house—every one ob you. Den an' nothin' de matter; dat's only a clippergrass ob de moon, caused by de subjection ob de sun. You niggers an' got no sense, nohow!"

FROM DISTANT SOURCES.

BRASS instead of old silver is the current London craze.

ENGLAND has more treaties than any two other countries combined.

PARISHIAN ladies smoke deliciously-scented cigarettes tintured with roses, carnations or heliotrope.

The King of Abyssinia hates smoking and chewing so intensely that he cuts off the noses and lips of those who indulge in the habit. Some day he will be assassinated by a cigarette.

The State of Sonora, Mexico, levies a tax of two dollars on every baby born within its limits, and charges the farmer five cents for every chicken he raises and fifty cents for every sheep.

QUEEN VICTORIA point blank declines to pay for the special trains provided for royal visitors during her jubilee festivities. It is expected that the railroad companies will have to wipe off their claims as bad debts.

An investigation of the list of persons in France who have the decoration of the Legion of Honor has revealed that more than two hundred obtained it by bribery or improper means. Their names will be stricken off.

VARIOUS valuables which were presented to the Pope as jubilee offerings, and which were on exhibition, have been stolen from the Vatican. Among the stolen articles are a chalice valued at \$2,000, some gold snuff boxes and several pairs of slippers.

The Vatican is the most polite court in Europe. Replies to all communications are addressed with the titles assumed by the original correspondents, be they counts, dukes or princes. The Pope never stops to ask whether they are genuine, noblemen or not.

MARRIAGES are not allowed in Russia before the male is eighteen and the female sixteen, nor are men over eighty or women over sixty permitted to enter wedlock. A fourth marriage is illegal. Priests marry only once. Marriages in secret without witnesses are not valid.

BARON DE HIRSCH has not yet made his alleged magnificent endowment of Jewish schools in Russia, but has invited suggestions from several sources as to the best means of giving effect to some benevolent intentions, and has entered into negotiations with the Russian Government on the subject.

An unhappy season in France is during the time of conscription, when every young man of proper age is obliged to walk up and draw from an urn a ball. If he takes a black one, it means three years' service in the army; if a white one, he is exempt. The only son of a widow is exempt. Substitutes can be furnished.

An edict has been issued in China ordering the sales of office of honorary rank and precedence and of certain degrees and literary honors, to provide funds to repair the damage done by the Yellow river disaster. Petty distinctions, such as feathers, are to be sold; but the principal revenue is expected to be derived from the sale of a new rank specially devised for the purpose.

PARTICULAR PERSONS.

PRESIDENT CLEVELAND weighs 325 pounds. The King of Siam is thirty years old and is reported to be the father of thirty children.

CHIANG, the Chinese giant of Barnum's show and dime museum notoriety, is now a tea broker in Shanghai.

The Jewish race made their entire entrance into the court of Vienna for the first time on January 20, 1888, in the person of Baron and Baroness Rothschild.

Mrs. BARONIA, widow of the late President of Guatemala, is engaged to be married to an English nobleman of high rank. She is worth several millions of dollars.

Mrs. CLEVELAND writes a stylish hand, says report, yet it is unlike the ordinary fashionable scrawl, in that it is perfectly legible and offers no concealment for defects in orthography.

SAM JONES, the evangelist, says: "I have an orphan's home in Georgia, where sixty-five children depend upon me for every bite they eat. I have boys and girls that I am trying to educate at different colleges."

When John L. Sullivan, the great pugilist, commenced operations in his particular field he was so poor that on one occasion he had to sit in his stocking feet in a bar-room while his shoes were being repaired at a cobbler's across the street.

ADELINA PATTI is said to believe in the superstition of the "evil eye," and will not sing where there is a cross-eyed conductor. Bernhard places a similar credence in the superstition, and refuses to play at the side of an actor whose vision is in any way askew.

The King of Norway and Sweden is said to be the only crowned head in Europe who refused to send congratulations to the Pope on his sacerdotal jubilee. According to the census of 1880, there were only 810 Catholics in Sweden, and a proportionately small number in Norway.

EX-SENATOR FAIR recently offered \$10,000 for a San Francisco theater for one evening in order that he might have an exclusive theater-party. Mr. Fair once gave a "rose bud" party to twenty young ladies in Washington at a cost of \$1,000. The next morning he quarreled with a hackman who charged him fifty cents for a ride to the Capitol.

PRINCE BISMARCK is still a hard worker and is becoming a rich man. The salaries from his offices are by no means extravagant, but, added to the revenues of his estates and the profits of his saw-mills and distilleries, they bring his income to between \$100,000 and \$150,000 a year. And, as the Prince is notoriously economical, a large proportion of this comfortable income is annually saved.

PASCHAL PORTER, the wonderful child revivalist of Indiana, who is now only eleven years old, recently preached a sermon in the Baptist Church at Williamstown, Ky., that astonished everybody who heard it. The pastor of the church says that he has read sermons on the same subject delivered by the ablest preachers, but not one of them could compare in power or in elegance of diction with the boy's exhortation.

The death is announced of "Count" Smith, chief clerk of the Palace Hotel, San Francisco. He had a phenomenal memory for faces and names. This faculty made his fortune. He amazed British globe-trotters after saluting them by name several years after former visits to the hotel, and asking if they would have the old rooms they had once occupied, giving the number and floor. This fact may be appreciated when it is stated that the hotel has 600 rooms.

GENERAL SHERIDAN has four little children, who are his constant companions. In Washington not long ago two of the children were walking along with their father, while the two other little Sheridans trotted along just behind him. A gentleman stopped the little girls of the rear guard and asked: "Are you all General Sheridan's children?" "O no," exclaimed one of the girls, demurely, and pointing to the children walking with the General, "they are General Sheridan's children. We are the twins."

JOURNALISTIC JOTTINGS.

SINCE 1864, it is reported, no such cold weather has been felt in California as that which lately prevailed there.

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The Internal Revenue system of the United States employs 85 collectors, 950 deputy collectors, 184 clerks, 625 gaugers, 555 storekeepers, 757 who acted both as storekeepers and gaugers, and 35 porters and messengers, together with other agents and employees amounting to an army of 4,000 men.

How BISMARCK's speech went over the world is shown by the number of telegrams sent out upon the day and evening of its delivery. No fewer than 1212 press telegrams, comprising 194,296 words about it, were sent from Berlin to 326 different places in Germany and abroad. The forwarding of these telegrams was effected by 235 officials on 222 instruments.

The people in small towns all over the country are going to send a protest to Congress against the present system of erecting public buildings. These small towns get very small slices of "pork," and now ask for a general law providing for the erection of a building in every city of 3,000 inhabitants or over and recommend appropriations on the basis of \$2,000 for each 1,000 inhabitants.

In New Orleans strong towers, 150 feet high, are being constructed, and on these telegraph and telephone wires are to be carried above the streets and buildings. They are also to sustain stand-pipes with nozzles at different elevations to which hose can be attached and used in case of fire. The cause of their construction was the fact that electric wires could not be laid under ground, because the city level is far below the water level of the Mississippi.

EDISON'S COURTSHIP.

How the Wizard of Menlo Park Won His First Wife.

An old telegraph operator, who was stationed at Menlo Park when Edison first came there, entertained a New York Tribune reporter the other day with some stories about the wizard. He is an oddity, doing nothing in the common way and setting at naught all the conventionalities. The first Mrs. Edison was an operator in the Newark factory where Edison was making the machines to all his first order for the stock indicator which brought him into notice and formed the basis of his fortune. She was a tall, fine-looking girl—one of a dozen sitting at a bench winding magnets. One day as Edison was walking down the line, that girl spoke up and bade him good morning without raising her eyes from her work. "Good morning," said the inventor. "How did you know it was I?"

"Oh, I can always tell when you're near," was the reply.

"See here," said the man of invention, "I've noticed you a good deal of late. Suppose you and I get married?"

"I'm ready."

"When shall it be?"

"Three weeks from to-night."

"All right!" and the inventor went on his rounds while his intended bride merrily wound away upon her bobbin of wire.

On the wedding day the first consignment of stock indicators came back from the purchaser, inoperative. When Mr. Batchelor, who has always been Edison's right hand man, when down to the shop after supper he found the inventor there in his dirtiest shop clothes tinkering away at the machines. Didn't he remember that it was his wedding night? No, he'd forgotten all about it. Batchelor dragged the lagging groom to the nearest clothing store, got him into a new suit, then to a barber shop, and finally put him on a car and shipped him off to the house of the bride. Then he went back to the shop to work, supposing that was the last of Edison for that night.

In an hour or two, however, Edison rushed in again, threw his coat down on a greasy lathe, hung his waistcoat on the gas pipe, kicked his shoes under the bench, seized a file and went at the defective stock indicator as if there were no such thing as marriage and giving in marriage, and there he stayed with his faithful lieutenant till the morning sun looked in on two weary toilers and an electrical stock indicator that worked like a charm.

When wealth came to them, Mrs. Edison No. 1 betrayed a tendency to branch out in the social world, but it had no effect on the inventor's habits. One of the largest entertainments Newark ever saw was given at her house. All the leading men of the Edison works were there, but he was nowhere to be seen. His subordinates grew a little uneasy. A committee of them went over to his laboratory about midnight and there was the inventor, tipped back in a rickety old chair, in his shirt sleeves, his shoes off, his feet high up on the workbench, singing away into his phonograph at the top of his voice, happy as a clam at high tide.

COLLIE'S RECEPTION.

The Latest Fad of One of New York's Ultra-Fashionable Women.

One of Gotham's social highlites, says the *Mail and Express*, gave a reception a few evenings since in honor of the birthday of her pet collie, Robert Bruce, who departed himself with such aristocratic bearing that he quite won the hearts of the fifty guests. He assisted his mistress in receiving with the ease and elegance of one whose social status was well defined.

The dame made a courtesy,
The dog made a bow;
The dame said "your servant,"
The dog said "bow wow."

Taking the numerous packages handed him by the guests he tore the papers off and placed the contents carefully on a table prepared for their reception. These gifts consisted of collars, blankets, pillows, chains, ribbons, and several boxes daintily tied contained bonbons, of which Bruce is particularly fond. Nearly every person present had a canine attachment of some sort. There were blue eyes, with the most approved bangs and the handsomest collars, Yorkshire terriers of which you could not tell head from tail, educated terriers, aducious-looking pugs, with their noses high in air, as if it was a condescension on their part to mingle with the masses; benevolent-looking Newfoundlanders, who acted as a great many people do at afternoon teas, as if it was the proper thing to be there, but an awful bore. French poodles, whose white coats harmonized with the latest fad in furniture, walked around on their hind legs carrying baskets of cut flowers, from which each lady was expected to help herself.

The collars of these petted darlings were of every conceivable shape and material, from the massive gold band with its diamond setting, to the russet leather belt with its ornamental spikeheads. Not less expensive were the blankets which covered them, many being made of beaver, sealskin, plush and richly embroidered velvet. When the refreshments were passed, there burst upon the ear a perfect pandemonium of sounds. The entertainment was unique and highly enjoyable, and as each canine dropped his card at the feet of the hostess, and made his adieu, it was with the tacit understanding that he had had a jolly good time, and hoped that her example might be soon followed by others.

Science of the Brain.

Paul Broca's discovery that the brain is a congeries of organs, each having its special function, is being confirmed by later researches. Prof. Mathias Duval has had the opportunity of determining—by the post-mortem examination of eleven persons who, during life, had been accidentally deprived of the faculties of speech or the memory of words or certain letters of the alphabet—that the faculties of speech and memory of words reside in the second and third convolutions of the brain. In each case examined there had been injury or disease of these convolutions, destroying their functions. Comparing Gambetta's brain with that of the late Dr. Bertillon, an eminent statesman, Duval and Chudzinsky found that in the brain of the former the third or "Broca's convolution"—as the speech-center is now called—is extremely developed, while in Bertillon's it is reduced to its most simple expression. Gambetta was active and eloquent; Bertillon reticent and retiring—the oratorical qualities of the two men were diametrically opposite, and this result is now seen to be due to the physical conformations of their respective brains.

Truth of an Old Adage.

The fact that the two-headed girl gets \$700 a week from dime museums triumphantly establishes the truth of the old adage that two heads are better than one.

A Profitable Melon Patch.

A Georgia farmer made \$1,000 off an acre planted in watermelons and a neighboring doctor made \$300 off the same acre.

DOMESTIC DETAILS.

Don't buy expensive furniture and showy carpets at the sacrifice of pictures, books, or the things which so much more truly help to make a true home.

HOUSEWORK is dignified, honorable and respectable, but not every girl is adapted to it; neither is every man suited for farm work, or mining or legislating.

TO PREVENT salt from congealing and sifting from the cellars you can use a little cornstarch with the salt; it is a safe and economical way to keep salt cellars of salt. The starch absorbs the dampness and the salt stays more easily.

ARTENEA has been steeped in boiling water for three minutes, over five-sixths of the valuable constituents are extracted. Prolonged boiling dissipates the volatile flavoring principle, and of course does not improve the quality of the infusion.

COOKED celery is said to be a specific for rheumatism. Cut the celery into small pieces, and boil it until soft. The patient should drink the water in which it is cooked. Serve the celery hot on toast. It is an experiment easily tried and can hardly do any injury.

AN apple pie requires one hour or little less to bake, not too slow and not too hot a fire. There is quite as much skill required to bake pies well as to make them well. Judgment must be used, and experience will teach what no pen or book possibly can on this point.

IF worms are eating off the roots of house plants a very easy way to destroy them is to take a dozen matches and stick in the earth with the sulphur end in the ground. It is a quick, easy remedy, and quite infallible. Carbonic acid will also destroy the worms, but that is not always at hand, and everybody has matches in the house.

A SHOE which fits easily is warmer than a tight one, and makes the manner of walking more graceful. Tight shoes with high heels displace the small bones of the feet, and throw the weight of the body forward, in some cases to such a degree as to induce hip and spinal diseases. Corns and bunions cause untold misery, and they are usually the result of tight or ill-fitting shoes.

IVY, and all smooth-leaved plants, should have their leaves washed weekly with a soft rag and blood-warm water. Other plants with rough leaves should be taken to the bath-room, or a sink, laid on their sides, and given a thorough drenching with a syringe or a watering-pot, held high to give force to the shower; let the leaves drip well before returning the plants to the room.

A NOVELTY in table scarfs is the following: It is made of gray linen of fine quality and light in color, fringed out on each end, the fringe having three rows of knots making a wide heading. Above the fringe is a wide satin band sewed to the linen by a feather stitch in white silk. On the band at one end is painted in water-colors a graceful design of white daisies and buttercups. On the other a rich pattern of snow-balls with pale green foliage.

The person who, after partaking of a meal, should proceed to publicly use his toothbrush, would speedily find himself banished from decent society. Yet such action would be less objectionable to witness than the service to which some people put their toothpick. There is but one place in which it may be rightly used—the dressing-room—and no person who has the slightest consideration for the feelings of others will handle it anywhere else.

If we would really make our guests comfortable, we should not only offer them good beds and appetizing meals, but agreeable conversation and a harmonious family voice. No discordant bickering, no jarring complaints should ever be uttered in the presence of guests, for not only does it create awkwardness and embarrassment for the stranger, but it causes the participants themselves to appear in most undesirable light. People have one opinion in common with the lobster—dislike of a plunge into hot water.

STATISTICAL SLIPS.

THERE are not more than 150,000 Quakers in America.

It is said that Philadelphia eats forty-four tons of pie every day in the year.

THERE are 4,000 theaters in the United States and a million dollars a day is spent for amusements.

A BUFFALO statistician has figured out that the women of this country pay \$8,000,000 per year for bustles.

ACCORDING to a Boston statistician "the cost of the fences in the United States is more than the National debt."

The United States has \$240,000,000 invested in Mexico in mines, railroads and ranches, and England has \$80,000,000.

THERE are about 2,000,000 hog raisers in the country and the 46,000,000 hogs raised are estimated to be worth \$196,000,000.

THERE are 355 persons arrested in the United States during the year for violation of the laws against counterfeiting, etc. Seventy were convicted and sentenced to imprisonment.

The average age of all the people of France is given as thirty-two years, two months and fifteen days; the average in the United States is only twenty-four years, ten months and twenty-four days.

LAST year's output of books fell short of that of 1886, which was the largest in the annals of literature. The number for 1886 was 4,676; for 1887, 4,487, of which 1,022 were works of fiction, 487 juvenile books, 438 on law, and 353 on theology.

STATISTICS show that there were in India in 1881, 20,960,026 widows, of whom nearly 19,000,000 were under nine years of age, 207,388 under fourteen years, 382,736 under nineteen years. Think of almost one-third of the entire population of the United States being widows under nine years of age—mere girl children!

The population of the country on the 1st of January of the present year is estimated at 62,523,597. When the census of 1880 was taken the population was 50,155,783. The country is growing, and while temporary losses may cause embarrassment at times in some cases the condition of the people is improving.

The United States is the largest consuming country of raisins in the world, and the annual consumption is about 2,000,000 boxes of about twenty pounds each, which at an average of two dollars a box shows an expenditure of \$4,000,000 per annum for one article in the dried fruit line. The amount referred to represents, say, 1,000,000 boxes Valencia, 900,000 boxes California, 300,000 boxes Malaga and 100,000 boxes Smyrna.

The revolutionary war cost the United States \$135,183,793. The colonies furnished, from 1775 to 1783, 395,064 troops. The war of 1812 cost the United States \$107,159,003. The number of troops engaged is estimated at 471,022. The Mexican war cost the United States \$100,000,000. The number of troops engaged was 101,282. The war between the States cost the United States \$6,189,729,000. The number of Federal troops was 2,550,182.

GRAINS FOR GRANGERS.

FEEDING farm crops, buying corn and oil cake, meals and other waste products liberally is the best way to make manure and a rich farm.

HEN lice will get upon horses when the fowls are permitted to roost in a stable. These pests move about at night, and will at times trouble horses very much.

It must be kept in view that frosts may come at any time, even as late as June, and it is not safe to put out large crops of tender vegetables before the middle of May.

The use of Paris green for the potato beetle, and London purple for the codlin moth, is always dangerous unless due caution is employed by the operator. Every year somebody has been poisoned.

TUBERS increase in size so long as the tops remain alive. The starch contained in the tuber planted sustains the young plant until its roots are established, hence advantage of whole tubers in giving a more vigorous start.

GARDENS are commonly visited very early by the various kinds of noxious insects that destroy the vegetables grown in them. One reason for this is that they remain dormant in their hiding-places under weeds, pieces of boards or clods of manure.

TEAM help is often scarce, and even if not it is best to use it with as great economy as possible. It is a great waste of time to keep a strong, able team standing idle while men are loading and unloading. By having two wagons this loss may be avoided, and the amount of work be nearly doubled with little extra expense.

AS WARM weather approaches the smell of ammonia in horse stables will be plainly perceived, and some means should be adopted to absorb or check it. The smell shows that a valuable fertilizer is escaping, and the ammonia is also very injurious to the sight of horses exposed to it. More horses go blind from this cause than any other.

RYE straw is generally supposed to be the most valuable for feeding horses, and oat straw is the best for cattle. Wheat straw is not eaten so readily as the other kinds, which, when cut up and mixed with ground corn and oats or bran, will make excellent food for horses at any time. With the straw about one-fourth more ground feed should be given than with timothy hay.

A FAT animal eats less than a poor one, other things being equal; a fat animal gains far faster than a poor one; and, like saving money, it is the first dollar that is hardest to save; and so it is the first pound of fat that is hardest to make. Every succeeding pound is easier, until the very fat animal will grow fatter on food on which his poor comrade would only grow poorer.

The land for early cabbages should be well drained and mellow, and if dry enough to suffer by drought, it should be provided with a supply of water; for there are few crops that suffer more quickly from drought. The land is prepared by plowing twice and rolling, then throwing into drills three feet apart, on which the cabbage plants are set by hand two feet apart after a marker, or about 7,000 plants per acre.

SWOLLEN knees are sometimes produced in cows by bruises caused by hard floors. The swelling contains serum from the joints, and should not be opened, or an open running sore may result which will ruin the animal. The treatment should be as follows: Put the cow in slings, so that she can not lie down, or make a deep bed of dry swamp muck or sawdust; foment the knees with hot water, and then apply tincture of iodine 1 part, glycerine 2 parts, mixed, to the swellings, with gentle rubbing.

GLEAMS OF MIRTH.

The face of a toper may very properly be termed a gin-glip.

The mosquito would make a good saloonist.

It seldom drinks behind the bar.

The greatest of all sages is said to be the sage that goes into the filling of roast fowls.

WOMAN'S work is never done, therefore she would not make a good collector of bad debts.

FARM hands make excellent railroad managers. They have experience in watering stock.

It is not surprising that editors have wrinkled foreheads. Those wrinkles are a variety of head-lines, you know.

A LITTLE boy having been given the pet name of Moss, a witty friend of his father remarked: "I suppose you will call him Moss to show your *lichen* for him."

A STATE street father, on being asked by his daughter for \$5 to buy a new jacket, said: "You girls want the earth." "No, papa, not the earth, only a New Jersey."

"They have discovered foot-prints three feet long in the sands of Oregon, supposed to belong to a lost race." It is impossible to conceive how a race that made foot-prints three feet long could get lost.

A FRIEND to a New York belle: "So you are really going to marry old Moneybags? Is it not merely a 'dollars and cents' arrangement?" "Yes, dear; he is to furnish the dollars, and I the sense, you know."

"I ain't going to be swindled any more by them gas companies," remarked a Detroit citizen of more means than education. "I have just had the meter taken out, and I'm going down to the electric works and order some of them indecent lights put into my house."

A NUMBER of schoolboys were playing the other day at the game called "I Spy." A dispute arising as to one of the players having been spied by another boy, the one not wishing to be taken loudly declared: "Ye never spied me, for I wis oot o' sight afore ye saw me."

A LADY says the first time she was kissed she felt like a big tub of roses swimming in honey, cologne, nutmegs and cranberries. She also felt as if something was running through her nerves on feet of diamonds, escorted by angels, shaded by honey-suckles—and the whole spread with melted rainbows.

"Do you remember the text this morning, Bobby?" inquired the minister, who was dining with the family. "Yes, sir. 'The last shall be first, and the first shall be last.' " "And do you know what that means?" "I don't believe it means much. I'm never first, or even second; I'm always last," said hungry Bobby.

REMEMBER, ladies, this is leap year. Don't approach a young man in that uncouth, unladylike and unbecoming style common among country girls, and say: "Jack, may I go home with you to-night?" but in a kind yet winning way, say: "Will you be so condescending as to sacrifice your convenience and allow me the pleasure of accompanying you to your destination?" In nine cases out of ten the young man will very soothingly say: "Yes."



Mary Densel, in the Churchman.

Hilda's Thirty Cents.
Kindly the sun was shining on a bright little face bending over a bit of card-board and shining steel beads. Sometimes Mollie and Fan teased their small sister by saying all the brightness came from the short red curls which ran riot over Hilda's head. But brother Ned guessed better, and declared it was "the chick's jolly little soul" that drew her mouth into laughing curves, and peeped out of her chestnut eyes, which were merry enough for all their being near-sighted.

"Near-sighted! To be sure; else why should Hilda hold her work within two inches of her funny little nose. Any one else would have read the words traced by the beads half way across the room:

"I cure all wo—"
"There, Hilda, put it down, and come play 'hop-scotch,'" begged Mollie. "It's so silly to sit all day working on that court-plaster case, and in Holy Week too," said Fan, reproachfully.

"But it's my Lent work, I bought it with my candy money—thirty whole pennies," exclaimed poor Hilda. "It's for Mlle. Fournay. She looks so thin and tired."

"Court-plaster won't make her any fatter," said Fan; "and what's more Hilda, if I had only thirty cents for an Easter offering, I'd just tuck it into the plate where nobody could see how little it was. And if you must give it away, you ought to give it to the poor. Mlle. Fournay isn't a beggar; she's a seamstress."

"There, there! Take yourselves off and don't worry that child."

It was brother Ned who spoke, and brother Ned was a person of consequence. He was old—quite twenty-one. He could vote for President; he went to college, and moreover, wore a pair of stylish eyeglasses. Even Fan stood in awe of brother Ned, and when he said "Depart!" saw fit to obey.

Ned gave her hair a good brotherly rumple, and blew on his fingers.

"Oh, how it burns!" said he.
Hilda's laugh rippled at that. She never minded Ned's jokes on her red hair. But in a moment back crept the sorrowful look.

"I don't think it's any worse to sew than to play 'hop-scotch' in Holy Week," said she faintly.

"What are you making?"
"Why, it's a court-plaster case, of course, and it's going to have 'I cure all wounds but those of love,' and two little cupids stuck on the back, and blue ribbon all round, and I thought it would make Mlle. happy, even if she isn't poor; and the minister said 'Sacrifice yourself,' and I did, for I never bought a single bit of candy, and it's only thirty cents I had anyway."

"But who is Mlle. Fournay?" said Ned, much interested.

"Yes, who is Mlle. Fournay? She is a little seamstress, and very hard does she work, week after week, month after month. She is thankful to have the sewing to do in these hard times, but at the end of the long winter even mademoiselle is tired out, and her spirits have reached a woefully low ebb."

It was Easter Eve, and the weary seamstress was standing in front of a pile of pink silk ruffles which grew into a huge rose-colored mountain before her tired eyes.

"It is necessary that I sit up till midnight to sew. To-morrow is the Easter. A poor Easter will it be to me. Oh, mame! mame!"

There came a sharp ring at the door bell, and rousing herself, mademoiselle walked slowly out to answer it.

There had been much whispering between Hilda and brother Ned that Easter Eve. For, be it known, Hilda had plucked up courage at Ned's approval, and her Lenten work was done. What cared she for Fan's ridicule or for Mollie's teasing? Brother Ned had said that he had no doubt the kindness would please mademoiselle, and that thirty cents was sometimes as good as a dollar.

"And what's more, I'll take your little present to mademoiselle with my own hands, chick, and I'll give you a couple of roses to go with it."

"O—O—O!" cried Hilda, in a fever of delight. "But do you know, Eddie, I must see her when she opens it. I could hide behind the big oak just by her house, and can see away across her room, for there are windows on three sides. Only my eyes! They can't see so far after all."

"Suppose you take my nippers," said brother Ned.

So it came to pass that the stylish glasses changed noses, a very tender face peeped from behind the old oak tree, and just at that moment came the ring at Mlle. Fournay's bell.

And what did Hilda see? Well, first, she saw the little seamstress come back into her room. She saw her undo a certain package, done up in tissue paper; she saw her open a note inside which read:

"This is for dear mademoiselle, with Hilda's love and a happy Easter. P. S.—I did it myself. Your loving Hilda."

And then she saw—what? Why, mademoiselle was covering her face with both hands.

"I declare, she is a-crying!" said Hilda, in dismay. "I never meant to hurt her feelings."

But if there were tears in her eyes, there were smiles on mademoiselle's lips, as she raised her head, and with a quick, eager gesture, held the pretty present toward her mother's picture.

"Voilà!" she cried. "Voilà, mame!"
Then she clasped her hands and raised her eyes.

"Ah, bon Dieu!" she murmured, "it is that I am not forgotten."
Hilda could not hear the words, but she saw the gesture.

"She's saying her prayers. I ought not to have looked!" and down the street she sped, her head thrown back, the eye-glasses beating brisk tattoos against her sack buttons.

The next day was Easter. But where was the sun? Hidden, alas! behind a veil of ten thousand clouds, while the snow, forgetting that it was not Christmas, came fluttering to the earth.

Into the church porch came the young seamstress. At her throat were the rose-buds, in her hand the package wrapped in tissue paper.

"Chère petite," she whispered, bending

down to Hilda, "I have no words to say my thanks. Yesterday the sun did shine, but the world was dark. To day the snow falls, but my heart is gay, and all for your gift. It was the 'cup of cold water,' petite."

"What did she mean?" asked Hilda, as she repeated mademoiselle's words to Ned at noon. "She called my court-plaster case the 'cup of cold water,' Ned. Wasn't it queer?"

But what should brother Ned do but take Hilda right into his arms and give her a good "bear hug."

"Anyhow," gasped Hilda, who was used to such gentle caresses, "anyhow, I'm glad I never bought a mile of C—candy; and the thirty cents were as good as a dollar this time, weren't they, Eddie?"

Cleveland Celebration.

A two days' meeting was held by the Spiritualists of Cleveland and vicinity in G. A. R. Hall, on Saturday and Sunday (March 31 and April 1) in honor of anniversary day. The following programme was carried out:

SATURDAY, MARCH 31ST.

10:30 P. M.
General Conference.

Closing Address.....J. Clegg Wright

2 P. M.
Address.....Mrs. Carrie E. S. Twing

Address.....By Local Speakers and Mediums

Closing Address.....J. Clegg Wright

7:30 P. M.
Remarks.....J. Clegg Wright

Poem—"The Ghost," Thomas Lees

(In imitation of Poe's "Raven"—reversed.)

Seance.....Mrs. Carrie E. S. Twing

SUNDAY, APRIL 1ST.

10:45 A. M.
Anniversary Address.....J. Clegg Wright

2:30 P. M.
Address.....Mrs. Carrie E. S. Twing

Address.....J. Clegg Wright

Admission to each session, 10 cents.

7:30 P. M.
Twentieth Annual Entertainment of the C. P. Lyceum.

Concluding with The Past, Present and Future of Modern Spiritualism, written especially for this occasion by Thos. Lees.

Admission, 25 cents.

MONDAY, APRIL 2D.

8 P. M.
Twentieth Grand Anniversary Ball at Welsger's Hall.

The meeting opened with a fair attendance and increased in numbers and interest until "standing room only" could be obtained. Many familiar faces were present from surrounding towns, and much enthusiasm was manifested. Mr. Richard Carleton, presiding officer, in opening the session said:

"Friends, the fortieth birthday of that irrepressible infant commonly called 'Modern Spiritualism' has dawned on us and we are convened to celebrate so important and I may say by many so unlooked for an event in a becoming manner. We have much to be thankful for to-day—thankful that the child still lives. Yes, notwithstanding the dire prophecies of its orthodox relatives and their frantic efforts to end the life of what they term a moral monstrosity. Notwithstanding their copious doses of bromstone, without the molasses, the child still lives; yes, and kicks up more of a healthy sensation in the world at large than the devil-child is doing in Cleveland to-day."

"We ought also, I suppose, to rejoice in the fact that the child has lately appeared in a new dress. Yes, indeed, and a present too, from some of his quondam godmothers. Therefore he has, on account of his being such an ungainly infant, been kept mostly in the nursery, only to be exhibited to a chosen few whose silence could be relied on. But now, with that beautiful 'Christian Science' suit, the child can be trotted out in the drawing-room to the admiring gaze of everybody. Through it all the child still grows and thrives, and if he keeps on as he has done the past year, he will soon be old enough to vote, and the sooner the better."

"Altogether we have much cause for making this glorious jubilee day and celebrating it in the most joyous manner possible. It is my most agreeable duty as presiding officer of the Cleveland Lyceum to extend, in the name of the Lyceum, the brotherly hand of welcome to you who have come to celebrate with us this jubilee, and you are most heartily welcome. You, my friends, who have come from afar, we welcome you. It is pleasant to see your faces beaming with kindly feeling, and to know that, although circumstances make it almost impossible for you to be with us more than once a year, you are present often in spirit. Many of you are not sufficiently fortunate to have a Spiritualist society, lyceum or even an occasional speaker in your own towns, and have accordingly only this one meeting in the year to look forward to. To you thus spiritually unhungry we have a grand feast spread. It is selected to suit the tastes of all; none need go hungry away. Sit down and enjoy it with us. You, our city friends, most members of our Lyceum, are also most cordially welcome. Many of you I see present come weekly to hear the words of truth and consolation spoken by our lecturers and mediums, and many of your hearts have been gladdened by hearing that tiny rapping out messages of love and advice from your dear ones no longer visible; that blessed rap which four decades ago to-day heralded a new era to the sons and daughters of earth. We take this opportunity of thanking you for your hearty support and co-operation."

"Some of you I see present to-day although living within the shadow of our walls, can only occasionally pluck up sufficient courage to come and hear what your hearts tell you is the truth. You, too, are welcome, and may the words you shall this day hear fill your hearts to overflowing. May you hear the still small voice of your loved ones from the other shore inspiring you to pluck up your moral courage that you may proclaim to the world that you have found the trust of all religions and then prove it by coming forward and lending a helping hand to aid the few who, against great odds are standing up for truth and right."

"Last but not least, you, my dear friends and co-workers in this our Lyceum, to you this day my heart goes out in joy and I bid you welcome, a thousand times welcome. Yours has been the toil and trouble. Now enjoy the result of your labor, and no truer enjoyment can you have than that of making others happy."

"Especially let me congratulate you, the elder members of the Lyceum; you

whose hairs have become silvered while standing at your posts on the Lyceum ship. Through the storms of two and twenty years you have stood, your hands on the tiller, bravely holding her head against the waves of superstition, prejudice and ignorance. At times the good ship would almost stand still, becalmed apathy prevailing, part of her crew growing faint hearted and deserting her in her hour of need. Even then, with a short handed crew you have still held your places and guided her through it all until to-day she rides safely in smoother waters. To you belongs the credit for what the Lyceum is to-day and may the few young recruits who have stepped forward to relieve you in a measure emulate your patient perseverance in the path of duty. But, friends, I am anxious to hear from you and will not weary you longer. Enjoy to the utmost this reunion. Put aside all cares, grievances, jealousies. Think pleasant thoughts. Let harmony reign supreme. Help us to make this the most glorious celebration we have ever had, and in the future, looking back, this day shall appear as a green spot in your life, an oasis in the desert of trouble; the Cleveland Lyceum will be more than repaid for any exertions on its part in helping to make it so."

Mr. Thos. Lees followed the Chairman, and said:

"Friends, on this day the Fortieth Anniversary of two important events are being celebrated. In Washington the women, in honor of the first woman's rights convention, and all over the country and many other parts of the world, by men, women and children, in honor of the first authentic rap of modern Spiritualism. It is with the latter that we have to do, although I might truthfully say that the noble efforts of the pioneer women who have struggled for the rights of their sex for the past forty years have always met with the hearty co-operation of Spiritualism."

"To-day is the Fortieth Anniversary of Spiritualism, an event celebrated all over the world. My mind reverts on this occasion to the first celebration of this kind held in this city in old Garrett's Hall. It was the Twentieth Anniversary, held in 1868. Many here will remember that occasion. It seems to me a fitting occasion to briefly rehearse the object of this celebration. Anniversary day is of spirit origin. It was inaugurated through the mediumship of James Lawrence, of this city. It was formally brought before the fourth national convention of Spiritualists, held here in 1867, and thus the 31st of March (the day of the first reported spirit raps at Hydesville, N. Y.) was voted worthy of annual celebration, and has been celebrated ever since. We may be pardoned for taking an optimistic view when we consider the great advance of Spiritualism. Those who advance Spiritualism is not making any advance can easily disabuse themselves of this error by contrasting the religious thought of 1848 with that of 1888. The constructive work of Spiritualism has not been very great. It has been more iconoclastic. The work of reconstruction has hardly yet begun. The great change is in public sentiment and the pervading of the great mass of the people with Spiritualistic ideas. The breaking away of the people from the old creed is largely due to the influence of Spiritualism. Ministers are now intent upon finding out how best to modernize the old creeds and bring them into harmony with modern thought."

"In meeting here to-day we naturally inquire what our progress has been since we last met. We in Cleveland feel that by hard work we have made actual gain during the year. Many who were here last year as listeners and investigators have come boldly over the threshold of doubt and are among our best workers, proving their fealty by their deeds. In summing up our work for the year we feel that great good was accomplished through the course of Sunday evening lectures. The public of Cleveland, while perhaps not fully appreciating the beautiful truths of Spiritualism, is as well informed as any public in the United States. While we have here good speakers and test mediums, we have not had those startling physical phenomena that some other cities have had. Many have worked patiently, some impatiently, for some development in this line, and something of that sort of phenomena we have had in the way of spirit telegraphy, which has had a scientific investigation and stood every test. Science will yet awake to the importance of recognizing and investigating these phenomena. Scientists who once scoffed at mesmerism, hypnotism and other phases of occultism now largely take them up and try to make people believe they have discovered some new thing. Mr. Lees reviewed the report of the Seybert commission and the replies made thereto by Henry Kiddle, Hon. A. B. Richmond and others, and concluded that Spiritualism had gained rather than lost in that controversy. The question is often asked why, if Spiritualism is true, it does not draw more people of influence and wealth. Possibly it may be because Spiritualism is too revolutionary in its aims and purposes to win the influence of the present day of men of wealth and capitalists. A brief mention of the cardinal features of modern Spiritualism may not be out of place, and may partially answer the question so often asked as to what Spiritualism is, supposing it to be true."

"Spiritualism means the proof positive of continued life beyond the grave and under certain conditions possible communication with departed friends. It means a religion based on science. It means a practical application of the principles taught by Christ instead of the theoretical Christianity of the churches. It means forgiveness of sins only through growth out of and away from them. It means that character, not creed, is the essential to present and future happiness. It means a purely secular government and taxation of all church property. It means equality of the two sexes. It means the nobility of labor. It means death to all monopoly, honesty in trade and commerce."

"Those who cannot see any good in Spiritualism would not accept the proofs if they had them. Before concluding I wish to say a word in remembrance of those who have met with us in the past, and whose familiar faces are not seen with us to-day. Some are

at home in other cities, and some are in spirit life, but we feel their influence on a day like this and are inspired with our beautiful philosophy, and have the hope at some time of a reunion with all our co-workers and friends, either here or in the world beyond."

Mr. Carleton then extended an invitation to mediums from other cities to make brief addresses. Aunt Camp, of Cuyahoga Falls; Mrs. Myra Paine, of Painesville, and Mrs. C. C. Bacon, of Ellyria, were specially mentioned, and responded by coming forward and taking seats upon the platform. Mrs. Camp recounted the important events and the tenor of thought in 1848, and said, among other things, that the press of the day was handicapped, and that newspapers then would not have dared to print what Spiritualists said. A number of other ladies also spoke. Miss Tillie H. Lees drew attention to a beautiful floral decoration, the gift of Mrs. Ellen O. Richmond, of Euclid avenue, which decorated the speaker's stand."

Mr. Carleton introduced Mr. J. Clegg Wright of London, England, who said, among other things, "Spiritualism is a great study. It is the work of Spiritualism to demonstrate mental action outside of brain organization. We are trying in 1888 to demonstrate that 'spirits exist,' for this is the only hypothesis on which the phenomena which we have demonstrated may be based. Once we did not know that spirit rapping was influenced somewhat by the mental condition of the sitter—we know it now. In this world there is matter as well as spirit. The body influences the mind as does the mind the body. Slowly, however, we are raising our mental conceptions to a higher spiritual plane. There is a power in mind to make certain forces in nature to obey thought. There is no wonder men disbelieve the truth of Spiritualism because they are so wonderful. There are no miracles; probably never were any. Everything is natural. Clairvoyance, which is French for clear seeing, is a word we use to disguise our ignorance. There is probably not a man or a spirit present who can explain clairvoyance, which is the seeing of phenomena outside the reach of the senses. Clairvoyance is not hallucination. The visions of delirium tremens are hallucinations; clairvoyance is something vastly different. It is merely a finer perception of things about us than perception of things, no more real by means of senses. There are thousands of things about us outside the realm of the senses. Medicine is a great study. The last forty years have not, however, made it a science. In London forty years ago an attempt was made to heal by mesmerism, and many wonderful things were done. More remarkable things would have been done but for the conservatism of physicians. There are certain doctors even now who term a magnetic doctor a quack. If it be true, mesmerism may be successfully exercised. Every man possesses limitless power over every other man in the world if he but knew it. Invention is mental force. All progress is the arising of the spiritual mind. The arising of the higher to the lower. Spiritualism is anti-Christian in the sense of opposing the humbugging Christianity of churches which shift the responsibility of sin to the savior. It is not opposed to Christ. Christ was a medium. Do not be in a hurry to promote the slow and steady growth of Spiritualism. We have too many half converts already. There are kid glove Spiritualists who don't want to touch their own belief. It will hurt their profession they say. Of course it will. Heroes always suffer. Cowards never promote the work. Mr. Wright concluded his remarks by saying, "You can get the highest good from the spiritual life if you will live in greatest harmony with physical laws."

After singing by the choir, the afternoon session was opened by Mrs. Carrie E. Twing, of Westfield, N. Y. It was this lady's first appearance in Cleveland, and by her genial manner and loving words she quickly won her way to the hearts of Clevelanders, as J. Clegg Wright did to heads, so, although the contrast between these two well-known speakers is great, yet it was very agreeable, and every one seemed satisfied, carrying as they did the intellectual and emotional side of the same question."

In the evening Mrs. Twing held one of her unique seances under control of the quaint "Schabob." Preceding the seance the large audience was regaled by an address from Mr. Wright, with psychometric character delineations; and the recital of a poem, "The Ghost," by Mr. Thos. Lees, introducing at the end a capital illusion of a materialized spirit form.

Sunday, April 1st, was the big day, and a large attendance was present to hear the Anniversary address by J. Clegg Wright; it was a master piece of logic and eloquence, which no synopsis could do justice to.

The afternoon session was more of a treat than the programme called for. A minister of the Gospel was discovered in the audience, and on request of Mr. Lees he was urged to say a few words, which he did in criticism of some of our local mediums, and his inability to get the proof that Spiritualists said they had in support of their philosophy. His remarks raised a lively breeze, and both Mrs. Twing and Mr. Wright, in a good-natured way, criticised the clergyman and his creed. It was a give-and-take in all, in good humor, and the Rev. (name withheld at his request) received his share of applause for his liberality and courage and the good points he made. It was a feast for Mr. Wright and his audience, and although the minister got some heavy raps—even he seemed to enjoy it.

Mrs. Twing, by her strong appeal to the hearts, especially those mourning their dear ones in spirit-life, brought many tears to the eyes of her listeners. It was a memorable time.

Sunday evening the hall could not

hold the crowds that came, and many went away unable to get in. The Lyceum exhibition was a grand success. Time and space forbid a detailed review.

The original sketch, written especially for the occasion, was quite a departure from previous programmes, and proved a success—illustrating the origin and growth of Modern Spiritualism in the past forty years, and what we might expect in the next forty years.

The tableaux were striking in composition and composed of the most beautiful in form and feature of our lady workers, and backed by the masculine athletes of our Lyceum leaders and scholars. Lit up by the colored calcium light, all of the tableaux were strikingly beautiful, and left a lasting impression on the audience. And thus closed the Fortieth Anniversary meeting in this city. Especial thanks are due to all who contributed to the good time, and none more so than the Lyceum Choir and Mr. Samuel Russell, Sr., the composer of the Anniversary hymn, and the able assistance of Mrs. Lizzie Emmerson, of this city, and Mr. Geo. V. Burgess, of Lorain, O.

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How to Form Spirit Circles.

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

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

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

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.

3. 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 prayer or earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and take time 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 signal 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, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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

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

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

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MEETINGS.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 2 1/2 p. m. at the Lyceum Hall, 179 Superior St. Spiritualists and other friends earnestly invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON, Conductor

Boston, Mass.

BANNER OF LIGHT CIRCLE—Room No. 9 Bosworth street—seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. E. Wilson, Chairman.

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

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Sessions every Sunday at 11 a. m. in large Faine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. F. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary; 45 Indiana Place, Boston. Sewing circle at 1021 Washington street, Wednesday at 5 p. m. Supper and social meeting in the evening.

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

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' and GENTLEMEN, 1021 Washington street—Sunday meetings at 2 1/2 p. m. and 7 1/2 p. m. Social meetings Thursdays at 7 1/2 p. m. at Jackson Hall. President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10 1/2 a. m. and 7 1/2 p. m. Allen Cobb, Conductor

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2 1/2 and 7 1/2 p. m.; also Thursdays at 8 p. m. All speakers and mediums. Excellent music. Francis B. Woodbury, Chairman.

1021 WASHINGTON STREET—The First Spiritualist Ladies' All Society meets every Friday. Mrs. H. O. Lurvey, Secretary.

Newark, N. J.

THE BETTER WAY.

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

CINCINNATI, APRIL 14, 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.

Editor of the THE BETTER WAY will be absent from his post two or three weeks, but will leave an able substitute.

Two sermons, that of Mrs. Helen Stuart Richings, on Charity, and of Miss Jennie B. Hagan, on "The Disestablishment of Hell," preached during the Cincinnati Anniversary, will appear in abstract in the columns of THE BETTER WAY next week. They are requested in printed form by many subscribers.

To all the speakers and mediums at our Anniversary Celebration we owe special thanks. They could not say nor do enough for THE BETTER WAY, and their work in several instances assumed a practical form, which was helpful and cheering. We hope to do as much for them whenever an opportunity offers, and meanwhile and always may good angels reward them in heaven's choicest blessings. Amen.

In concluding the publication of our report of the Cincinnati Anniversary, it has been found necessary to cut down many good things which plenty of space would induce us to publish, and some which in the interest of Spiritualism ought to be published, and this induces the reiteration of the idea that hereafter reports of these occasions should be given to the world in pamphlet form. No better spiritual literature could be given to the inquiring public.

The Grand Social announced for next Friday evening, at College Hall, under auspices of the young people of the Society of Union Spiritualists, promises to be a very fashionable and enjoyable occasion. If it is as enjoyable as that at same place, by same managers, on evening of 6th instant, both participants and managers will have cause for self-gratulation. It is but justice to say that the real motive power of these dancing parties is found in the vim and enterprise of the Ladies' Aid Society.

Our local mediums of the better class have more demands upon their time than they can respond to. Phenomena are in constant request, and the more positively are physical manifestations given, the more persistent is the cry for more. The tide of spiritualistic truth is running too strongly in this city to brook any impediment, and more good mediums would receive desirable encouragement were they here to partake of its bounties. There cannot be too many of the right kind of mediums, nor too few of the other kind.

A clergyman of Cincinnati declared in his sermon last Sunday that the modern appeal to reason is dangerous and unsatisfactory, but that belief is always safe, especially if indulged in that childlike confidence which characterizes the true Christian. This is wonderful. Must one be a Christian in order to insure childlike confidence in belief? Is it impossible for the Turk, Jew, or Buddhist to enjoy this qualification for Paradise? The Spiritualist does not need it. He walks by sight rather than faith and knows whereof he affirms. His confidence is that which characterizes the man rather than the child.

Madame Diss Debar has come to grief in New York through greed of wealth, and Spiritualism is encumbered by the acts of one who is said to have simulated spiritual gifts through her material accomplishments. The charge may be true. If it is, Spiritualists will not object to any proper punishment, but it should be remembered that frauds in every line of human effort, in every creed, profession and occupation, wear the livery of angels, when they can obtain it, for service in unholier offices. Let those who are upon the judgment seat divide the false from the true, if they can, and adequately punish the evil doer. But even the case referred to should not be prejudged.

The New York World raises the question, "What will be done with Spiritualism, even if proved to be true?" Just what is done with most great truths, we suppose. It will be fought by error, which is always in the majority at first, until like all growth in nature, it makes its own way, just as the discoveries which in one age are confined to the studios and enlivened few, become in the next the established creed of the learned, and in the third form part of the elementary principles of education. The harmony in the meantime which exists among truths of all descriptions, tends perpetually, by blending them into one common mass, to increase the joint influence of the whole; the contributions of individuals to this mass resembling the drops of rain, which, falling separately into the water, mingle at once with the stream and strengthen the general current. Spiritualism will ultimately be accepted by every mind that recognizes the desirability and power of truth.

Temperance is reason's girdle.

The truths of Spiritualism come home to the mind so naturally that when we learn them for the first time it seems as if we did not more than recall them to our memory. This is the experience of at least nine persons in ten.

We are requested to state that a meeting of all those persons who feel an interest in a Cincinnati Branch of the "League Spirituelle" will be held in the parlors of the Walnut Street House, on Saturday Evening, 21st instant. A full attendance is desired, as the expediency of such branch will then be determined.

Creditors of the Metropolitan National Bank are in luck, as they get 100 cents in the dollar promptly, and there is a general impression growing out of this fact that Uncle Sam was slightly arbitrary when he so summarily closed the doors of that institution. At any rate it is evident that the officers of the Metropolitan were not guilty of conversion in the sense of the crime committed by the officers of the Fidelity, and this prompt settlement will have a very soothing effect upon their peculiar situation and heretofore uncomfortable environment. It may even still be true that "all's well that ends well."

"Nothing is certain but the unexpected," and that never fails to come. Still, a good many people are ready to exclaim, "I told you so," when in fact, they never said any thing about it; and this is positively true in spiritual manifestations. New phases of phenomena are of frequent occurrence and now spirit telegraphy is reduced to a science, and an operator at Cleveland is receiving messages from the world of the unseen with the same certainty and precision as an ordinary business man gets his despatches from New York or Washington. Messages are sent and received without a wire, and long conversations are carried on through a simple telegraph instrument, with sounder attached, with a degree of intelligence not surpassed by denizens of earth.

O. V. A.

The Ohio Valley Association of Spiritualists was organized at Greenwood Hall, in this city, on the 4th of April instant, and is now in working condition. Mr. J. B. Grooms, of Cincinnati, was elected President; J. H. Wilson, of Louisville, Vice-President; Mr. Schooley, of Richmond, Ind., Treasurer; Mr. C. C. Stowell, of Cincinnati, Secretary. A goodly number of names of members are enrolled, and there is some cash in the treasury, but more is needed. More members with the annual fee, one dollar, will make progress easy and enable the Association to place missionaries in the field for active work. This work is needed now in order to defeat the efforts against Spiritualism daily put forth by the enemies of truth, and those who desire the triumph of our cause will, if able, immediately join the Association, and assist it with means and kindly words. They can not do a more grateful act nor one which will bring more real good from a small investment.

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"Where there is a will there is a way," which signifies that persistent determination will encompass ends which are next to unattainable, often by the most desperate ventures, but when there is a combination of will and capital there is a BETTER WAY. In this union desperate means are superseded by conservative action and fair business management, and under these conditions the outcome must be good and wholesome.

THE BETTER WAY is desirous of becoming still better. It needs new type, better paper and a good press of its own, and these things it must have for efficient work in the vineyard of humanity. They are wanted at once that no time may be lost in showing our best and strongest recommendations to public consideration.

THE WAY PUBLISHING COMPANY has some of its stock for sale. Ten thousand (\$10,000) dollars worth will be disposed of at par, in shares of ten dollars each, for the purpose herein indicated; but no sale of less than ten shares will be made, and the larger the blocks the better for both buyers and sellers. For several weeks we have offered, through an advertisement in THE BETTER WAY, two hundred and fifty shares of this stock, to which responses have been more numerous than profitable. Nearly every applicant has desired to change the terms of the offer and one, with great liberality, offered to take the lot on credit, giving good security to pay for it when he received his first dividend! Fair enough, and business-like, but it was a variation of terms, and we needed the ready cash.

We need it yet.

As a rule Spiritualists are not rich, but many are comfortable, and all are anxious to have more than one journal in the United States, devoted to the cause, of which they may be reasonably proud; and we will make THE BETTER WAY such journal if they will just take this thousand shares with a fair degree of promptness. Really, more than two hundred of these shares are already sold, on condition that the remainder are taken on the same terms, and all subscriptions may involve this condition, if desirable to subscribers. But let there be a response at once to this call, even if nothing more than good wishes for its success. These will all do good.

To C. M. Keith.

In last number of THE BETTER WAY Mr. C. M. Keith, in his easy and garrulous way, writes a letter in answer to Mrs. Walsbrook, and sets out this lady, Mr. Judson and myself in fine style. He tells us what our rights are; what we are, etc. We are "self-glorious," and "like the Pharisees who shut the kingdom of Heaven against men." Here Mr. Keith makes an assertion that not one of my letters sustains, for I advocate that the whole world ought not only to know of spirit communion, but that the people of the whole world ought to be mediums. At the same time I see no use for a whole world's soul communion.

He also says that our class slander the Christian ministry, denounce the Bible; and are cruel to our mediums. Let me say right here that Mr. Keith, with all his Christianity, with all his professed soul of the meek and lowly Jesus, makes a false and an unjust accusation in what he says, and he should not let his "Christianity" appear so dominant in his writings. Neither have I undertaken, as he says, to deny to him, or any mortal on earth, the right to commune with the spirit world. On the other hand, I claim that all the world should know of "spirit communion." He says that I am worse than a Roman Catholic in bigotry, when I try to deny people this right. Let Mr. Keith show me wherever I have penned such words. I never wish to see the day when there will be a creed, or a dogma, or a trammel upon anything in the shape of spirit communion. I say, let it be free as sunlight, as the air we breathe; and let Turk, Jew and Christian commune with their spirit friends in any manner they choose. Mr. Keith's letter shows so very little of the Christ principle in it that I am more than astonished to hear him say one word in favor of spirit communion, for his Bible forbids it, and as a rule the more of a modern Christian a man is the less of the true Christ there is in him. Mr. Keith goes farther with his great knowledge of all things, and says that I know but very little of Christianity or Spiritualism. Who set Mr. Keith up as a judge as to what my knowledge is? I will say this much though: I attended and paid pew rent in one church, a Christian church, too, for sixteen years, and I will acknowledge that those sixteen years were a waste and a desert spot in my life, for I did not in the whole time learn anything of the true Christ principle, but I did find out how to run a church according to the present Christian plan, and that plan was one that made me sick.

"Believe, or be damned," is the best and strongest argument that the bible contains, and Mr. Keith knows it. "Believe and be baptized" is another sure road to the Christian's heaven, and for 2000 years the Christian has stood up in his pulpit and made assertions, and in all that 2000 years he has not proved one single fact nor demonstrated a single proposition, and Mr. Keith knows it. Mr. Keith says that a wholesale condemnation of the Bible will do much to demoralize the world. Well, wherever there is a Truth in the Bible, or in a Sunday newspaper, I will not condemn my Bible, but will uphold said living Truth wherever found; but what I do condemn in his Bible is this, that while it teaches a great deal of good, it upholds a great deal that is not so good, and in backing my assertions, I will say to Mr. Keith that I will give him one thousand dollars cash if he will, (if he has sons and daughters), get down on his knees some Sunday morning and pray to his God that he may utter the Truth, and then read to the assembled family the following Texts: and after reading each one, he must turn to his family and say: "My wife, my sons, my daughters, what I have read you is the word of the Living God, in whom I trust and believe. Go thou and do just as this holy book reads and I will sanction it all, and as I have said, I will give Mr. Keith \$1,000 for each quotation that I will point out up to fifteen or twenty quotations. Then I will refer Mr. Keith to the fact that the Christian's holy Bible sanctions every crime in the great catalogue of crimes, including the following:

Falsehood, Deception, Cheating, Theft and Robbery, Prostitution, Murder, Wars of Conquest, Wars of Extermination, Despotism of the worst kind, Intolerance, Persecution, Injustice to Women, Unkindness and Cruelty to Children, Cruelty to Animals, Human Sacrifices, Cannibalism, Witchcraft, Slavery, Polygamy, Intemperance, Poverty, Vagrancy, Ignorance, Idiotcy.

And above all, the worst, most disgusting cases of obscenity and incest that are recorded in the world's history, and yet Mr. Keith wonders why we condemn the hypocrisy, obscenity, murder, etc., of his Bible. Mr. Keith, I can give you book, chapter and verse, for all these, as you call them, good things in the holy book, but you won't call for them, for there is not a sheet so debased on this round earth that would publish actual quotations from your holy book—not if I am allowed to pick out said quotations and make comment on them.

Mr. Keith says that we should be careful how we slander our own mother, yet he slanders his church mother, when he charges that I am as bigoted as the old Roman Catholic Church—"the mother church." Does Mr. Keith ever think of the fact that when that mother knew that she was about to become a mother, how she tried in vain to smother her offspring? How hard she tried to keep this bastard, unwelcome child from ever seeing the daylight? Yet it did see daylight, and the old Mother Church has condemned and kicked it ever since; yet for all this the daughter remembers the mother sadly; and now in turn, when the daughter finds herself in the same condition that the mother was before she gave to the world the unwelcome child, "The Protestant Church," she tries to kill her child, "Spiritualism," before it shall see the light of the twentieth century; but like her mother she can not kill. She would be obliged to see her beautiful child grow and flourish like a green bay tree. Let her grow, I say, until some day she may pick the buttercups from off the grave of her silly old mother.

Yours, good naturedly,

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

Letter "A" in the Spiritual Alphabet
(A reply to A. of Newton, Kansas)
To the Editor of The Better Way.

In a recent issue of your paper I noticed an article on materialization, which contained such severe strictures and seemed to me so unjust and ill founded that I ask the privilege of saying a few things in regard to it through your columns.

The writer, it seems, after various experiences, generally satisfactory, attends a materializing seance for the first time; at least so I understand it, with the expectation of "seeing her spirit friends," although she does not appear to have a very clear idea of the meaning of that phrase, or exactly how they are to present themselves. The first form that comes to her gives a name that she does not recognize, whereas she pronounces it a fraud off-hand. After this experience everything is a fraud that comes out of a cabinet of this brilliant investigator. She then attends seance after seance, and the manifest purpose of obtaining material for jest, sarcasm and ridicule. She makes fun of the seances, and forms, their clothing, lights, the music, in a way in which her spite and distorted imagination show themselves only too plainly. According to her own statement, a seance under test conditions was proposed for her, but no. Her mind is evidently made up on the fraud question, and from this she does not intend to budge.

In her article she not only insults the Onset Bay Association, but indulges in wholesale charges of the coarsest and lowest kind of fraud, implicating every materializing medium at Onset.

She then pours her troubles into the ears of several trances and "renowned" writing mediums, among whom are found some of the bitterest enemies of materialization, and who never let an opportunity pass to find a stone at it. They do not like it; have no interest in it, and would if they could do away with it entirely.

Now I wish to state that I have been a resident of Boston for about five years; during that time I have been a patient and I hope an impartial investigator in what is known as materialization. I am personally acquainted with many of the resident mediums here and who are annually engaged at Onset. I have attended hundreds of their seances here, and many at Onset. Some of these seances have been under the most positive test conditions, and I know that I have not found one particle of evidence to show that deception has been practiced on their part. On the contrary, the freest and fullest opportunity for investigation has been accorded me. And I hereby pronounce the article entitled "Experiences at Onset No. three," to be a scandalous, shameful and unjust attack, without a particle of excuse, except it be a dense ignorance of the whole subject.

Materialization is at best a species of make up. What their forms do or say, whether they are dressed in petticoats or pantaloons or corsets even, is a secondary matter, if it can be demonstrated that they do appear in the manner claimed. That is, outside of human possibilities. This has been, and can be done conclusively enough to any reasoning mind not clouded by prejudice. The trouble with most persons like A. is, that they expect too much at first. It is very seldom that spirits can at the first trial succeed in materializing even an approximation to the old form they once wore. Indeed their first attempts in this direction are generally failures. Again, there are some that can make themselves known in this way quite positively, but it is the conception rather than the rule. My wife has materialized many times but never but once have I seen her appear as she did when a mortal. I have learned to look for the spirit and intelligence through the form, rather than the form itself.

There are many things that occur in a materializing seance that are strange, perplexing and unaccountable. And to those with little experience in the matter evidence of fraud, spirits in their anxiety to meet their friends will take any means within their reach to do so, and will do things that on our side would not seem strictly honest. This is not strange when we reflect that death does not immediately change character or disposition. Neither do I believe that in such cases there is any dishonest intention on the part of the spirits, but an overwhelming desire to meet and greet their friends in which all other considerations are forgotten.

There are laws and conditions concerned in materialization of the most subtle character. For instance, through some occult law of which we know little or nothing, a feeling of enmity, spite or hatred toward the medium will attract to the person entertaining those feelings a class of influences that will apparently delight in deceiving and bewildering them. Again, if there are persons in the circle whose bodies are contaminated with liquor or tobacco, the manifestations will sometimes be marked in the most disagreeable manner. To me there is a profound lesson in this. If we would commune with the angels we must have clean bodies, pure hearts and right minds.

These are laws that we cannot overlook or ignore. They constitute the letter A of the spiritual alphabet, and I do not think that any of us have got much further, and there are many who have not even learned the letter A yet.

Having obtained a smattering of Spiritualism through the simpler manifestations, they look for the realization of some extravagant ideal in materialization. Not understanding or being able to bring the proper conditions, they fail to find it, consequently pronounce what they have seen a fraud, and imagine themselves endowed with a heaven-sent mission to unearth and expose deception. They may have, no doubt, a great zeal for the "cause" for which they profess to labor; but instead of aiding it, they succeed principally in making mischief and standing in their own light.

It has always been a consoling thought with me, Mr. Editor, that Spiritualism is not placed in the hands of mortals. It has been well said that the head of this movement is beyond the clouds, and it moves onward regardless of friend or foe. The materializing phenomena are as yet largely involved in mystery as to their laws and conditions. Many cannot accept at all, some only partially. I do not say that fraud is not practiced in connection with them but I do say that it is greatly overestimated, and so far as my experience goes, I find materializing mediums to be honest, and remarkably so, considering the temptations to which they are exposed.

In view of these facts, it is best to have the broadest charity for the opinions of others and not hastily condemn that which we do not understand; lest we do more harm than good. Yours fraternally,
BOSTON, MASS. H. ARTHUR ROOT.

Passed to the Higher Life.

At Middlefield, Ohio, March 13, 1888.

Mrs. Mary Morse, aged 67 years:

The following resolutions were adopted by the Obes Union Spiritual Association, of Geauga county:

We miss thee, dear friend, gone from our care, Lonely thy room and empty thy chair; Tender and faithful as mother and wife, Telling and trusting through the changes of life, The storms of death no more to withstand, Forever at rest in the sweet summer land, Home with the dear ones thou hast mourned for years, Thoughts of thy joy we will lessen our tears; Trusting in God we will labor and wait, Until we meet thee, friend, at the beautiful gate.

Of the eighty members of the Obes Union Spiritual Association, there is probably no one whose absence would be more regretted than that of our sister and friend, Mrs. Morse, and not alone by the Association, but by all who knew her. Without presuming to enter the realm of her domestic relations, or of the hospitality of her home, but as a pure, noble-minded Spiritualist, sincere, active and devoted, we hereby desire to bear testimony. The warm, cheerful greeting with which she met her friends and welcomed all who called at her home will be remembered with unspeakable pleasure. While we suffer in precept and example by the absence of such a mind, we have the satisfaction of knowing that while absent in body she is present in spirit, and by the exercise of that faith which we profess, we may always feel assured that our estimable friend will ever be present when the members of the society meet to commune with loved ones who have passed to the Higher Life, and to learn their duty to themselves, to those around them, and to society, feeling assured that her advanced position and the deep sympathy and love she felt for her friends, will secure to us knowledge and spiritual influence that will largely compensate for the loss of the physical presence; therefore, be it

Resolved, That we, the members of "The Obes Union Spiritual Association" recognize in the passing away of our late sister the loss of a devoted friend, a consistent and earnest worker, a pure and practical Spiritualist—one whose courage and devotion to the cause were equal to her convictions, and one whose loss we should feel irreparable, did we not recognize that the interest she felt within this society, and in the friends she left behind, was so great that her spiritual presence will always be felt at its meetings, whenever spiritual presence is invoked, and her genial countenance and sweet songs remembered.

Resolved, That in the life and character of Mrs. Morse we recognize the highest type of female excellence as a wife, mother and devoted Spiritualist, whose memory we shall always revere.

Resolved, That our warmest sympathies are hereby extended to the husband, daughter and sons, and other sorrowing members of the family of the deceased, with the hope that they are able to realize that while the physical form is absent, the spiritual presence is often in their midst, at their homes, and where she will so much desire to be recognized by them.

Resolved, That a copy of these resolutions be spread upon the records of this Society; also, that a copy be presented to the family of the deceased, and that they be sent to Cincinnati for publication in THE BETTER WAY.

Mrs. J. E. REED, Secretary.
EAST CLARIDON, April 9, 1888.

Warren Chase at Evansville, Ind.

Very intelligent and highly interested audiences are attending the lectures of Mr. Chase during the Sundays of April, and he is giving them some substantial mental food from our philosophy, as he is capable of doing after forty years' labor in the rostrum, advocating spirit life and intercourse, and constantly in correspondence with the spirit world. In showing the contrast between Spiritualism and Christianity he takes the ground advocated by Oswald, in his book, "Secret of the East," that Christianity is Buddhist pessimism, which ignores nature as totally depraved, and to be shunned, suppressed and hated, even to the hating of all earthly joys, even family, friends and self, for Christ's sake, and taking no thought for the morrow or what is taken into the system through the mouth; to depend on faith, prayers, and supernaturalism for happiness, and by neglecting the affairs and comforts of this life for Christ's sake, securing happiness only and wholly through him after death, and not through works. Through this Christian doctrine he holds that the Christian countries are peopled by a universally diseased population, physically, morally and socially, and it is the work of Spiritualism, in the united efforts of reformers of both worlds, to set this ruinous system aside which spread its dark pall over Europe and America, and caused the dark ages of superstition and the sacrifice of many millions of the best lives by Christian tyranny in forcing this abominable doctrine on the innocent people. He holds it to be the work of spirits and Spiritualists to restore man to a natural life, as the laws of nature are God's laws and not man's, and hence are perfect and lead to happiness here and hereafter, and that nearly all the misery of both worlds is the result of religious perversion of the laws of nature, including the use of tobacco, and stimulants, and drugs, and the use of profane and vulgar language and actions. The robbery of the producers by the idle speculators, and robbing the larger part of the people of their natural rights to land, without which life can not be sustained. He traces nearly all of the evils of society to pessimism, which he says is the doctrine of the Catholic and largely of the Protestant churches and has a Buddhist origin, which teaches that we are conceived in sin, and born in iniquity; with nature as prone to evil as the sparks to fly upward—the greatest of sins being social intercourse between the sexes not permitted by special act of God, through one of his holy Catholic priests—the Protestants taking the same doctrine, diluted and modified by enlightened civil laws and legislation.

In the dark ages, diseases being sins, were to be cured by prayers, and masses, and penance. It was no sin to get drunk, because that came from something taken into the mouth. All sinful acts and crimes were forgiven without punishment, by confessing and relying on Christ as a sacrifice.

All these absurdities, he held, must be overcome and man learn to rely on nature and live in obedience to her laws, to be happy here and hereafter, where there is no forgiveness of sins, except through good works and penance. He puts spirit life and intercourse prominently before his audiences.

EVANSVILLE, April 10, 1888.

Shakespeare a Medium.

To the Editor of The Better Way.

When the agitation of the Bacon-Shakespeare controversy was renewed through the announcement of Gov. Donnelly's forthcoming work, our home medium was influenced to give this opinion: That Shakespeare was a medium for the conception of the works bearing his name, and that Bacon, as his friend and the great scholar, was the person who put the same in polished and practicable shape for the stage, which was then in turn managed by Shakespeare for its first public presentation, so that the work was a joint one, involving the efforts of both these illustrious personages.

In issue No. 40 of THE BETTER WAY I see that Bro. Abbott expects the personal spirit return of Shakespeare to relate his own version of the matter. This may be possible except by proxy, for it is obvious that the person who is a medium does not have the power of control as does the person who is not. The ability of its to do justice to themselves through the organism of a mortal, involves a certain positiveness of character, of which Bacon was doubtless more largely possessed. The same, if it be practicable, we would receive the statement of each with deep interest.

H. W. BOOZER.

Grand Rapids, Mich.

Passed.

"Little Topsy," one of Mrs. McKenney's darling waifs, has gone to the angel school to finish her education, and never more earth shall we see happiness expressing joy in those laughing eyes. But the little soul will shine brilliantly as a celestial chorister.

Fancy Pen Flourishes.

I have just been looking over a circular from one of these schools of penmanship. The circular says it is a great thing for any body to be able to make birds that look as if they were full of fish bones and have palm-leaf fan for a tail. It hints that a person ever succeeded in life unless he could make a picture of a woven-wire netress with a pen. It says that the man can't stand his capital letters on springs, is going to get lost in the shuffle.

It must have a very depressing effect on one of these bird-flourishing gentlemen to look over a collection of autographs of distinguished and successful men. How must pain one of these penmanship fan works artists to find that he can't read half of such a collection.

Shakespeare, for instance, wrote a haiku which is calculated to worry one of the men who think the great aim of life is to know where to lean on a pen hard. Shakespeare's autograph looks as if a common domestic hen had started to walk across the page, stopped to scratch up an angle worm when part way, found several, let them, and went on walking a little less. Shakespeare never went to the Stratton Business College and School of Typewriting, and learned to erect a capital with feathers on its legs. Still Shakespeare was something of a success mentally. Then there is Jay Gould. Jay doesn't write a signature which you can pull out and it will spring back into shape like these commercial college professors. He can construct an autograph all mixed up in bird with a wing growing out of the back of its neck. In fact, his autograph hath wing at all, but, to quote from the poet, gets there just the same on a bank check. Colonel Gould is all right financially. Then there is John L. Sullivan. When he puts on a four-ounce glove and places his signature in an autograph album, there's nothing pretty about it, but notwithstanding he has made remarkable progress in his chosen field of study. Dr. Sullivan's all right physically.

It wouldn't be very hard to name three or four thousand others who have succeeded without being able to make a pen act as if it had a hard attack of insanity. In fact, no man, unless he was running a business college, ever got so he could earn his own living, with reasonable certainty, who could make a penmanship dove to save his life. No man ever yet made a success who padded all his capital W's in just right place, and put fringe on his M's. No man who can make a dove with a scroll in his bill can become President.—[Fred Carroll in the Chicago Tribune.]

Judas the Iscariot.

Disraeli's championship of Judas, as a self-sacrificing disciple, willing to be accused through all time in order to complete conditions necessary for human salvation, remains a monument of his audacity and Christianized cynicism. His remorseless logic, however, says a writer in the North American for March, has long been felt. Various theories have sought to vindicate the divine purity from the appearance of having pre-arranged his end. These are signs of the advancing ethical spirit which is humanizing Christianity. The enthroned Christ seems to be laying aside the crown once more, and becoming a plain workman. His human life, sympathy and radicalism, are dwelt on. As Jesus has been re-invested with humanity, so may the diabolized figure of Judas; the same humanity includes him and the teacher he is said to have betrayed. As artist once painted a lovely child as an infant Jesus. Twenty years later, having to paint the last supper, he found a model for his Judas in an imprisoned murderer. As he scrutinized the face of his Judas grew familiar, and he ultimately found that his Jesus and Judas represented the childhood and manhood of the same person.

The loving heart is the strong heart! The generous hand is the hand to cling to when the path is difficult. There is room for the exercise of charity everywhere—in business, in society, and in all organized effort; but the first and chiefest need for it is at home, where it is the salt which keeps all things sweet, the aroma which makes every hour charming, and the divine light which shines star-like through all gloom and depression.

Special Report for the Better Way.

Gleanings from Philadelphia.

The hall of the First Association of Spiritualists of this city was well filled on Sunday, the 8th inst., by an audience of attentive listeners to hear Mrs. H. S. Lake discourse upon "The Gifts of the Spirit."

Mrs. Lake preceded her lecture by giving a poem on "Prayer." The discourse was deep and logical in the extreme, intermingled here and there by pungent sayings and wit of no mean quality. The lecture was loudly applauded and everybody seemed to be elated.

Mrs. Lake's visit to Philadelphia will not be forgotten in a hurry—although I hear some regrets that Miss Jennie B. Hagan was not here to help along the Anniversary. Miss Hagan, in her ministry to the Spiritualists of the Quaker city, sent an arrow of love and affection into more than one heart, and there it will stick, to all appearance. She is a "woman amongst women"—or, as an official puts it: "a queen among Spiritualists."

Mrs. H. S. Lake remains the entire month.

To prove what power the unseen forces are gathering to convince worldly skeptics of the glorious manifestations which can come through the medium of a little child, Dr. E. H. Root, in the "Medical Reporter," states that while taking a vacation in a country town, he made the acquaintance of a family whose only child, Dolly C., aged three and half years, could cause spoons to adhere to each finger tip. She would place the palmar surface of her finger tips in the cavity of the spoon-bowl near the end, and lift from the holder until a spoon was suspended from each finger tip. If the spoons did not stick too violently she would carry them around the room without dropping them.

The child is a blonde, with a pale and rather waxy complexion. Her manner of speech and conduct are characterized by a womanly grace far beyond a child of her tender years.

She is undoubtedly a powerful medium, and perhaps in the course of a few years will gladden the home with messages of love and consolation from departed friends beyond the vale.

Let the good work proceed!

I read in the papers a few days ago a passage which stated that Queen Victoria of England, has sent to America for a spiritual medium. One of the papers, poking fun at her, said:

"Perhaps she has lost some silver spoons, and wishes to recover them?" But it appeals to my reason that the Queen misses John Brown so much that she must have some one to give her messages from her beloved husband, Prince Albert.

Admitting that a great amount of talk and scandal was indulged in, before the death of John Brown, it is evident that Queen Victoria cannot get along without some one to give her messages of cheer and comfort from her husband.

True, she has nothing to do with the framing of the laws of England, and cannot want a medium for that, but certain events are developing in her family and abroad, that it is not to be wondered at that she wishes an American medium at her side to aid her choosing the right from the wrong. Queen Victoria is not the only crowned head who wishes a "seer" by her side.

I notice in several recent impressions of THE BETTER WAY a great commotion in regard to a series of articles on "Christian Spiritualism" by C. M. Keith.

Now, dear reader, you know that Spiritualists are a stubborn set, do you not? Well, how can you expect the ones who are holding the controversies to drum into the other's head that one is right, the other wrong? It is impossible to make a whole subscription list think alike, especially when they are Spiritualists.

It is not conforming to the rules of equity and justice to try to force one's opinion on another, and because he will not coincide call him a fool.

Spiritualism is liberalism, and that each person is entitled to his opinion—to do the most good he can with it—but when it comes to firing into each other at the rate which it has been going on for over a month past, it is too much; some one's feelings will be hurt in the end.

Bro. Keith's articles, no doubt, please a great many; others may have different opinions, therefore, friends, let the matter rest, and shake hands in brotherly love, and "agree to differ."

Fraternally,
ELLIOT H. RAWSON,
PHILADELPHIA, PA.

A Bright Retort.

It is stated that a minister once told Wendell Phillips that if his business in life was to save negroes he ought to go South where they were and do it. "Well," replied the quick-witted scholar, "that is worth thinking of." And then turning his intelligent eyes on the reverend gentleman, he continued, "What is your business in life?" "To save men from hell," replied the minister. "Then I suggest that you go there and attend to your business," calmly added Phillips.

The self-indulgent man thinks to secure the gratification of appetite without paying its price. For a time he may enjoy sensual pleasures, but by degrees his course in fell brings forth its natural fruits. His vitality is sapped, his self-respect is gone, his very power of enjoyment has diminished, and he is, perchance, the victim of disease, or poverty or self-reproach.

Written for The Better Way.

Truth Without Alloy.

EMMA TRAIN.

Why should we mix the pure light of to-day
With the ignorance known to the past?
Why, O'er the truth, with its soul-cheering ray,
Should the shadow of error be cast?
If the glow is so bright as to dazzle the eyes
Better far put a veil o'er the face,
Than to hang a black canopy over the skies,
And give falsehood an honorable place.

If there are minds so ignoble and low,
That they shrink from the beauty and bloom,
Hugging delusions outgrown long ago,
Finding joy but in error and gloom;
'T would be better it seems that we leave them behind,
By the flame of their weak altar fires,
Than to follow their footsteps so fall'ring and blind,
And be led through the brambles and briars.

If there are those still refusing to read
The signs of the times made so plain,
Bowing instead to some dogma or creed,
Fettered still by some old rusty chain;
Better leave them to toll through the valley alone,
Till the links one by one fall aside,
Than be hampered and hindered by teachings outgrown,
When the doorway to knowledge stands wide.

Truth, pure and simple, cannot be too strong,
For the broad, thinking minds of this age;
Why mix it then with the error and wrong,
Making blots on the fair stainless page?
Seek we not for material wherewith to build
'Mid the ruins of ancient debris,
To our specialists worthy and earnest and skilled
Its as rotten as rotten can be.

Then let us leave the poor moldering pile
Of its trust and corruption to die,
Allowing no falsehood to darken truth's smile,
Shining over the love-lit sky.

Let us seek for new bottles to hold the new wine,
For the old will but taint it at last.
Our truth is too radiant, holy, divine,
To be clothed by an ignorant past.

Came to Scoff, but Remained to—

CINCINNATI, April 10, 1888.

Last Sunday evening at the G. A. R. Hall, after the regular lecture by Mrs. Brigham, Mrs. Jacobs, of Indianapolis, who was on the rostrum prepared to give some slate-writing for the audience. A small stand upon which was placed an ordinary "spread" was brought forward, and a folding slate with a small slate pencil was laid upon the stand.

After the audience was satisfied that there was no other apparatus than that mentioned by which to produce the writing, Mrs. Jacobs placed the pencil between the slates and held them under the stand. Presently the chairman received a note from four skeptics in the audience, requesting that they be allowed to conduct the slate-writing and see that there was no deception practiced. They were J. H. McNulty, Edward Marion, R. E. Champion and George Fink. Another skeptic, whose name we did not learn, also came forward. These gentlemen examined critically the situation and satisfied themselves that if the medium should receive any writing it would be genuine. Mrs. Jacobs then held the slate under the stand, and the words Mary and Will were legibly written, notwithstanding the unfavorable conditions of being in a public audience, and contending with the cross-gained natures, which were plainly exhibited in some of the committee. The committee said, inasmuch as there were so many Marys they desired her to write her last name. She did so; it being Thomas, and it was at once recognized by a lady in the audience.

Mr. Fink then wrote on the slate: "Mary Thomas, have you any friends in the audience and any thing to say to them?" That part of the writing that was legible said, "I have, but"—

One of the skeptics wrote upon the slate, "What is the name of—," and folded the slates so the medium could not see what he had written. She held the slate under the stand, and the following answer, as near as could be said, was written, "This is not the place, Sir."

The committee was then asked whether they found any fraud, but disclaimed even the appearance of it. Mr. McNulty said he would not dare to say who did the writing. Mrs. Jacobs thanked her angel friends for the grand effort under the unfavorable circumstances. She said that the committee meant well, though their actions did not seem so, but she said, "I was almost as skeptical as these gentlemen here when I first begun investigation, in the way the writing is produced."

* * I thank you all for the interest you have taken in the few words that have been written and I certainly thank my angel friends for the efforts they have made. Mr. Marvin, of Lafayette, Ind., said: "I never saw any slate writing done before, and I wished to come near enough to see it myself. I am unable to account for the writing or the method by which it is accomplished. I am here to learn how it is done. We are looking for the truth."

* * I may differ in my belief in regard as to how it is done, but there is no doubt in my mind that she did not do it as I would write upon the slate." The other members of the committee were apparently more modest, for never a word escaped them. The conclusion seems to be the usual one, that "silence gives consent." The little episode was highly entertaining and we believe satisfactory to all concerned.

Fraternally,
A. C. BILLINGS.

MILWAUKEE
WAUKESHA, WIS., April 7th, '88.
To the Editor of The Better Way.

The Fortieth Anniversary at Milwaukee was a success in every particular save members. The closing lecture Sunday evening, delivered by Mrs. De Wolf, of Chicago, drew a full house, as the secular press gave due notice of her subject and time of speaking. Subject—"What shall the Harvest be?"

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A. C. BILLINGS.

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To the Editor of The Better Way.

Mental Science Arraigned.

[Albany, N. Y., Argus.]

Rev. Dr. Swartz, the ex-Methodist minister, who edits the Mental Magazine at Chicago, meets obstacles in his introduction of the new healing doctrines in Albany. It was a venture when he published in our city papers that he would undertake the cure of twelve invalids, to be selected by any citizens of Albany; that such might be of any disease, and that he only asks "even treatments," even where physicians regarded them incurable. As soon as some of the invalids began to be accepted, it looked rather cowardly, from some source, to interfere when the offer was not for pay. When he was summoned in the name of the people of our State to appear before the chief of police, and was there told to abandon his work and leave the city, he said that they would find him in the fight before a judicial tribunal, and was forthwith taken before the judge of the Police Court, where he indicated a purpose to show that his system of cures does not come under the medical restrictive law of New York. He was given from Wednesday until Friday morning at nine o'clock to procure a license to practice, otherwise to cease his practice or be placed under arrest and stand a trial.

During this interim the reporters had full sway, and though they gave him live y tilts, it was heard that he said he "intended to remain in Albany; that he enjoyed hash here, and the teaching of his large class in the science of health; that he was receiving much gratuitous advertising," etc.

He secured the services of Aaron B. Pratt, one of our solid lawyers, and both met at the appointed hour. The mental editor was not arrested, but was sworn and then questioned by his attorney and the court. His answers showed that he never gives or applies drugs or medicines nor uses surgical instruments in his treatment of disease.

That no form of the term doctor was ever affixed to his name by him, but if used occasionally as a prefix, he regarded it in the sense of Webster's first meaning of the word, viz: "One qualified to teach; a teacher; an instructor," etc. From the fact that he never uses drugs or any appliances, it was held by the magistrate that the law regulating surgery and physics does not apply to the system of mental healing as practiced by Dr. Swartz, who uses mind only.

He was told by the court that he was at liberty to continue mental healing, either for or without pay. Mr. S. thanked the judge and left the room. On his way out he was taken by the hand and congratulated by several business men who were there to see the outcome. He said that his pride had been cut somewhat, but he was willing, so that the cause might be vindicated. He will finish his instructions and go on to other fields next week.

It is characteristic of our frail human nature to prefer to be taken for anything rather than a fool.

"What are you building now, Johnny?" "A harem, sir." "A harem?" "Yes, sir, a place to keep my hares in."

Whenever a man gives you advice, ask him to loan you a dollar. You will find out what his advice is worth.

A new and unknown kind of maple sugar is to be introduced into Chicago this season.

It is said that Diogenes could sleep soundly even in a tub, and it is hinted that the old man had policemen's blood running through his veins.

The prisoner being asked whether he struck the man in the heat of passion, replied: "No, struck him in the pit of the stomach."

"What a picturesque little cottage. A veritable Swiss chalet." "A Swiss chalet, do you call it? To my mind it's more like an Irish shanty."

Hens make a great mistake in laying so many eggs in the summer when eggs are cheap and taking a vacation when they are forty cents a dozen.

Perseverance is a great element of success; but the trouble with the railroad restaurant steak is that most travelers only have about fifteen minutes to preserve.

It is the West that is moving after all. A Women's School of Journalism has been opened in Detroit, where girls are taught type setting, short-hand, proof-reading, revision of manuscript and reporting—so far as it can be taught.

A pretty way of dressing a bed is to make a set, cover, and long sham of cheesecloth in pink, blue or any color that harmonizes with the room. It should be trimmed with an insertion and edge of Torchon lace.

They are not troubled with breach of promise suits in China. When a future Chinese belle is about three days old she is formally betrothed to the son of some acceptable neighbor, and when she is about fifteen she is carried and left there and that ends it.

A modern Lord Chesterfield in Philadelphia was lately giving his son some advice about getting on in society. In answer to the question "What is the best subject to talk to a lady about at a ball," he replied: "Talk to her about her beauty." "But," said he, "suppose she has no beauty?" "Ah, then," replied the experienced paterfamilias, "talk to her about the ugliness of the other women present if you want to get on."

Mrs. Cleveland uses different kinds of stationery according to the character of the note. Sometimes she uses very small note paper with "Executive Mansion" printed in blue letters at the head of the paper and the left hand corner of the envelope, and seals it with white wax stamped with her monogram, "F. C."

On another kind of note paper, small and linen finished, she has only her initials in small gold text. A third style has the words "Executive Mansion, Washington," in small silver letters on both envelope and paper. Her favorite paper is blue tinted and has in one corner of the paper the national shield in colors and the words "White House" on the envelopes. This she uses for particular friends.

PERSONAL.

Capt. Wingett, of Sioux City, Iowa, was in attendance at the Cincinnati Anniversary where he met many old friends.

Mrs. Lizzie S. Green, one of the best mediums in the West, is now located at No. 273 West Fourth street, where she will be pleased to see her friends, either socially or professionally.

Warren Chase may be addressed during May and June at Cobden, Ill. He will be at Camp meeting in Clinton, Iowa, when it opens in July. His new book may be had from him for \$1.10 by mail.

Mrs. Nellie T. Bingham has been doing missionary work at Richmond, Ind., during the week. She is an industrious and efficient laborer in the field of spiritualized effort, and certainly one of the best speakers upon our platform. She speaks at Grand Army Hall to-morrow morning and evening.

The Spiritualist Society of Norwich, Conn., will be particularly blessed on two Sunday's of the current month, 22nd and 29th, by the services of Mrs. Helen Stuart-Richings upon their rostrum. As an inspirational speaker and platform testimonial she has few equals now before the public, and these gifts are crowned by qualities of noble womanhood which carry blessings wherever they are manifested.

Mrs. S. Seery, the well-known and always successful slate-writing medium, of No. 34 Gest street, has been at Dayton on a professional visit recently, and the Daytonians are enthusiastic in their encomiums of her good work. In fact they are trying to induce her to make a home in that city, where of course she would do well, but we doubt whether she would consent to leave Cincinnati, where she is well established, with engagements always filling her time for two or three months in advance. Our citizens would promptly protest against her locating elsewhere.

A CARD.

CINCINNATI, April 12, 1888.
To the Editor of The Better Way.

You may announce to those good friends who express a desire to hear from me, through the spiritual press, that I will begin an intermittent series of articles in THE BETTER WAY in course of two or three weeks and will do my best to make them interesting to readers and of some value to Spiritualists. My interest in the course has increased recently, and it bids fair to go on increased for the next several millions of years.

Fraternally Yours, G. H. ROMAINE.

Heuck's.

On Sunday afternoon, "The Arabian Nights; or, Aladdin's Wonderful Lamp," will give a week's engagement at this theatre. The piece is a spectacular burlesque, possessing all the best elements of the London Christmas pantomime, the quick action which characterizes such plays as "Evangelina," and scenic accessories which have never been surpassed even in the palmy days of "The Black Crook." Three great ballets are introduced, led by Mile. Moranda, Mile. Dorst, and Mile. Oreste. A prominent feature of the ballet is "The Dolls' Quadrille," danced by Miss Lena Merville, Miss Stoddard, Mile. Moranda and Mile. Oreste. No such popular dance has been seen in America since the days of the Clodoché quadrille troupe. The music of the piece was arranged by Jesse Williams, of the New York Casino, and is considered the best work of that clever musician. There are many novelties in the performance, notably the steam curtain which was first introduced in this country in "The Arabian Nights." It is one of the most beautiful stage effects ever witnessed. The great scenes of the piece are "Maugolia," "The Dismal Swamp," "The Crypt of Crimmon Crystals," "The Barbed Palace of Parosols," and "The Home of the Lamp." The character of the scenery may be imagined when it is known that 40 stage carpenters are required to handle it. The costumes have never been equalled in America. At the Chicago Opera House, where the piece was first produced, it ran thirteen weeks during the hottest weather ever known in that city to enormous business. Speaking of its success in New York, the New York Times says:

"The spectacular effects, brilliant marches and ballets, gorgeous costumes and scenery, and general glitter and glory, like Banquo's ghost, dazzles the eyes of the beholder."

Says the New York Sun:

"You will find a voluptuous abundance of life and color in the new 'Arabian Nights.' Nothing in the manner of the burlesque spectacular has been more gorgeously seen in this city."

People's Theatre.

Sunday afternoon for the first time this season, the "Night Owls" appear in this city at the People's Theatre. The recollections of the company are the most pleasant, and as all the old favorites are retained, to which have been added a number of artists of celebrity, the company cannot fail to please. The Indianapolis Journal says of them:

"Two large audiences, largely composed of ladies, greeted 'The Night Owls' specialty and burlesque company at English's yesterday, and applauded and applauded. The highly entertaining performance they gave, which is clever, original and highly entertaining. The company is composed of the cleverest specialty people in the profession."

The first act, a burlesque scene, served to introduce the entire company in pretty songs and specialties, the particular hits being by Miss Howard, and the Acme quartette, who made the audience laugh immoderately. Delano and Detrimont, in a good change act, Jutaco, in a wonderful aerial act. Eight of the girls appeared in a pretty, novel act, in which they performed a variety of feats.

Very attractive captain of the "Owl" base-ball club, Miss Howard, in her songs, Harry Morris, an unctious German comedian, who made the audience laugh immoderately. Delano and Detrimont, in a good change act, Jutaco, in a wonderful aerial act. Eight of the girls appeared in a pretty, novel act, in which they performed a variety of feats.

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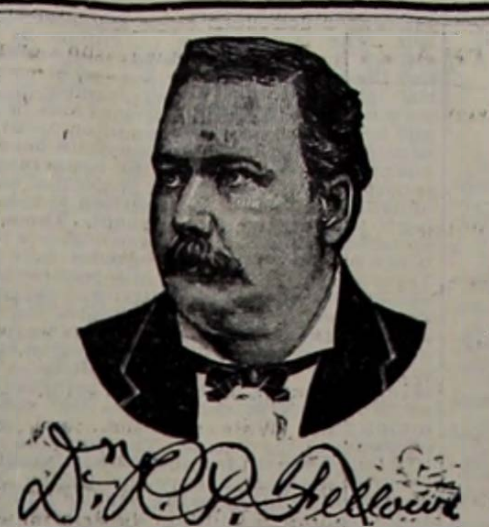
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"We are assured," so says a Cincinnati paper, "that Dr. Fellows, the eminent specialist of Vineland, N. J., is an educated gentleman of superior mind and large attainments, and that success in his profession has brought him business, not only from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

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JOURNAL OF MAN.

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

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

"His method is strictly scientific."—N. Y. Tribune. "Upon the psychic function of the brain Prof. Buchanan is the highest living authority."—N. Y. Medical Advocate. "He stands at the head of the thinkers of this nation."—Golden Gate. "His work is a pioneer in the progress of science."—Louisville Democrat. "Perhaps no journal published in the world is so far in advance of the age."

—Plain Dealer. "By pursuing almost an untrodden mental path he leads the reader into new and unexplored fields of thought."—Herald-Times. "It is so full of valuable matter, that to the thoughtful man it is a mine of gold."

SPIRIT MESSAGES.

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

1. I am Mary V. Jones. I have relatives in Woodstock, Baltimore County, and in Centerville, Queen Anne's County, Maryland. I departed this life suddenly, and my friends have feared lest I were not happy. I come back to assure them that I have found better things than I had ever hoped for. Indeed, language would fail to describe the happiness of this life. My dearest Virgie, a change of heart is not always accompanied by noise. My heart was firm in the love of God and goodness, and I am safe and at rest.

2. I am Ella Woolford. I desire to reach my children and husband. Sam, you must not go with that club; indeed, indeed, pool will waste all your substance. Sam, you must give up the Saturday night's social. Indeed you will be degraded if you continue. Tell Mary's Nellie that she is doing the right thing. Give my love to Felix also. Now son, once more, let pool and drink alone.

3. I am Samuel Jones; my home is in Brooklyn, New York. I was for a long time engaged in business there and am well known. I desire to speak with my darling Carrie. My beloved one, I will never, never forget you. Give my love to sweet little Flora and the baby, and remember that I am with you always, and deeply interested in your pursuits. Carrie, brother and I enjoy the sweetest of renewed communion, and we hope, ere long, to do much for the family in general.

4. I am William H. Foster, of New York. I desire to reach Joseph Foster, also of that city. The sum over which you are spending so much time may be had without difficulty, therefore seek your friends in Wall street. Take my love to my brothers and to Amelia.

5. I am Constance Evelyn Wittingham; my home is in Macon, Georgia. I have a mother and two sisters living there. I passed from this life on my eighteenth birthday. It was in this wise: My horse threw me and broke my spine. I have dark eyes and yellow hair; this must identify me. Father is with me, and William Henry will be glad to hear of me.

6. I am Joannita de Lycone, of Havana. I come in the name of Carolita Roennzen, whose husband had his heart pierced in 1848. She knows I can return to earth and think through the kindness of a Spanish subscriber to this paper, she might receive a late message from her husband, Jose. She has more sugar than she can conveniently attend to, and she is in daily fear lest the Spanish ruler of Cuba will require all her profits as revenue to Spain. She therefore desires instantaneous aid from Spanish-Americans in the expulsion of those human animals from Cuba. If that heaven-preserved Spanish subscriber will furnish any information she will be infinitely grateful.

[I would ask my friends to pardon the irregularity of this message as I translated it as well as I could from the Spanish.]

7. I am Amedee. Louis, it was very hard to write so; we do love you dearly; you should know it, you should feel it, but we had not room to say all we wanted. Please, dearest one, don't be sad. Please, if he said we did not love you, he did not read our message right. Read it over, over, over again, and think of us always as near you.

8. I am William C. Harschmann. I desire to reach Corinda Florida Harschmann and Frances Catherine Harschmann, of Myerville, Frederick County, Maryland. Where is Melvin, and is he well? I'm happy and am growing a great boy. I have just seen Arbanys; she is well, and Sophie can walk now. You can't tell how beautiful it is here, and how much we all learn. Give my love to Callie when you see her, and tell her that Nelse is doing beautifully and still loves to sing. My singer is gradually growing out of her former life. Rinnie, say this to your mother.

9. I am Carl Zimmerman; most of my relatives are butchers, and one is a singer. I am so anxious to tell Betchen that I have at last found peace. Little Paula is over here and I'm caring for her. Tell Therese when not to worry about Fred, he will come all right. Now, dear Betchen, there is no man better than Scheib; he can teach her the right way, and if you follow his teachings, Betchen, you must come to me.

It is true wisdom to speak but little of the injuries you have received, or the good deeds you have done.

The best teachers are those who learn something new themselves every day, and are not ashamed to own it.

'Tis with our judgment as with our watches—none go just alike, yet each believes his own.

What a man knows should find its expression in what he does. The value of superior knowledge is chiefly in that it leads to a performing manhood.

[Bovee.]

Progress.

Let there be many windows in your soul, That all the glory of the universe May beautify it. Not the narrow pane Of one poor creed can catch the radiant rays That shine from countless sources. Tear away The blinds of superstition; let the light Four through fair windows broad as truth itself And high as God.

Why should the spirit peer Through some price-obtained orifice, and grope Along dim corridors of doubt, when all The splendor from unfathomed seas of space Might bathe it with golden waves of love? Sweep up the debris of decaying faith; Sweep down the cobwebs of worn-out beliefs, And throw your soul wide open to the light Of Reason and of Knowledge. Tune your ear To all the world's music of the stars And to the voice of nature, and your heart Shall turn to truth and goodness, as the plant Turns to the sun. A thousand unseen hands Reach down to help you to your peace-crowned heights, And all the forces of the firmament Shall fortify your strength. Be not afraid To thrust aside half truths and grasp the whole.

Letter from G. W. Kates.

Events transpire with wondrous rapidity, and time continues its tireless march without any consultation with us with reference to how we are using its privileges. If time and events do not satisfy us, it is due to our own shortcomings.

These two attributes seem to be specially kind to your correspondent, for he is full of labor and joy. Labor begets happiness and a joyful spirit makes labor light and profitable.

Since last writing you we have whirled over the Alleghenies and into our nation's headquarters. While in Washington we visited many places of note, including the Capitol, White House, Treasury, Corcoran's Art Gallery, Smithsonian Institute, National Museum, etc. The rural visitor is filled with amazement at what Uncle Sam has done to please and instruct and care for his numerous family. Washington is truly a great and grand city, well worth a visit from every American citizen.

We held a meeting at the Spiritual Hall Tuesday night, March 27th. Although raining very hard, we had the pleasure of being greeted by quite a large audience. Mrs. Kates gave a number of excellent tests. The next night in Baltimore we had a hall full of expectant auditors, who were assembled to celebrate the Anniversary of Spiritualism. Your correspondent gave an address and Mrs. Kates, under control of Fleetfoot, gave tests that were recognized in every instance when incidents were added to names spoken, and only two names without other facts failing to meet with recognition. From Baltimore we migrated to Wilmington, Delaware, to visit the home of our birth and a loved sister and aunts. After dining there we had to allow our companion to take us to the scenes of her youth in Philadelphia, Pa., where we were introduced to our married relatives from grand-parents down to cousins.

Mrs. Kates and myself are not only with our sisters and our cousins and our aunts, but with a host of greater and lesser lights in the blood realm or line of pedigree. After being South so long, and being supposed to be full-fledged Johnnies, it is well to be recorded that we are muchly Yanks.

We were waffled next to New York City and took up a temporary abode at the residence of Mrs. E. A. Wells, the well-known materializing medium. She proved herself an excellent host as well as she is proving her claims of mediumship to be genuine. She is apparently happy amidst the public conflict of friends and foes, fully realizing that she has just claims for trust and confidence, and expecting to merit and possess the good will of all. We attended her Sunday afternoon meeting at Adelphi Hall, and were surprised to see the interest she has created, and how freely and correctly she gives tests in description. She locates and describes spirits with such accuracy that they are invariably recognized. Mrs. Kates also gave some accurate tests of spirits. Mr. Pease and myself spoke briefly.

Sunday morning and night last, Mrs. Kates and myself commenced our engagement at the Conservatory Hall, Brooklyn. We were greeted by fair-sized audiences, and will no doubt enjoy a pleasant month of labor amidst a social and intelligent people. New York is now filled with criticisms of Mrs. Diss Debar. She has been obtaining portraits of spirits in an independent manner. Of course, those who know nothing of mediumship know it is all humbug. The lady is therefore denounced by the bigots. Luther P. Marsh, Esq., is defending and protecting her. Because he is a millionaire and she a medium instead of an evangelical minister, he is reported as being crazy and roped in by a designing and intriguing adventuress. But Mr. Marsh is manfully defending himself. He gave a Chatterbox Hall for last Sunday night and gave an illustrated lecture in defense of the pictures being spirit productions. The Monday morning papers are replete with extended reports, but we are informed not at all accurate in their statements of what was said and done. Mr. Marsh, however, is able to hold his own and will not suffer by the defamations of the press which is now ruled by an aristocracy and bigotry in religion.

There is fun ahead in New York, and we will try to keep posted in the unfolding.

Any desiring to address us during April, will please direct to the General Delivery, Brooklyn, N. Y. New York, April 3, 1888.

Wise sayings often fall on barren ground; but a kind word is never thrown away. [Arthur Helps.]

Mystery is the antagonist of truth. It is a fog of human invention that obscures truth, and represents it in distortion. [Thomas Paine.]

The Spirit Priest.

To the Editor of The Better Way. Believing that all facts should be told that can enhance the interest of a cause, I herewith relate an incident in Spiritualism. It occurred in Louisville on the night of March 24th, ult., between the hours of 11 and 12.

Mrs. Marshall, a good test medium and a member of the First Spiritual Church, was employed to attend an old Irish lady who was confined to her bed with sickness. During the day, 24th, Mrs. Marshall saw the spirit of a Catholic priest in the sick room, and the spirit bade her tell all present that he confirmed the sick woman, when she was a girl in Ireland, and had come for her spirit. The medium refused to do so, remarking to the priest spirit that she would not, as they were all Catholics and would laugh at her. The spirit replied that he did not care for that; that she must tell it, as the spirit could not pass away until she told it. She still refused. During the night the medium saw the spirit leave the body and return three times—there being but one person left in the room beside the nurse (a young lady of our medium's acquaintance) a septic. Turning to this lady she said, "Miss Alice, keep your eyes on the sick lady and I will tell you something. There has been something in this room all day and is still present, the spirit of a Catholic priest, who says that he confirmed her in Ireland, and that he has come to take her spirit home, but that she cannot pass over until I tell it." Scarcely a moment passed when the young lady jumped up and went to the bed, and surely the spirit had taken its flight. The medium then saw the priest clasp the spirit in his arms and she said to him, "The poor spirit is very weak; bear her safely across the river." He replied, "I will," and immediately disappeared from view. This occurred on the corner of Seventh and Broadway.

Fraternally, Dr. J. H. Wilson, President First Spiritual Church, Louisville, Ky.

Truth Shall Make Us Free.

There is no truth that is not open to the developing intellect of the race which is approaching manhood and forgetting the stories that charmed and deluded its childhood. When geologists discover an English cave, the remains of man, contemporary with the hyena, hippopotamus and cave-bear, and the Calaveras and Neanderthal skulls are found, belonging to antiquity far beyond a hundred thousand years, the Oriental fable of a Garden of Eden becomes nothing more than a barbaric poem, and faith in tradition dies. But God, religion and immortality depend on no tradition and no history. As eternal truths in science and philosophy, they are beginning to be understood to-day, and their full understanding will be followed in the long centuries by their realization in human life. Toward that glorious consummation all progressive minds are advancing, and what hinders their progress? It is the attempt to bind humanity the past—to tradition and history—to ignore psychic science and refuse to listen to the still small voice in the soul, which has spoken to the good in all ages, but is growing in power in all lands until it shall speak in trumpet tones that will reach all classes and all nations. Blessed are they who are the first to hear and heed; sad are they who heed not the Divine voice of Eternal Truth until disrobed of mortality, they learn to look back on a mistaken earth life. [Journal of Man.]

Ingersoll on Lincoln.

At the late dinner of the Brooklyn Republican League, Col. Ingersoll responded as follows to the first toast of the evening, "Abraham Lincoln."

"Only a few years ago our people were whippers of women, and there was no party with courage enough to speak in favor of the liberties of man. There were men who said that the great wrong of slavery would not exist forever, and that one day our flag would cease to pollute the air in which it waved—and among them was Abraham Lincoln. He was patriotic enough to defend the right, and no man is patriotic enough who defends the wrong. Born in poverty, he rose to such a supreme and splendid height that Fame never reached higher than when she rose to place the laurel on his brow. True to himself he was a strange mingling of mirth and tears, of tragic and grotesque, of Socrates and Rabelais, of Jesus and Marcus Aurelius, of all gentle and just, purest and most honest, merciful, wise, laughable and divine, and all these were consecrated to the rights of his fellow men. He was chivalrously loyal to truth and over all was the shadow of his tragic end.

"He never finished his education. You have no idea how many men are spoiled by education. If Shakespeare had graduated at Oxford he would probably have been a quibbling attorney or a poor parson. Lincoln was complex in brain but single in heart, and as reliable as the law of gravitation. He was not solemn, for solemnity is the mask worn by ignorance and hypocrisy. He was natural in his life and thought, master of the story-teller's art, liberal in his speech, and sometimes shocking to Pharisees and prudes. He influenced others unconsciously, and they submitted to his influence as they submit to the laws of gravitation. He did meritorious things as stealthily as others commit crimes. He cared nothing for place, but everything for principle, and he knew no fear except the fear of doing wrong. He spoke not to inflame but to convict; he raised his hands not to strike, but in benediction; he loved to pardon to see the pearls of joy on the cheeks of the wife left by the smile of gratitude. He is the grand figure of the fiercest civil war that ever devastated a land, and the gentlest memory of the world."

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Fortieth Anniversary.

(Continued from Page 1.)

scious state, we say our philosophy inculcates a deeper and truer perception of life than to base our hope of immortality upon these evidences gained from spiritual intercourse. When, as Spiritualists, we shall have reached that point wherein we are able to reason our own souls into the conception of these truths as they really exist, then we shall have passed, as Spiritualists, our childhood period connection with this great and sublime philosophy.

Men whose names have been written high upon the scroll of fame, who stand upon the very top rounds of intellect, who are foremost as literary characters, who stand upon the platforms of reformation, make the declaration that there are millions of Spiritualists in the United States; but Spiritualism has not been confined to this country, though in its modern phase it may have been said to have been born upon the American continent. Almost simultaneously with its birth here it sprang into existence wherever human feet tread. But it has existed from the time of Adam and Eve—Adam who heard God clairaudiently, when Adam clairvoyantly saw Satan, and had performed upon him the most remarkable miracle of all time, namely, the construction of woman out of his rib, (and I suppose that, because she was made of the rib, is the reason the woman has been considered a side issue ever since).

There are no tribes of people which have not endorsed the idea of spiritual intercourse. All of these have had their experience with spiritual beings in some form or another. No matter where our feet may lead, into the wilds of Africa, over the heated sand of her barren deserts, in her dark forests, among her populous cities, the sweet light of immortality breaks in upon these benighted creatures like the light of the moon breaking through angry clouds.

The Christian clergy are speculating and theorizing in reference to immortality; the Christian church is supposed to endorse the idea of immortality. It is the hope of immortality that lies at the foundation of all systems of religion. If materialism were a fact and to be accepted by mankind, at once would perish all the creeds, for these are all established upon man's conception of a continued state of existence. And while some would accept the idea that they are to exist beyond the confines of materiality, the host of thinkers of to-day even this seriously doubt—whether or not this life does not end their career as individualized, conscious entities.

Spiritualists are very little more familiar with the truths of Spiritualism than those who know nothing of them, comparatively. They have only reached this point in it where they have been forced to admit that there are influences holding converse with the world to-day that are foreign to the instruments that speak for them, and that they assume to be individuals who have once been inhabitants of this world.

Spiritualism only points out the way of immortality. The world is progressing very slowly on this question. Spiritualism is expected by many to develop itself. But it is being promulgated in a manner so that mankind are accepting it before they are prepared to live the doctrines which it teaches. A great many people are not prepared to have removed from their minds the terrors that will follow a sinful life here. They need hell for a fence and the devil for a dog, to keep them within the radius of moral action that is necessary to make them good citizens.

Spiritualism teaches the perfection of our spiritual organisms. It teaches us not to use those intoxicating beverages or stimulants that destroy the action of our spiritual organs. Until we believe these things ourselves, and show to the Christian world we believe them, and they are reflected in our lives and conversation with our fellow-men, let us not be quite so critical about the lives of others who occupy different religious positions in the world. There are a great many lessons that Spiritualism is teaching to the world to-day that are only in the first periods of being introduced to the human mind. Spiritualists have very little conception of what it is to be a medium; mediums have less conception than those who are not mediums at all. The laws of mediumship are something that are as mysterious to Spiritualists as it is to Christians to explain just how one becomes controlled by spirits; just what kind of mechanism is necessary; just the mental condition to give them to understand what methods of education must be adopted by the instrument, in any and all that is required on the part of Spiritualists or mediums. There is to be something more yet accomplished by Spiritualism. We are striving toward a period when the whole work will fall upon the human family in the world of flesh. The spirit world has established, if it is possible to establish anything by human testimony, the fact of man's existence beyond the grave. It has nothing but that which can be comprehended by every one, and by every one it should be comprehended.

Spiritualism Past, Present and Future.

Abstract of address by WALTER HOWELL, on Thursday Evening, April 3, 1888.

It is an erroneous conception on the part of those who have a limited view of the spiritual movement to suppose for

one moment that it is by any means modern. Spiritualism is not of recent birth by any means. It is contemporary with humanity; aye, it is eternal with the Infinite. The sun, moon, stars and satellites are but one system through which to view the divine order and intelligence, and an evidence in the majesty and sublimity, the unfolding panorama of the Infinite within the universe, a gigantic manifestation of spiritual power and infinite space and the grand seance room wherein it is displayed.

If we take a retrospective glance down through the corridors of time we shall be apprised of the fact that simultaneously with the dawning light of man's intelligence, and the opening of his intuition, there came to infantile humanity a knowledge of a life beyond the grave, a conception of immortality. They were environed by a decaying world, by signs of death and destruction, birth and death. Change and decay were as now the inevitable order of things. From whence then came the stupendous idea of immortality? A material world reveals to the senses of man only matter. A sentimental world reveals to humanity naught but that which has a beginning and end. Certainly, then, in view of these facts, the men of antiquity did not obtain their knowledge of immortality or life beyond the grave through external phenomena, and hypotheses that have been entertained regarding the dawn of this knowledge, men beholding their shadows upon the ground or in the water—these are all futile when they are examined even superficially. It was because the denizens of the immortal world held hallowed communion with the inhabitants of this, and thus ancient people gained their knowledge of a life beyond the grave. It requires an immortal world to reveal immortality; a spiritual world to reveal spiritual existence. Every sphere is adequate to reveal its own existence.

In Egypt, Greece, Rome, and ancient Britain, and upon this continent, Spiritualism, in some form or other, has been the ruling and the predominating influence operating upon the minds of mankind for pretty near all time. The fact that there have been ever and anon a few objectors, those who have claimed to be agnostic regarding these things, who have not seen ghosts—never heard or knew that denizens of another life are of special moment. We respect, though, the honesty of the agnostic who has the candor to confess his spiritual blindness and say, "I don't see these things; I never heard clairaudiently; I never had any impression that I could trace to spiritual origin; I know nothing of God, of the spiritual world; I only knew the material world." Friend,

we grasp your honest hand and shake it heartily, not because you are, perhaps, more sincere and truthful than the hypocritical churched professors who pretend to know the will of God and understand all his purposes—but you are a thousandfold more honest—who know all about heaven; what God is going to do with the poor damned; all about the devil, as they pretend they do, but when they are asked for proof, can offer little or none; and yet, forsooth, they know all about it! They don't know. They have no proof to offer, but if they honestly believe, we respect their honest convictions; but there are men in the church to-day who doubt its dogma, who disbelieve its cardinal principles, and yet because of society relations, and for the purpose of so-called respectability, are within its pale, because to go from it might be detrimental to their "commercial interests." On the other hand when the agnostic goes beyond the mere assertion that he does not see, that he cannot hear, that he does not hear, that he does not receive any impressions or vibrations from a spiritual world, and that, therefore, because he does not, such a one does not, it cannot exist; and if it does exist in the imaginings of some people, it is out of harmony with nature's laws thus to go beyond your legitimate domain. It would be just as rational for a blind man to say, "I don't see the light, and because I don't see it there is no such thing as light."

We respect the man who does not know and honestly confesses his ignorance, but when he wants us to laud and magnify his holy name for not knowing, and when he prides himself in his spiritual, knownness, rather than express himself with deep humility his deplorable condition, well, then we don't appreciate his position at all. Throughout the ages of the past there have been ever and anon foot prints of the angels, and manifestations of spiritual power that are unquestionable.

Once upon a time father Abraham had some guests who walked into his tent. Somehow or other he recognized that they were angels. I don't know whether they had any wings or not, but nobody said anything about that. Anyhow, we know how he recognized them to be angels, and they were so solid, so material, (so the account says), that he actually went out and killed a kid, dressed it, set meat before them, and sat down and ate and drank with them. Now, you good Christians, you believe that, don't you? Now square, be honest, come out flat-footed and say "yes." If you believe, where is your consistency when you come face to face with a modern Spiritualist, who tells you that the other night he saw materialization manifestations taking place! You exclaim, "Oh, that man is fit for the lunatic asylum, that man has got disease of the brain."

he is suffering from some disease and you give it a crack-jaw name. If some disorder is produced, such as effects his mentality, causing him to be hallucinated or deluded, how do you know, dear Christian, that Abraham was not affected by some disease? But if you say, "Oh, well, Abraham must have been in his normal condition." Well, if you acknowledge that materialization took place in the past, you are bound to concede its probability and possibility in the present, because the laws of nature are immutable, and those of you who believe in the existence of God, of course, believe him to be unchangeable; the same yesterday, to-day and forever; and if God has not changed since the days of Abraham, what God permitted then is surely permissible now. If it cannot happen to-day it never happened. Now then, you good Christian people, if you prove to the world that Spiritualism is a delusion, that is a humbug, that it is a deception, what do you do? The moment you prove the phenomena of modern Spiritualism to be fraudulent, then you have proven that Jesus was a vagabond, that Moses was an impostor, and every man of biblical lore whom you venerate so was a fool or knave. Now you can take that pill if you like. That is not homeopathically administered. It does not do to give some people homeopathic doses, especially on an Anniversary occasion like this.

If Jesus of Nazareth could drop down some morning in the streets of Cincinnati and commence to heal the sick by a magical power, why, the doctors of the old school would come and have him taken to the work house before night, (applause) "Jesus, what do you do, kicking up this row in the street? You are healing the sick! You got a diploma?" He answers, "No, I have no diploma other than that which nature and my Father hath given me." "We do not recognize your Father's diploma. You can go to your mother after you have been to jail a little while, and perhaps you will have better sense by and by. We have laws in the State of Ohio. You are damaging our profession." Pretty set of Christians you are! Would to God you would follow Jesus in the spirit of love, meekness and justice, and then we would have Spiritualism, whether named such or not, that would heal our diseases, and bid ill of society fly like shadows of night before the dawning rays of the morning.

(With reluctance we cut short the report of this magnificent lecture. It was the best ever delivered in this city on the subject, and there is great desire on the part of many readers for its complete reproduction in print.)

Closing remarks and Reading by GEORGE P. COLBY, which have a somewhat Personal Application.

I am a Spiritualist because I cannot be anything else. I tried very hard to be a Baptist. ("A hard, shell Baptist?" interposed Mr. Howell.) Yes, a regular old-fashioned hard shell. I went far enough with it to comply with all the requirements of the church, and remained in the fold for several years, though about that time, or a little previous, I had experienced quite a touch of what is called mediumship, but had not become satisfied exactly whether it was some mesmeric influence from other parties, or whether it was the devil; but after several years of experience I was compelled to be a Spiritualist. It was nothing of my own seeking, and if I suited myself in these matters to-day I would not be on the platform or engaged in the interest of Spiritualism.

CAPTAIN L. BARNEY.

I see just over the reporter's table the symbol of a ship. Extending beyond the tide seems lower, and as I look out from the vessel to the sea it seems rough and stormy like, and as I see the breakers roll in over the ship, I see in the distance that there is a storm out at sea, and this vessel stands with the side to me, and it is representative of a work that Captain Barney is engaged in. This vessel represents to me THE BETTER WAY, and on its side I see these words: "THE BETTER WAY," and this is an illustration to my mind of that paper. Clairvoyants have a peculiar way of seeing things. They see things that are symbolical of facts connected with them, and they appear as if they were doing things that are only symbolical. As I see this vessel, I see a man on the deck pacing back and forth, seemingly in a state of great anxiety and often casting his eyes out at sea, and then looking back at this object as though he was waiting for something anxiously, but he seems pretty near alone. This man is Capt. Barney. There is some help, but he looks about him as if he is amounted to very little. He is waiting for something that was to be a benefit to him, and I see upon one of the sails some words. There is quite a verse of them, which I will read:

We give these words to cheer thee,
For glorious friends are near thee;
Thy spirit friends are plumed for flight,
Are earthward bound, they say,
The carols which now perplex thee,
And unjust acts which vex thee,
This host of God will bear thee through to guide
THE BETTER WAY.
In Arabia's spicy bowers,
Mid'er fragrant flowers,
Where music's most enchanting strains no'er cease
By night or day;
No souls are born to take the helm,
When tempests rise and waves o'erwhelm,
But storm-tossed seas good craftsmen make to steer
THE BETTER WAY.
Thy bark now bar-bound waits the tide,
But soon 'twill ocean's bosom ride,
And soon the clouds will all roll by and night give
place to day,
And when the light thy clearance here,
And heavenward thy soul shall steer,
The angels have a crown they say, for the Captain
OF THE BETTER WAY.

MISS HAGAN'S VALEDICTORY.

On Thursday Evening, March 8, 1888, at the Exercise in the closing hours of the Anniversary Celebration at Cincinnati.

DEAR FRIENDS:—Only a little time ago to your great and beautiful city I came, almost a stranger; to-morrow, with many others, I shall go away, but I shall carry with me much of the sunshine that lies just above the clouds and smoke of the city, and many a happy thought and many a kindly memory. I shall revisit this place with thought and good will many and many a day in the journey of the year, and I shall ever have much to remember that is happy and glad and good. I trust that in this Anniversary each of our speakers has given some word, some thought, that shall rest with you, and like a delicate little seed, planted in your memory, and in your heart, bring forth its fruit of pleasant and goodly things. I trust that you have each one given as some kindly feeling, some gentle good will, that in our being shall strengthen us in our work and labor.

We have this evening heard from the several speakers expressions in regard to mediumship and the work both of the medium and the investigator. I have but one thought that I would give in connection with this, and that is that we should have perfect reciprocity in this matter; that a medium should ask no more of sitters than they are willing to give in return; that they should willingly submit to candid investigation, ready on each occasion, so far as they can, to prove a truth that is so dear to us as Spiritualists. Spiritualists in their investigations of honest mediums can endure this, so can honest and earnest seekers. Such is ever my thought.

"GOOD BYE—ADIEU."

Let us each be true and earnest, each one struggling on the way,
To see where the smoothest path is, and the fairest flowers may lay;

Let us each with good endeavor, strive to help our sister, brother,
As we struggle on forever, let us each help one another.

Though some face may turn in frowning, though some sneer upon us, bende,
Let us look with kindness on them, knowing they are still our friends;

Though, as in the present hour, they cannot quite understand
All we claim of this sweet power, they will learn in that good land.

And though we are not perfect in the lines where now we tread,
We shall find the fuller meaning in the land beyond the dead;

We have time to wait with patience, this thought, 'tis true and grand,
And we all shall know the realness in the fairest summer land.

Let us then, if each one differ from the rest in word or thought,
Listen to the other's ideas, listen to what'er they've brought,

And hold fast the good and true, dropping out the thorns
And briars, as we look our bouquet through.

Let us take this to us ever, God is good, his angels fair,
And if we knew each one better, we could judge more pure and fair.

Oh, there is, then, as I shall say to you a sad goodbye,
A kindly blessing for you from the good world on high.

In the words "good-bye," "God bless you," each is only mild to say,
As some of us still shall follow with their words in truth's own way;

May I hope and trust in love that the thoughts for which you strive
May be the good within your being, the portion to survive.

May I hope that in the future some day we shall meet again,
May be in this path of earth life, that is touched with care and pain,

Maybe when mortal struggles take our time here hour by hour,
Or in that land of peace and blessing, that world of spirit power.

And to all my brothers, sisters, singers, speakers, here to-night,
May the guardian angels keep you in the path of truth and right,

May the one who soon shall leave us, far across the sea to go,
Be there guided by the angels, who shall watch him to and fro.

May my tender, loving sisters, whose sweet voices you have heard—
Whose logic and phenomena your inmost souls have stirred—

Have the blessings true and holy that the world can give and know;
Blessings from the world eternal where the angels love them so.

May our singers whose sweet voices rise in tenderness so fair,
Have their blessings and the benison of tender angel's care;

May each one whose careful fingers make the music sweet and low,
Have the music of the blessed, as through life they onward go.

May our brother, toiler, laborer, who comes from the West,
Find friends to aid and cheer him and full many a friend to bless;

May our mediums who are with us in their tests know what they do,
Like our sister, Mrs. Jacobs, I saw Wilson Porter too,

Have the blessings that belong to them in all life's journey through,
May this good Association, from its President in the Chair,

To each earnest, honest worker around about us here,
Have their place and take their portion of, the good that they may find.

Living earnest, honest lives in their highest type and kind,
May the brother who is working (as this you hear me say)

In the labor of expressing truths here through the ether's way,
Have the kindly feelings of this world of ours below;

While the angel friends shall help him truth and honesty to show,
And may all our congregation have the most they deserve.

Of the blessings, joy and goodness which the spirits bestow,
May the holy benediction of our loving hearts accrue,

And God's blessing be about us here beneath the streaming skies,
May we carry stores of gladness from this hall with us to-night.

Banishing all thoughts of sadness in a pure and good way,
May the tests that shall be given be glorious, good and true.

And in closing simply say my kind goodbye, Adieu.

Muncie, Ind.

To the Editor of The Better Way.

On the evening of March 27th it was raining and blustery, but we had an audience of about fifty, and happily for us it consisted of a high standard of intelligence and respectability. Miss Hagan had quite a number of slips of paper passed among the audience and requested some questions on those slips. Questions were handed back and she answered them. There was not a person who asked a question that was not satisfied with the answer. All went home pleased with the meeting and felt that they had been well paid for coming out. Next evening, 28th, we occupied the Opera House, and had an audience of nearly one hundred. The result was satisfactory. One gentleman remarked that he thought Miss Hagan had spoken it all the evening before, but he found the fountain was not exhausted. "No," said I, "it is eternal; it cannot be exhausted." On the evening of the 29th the result was the same. Every one was completely satisfied. An old gentleman remarked to me that he had heard a great many sermons and lectures, but these took the lead of anything he had ever listened to. The result is, if Miss Hagan should return, she will be greeted by full houses. The people of Muncie are just beginning to appreciate the truths of Spiritualism, and I think that Mrs. Nellie T. Brigham will be greeted by a good audience. In conversation with one of our lawgivers, I remarked that we are expecting Mrs. Brigham to lecture for us in the near future. He wanted to know if she was as good as Miss Hagan. I said, "Yes, and the report is in some respects better." He said, "No, that cannot be, for," said he, "I do not think Miss Hagan's equal can be found on this earth." So I will say to any one that has an opportunity of hearing Miss Hagan lecture, and does not avail himself of it, will miss one of the best entertainments of his life. Wishing her all success and that she may visit us again, and hoping to have the opportunity of listening to Mrs. Brigham soon, I remain, as ever for the truth, J. E. CROSSFIELD, April 9, 1888.

Grand Rapids.

Grand Rapids, Mich., April 7, 1888.

To the Editor of The Better Way.

Dr. W. E. Reid, a most wonderful test medium and magnetic healer, who has lately become a resident of Grand Rapids, and who has been giving free half-hour tests, in slate writings, independent writing and clairaudience, by answering sealed letters in the pockets of persons in the audience at the Sunday evening meetings of the Spiritualists, held in Royal Arcanum Hall, celebrated the Fortieth Anniversary of Modern Spiritualism by giving a public seance in Powers' Opera House, on Thursday evening, March 29th. The Hon. L. N. Moulton spoke for an hour, giving an outline of the advancement of Spiritualism from the knocking at Hydesville to the present time, when it is being celebrated now by anniversary exercises over the entire civilized world. He then showed the difference between slate writings as done by so-called expositors of Spiritualism and the genuine manifestations of spirit power. Dr. Ross sang solos before and after the lecture, and was warmly applauded. Dr. Reid then answered a few questions by independent writing, but as one after another arose and acknowledged that the answers given were apropos to questions in their possession, a feeling of restlessness was observed among those who had come expecting to prove the impossibility of writing between slates riveted together and the seam filled with mucilage to keep, as they thought, the spirits from getting in there. When Dr. Reid called for slates, at least half the audience arose and started for the stage. There was no cabinet and no darkness, but each person held his own slate right on the front of the stage in full view of the audience, with electric lights above and the footlights below. I do not know of a single professed Spiritualist who received any writing on their slates, but at least fifteen skeptics, and they were among the prominent citizens of the city, and one communication from the Rev. J. Morgan Smith, who was for years the leading congregationalist minister here, was recognized by several as being a fac-simile of his peculiar hand writing. As from sixty to seventy communications were written, and nearly all recognized, we look upon it as a great success. Notices of the meeting appeared in all of the daily papers. I copy from the Democrat the following:

"The passionate desire to ascertain if, indeed, there be mysteries of life when what we call life has left the form which we inhabit, was strikingly illustrated in Powers' Opera House last evening, when the medium phenomena was so stamped with the impress of verity as to preclude the idea that they were the product of collusion or clever legerdemain. The audience was not large, perhaps five or six hundred, and was notable rather for the absence than the presence of the fanatical; it was an audience in which a goodly element of the solid appeared. A jocose skepticism was prevalent, but duly curbed by decorum. The knowing man, always to be found on such occasions, with his slates firmly riveted together, stepped confidently on the stage and listened with clearly indicated surprise as the audible sounds of a pencil, where none existed, traced characters which proclaimed—'Go learn me the tenor of the proclamation, said Ajax to Thersites.' Was it all a farce in which deft trickery invoked the solemn and the tragic to minister to greed or was it a proclamation that when the ghost has laid aside the clay by which it is shrouded it can answer affirmatively the conundrum of Hamlet?"

CHARLES M. POTTER, Secretary
Michigan State Spiritualists Association,
18 Spring St., GRAND RAPIDS, MICH.

Fortieth Anniversary at Haverhill, Massachusetts.

The Fortieth Anniversary of Modern Spiritualism was celebrated by the First Spiritualist Society, of this city, in connection with the Ladies' Aid Society, Saturday, April 1, 1888.

Saturday a grand supper and entertainment were enjoyed in Lincoln Hall, supper being served in the Banquet Hall from 6:30 until 9 p. m., nearly three hundred persons discussing the edibles.

At 8 o'clock President E. G. Sturgis called the meeting to order, and in a short address stated the object of the Anniversary exercises, and bade all a hearty welcome to the festivities of the occasion.

Before the announcement of the programme for the entertainment our scribe was permitted to call attention to the following spiritual papers, copies of which had been received for free distribution: Banner of Light, Religio-Philosophical Journal, BETTER WAY and Wildwood Messenger, honorable mention being made of them all, after which the following programme was beautifully rendered and listened to with marked attention:

1. Overture—"Home Circle".....Schlepegrells Home Orchestra, 11 pieces.
2. Quintette—"Skylark".....Choir
3. Reading—Selected.....Mrs. Emily O. Tilton
4. Song—"A Jolly Good Laugh".....Thomas
5. Waltz—"Light and Shade".....Strass
6. "The Song that Reaches My Heart".....Jordan
7. Address.....Mrs. S. R. Stevens, of Boston
8. Song—"Joan of Arc".....Borden
9. Violin Solo—"Carnival de Venise".....Dancia
10. Duet—"What are the Wild Waves Saying".....Mrs. Florence N. Center
11. Quartette—"When I Go".....Mrs. Sarah A. Von Blaricum.....Choir
12. "Galaxy of Song".....Prendiville Home Orchestra
13. Reading—Selected.....Mrs. Emily O. Tilton
14. Song—"Lullaby".....From Emilia
15. Piano Solo.....Selected
16. Song—"Frier of Orders Gray".....Shield
17. Schottische—"Old Homestead".....Zimmerman.....Home Orchestra

The whole audience was filled with good feeling, as the beautiful strains of instrumental music, glad song, happy readings, and inspiring remarks were poured forth during the entire evening. Mrs. Stevens spoke upon the "Outlook of Modern Spiritualism," her remarks being well timed and to the point. Mr. Edgar W. Emerson failed to meet his engagement, and hence his name does not appear in the entertainment, but he arrived bright and early Sunday morning, and did the best he could to make amends for Saturday evening's disappointment.

Services were continued in Music Hall, Winter street, Sunday, April 1st, at 10:30 A. M., 2 and 7 P. M. Mrs. S. R. Stevens, of Boston, spoke at 9:30 A. M., and E. W. Emerson at 2 and 7 P. M.

The services were well attended, and the interest in the cause is steadily increasing in this city.

W. W. CURRIER

Toledo, O.

The First Spiritualist Society, of Toledo, celebrated the Fortieth Anniversary of Modern Spiritualism in Clark's Hall on Saturday evening, March 31st. The programme consisted of music and literary exercises, and an address by Mrs. Mary C. Knight. On Sunday, at 10:30 A. M., occurred the annual election of officers, when Mr. A. H. Newcomb was unanimously re-elected as President and Mr. J. B. Johnson Vice President. Immediately following the election the President called the meeting to order, when Mrs. Knight opened the services by reading a poem on the "Fortieth Anniversary of Spiritualism," by Dr. Dean Clarke, after which she gave a short review of "Modern Spiritualism." At the close of the service a dinner was served in the hall for all who wished to partake. In the evening Mrs. Knight again addressed the audience for about twenty minutes, closing with a very beautiful inspirational poem, after which the following resolution was passed:

Resolved, That we tender our thanks to Mrs. Mary C. Knight for her valuable services during the time she has been with us, and that we recommend her to all societies as one of the ablest speakers in the field.

The President, then, in behalf of the members and friends of the Society, in fitting terms thanked her for the great work she had wrought while in Toledo. He then presented her with a purse of \$57.75 from her special friends. Mrs. Knight then replied in a very feeling manner, thanking all for the many kindnesses shown her and the many acquaintances made while here.

A. W. COLE, Secretary,
551 Erie St., TOLEDO, O., April 8, '88.

Pennville, Ind.

Pennville, Jay Co., Ind., April 8, 1888.

To the Editor of The Better Way.

The members of the Society of Progressive Spiritualists, of West Grove, met on the 1st of April to celebrate the Fortieth Anniversary of modern Spiritualism. The day was beautiful and all present seemed to be in harmony with Nature, and enjoyed a real feast of thought as spoken by the brothers and sisters who felt moved to bear testimony to the truth of Spiritualism, and the strength given them by it.

Dr. L. W. Blackledge entertained the audience with very appropriate remarks and a caution against growing sectarian in belief.

We have a free hall, and while our number is not great, a few in the cause can go forward and accomplish a great work, and we will hold meetings every two weeks this summer, and are intending to have Lyceum or Sunday school, as people may see fit to call it.

We hope by perseverance and determined work to aid in the scattering of the light to all with whom we may come in contact.

E. JENNIE FRAY, Sec'y pro tem.