

LILY DALE AND THE ANNIVERSARY

The past year has been an eventful one at Cambridge Camp. But courage in the face of adversity, and individual growth by the dynamic force of friction. Not through despondency or fragmentary reasoning upon apparent causes and effects, but by a practical belief in the law of growth, which in the end, out works good to all, and through unlimited confidence in the divine, within the faithful few at Lily Dale, together with the friends outside, have moved steadily forward, undaunted by difficulties, knowing that strength is gained by every obstacle surmounted.

The present spring is not an exception to those that have preceded it. Many marked improvements are already discoverable. A new hotel is in contemplation and several new cottages are in process of erection, and the great need in the direction of sewerage and other sanitary arrangements, are being looked after.

The camp is steadily growing in interest, in numbers, in educational advantages, and in spiritual attainments. It is indeed a haven of rest to the "travel-stained pilgrim"—a Gethsemane to be-ware and sorrow laden hearts. Each succeeding spring, after the environments and labors of the winter, when we turn our faces Casadaga-ward, our emotions are quickened, our spiritual vigor renewed, and we inwardly exclaim, All hail, Lily Dale, thou art the fairest, the loveliest spot on the earth!

The manner in which the forty-fourth anniversary of the inauguration of Modern Spiritualism was celebrated at this spiritualistic camping ground, was an earnest show of the good fellowship and an out-pouring of the spirit which is to follow. As upon other similar occasions, the entire camp entered into it as with one impulse. Committees were formed for all the different branches of work, viz: program, music, decoration, and reception, and when the day of the anniversary dawned, everything was perfected. Even the decorations of the hall seemed to be carried on by inspiration. Mrs. May Coville, Mrs. Oscar Allen, Miss Nellie Merrill were the committee. Mr. Allen, Proff, Barrett, and Mansfield, Mr. Agnew, Mrs. Pond, and others rendering ready assistance. Carpets, upholstered furniture, lace curtains, drapery, house-plant flowers, paintings, lamps, etc., were brought from the different homes. The unsightly posts were draped with red, white, and blue; the rostrum and windows were over-arched with ever greens and hanging-lamps and Chinese lanterns of unique pattern hung from the ceilings. Library Hall was indeed "a thing of beauty," and will be "a joy forever," in the memory of those present.

Mrs. J. E. Hyde, Mr. Ruben Carroll, Dr. Hyde, Mr. Homer Todd, Mr. Lafayette Purple, Miss Pond, Miss Libbie Turner, and Miss Kate Peate, constituted the choir. The musical selections were of the highest order and were executed in the most effective manner.

Little May Spencer, Jessie Dart, and little Miss Todd constituted a delightful little musical trio and received great applause for their sweet singing and lovely appearance upon the rostrum. At 10:30 o'clock, although the morning was damp and lowery, a goodly assemblage put in an appearance.

The exercises were opened by a musical selection by the choir, which, by its soulful melody and appropriate words, attuned every heart in consonance, which was an important part of the preparation for the baptism of spirit which awaited us.

Mr. H. D. Barrett, chairman, offered appropriate words of greeting, and after a touching invocation, Mrs. H. T. Stearns, who is well known as a veteran soldier in the lecture field, gave the opening address, which was received with high appreciation. It was just the occasion for bringing out her best inspiration. In "looking backward" over the past forty-four years, during which she had been constantly engaged as a medium, speaker, and fearless champion of freedom and progress, she was re-touched and re-kindled by the fires of inspiration—divested of the aggressive, her face illuminated yet placid, her gray hair ornamented with a ribbon of pale blue, her brown eyes, beaming with the light within—everybody said Mrs. Stearns was transformed. She gave a retrospective view of the forty-four years just passed, and noted the upward steps which had been taken year by year in the path of progress, and showed in the most graphic manner, what Spiritualism has done toward the amelioration and enlightenment of the world. She looked upon the day as a holy day—a day which marked the most important era in the world's history—a day which should be commemorated as the anniversary of the advent of a new revelation which had at once dispelled the spiritual darkness of the ages, bridged the river of death, and established the possibility of direct intercourse between the two worlds. The telling and rapid strides which had been taken in science, discovery, literature, and in the political, social, and religious world, was re-counted, and the forty-four years just passed, shown to be an embodiment of greater results than had been achieved in centuries preceding them.

Mrs. Stearns' address was followed by another musical selection, and the remainder of the time until near 1 o'clock, was employed in conference, in which Mrs. Stearns, Mr. Mansfield, Mrs. Hyde, Mrs. Rathbun, Mr. Chilson, Mrs. Brown, and others participated with much earnestness.

The afternoon session opened at 2 o'clock, a large and expectant audience being present. First on the program was music by the choir, followed by an invocation by Mrs. Stearns. Mr. Barrett then read that beautiful poem, by Louise Duten, entitled, "The Rain-bow Bridge," then proceeded with his lecture upon "Immortality and Modern Thought." The teachings of ancient religions upon the subject of future existence, were carefully reviewed. The teachings of Confucius, Brahma, Buddha, and of the Jewish, Greek, and Norse mythologies and philosophies were briefly presented, and many points brought out showing those teachings to be important links in the chain of progress and inspiration, all leading up to the present era of the New Revelation, given through the advent of Modern Spiritualism. The religions of the past have given a dim and uncertain fore-shadowing of the life beyond the grave, but none of them have claimed to be able to demonstrate the existence of that life. Confucius believed that the past and its legacies should be respected, and instead of reaching forward and seeking for the light of inspiration, one of the precepts most emphasized in his teachings, was, "Learn the past, and thou shalt have learned the future."

Brahma believed in an omnipotent, omnipresent, all-absorbing deity, and that individual souls were only parts of him, to be absorbed into his infinite bosom at dissolution, an immortal existence as conscious entities having no place in Brahmanism. The speaker paid a glowing tribute to Buddha and his teachings, representing it to be far in advance of anything that had preceded it as an incentive to goodness and the highest moral attainments.

The Jewish religion was represented as possessing some little evidence in proof of life hereafter, but as being vague and shadowy, and possessing no satisfactory idea of the survival of the soul after its separation from the body—the miracles of the Old Testament being susceptible of interpretation, only by the light which Spiritualism has thrown upon it. "In fact," said the speaker, "remove Spiritualism from the Bible and it becomes worthless chaff to all reasoning minds."

Christianity was carefully reviewed, particularly its branches, Calvinism, Methodism, Universalism, and Unitarianism, and each one of these sects were represented as possessing some gems of truth, and as revealing some light upon the great question of immortality. Each possessed a hope of life beyond the tomb, but firmly resisted the idea of proving its existence. Not until the heavens opened, as it were, and the revelation of Spiritualism was given to the world, was proof undeniable, offered in evidence of a demonstrated immortal life.

A fitting quotation from Mrs. R. S. Lillie, was given, in which she said: "Methodism put away the shrubs and briars; Universalism prepared the soil; Unitarianism planted the seed, and the fruit of these efforts was, and is, Modern Spiritualism, the highest development yet reached in the world of religious thought." In speaking of what Spiritualism had done in breaking the bonds of religious servitude and error, in bringing immortality to light, in clarifying the moral sentiments of society, in unfolding the hidden truths of science, in bringing consolation to bereaved hearts, and in exalting the aspirations and efforts of human beings, a brilliant and thrilling inspiration took possession of the speaker, and his glowing words betokened great possibilities for Mr. Barrett as an expounder of spiritualistic philosophy.

In closing, the speaker compared the teachings of Spiritualism with those of infidelity, agnosticism, and scientific scepticism, and a just and eloquent tribute was given to the labors of Ingersoll, Spencer, and Tyndall, but he believed they had fallen far short of the good which can be reached only by carrying their investigations forward in search of the whole truth, instead of resting upon the uncertain foundation of fragmentary knowledge.

His closing words were: "Call us dreamers if you will, O, scientist and philosopher, but if I be dreaming do not wake me until the soft-lipped angel death kisses down my eye-lids in their last long sleep, and then I shall never know my error, for that will be the end of me as an individual. I shall know no more forever."

After a piano duet by Misses Peate and Hyde, Mrs. Jennie O. Payne read the following original anniversary poem:

In eighteen hundred forty-eight broke in on the world's long night
The dawn of a glorious morning, an era of de-light—
The drowsy earth awoke to hear the joyful sound,
For the tiny rap at Hydeville sent a thrill the world around.
A disembodied spirit burst the heavy bars of doom,
Robbing the grave of its terrors, dispelling the darkness and gloom.

From the hills of earthly isolation
Over the heads of the people is spreading a truth sublime,
A revelation of glory appeared on that delight-ful morn-

We hail thee, anniversary, and celebrate its birth
For spirits how can start at once dwellers on the earth
Now in the homes of millions of noble masterly minds
The light of the new religion on the family altars shines
Its ceaseless hymn has sounded through all these golden years
It beats the wounded spirit and drives the monster terrors
The manifestations of the past present a clearer view,
The truths in the old religion are verified in the new
The Bible tells the story of a spirit world so fair
A history of ancient Spiritualism is recorded there,
And from that ancient history bright beams of truth arise,
Many manifestations of spirit, whose forms were recognized
By those who knew them on the earth, in glory bright arrayed,
Likened to the body that their earth conditions made
If the several men were spirits that Abraham entertained
If John on the island of Patmos has a vision real, not feigned,
If the woman at Endor, entranced to hush his future disclosed,
If to meet him on this occasion, the spirit of Samuel arose;
If Jesus appeared in the temple when every door was shut;
If true, then Spiritualism has taken a deeper root.

The selfsame law that governed them is in existence still,
And the prophecies of the Nazarene in this era are being fulfilled,
Life came not to destroy that law its onward march to stay,
But to strengthen and perpetuate its power day by day.
This Prince of Peace was born, 'neath Bethlehem's star so bright,
To bathe the soul of earth in a sea of immortal light.
And Spiritualism comes, 'tis forty-four years to-night,
The same comes as a witness, to bear witness of that light,
That the phenomena now extant, the same as in ages ago,
Are manifestations of spirit, we not only believe but we know.
The spirit of departed friends who on earth to us were dear,
From their homes above come earthward, our lonely hearts to cheer.
It is claimed by the clergy that angels are of celestial birth,
That only evil spirits are permitted to visit the earth.
Then Moses and Elias, who appeared upon the mount
To Jesus and those who were with him, are of little or no account.
We know that it is possible in many an earthly home
Where undeveloped spirits reign, for angels of good to come.
The cries of sympathy are heard from hearts that may best be wum
As the best and noblest of our time 'neath the breath of true reform.

Who for their physical needs have entered the haunts of crime,
'Neath the roar of the nation's wealth and the village church bell's chime,
Many a loving mother with feeling of anguish and of dread,
Is forced to sell her virtue that her children may have bread.
Out of the caves of darkness and superstitious fear
Is born a grand philosophy to comfort and give cheer,
And ever since its advent have tumbled dogmas, creeds,
For the souls of earth are waking to the cry of human needs.
We find in all religions old landmarks left behind,
For over and beyond them soars the progressive mind.
Fluttering down to earth come sermons weighty and grand,
Messages laden with love, written by unseen hand,
Giving us lessons of wisdom, guiding us by their light,
Teaching us how to pray, how to establish the right.
To do right because it is right, the only effect-ual prayer,
And the war cry of creedal opinion grows faint on the liberal air.
By ceasing to do evil we may end the religious strife,
Working in unity and love may crown this physical life.
With the fruits of honest endeavor that love may ever shine,
Setting on humanity a brotherhood divine.
What is it to be a Spiritualist? Is it to simply learn
That death is but the gate of life, and loved ones can return?
No! to be an honest Spiritualist one must constantly aspire
To high and lofty purposes, subdue each mean desire,
For whatsoever we sow, the same must we also glean.
And our immortal loved ones who with perceptions keen
See what is for our good, for our well-being pray,
Twixt the sowing and the reaping will lend us not astray.
Let us their counsel heed, in this sweet faith abide,
That in the eternal harvest we may be satisfied.

Mr. Ransom Payne then delivered a scholarly address, taking for his subject, "A Retrospective View of the Planet Earth, and the Trend of Modern Thought." The address has been preserved for future publication.

A musical selection and a benediction by Mrs. Stearns closed the exercises of the day.

At 7:30 o'clock the people again assembled, to take in the evening's entertainment, which in point of variety and excellent execution, afforded a series of surprises from first to last, and more than once the house was brought down with roars of side-splitting laughter, at the ingenuously displayed in the tableaux and comic pieces.

The program for the evening was as follows: "All Hail, Spiritualism," "Each and All," H. D. Barrett, piano solo; "A Psalm of David," Mrs. W. A. Simpson, recitation; "Alas and Fare," Mrs. W. A. Simpson, tableau; "Woman's Rights," piano duet; "Qui Vive Galop," Misses Peate and Turner; "Lullaby," Angel Asleep, vocal duet; "Life's Dream is Over," W. I. Purple, recitation; "Kin and Cal," Miss Nellie Rathbun, violin solo; "Home Sweet Home," Prof. Simpson, recitation; "Aux Italiens," Miss K. O. Peate, vocal solo and chorus; "Cast thy Bread upon the Waters," Miss Turner, recitation; "Healing Extraordinary," H. D. Barrett, tableau; "The Alarm," comic entertainment by a colored troupe imported for the occasion.

This concluded the evening's entertainment. Everybody pronounced the proceedings of the day and evening a grand success from beginning to end. The chairs were now removed and two or three hours spent in dancing and social enjoyment.

ONE WHO WAS THERE.
Written for The Better Way.
THE ATOM, ITS PROPERTIES AND POSSIBILITIES.
By H. H. BRIDGEMAN.

Matter not only evolves life and energy, but it constantly sustains and supports it.
Matter has had no beginning; it has always existed and all its inherent properties must be co-eval and co-existent. Attraction and repulsion are properties universally attributed to matter. These necessitate energy, combination, and organization through which life is made manifest. Atomic attraction and selection is absolutely free from mistakes, hence infinite wisdom characterizes atomic action in every department of nature, whether it be mineral, vegetable, animal, or spiritual. The atom not only organizes and evolves life, but it sustains life. Cut off the atomic supply and the organization drops, withers, changes, dies. In the condition called death the atomic action, life, and selection is as apparent as in the other condition of organizing and evolving life. The death of each organization becomes the base of a higher expression of life and intelligence. We see this all the way from the mineral through vegetable, animal, man, to the angel. Each contains the germinal principle of another and higher expression of life and intelligence. There is not and there can not be any expression of life or intelligence independent of the atom. Force or energy can not exist independent of the atom. All force or energy existent is a result of atomic combination and organization inherent in the atom and evolved from the atom.

Suppose it be admitted that force or energy exists outside the atom. Can any force or energy express itself in any way but through the atom and its organizations? If force and energy are inherent properties of matter, is there any use for force or energy outside of it?

If we wish to learn about force or energy, intelligence and wisdom, let us study the atom in its various combinations, forms, and expressions of life. We will find there an eternal energy and infinite wisdom in all its arrangements and organizations.

The atom never makes a mistake in its selection and it carries on its work to perfection, building and sustaining until the ultimate is reached, and when that is attained, behold the foundation of a higher expression of life, all ready to begin its work of evolving a new organization. It is to the atom that man must go to learn his lesson, for the wisdom of the atom is infinitely above the intelligence of man.

It is from the wisdom of the atom that man has gained all the knowledge and wisdom he now possesses, and he has not reached the high eminence whereby he can construct a single living flower or one perfect seed. Neither can he sustain the life of the most insignificant plant a single moment. In spite of all he can do it would droop and wither before his gaze and die in his hands. Yet here he may learn his lesson, for if he will place plant-food within its reach it will resolve that food into atoms and select and take up the atom appropriate to its own life and sustenance. And the wisdom of the atom in the plant far exceeds the chemist's ability in its division of matter or the intelligence of man in its selection of the exact atom it needs, rejecting all others or allowing them to pass along to unite with some other part of the plant, giving life and sustenance to that particular part, that the entire plant may be brought to beauty and perfection. And what is true of the tiniest flower is true of the entire vegetable kingdom. And the vegetable world was evolved and perfected for the purpose of forming the base from which a higher expression of life should be evolved. And animal life is evolved and sustained in precisely the same manner by atomic attraction, repulsion, selection, and organization, both in its embryonic condition and after growth. All that aids development and future growth is matter reduced to atomic conditions and then taken up, atom by atom, as each organ and tissue needs, with a precision and wisdom man has not, as yet, attained. Were it not for the infinite wisdom of the atom in all its selection and rejection this world and the universe would come to chaos

and ruin where now we see harmony and law prevailing all things.

The integrity of the atom is as apparent as its wisdom and man builds all his hopes upon that integrity. The properties that he finds in the expression of the atom to day he knows will be present to-morrow and in all future time, and he relies upon the atom's integrity everywhere with perfect confidence.

All the wisdom man possesses came from the atom and more than this, the atom is the basis of all his thought and intelligence. His thought depends upon his brain. Without a brain man can not think. His brain depends upon atomic organization and arrangement and more, it depends upon atomic selection daily for its support and sustenance.

The food taken into the stomach in a conglomerated mass must be reduced in the laboratory of the body to atoms, then freighted through the system to every part, each part selecting just the atom needed, rejecting all the others and letting them pass by. It is from this freight that the brain selects its supply and the man who was exhausted by mental work and thought is enabled to resume his task and prosecute his intellectual labor. Man being the highest expression in the world of animal atomic organization, we certainly have a right to expect another still higher evolution out of man. This has ever been true in all the atom's past history and we may rely with perfect confidence upon its integrity in the future. The atom has never expressed retrogression, therefore we look for a higher expression than to be found here, which we have named the spiritual. And as in all of the atomic expressions below man we have found the embryo of the higher evolution, so in man do we find aspirations for a higher life; aspirations innumerable that only arrive to a feeble expression during this life and never reach fruition and satisfaction here. And here we have a scientific evidence, a proof positive, that there will be ample time, a place, and means whereby every aspiration may find a perfect expression and fulfillment, for the atom (nature) has nowhere evolved a want without evolving a perfect supply. Therefore we have an assurance more reliable than any holy writ or creedal dogma of a future existence, for we have the never-failing integrity of the atom upon which to base our hopes. It is to the atom that we must go for knowledge and wisdom. From this source and this alone has come all the wisdom of the world.

Perfect knowledge concerning the atom will correct all our errors and dispel our ignorance. The atom is truth absolute, knowledge perfected, and wisdom infinite.

Written for The Better Way.
ENOUGH THEORY.
By G. W. KATES.

It is quite frequent that we are told in halls and through the spiritual press: "We have had enough theory and do not desire to hear lectures, but must have facts."

It might be advisable to analyze this assertion. While to theorize is to speculate, yet it is something more; it is a philosophical explanation of phenomena. Pray, tell me of what value is phenomena unless explained. Can anyone appreciate a fact or law unless comprehending its origin, force, and value? We have quite sufficient speculation upon the question of continuity for man and the conditions of life after death, but we have not had sufficient explanation of the fact as a positive philosophy. To witness spirit phenomena may be of great interest and it may add conviction of spirit life and return, but it is not sufficient to make a Spiritualist. The embodiment of the truth as a quality of your selfhood, that it may evolve you mentally, morally, and spiritually, is a decided desideratum. Can you comprehend by simply witnessing facts? No; you must think, theorize, and confer. No one mind can comprehend all of truth. Diver's minds must confer and criticize each other's theory and speculate upon the possibilities. Banish the ideal and the theoretical and men will no longer obtain facts. In science facts are obtained by being preceded by theory. The universe has been full of facts for untold ages, but millions of people never were aware of them because they failed to speculate upon the possibility and could not formulate a theory of the reality. Theory follows as a necessary consequence of any deduction made from demonstrated fact. True it is that theory is but of little or no avail unless fact can be discovered.

No one denies, then, the necessity for facts. The phenomena in proof of spirit life and communion is an absolute need. No one would retard it becoming universal nor deny its privilege in the slightest. The seance-room is important, but the theoretically blind abuse the seance and abort it to base purposes, or, failing to comprehend, make it a weapon to prejudice the serious inquirer.

It is because the theory of spirit phenomena is not established in many minds that the witnesses of phenomena fail to acknowledge and often resort to base methods to prevent.

The spiritual platform is not used for theory and philosophy only and for exhortation but seldom, but is earnestly devoted to the presentation of such phenomena as may be practical.

It becomes necessary to know what is practical for the platform. Very few Spiritualists would endorse the presentation after Sunday lectures of physical manifestations such as table-tipping and rapping, the rope tying, tambourine, drumming, bell ringing, and materialization, usual in dark cabinets.

But displays of psychic gifts embodied in clairvoyance, clairaudience, psychometry, independent slate-writing, pellets and letter-reading, or raps in the light, would meet approval from all. Whatever phenomena that can be presented in the light is appropriate on the Sunday lecture platform equally with the inspirational or trance speaker, but no spiritual society will be serving the best interests of its members and the public which confines its platform to theory alone or entirely to phenomena. Theory and fact are handmaidens and must be co-workers for the better propaganda of spiritual truth. The dark seance is necessary, but its proper place is in the seance-room where a lecture is not appropriate. The phenomenal Spiritualists are not they who have been inspired to present spiritual truth to the world, selfishness largely dominates their actions. The philosophical Spiritualist is the person who has aroused the public to an investigation.

From theory to fact is more the natural order of evolution than from fact to theory. Hence, create theoretical Spiritualists first and then they are prepared to be phenomenally convinced. All who are so strenuous in denouncing theory and clamor for facts always go to the seance-room primed and charged with theory.

To labor in behalf of the theoretically blind is not promising for the development of fact nor will it benefit the laborer in his effort to spiritually progress. The Spiritualist is entitled to have and should be devoted to an evolution of his mental powers, hence the need is that we shall make every effort to prosecute a platform of theory, that our philosophy may be a safeguard of the phenomena.

Written for The Better Way.
THOUGHTS.
By DR. S. T. SODDICK.

"As a man thinketh so is he." Why is this so? Because every act is the product of a thought. One man says to another, "You lie," and he is felled to the ground in an instant, by a blow from the other's fist. Perhaps he had not time to form a mental word, but the blow was an act caused by a resentful thought in the mind of the striker. There is no act committed or word expressed, except it is preceded by a thought, however short the time intervening between the two, unless it may be such action as becomes mechanical to certain muscles, such for instance as a weaver throwing his shuttle, or a pedestrian setting one foot before another, and even there is a thought guidance that keeps him going in the right direction. Thought is the seed of actions, and the mind is the soil. Scatter the seeds and you are sure to reap the harvest, whether it be good or bad.

The very first lesson parents should teach their children is to sow good, truthful, kindly thought-seeds. Yet, how few do it. Even parents who think themselves models of integrity, will tell their children that there is a "booger-man" in the closet where the cakes are kept, or a "hob-goblin" in the cellar where the pickles are, or that the old "sand-man" will spill sand in their eyes if they do not shut them and go to sleep; or if they are not "good" Santa Claus will not bring them any presents. Now, how can any child, when grown to maturity, have that implicit confidence in a mother that all ought to have towards the mother who bore them, that will tell these untruths.

I once knew a mother, the leading member of a fashionable church, while sitting at the curtained window of her parlor, who, hearing the front gate click, looked out and saw a disagreeable caller coming up the walk. She hastily told her little daughter, whom she was just teaching her Bible lesson, to attend to the bell and say to the lady that "Ma is not at home," which instructions the child obeyed, and then resumed her place on the stool at her mother's feet and finished the lesson for the coming Sunday. Now, if in after-life that girl lived to deceive her mother, who was to blame?

The great universe, and all it contains, is divided into mind and matter—mind the creator, matter the created. Mind the master, matter the servant. Now, it is an old saying that a good master makes a good servant, and the adage is eminently truthful when mind is the master and body is the servant. If the thoughts can be kept pure, good actions will follow as the day follows night; but if the garden of the mind is allowed to grow up with the weeds of evil thoughts, evil acts are only the legitimate and certain result.

Fathers, mothers, wherever or whoever you be, never under any circumstance tell your child a willful lie. If there is bitter medicine to be taken, better a thousand times to tell it the truth—that it is bitter—but that it is necessary for it to be taken, and carefully explain the reason why.

Do not deceive the child by a threat of the "booger-man," or an assurance that the medicine is good and sweet, for the child will find out your deception and lose confidence in your veracity, just as you deserve that it should, and the seed you have yourself sown in its mind, may grow up to prick you with its thorns, when your hair is gray and your step is feeble with age.

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Do not deceive the child by a threat of the "booger-man," or an assurance that the medicine is good and sweet, for the child will find out your deception and lose confidence in your veracity, just as you deserve that it should, and the seed you have yourself sown in its mind, may grow up to prick you with its thorns, when your hair is gray and your step is feeble with age.

A DYING DOUBLE DEMANDS ITS PORTRAIT.

Perhaps the most remarkable and most authentic ghost of this year, says the "Review of Reviews," in its Christmas supplement, is the ghost which appeared at Newcastle, for the purpose of demanding its photographs. The story was first told to me by the late secretary of the Bradford Association of Helpers, Mr. Snowdon Ward. I subsequently obtained it first-hand from the man who saw the ghost. Running from the central railway station at Newcastle, a broad busy thoroughfare connects Neville Street with Grainger Street. On one side stands St. John's Church, on the other the Savings Bank, and a little past the Savings Bank, proceeding from the station, stands the shops and offices of Grainger Street. It is a comparatively new street, and is quite one of the last places in the world where one would expect to find visitants of a ghostly nature. Nevertheless, it was in one of the places of business in this busy and bustling thoroughfare that the ghost in question appeared, for that it did appear there can be no manner of doubt. Even if all the other cases published in this Christmas number were discarded as lacking in evidential value, this would of itself suffice to establish the fact that apparitions appear, for the circumstances are such as to preclude the adoption of any of the usual hypotheses to account for the apparition. I called upon Mr. Dickinson at 43 Grainger Street, on October 14th, examined his premises, was shown the entry in his book, and cross examined himself and Miss Simon, the lady clerk, who figures in the subsequent narrative. It will probably be best to reprint the statement, which originally appeared in the "Practical Photographer," merely filling in names and supplementing it here and there with a little more detail:

On Saturday, January 3d, this year, said Mr. Dickinson, I arrived at my place of business, 43 Grainger Street, Newcastle, a few minutes before 8 a. m. The outer door is protected by an iron gate in which is a smaller lockup gate, through which I passed into the premises. Having opened the office and turned the gas on at meter, and lit the gas fire, I stood at the office counter for a few minutes waiting for the lad who takes down the iron gate at the front door.

Mr. Dickinson told me that the reason he was down so early was because the lad who usually brought the keys was ill, and he had come earlier than usual on that account. The place is lit with electric light. Mr. Dickinson does not remember turning on the light, although, as it was only eight o'clock on the 3d of January, he must have done so in order to read the entry in the book.

Before the lad came, however, a gentleman called to inquire if his photographs were finished.

He was a stranger to him. He came into the room and came up to the counter in the ordinary way. He was wearing a hat and overcoat, and there was nothing unusual about his appearance excepting that he did not seem very well. He said to me, "Are my photographs ready?" I said, "Who are you? We are not open yet." He said his name was Thompson. I asked him if he had the receipt (which usually accompanies any inquiry), and he replied that he had no receipt, but his photograph was taken on December 6th, and that the prints were promised to be sent to him before this call.

I then asked him whether it was a cash order or a subscription one. The reason for asking this is because we have two books in which orders are entered. He said he had paid for them at the time; his name would therefore be in the cash orders. Having got the date and his name, I referred to my book, and found the order as he stated. I read out to him the name and address, to which he replied, "That is right."

Here is an exact copy of the entry in the order book:

7976. Sat., Dec. 6, 1890.
Mr. J. S. Thompson,
154 William Street, Hebburn Quay.
6 cabinets. 7s.

The above was written in pencil; on the margin was written in ink, "December 16th," which, Mr. Dickinson explained, is the date on which the negative came to the office, named and numbered, and ready to go to the printers.

Below this again was written in ink, 5th.—3 Cabinets gratis, neg. broken, letter sent asking to re-sit.

In my book I found a date given, on which the negative was ready to be put into the printer's hands; and the date being seventeen days previous, I had no hesitation in saying, "Well, if you call later on you will get some," and I called his attention to the fact that it was very early, and explained to him that the employees would not be at work until nine o'clock, and if he could call after that time he would be certain to get some of his photographs. He said, "I have been traveling all night, and can not call again."

Some short time before I had been at a hydropathic establishment in Yorkshire, and had traveled home at night. When he said he had been traveling all night, I remembered my own journey, and I thought perhaps he has been to some hydropathic establishment to benefit his health; and finding that he was getting no better, he had come back, per-

haps to die, for he looked wretchedly ill. He spoke wretchedly and rather impatiently, when he said he could not call again.

With that, he turned abruptly and went out. Anxious to retain his good will, I shouted after him, "Can I post what may be done?" but I got no answer. I turned once more to the book, looked at the number, and on a slip of paper wrote No. 7976, Thompson, post. (This I wrote with pen and ink, and have the paper yet.)

Mr. Dickinson said he had handed over this piece of paper to a representative of the Psychical Research Society who had lost it. It was, however, a memorandum written on the back of a traveler's card.

At nine o'clock, when Miss Simon, (clerk and reception-room attendant, a bright, intelligent young lady) came, I handed the slip of paper to her, and asked her to have it attended to, telling her that the man had called for them, and seemed much disappointed that he had not received them before. Miss Simon, with considerable surprise, exclaimed, "Why, an old man called about these photographs yesterday (Friday), and I told him they could not be ready this week owing to the bad weather, and that we were nearly three weeks behind with our work." I suggested that it was quite time Mr. Thompson's were ready, and inquired who was printing the order. I was told that it was not in print, and, pointing to a pile of negatives, Miss Simon said, "Thompson's is amongst that lot, and they have been waiting quite a fortnight." I asked to be shown the negative, and about half an hour later Miss Simon called me, saying, "This is Thompson's negative."

I took it in my hands and looked at it carefully, remarking, "Yes, that is it; that is the chap who called this morning."

Mr. Dickinson said he had no difficulty in recognizing it, although the man wore a hat and top coat when he called, whereas in the portrait, the sitter wore neither hat nor top coat.

Miss Simon again referred to the fact that she had told the man who had called on the previous day that none were done, or could be done that week. "Well," I said, "put this to one side, and I will see to it myself on Monday, and endeavor to hurry it forward." On the Monday (January 5th) I was in one of the printing rooms, and about 10.30 a. m., having one or two printing-frames empty, I thought of Thompson's negative, and accordingly went down to the office and asked Miss S. for it. "Oh! yes," she replied, "and here are a few more equally urgent, you may take them as well." I said, "That can not be, as I have only two or three frames at liberty" (she had about twenty negatives in her hand, holding them out to me); "give me Thompson's first, and let me get my mind at rest about it." To which she answered, "His is amongst this lot, I will have to pick it out." (Each negative was in a paper bag.)

I offered to help her, and she commenced at one end of the batch and I at the other; and before we got halfway through I came across one which I knew was very urgent, and turned away to look up the date of taking it, when crash! went part of the negatives on the floor. This accident seemed so serious that I was almost afraid to pick up the fallen negatives, but on doing so, one by one, I was greatly relieved to find only one was broken; but, judge of my horror to find that that one was Thompson's.

I muttered something (not loud, but deep), and would fain have relieved my feelings, but the presence of ladies restrained me (this accident being witnessed also by my head printer, Miss L.). I could not honestly blame Miss Simon for this—each thought the other was holding the lot, and between us we let them drop.

The negative was broken in two, right across the forehead of figure. I put the pieces carefully away, and taking out a memorandum form, wrote to Mr. Thompson, asking him to kindly give another sitting, and offering to recoup his trouble and loss of time. This letter was posted five minutes after the negative was broken, and the affair was forgotten by me for the time.

However, on Friday, January 9th, I was in the printing-room upstairs, when I was signalled by the whistle which communicates with the office, and Miss Simon asked if I could go down, as the gentleman had called about the negative. I asked "What negative?" "Well," she replied, "the one we broke."

"Mr. Thompson's," I answered. "I am very busy and can not come down, but you know the terms I offered him; send him up to be taken at once."

"But he is dead!" said Miss Simon. "Dead!" I exclaimed, and without another word I hastened down the stairs to my office. Here I saw an elderly gentleman, who seemed in great trouble.

"Surely," said I to him, "you don't mean to say that this man is dead?" "It is only too true," he replied.

"Well, it must have been dreadfully sudden," I said, sympathetically, "because I saw him only last Saturday."

The old gentleman shook his head sadly, and said, "You are mistaken, for he died last Saturday."

"Nay," I returned, "I am not mistaken, for I recognized him by the negative."

However, the father (for such was his

relationship to my sitter) persisted in saying I was mistaken, and that it was he who called on the Friday and not his son, and he said, "I saw that young lady pointing to Miss Simon, and she told me the photographs would not be ready that week."

"That is quite right," said Miss Simon, "but Mr. Dickinson also saw a gentleman on Saturday morning, and when I showed Mr. Dickinson the negative, he said, 'Yes, that's the man who called.' I told Mr. Dickinson then of your having called on the Friday."

Still Mr. Thompson, sen., seemed to think that we were wrong, and the many questions and cross-questions I put to confirm him in his opinion that I had got mixed; but this he said—no one was authorized to call, nor had they any friends or relative who would know of the portraits being ordered, neither was there any one likely to impersonate the man who had sat for his portrait.

I had no further interview with the old gentleman until a week later, when he was much calmer in his appearance and conversation, and at this interview he told me that his son died on Saturday, January 3d, at about 2.30 p. m.; he also stated that at the time I saw him (the sitter) he was unconscious, and remained so up to the time of his death. I have not had any explanation of this mysterious visit up to present date, February 26, 1891.

It is curious to me that I have no recollection of hearing the man come upstairs, or of him going down. In appearance he was pale and careworn, and looked as though he had been very ill. This thought occurred to me when he said he had been traveling all night.

JAMES DICKINSON.

43 Grainger Street, Newcastle.

Miss Simon, in further conversation with me, stated that when the father called on Friday night and asked for the photographs, he came late, at least after the electric light was lit. He seemed disappointed, but made no further remark when he was told they were not ready. Mr. Dickinson stated that in conversation with the father afterwards, he told him that his son, on the Friday, had been delirious and had cried out for his photographs so frequently that they had tried to get them, and that was why he had called on Friday night. Hebburn is on the south side of the Tyne, about four miles from Newcastle. The father was absolutely certain that it was physically impossible for his son to have left the house. He did not leave it. They knew the end was approaching, and he and his wife were in constant attendance at the death-bed. He also stated that it was impossible, from the position of the bedroom, for him to have left the house, even if he had been able to get out of bed without their hearing him. As a matter of fact, he did not get out of bed, and at the moment when his double was talking to Mr. Dickinson in Grainger Street he was lying unconscious at Hebburn.

It is impossible to explain this on the theory that Mr. Dickinson visualized the impression left upon his mind by Mr. Thompson, for Mr. Dickinson had never seen Mr. Thompson in his life. Neither could he have given apparent objectivity to a photograph which he might possibly have seen, although Mr. Dickinson asserts that he had never seen the photograph until it was brought him on the Saturday morning. If he had done so by any chance he would not have fitted his man with a top-coat and hat. It can not therefore be regarded as a subjective hallucination; besides, the evidence afforded by the looking up of the book, the making an entry of what occurred, and the conversation which took place, in which the visitor mentioned facts which were not present in Mr. Dickinson's own mind, but which he verified there and then by looking up his books, bring it as near certainty as it is possible to arrive in a case such as this. Whoever the visitor was, it was not a subjective hallucination on the part of Mr. Dickinson. It is equally impossible to believe that it was the actual Mr. Thompson, because he was at that moment within six hours of death, and the evidence of his father is that his son at that moment was physically incapable of getting out of bed, and that he was actually lying unconscious before their eyes at Hebburn at the moment when his apparition was talking to Mr. Dickinson at Newcastle. The only other hypothesis that can be brought forward is that some one impersonated Thompson. Against this we have the fact that Mr. Dickinson, who had never seen Thompson, recognized him immediately as soon as he saw the negative of his portrait. Further, if any one had come from Hebburn on behalf of Thompson, he would not have asserted that he was Thompson himself, knowing, as he would, that he was speaking to a photographer, who, if the photographs had been ready, would at once have compared the photographs with the person standing before him, when the attempted impersonation would at once have been detected. Besides, no one was likely to have been so anxious about the photographs as to come up to Newcastle an hour before the studio opened in order to get them. We may turn it which way we please, there is no hypothesis which will fit the facts except the assumption that there is such a thing as a thought body, capable of locomotion and speech, which can transfer it-

self wherever it pleases, clothing itself with whatever clothes it desires to wear, which are phantasmal like itself. Short of that hypothesis, I do not see any explanation possible; and yet, if we admit that hypothesis, what an immense vista of possibilities is opened up to our view.

CHILDREN AT SEANCE.

Children like spirits, love poetry, music, and flowers. The love for children, therefore, brings us nearer the spiritual world.

Children at seance let in the purest and highest influences of the spirit world.

The following letter from a boy, of Cleveland, O., carries an influence with it that no sensitive can mistake, and thus feel the consciousness that "of such is the kingdom of heaven."

To the Editor of The Better Way.
"I attended a seance with my mother at Mrs. Elsie Moss, and as I am a little boy of eleven years old, I was not allowed to be in the circle that evening. I sat in a chair in the other room. The door was wide open. My sister Bertha passed over when quite young, but now she is twenty-three years old. She came out of the cabinet that evening and walked around the circle greeting friends. Then she came to the door of the room where I sat and came out when she saw me. She walked up to me and kissed me, and then took my hand and led me to the window. The room was shining bright and I could see her face very plain.

"Then I was allowed to attend another seance. Lilly, one of Mrs. Moss's controls, presented me with an oil painting. At the beginning Mr. Randall gave me a double slate. One side of it was oiled. Then I stepped up to the cabinet and Lilly appeared. She and I held each other end of the slate. She rubbed her hand over the slate several times, and in a little while she said: 'It is done.' It was a bouquet of her flowers which are lilies of the valley, and my flowers which are violets.

"My uncle comes in uniform, because he fell in the army. My papa and brother also materialized.

"I would like to say one thing more. I wish more boys of my age could have the opportunity and could learn what I did by going to a seance.

I remain yours,

FRITZ DIEBOLT."

565 Fairmount Street, Cleveland, O.

Written for The Better Way.
SPIRITUAL PHENOMENA.
A. C. SELBY.

It seems justice to the cause of truth and a medium of your city that I should make the following statement. On April 9th, 8 p. m., Mr. David Johnson, materializing medium of No. 106 Oliver Street, your city, held a seance at my house, Covington, Ky. Mr. Johnson came about twenty minutes before the seance began, and when I requested him to examine the cabinet and the arrangement for furnishing light during the materializing, he seemed adverse and replied that I knew as much about a cabinet as he did, and he guessed it would do. No one came with him and I furnished a trumpet that I am sure he never saw before, as he had never been at my house before. The sitters arranged the circle to suit themselves, and when the light was extinguished and the customary formality complied with in opening the seance, and we began singing a familiar song, the trumpet went around the circle, touching the sitters and speaking to some of them. Then Mr. Flora, the medium's control, gave us a pleasant greeting and begged us not to expect too much, as the medium was in a strange house and comparatively among strangers, and requested us to sing, and when we did so, he joined in the singing with us in an exceedingly sweet and soft but audible voice until the song was finished. Then a member of the circle suggested that a piece be played on the piano that we could all sing, and while that was being done slowly went up the sliding lid of the box in which was the lighted candle in the corner of the room opposite and farthest from the cabinet, and when the light was sufficiently strong we beheld the control standing in the outer edge of the cabinet with the curtain thrown back, on each side of him, and his raiment was as white as snow, and as the playing and singing went on, came alternately the materializations until some twenty or more were executed, all appearing in white raiment. The circle was composed chiefly of professional men of Covington and Newport and those of a strictly investigating turn of mind, and when they searched Mr. Johnson's pockets and clothing immediately at the close of the seance, he laughed heartily and stood erect while they felt and patted him all over, and it can be safely said that every individual of that circle realized the greatest fact in nature that life is continuous. Certainly the truth seeking people of this locality are fortunate when we consider the fact that we have in our midst two grand materializing mediums, the many fine slate-writing and trumpet mediums. Mr. Willard Hull with his great eloquence and forcible way of stating facts and the other good lecturers, clairvoyants, etc.

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"My sister was afflicted with a severe case of

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"When a boy I was troubled with a blood disease which manifested itself in sores on the legs. Ayer's Sarsaparilla being recommended, I took a number of bottles, and was cured. I have never since that time had a recurrence of the complaint."—J. C. Thompson, Lowell, Mass.

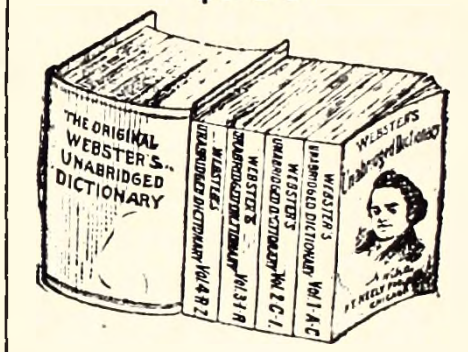
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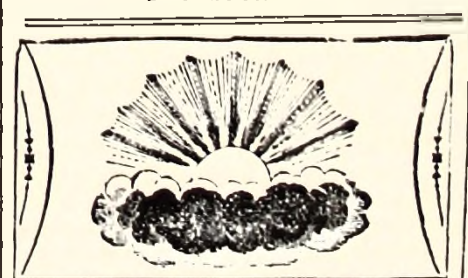
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CINCINNATI, OHIO.

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WARNINGS TO SPIRITUALISTS.

Anniversary address of Hudson Tuttle, delivered

before the Cleveland Progressive Ly-

ceum, March 27, 1902.

In the broad sense the present always

has evolved and the future must resolve.

Yet more than this, there are periods,

which are well determined, where gen-

eration after generation, age after age,

have toiled at last to bring the race face

to face with a new and uncompromising

issue. We see such a crisis at the be-

ginning of the Christian era when the

old Pagan worship had become out-

grown and there was a necessity for a

faith nearer to man and more human in

its teachings. Such a crisis came again

when the reformation declared in favor

of human reason against the infallible

Church. The gross injustice of feudal-

ism culminated in the French revolu-

tion and the coming of Napoleon to

batter down its strong walls and intro-

duce the people as the foundation on

which governments rest and receive

their power.

These revolutions, when we study

carefully their causes in the chronicles

of the ages, are not the blunders of a

fortuitous chance. They come at the

right moment; they bring forward their

leaders and no obstacle thwarts or turns

back the tide of their purpose. Shall

we call this Providence? We may for

want of a better name. We will say a

mighty Providence wrenches the affairs

of men to its own great purpose; that

an intelligent power thus expresses its

purpose, and that power is of and from

the spirit world.

A crisis more far-reaching has come

to the present. The old forms of faith

have been undermined by the approaches

of science. A religion dependent on

miracle for its reason for being received

the sneer of the scientist, and morality

resting on such a religion had no vital

power. Man's spirit was given him,

said the old religion, for the purpose

of receiving reward or punishment. Spir-

itual being was a miracle. If spirits re-

turned to earth it was entirely fortuitous.

They were frightful to meet and ominous

of doom. The idea of conversing with

through which the mighty river pours
its flood with thunderous roar, at times
to change its course. It was a tiny rap-
id which heralded the new age, the advent
of which we this day celebrate. A tiny
rap in an obscure village with no im-
portant but the humble family of little
children.

It was as though the hosts of the an-
gel world came to the door and rapped.
"Who are you?" cries the child. "If you
are spirits rap three times." And the an-
ger came. Telegraphic signals had
been introduced and made the language
of communication.

There was law in the realm of spirit.
Ghosts took form and substance and in-
stead of gibbering to the moon and
stalking in the Church yards, they de-
clared that the future life was a contin-
uance of this and that it was the heritage
of every human being. When we asked
if some poor wretch, degraded by the ac-
cidents of birth and condition, was in
hell, he came and rapped jubilantly that
he was all right, and we could not detect
the least odor of brimstone. Now that
seemed wrong to those who had been
born and bred in Calvinism. Men and
women had been held by the doctrine of
fear and repression so long they honestly
believed that the best of men, unless
this fear was held over them, would
rush to all manner of crimes. No hell,
no religion, was the cry, for what is the
use of religion but to save souls from
hell? Sure enough, but suppose there
are no souls lost; then the last vestige
of usefulness of such a scheme of salva-
tion goes to the rubbish heap of waste
things.

The scheme of salvation even at best
has not proven a success. The Church
contracted the job and by every means,
fair and unfair, attempted to gather the
lost souls to heaven. When we measure
her success by the result, as she declares
it, it is a dismal failure. Think of the
little handful of the pious gathered into
the New Jerusalem and that vast river
of souls pouring over the brink of death
like a mighty Niagara into the bottom-
less pit of hell! The Church has for
eighteen centuries stood on the table
rocks above the cataract, attempting to
dam the stream, rolling vast, deep, wide
as the earth with creeds, confessions of
faith, prayers, and ceremonies. It has
grown old and decrepid at its task.

Mrs. Partington, it is said, once when
the ocean with its grand tide invaded her
door-sill, resolutely set at work with her
mop to beat it back. The good old
Church dame would mop back Niagara
and exult in her miraculous success
because for the million gallons that go
over she catches a mop-full.

A million statesmen, sages, scientists,
poets, philosophers, and only one saved
—a little narrow-minded goody-goody—
who knew just enough when he reached
heaven to play on a Jewsharp!

I call that dismal failure; a gigantic
blunder somewhere, and if an infinite
being is responsible for it I declare now
and forever my independence of him
and take the consequences. It is better
for me to lie with the bleeding and torn
300 Spartans who gave their lives for
the liberty of Greece at the pass of The-
mopole than to be the one who escaped
to tell his countrymen of that day of
glory and his own disgrace.

The present is the hour of the great-
est crisis recorded in the history of the
world. Never before was there such in-
tense activity of thought; never before
were there so many thinkers. The press
scatters broadcast the leaflets of knowl-
edge and we are a nation of readers.

In the beginning of this movement
science took the lead. The scholasticism
and metaphysical argumentation that
exhibited wonderful acrobatic cunning,
but demonstrated nothing, never reached
a certainty, gave place to the slow mov-
ing but invincible certainty of the ob-
served facts of science. The grand divi-
sions of its increasing army of observers
moved forward. They captured the Bib-
lical stronghold of a flat earth and re-
volving sun, and though Bruno per-
ished in flames, Galileo languished in a
dungeon, and hosts were spiritually
crushed, the bad divisions marched on.
Then the outlying works of a six days'
creation and of God as the grand tinker
of creation surrendered. At last the
citadel of faith, the creation of man in
Adam, vanished at the approach of the
legions into a myth, as a whisp of cloud
melts into nothingness at the rising of
the sun. With the resolution of the
origin of man into myth went his fall
and all that monstrous scheme of salva-
tion through the vicarious atonement of
a savior.

All gone; nothing left! and the sci-
entists connecting a future existence
with the crude scheme of salvation and
the dogmas of religion, when they had
swept the latter away, set up matter as
their god and ruled spirit and spiritual
things out of the universe. Against
their attacks the old religion had no de-
fense. The keen sword of facts pierced
through its armor and it found little re-
spect for its anathemas.

Then came dark and cruel doubt and
unbelief. The physical being was all
and after death the elements claimed
their own. The being vanished as a
drop of dew in the sun, as the song of
the bird. To the heart broken with its
grief at the loss of one beloved, the phil-
osopher of the day sneeringly said:
"Poor fool, to dream of a life beyond!"
These silent lips of clay can never whis-

per love again. As the river rolls on to
the sea forever, waves rise and sink on
its tide, so individuals appear and disap-
pear on the stream of life which flows in
continuity.

To the mother who had had her child
torn from her fond embrace to be told
that only a memory was left of her dar-
ling a memory and a little white slab
with a name on the hillside—life became
a mockery and there was no justice in
the world.

The agnostic, and there was another
element. Men doubted and became vo-
ciferous of their doubt. It became fash-
ionable to claim a want of knowledge.
The agnostic came to the front. He
was proud to declare that he did not
know. Now, I heartily sympathize with
the man who has a regard for the truth
and when he does not know says so.
Pious humbugs have lied quite long
enough, claiming knowledge of the life
beyond and the designs of God and
other matters of which they were pro-
foundly ignorant. It requires strength
to acknowledge one's ignorance. It is
the first step to wisdom. I confess to
less sympathy with those who say, "I
don't know," with the poor inflection of
proud superiority which says, "I do not
know and hence no one knows or can
know." "I don't know anything about
the spirit life," says the agnostic. "One
world at a time."

Spiritualism came to satisfy doubt.
In the midst of this seething doubt
Spiritualism came to satisfy the skeptic-
ism of science; to expunge the dark dog-
mas and bygone myths from the minds
of men and tell the agnostic what he
did not know. This was its mission
and further, it sought to teach a national
science of life here and hereafter.

There is the rap which demonstrated
the existence of being beyond the grave;
there are multitudinous other forms of
manifestations, and many regard these
as all there is of Spiritualism. Many
Spiritualists believe this, and having be-
come convinced of the truthfulness of
the facts, they sink into supine rest.
They are spiritually dead. Let us not
be too jubilant! Soldiers should not
huzza until the enemy is conquered, and
as yet the bugle has only sounded the
roll-call. Let us here on our forty-fourth
anniversary fully understand our own
strength and that of the opposing forces.
There are millions of Spiritualists, of
active Spiritualists, who make it the
corner-stone of their lives—there are a
few.

It is the fashion to state the number
of Spiritualists in the United States at
many millions, and no doubt according
to some definitions of a Spiritualist the
Catholic estimate of 11,000,000 may not
be an exaggeration. The Census Bureau
reports the number of spiritual societies
in 1892 at 334, with a membership of
45,000. As everyone at all acquainted
with the personell of the movement
knows, the number of Spiritualists be-
longing to societies is a very small por-
tion.

Yet we need not hesitate in present-
ing the census figures, for they make a
strong showing.

Christianity could not claim as much
after 100 years. Forty-four years meas-
ured by the life of man is a long time.
It is more than the average duration of
mortal existence and we expect great
changes with each revolving sun. Meas-
ured by the ages of historic growth it is
but a day. We expect changes to take
place too soon and are disappointed.
We have been disappointed in our ex-
pectations of Spiritualism. We thought
the whole world would bow to its dem-
onstrations. We thought it would be-
come organized and as such a power.
We wanted it to crystallize into a state-
ment of belief, that we might cease buf-
feting the world and rest in blissful re-
pose in its shadow. We sought to es-
tablish a great central order, a national
organization, and miserably failed. We
forgot that such an organization must
rest with the spiritual beings above us
as well as on ourselves.

The circle is the type of a spiritual or-
ganization. When there are a large num-
ber of these they may, by delegation,
organize a state society. To have a
state or national society first is building
the dome of the tower before laying the
foundation. And yet failures as the ef-
forts have been in the past.

We must organize. Why? If we even
glance at the strength of the opposing
forces we have an answer. The protes-
tant Churches are not of themselves to
be feared, for the leaven of truth has per-
vaded their ranks and there is rapid dis-
integration. The Churches are not the
same they were twenty-five years ago.
Heresy no longer ostracizes and the
preacher, under the ban as a heretic, is
the only one who draws. Yet the slow-
ness with which the truth is received is
disheartening. The preachers—So, (xxx)
of them—stand in their pulpits and ex-
pound Scripture, ignoring the advance-
ment in knowledge of the past genera-
tion. Occasionally they give a discourse
on Darwin and consider the question
settled when they say that "Darwin
held man came from a monkey and the
Bible says it's false."

Of all the pitiable spectacles the most
pitiable is a little orthodox preacher,
measuring himself with Darwin, Wallace,
and Huxley. When we take a survey of
this field it brings sadness to see, not
the absence of truth or the desire to re-
ceive it, but the dead inertia of heredi-

tary, the constant atavism, recurrence
to the old bogged type. But there is a
stronger foe, more to be dreaded, be-
cause better disciplined and never chang-
ing. Infer to the Church of Rome.

According to Sollier's Catholic Direc-
tory there are over 100,000,000 members
in the United States. There are the
rank and file of the army. There are
almost 9,000 priests, seventy-four bis-
hops or division commanders, and four-
teen archbishops or generals of the
provinces into which the States are di-
vided. Here members, vast as they are,
give only a faint conception of the
strength of this host. Every member
has sworn allegiance to the Pope and
the temporal government is secondary.
There is a tyranny set up in the midst
of our free government, the most exact-
ing and unscrupulous the world has
ever seen, once an army 100,000,000
strong an alien people—bound by ab-
ject faith to the will of the Pope ex-
pressed through priests.

It seems to me few take cognizance of
the colossal power rapidly growing up
in our midst. Take the diocese of
Cleveland as an example, which includes
northern Ohio. In 1892, according to
the authority previously quoted, it con-
tained a Catholic population of 209,000.
There are 112 parochial schools with an
attendance of 37,500 pupils. There is
one very significant item, that of the
number of births. The infant baptisms
were 9,131. Allowing for the children
and aged, this would give a child to
every second family, a ratio that could
not well be greater. There are five con-
vents of holy fathers and eighteen of
the holy sisterhood. Eight of these are
in Cleveland, the remainder scattered
over the diocese. Such is the strength
of Romanism on the Western Reserve,
settled originally by descendants of the
Puritans, and boasting of being the most
enlightened and intelligent portion of
the State. Ah! friends, we have a host
yet to conquer. The morning has come,
but the heat of the day is before us.

The time may come when we shall be
obliged to organize for protection. We
shall be obliged to organize, that we
may have political power to preserve our
just rights.

Spiritualism came in its appointed
time to meet the demands of the present
crisis and carry mankind up from the
quaking bog-lands of theology when a
will-o'-wisp has been chased for the
presence of God to the mountain sum-
mits of freethought. I rest content to
do what comes for me to do in this great
work. We all, each in his or her own
sphere, are toiling for one common pur-
pose.

I furthermore believe that this great
movement is in the hands of those who
will wrench all human opposition after
their own supernal plans.

Spiritualism furnishes attraction and
instruction to every class. Its philoso-
phy is the most profound and its phe-
nomena of that personal character that
at once awakens the attention of mind
and heart. I can not understand how
anyone can outgrow the manifestations,
for its phenomena are the alphabet of
its positive science. It comes as the
light of the world. No more exclusion
of anyone from the truth; no more the
intrusion of a favored class to interpret
God's will to man. I heard a story once
of voyagers on the great sea on their
way to explore the Amazon. They had
been drifted by opposing winds and cur-
rents and the water in the casks, foul
with long-keeping, was unfit to drink.
The sparkling salt waves tempted them,
but to drink was death. They were
perishing with thirst, surrounded by an
infinitesimal expanse of water. Thus they
sailed on, until strong men sank ex-
hausted and others raved in madness,
day after day, until one morning as the
sun sent his slant rays over the restless
flood an old mariner cried out in joy:
"We are saved; we have reached the
Amazon!" They gazed eagerly; there
was no land in sight. "I don't know!"
growled the agnostic sailor. "The Ama-
zon, thou fool!" sneered a skeptic, "we
are out of sight of land."

"Suppose it is the Amazon, what shall
we do?" asked one who religiously be-
lieved all good water came from the ship's
casks.

"Do, men! Throw over a bucket and
dip it up. This is the great river we
seek. We have been sailing in it for
days and did not know it." Then they
threw over the buckets and drank of the
flood of sweet water which, distilled in
the snows of the Andes, rolled in a
mighty stream across the continent, and
expanding into a sea, forced back the
waves of the Atlantic like a wall, nor
mingled with the salt sea spume.

We have reached the spiritual Amazon!
Out of the clouds of doubt; out of the
treacherous hands of storms, dependent
on ignorant guides and selfish schemes;
from the salt waves where we were
forced to drink the putrid waters from
casks said to have been filled by Moses
and the prophets and refilled by Jesus
and the apostles. Very old, with the
life all out of it, we have reached the
spiritual Amazon and all we have to do
is to dip up the pure flood and slake our
thirst.

A WRITER in the "St. Louis Magazine"
says, "If the individuals composing a na-
tion would not fight, then neither would
that nation fight. A nation of fighters
therefore make a fighting nation. To
stop war then it would be necessary to
educate the people not to fight."

CAUSE AND CURE OF DISEASE.

By E. L. LAMB, M.D.

The article by E. L. Lamb, M.D., in
No. 6, volume 10, of THE BETTER
WAY, is valuable chiefly as an in-
centive to thought and investigation.
The theories of disease are varied and
contradictory, and as yet very little is
settled either as to cause or cure. Facts
are the legitimate arbiters of theories.
In metaphysical reasoning, assumption
substitutes evidence, and, granted the
premises, the conclusion readily fol-
lows. "The life of a man is simply the
sum of more or less independent but co-
ordinate cells which compose it, all act-
ing in harmony." When some im-
portant cell community has become
seriously injured or changed, so that it
cannot do the thing it ought to do, the
failure we call disease." Here are state-
ments that may or may not be accepted
by the reader. But do they represent
axiomatic truth? If not, are they sus-
ceptible of experimental demonstration?

Theories sustained by experiment be-
come acceptable and useful, as they are
found to answer all the phenomena
within the sphere of their application.
If one fact rebels, the theory loses
force. A variety of widely different ex-
planations may answer the major portion
of facts in a certain line of experience;
but the theory that answers all the
facts and satisfies every variation
through a long series of experiments,
covering a wide range of differing, yet re-
lated phenomena, is entitled to acceptance
as the probably correct one. Will this
demand apply to the theory of living
cells acting in concert to produce com-
munities of cells uniting in the con-
stitution of man? We feel ourselves
distinctively individualized as one
whole, with a reasoning head and direct-
ing will that subordinates all the parts
to one supreme purpose—the develop-
ment of an immortal individuality. Is
this cell theory compatible with the
unity of human life and eternal progress
in the evolution of character?

By what constitutional compact are all
these communities, composed of the
"more or less independent" lives of
cells, secured in an endless co-operative
affiliation?

When these co-ordinated cells get in-
to a family quarrel that ultimately in
organic dissolution, is it the same life that
actuates them as when they joined the
confederacy? If so, what becomes of
the individual life of the man whose
identity depended upon the community
of cell-lives thus co-ordinated? If hu-
man life represents simply the aggre-
gate lives of the atoms composing the
cells which constitute these co-operative
communities, does each atom represent
the quality of life which in man reflects
all the shades of thought, feeling, and
affection, and endows the immortal ego
with unsearchable mysteries and ever
widening resources, ripening with ad-
vancing years into spiritual splendors
that eclipse all that is ever known of
matter and its blind affinities?

Theory is useful to suggest and classifi-
fy, but we need always distinguish be-
tween an assumption, having some
plausible appearance and illustrative
facts, and a well digested, thoroughly
tested system of philosophy capable of
reconciling all the phenomena included
within its claims. That health and dis-
ease are modified by mental state, is
pretty well established and generally ac-
cepted by the schools; and the mental
states are, in turn, affected by health and
disease of the body, is equally well set-
tled. Yet the action is by no means
established as a universal law. Robust
families of inferior intellect and low
moral developments are sometimes
models of health, vigor, and longevity,
while some of the most amiable and in-
telligent, whose moral purity and spiri-
tual sweetness are a tonic to all around
them, die young, and perhaps suffer all
their lives from physical disease. That
vicious thoughts produce effects upon
the psychic ether, is likely; and the sub-
tle relation between evil passions and
physiological sympathies, may yet reveal
much to illuminate our search for
health.

But that the deadly La Grippe is due to
the moral temper of the Russian Em-
pire, is hardly proven by the evidences
cited. Bad as is the condition of many
millions there, I suspect there is also a
liberal balance of genuine goodness and
high moral health radiating through the
frozen gloom of that wintry clime. I
can not believe that the average life of
that country is so greatly worse than
other nations of equal numbers.

Through all historic times, passions,
cruelty, vice, and crime have dominated
a large area of the social life of all races.
But those who have adhered most to
temperate physical habits, and had the
advantages of good climate, have usually
escaped plagues, or suffered moderately
from the ravages of epidemics.

However, it is always safe and eco-
nomical to cultivate the cardinal vir-
tues, discipline wayward instincts,
evolve the highest and best emotions,
encourage charity and self-abnegation,
and distill the fragrance of pure affection
on all we do or touch. To this end the
angels time our faculties, and the com-
munications of worlds continually evoke
incentives and direct our aspirations.
In the light of this revelation in
working out the problem of human life
as never before, and health will come
forth progressively, as an inevitable
fruit of the law.

PERSONALS.

Contributions accepted: J. W. B. &

T. S. A. L. L. F. E. A. P. H.

See seventh page for anniversary re-

ports.

Hon. A. C. Ladd, of Atlanta, Ga., paid

our sanction a visit last week. He was

in the city on a flying business trip.

Obituaries, our friends will please re-

member, are only free to the amount of

twenty lines, and ten cents per line over

that amount.

Several inquiries have been made de-

siring to know when the Lookout Mon-

tain Association are going to hold their

campmeeting this season. Mr. Secretary

The postage on "Antiquity Unveiled,"

12 cents. Those ordering the book will

please remember this. The price of the

book itself is \$1.50, or \$1.67 when or-

dered by mail.

Mr. B. F. Smith, of Boston, passed a

spirit life on Friday, April 8th, in the

71st year of his age. Dr. H. B. Stone

officially at the funeral services, and

Correspondence.

Boston, Mass.
 April 2, 1902. The spring day was so warm that it seemed as though all had suddenly been transferred to some land of summer. Although all must have been pretty well worn out with the unusual amount of working and thinking connected with the 125th anniversary exercises still it seemed that no one had lost any interest but rather had received a greater impetus—judging from the audience assembled at the various halls for their regular services.

At Berkeley Hall the Boston Spiritual Temple and for its speaker the Hon. Sidney Dean and his afternoon service Miss Carrie Twigg. I am told by Mr. Little who furnished music for each of these gatherings that large audiences gathered at both sessions. Mr. William Boyce adds greatly to the musical attraction at this place of meeting. In each session the congregation is led by the current in one continuous hymn. Aside from this on last Sunday Mr. Boyce kindly favored the audience with two cornet solos. Mr. Dean dwelt in the morning upon "Selfhood, personality, and a knowledge of one's true self." He considered the mind and its unmeasured or unlimited powers, the laws governing the intellect, the effect of the laws of heredity upon the individual, and its ability to make use of its inheritance through that law to the building of true character. The speaker said I am convinced that the conscious individual wherever or whatever he is, is the exact center of all the forces, laws, and operations of this strange universe into which he is cast. In other words that the universe, seen or unseen, is a unit of being and action from the exact standpoint of the individual consciousness. Both lectures were of that high order of thought which Mr. Dean gives to his hearers—masterful argumentation, grand and instructive, of which a short report can give but an imperfect idea.

Mr. Collins gave his last Sunday in Boston, morning, afternoon and evening in Arcade Hall, 7 Park Square. His morning subject was "Prophecy," that of the evening "The work of spiritualism in forty years." The eloquence and improvisational powers of this speaker are so well known that it is needless to say he was listened to with great interest.

The Children's Lyceum held its usual services with the regular order of march, speeches, recitations, music, etc., having a very interesting session. Unfortunately Assistant Guardian Mrs. Butler was absent, being detained by illness, and Mrs. M. T. Longley was also absent being called to attend funeral services.

Meetings of interest were held in Hagie Hall, Commercial Hall, and other places of which I have no report or have seen some of those present.

The First Spiritual Temple has as speaker for the present month Carlisle Peterlesen, and the society must be having an intellectual feast. As the announcement has been made that he is to take up the work of our platform, societies should bear this in mind when making out their program.

A delightful evening was spent by those who were invited by Mrs. W. S. Butler to attend a musical at her home. Among those invited and contributing to the pleasure of the occasion were the Nilsson Ladies' Quartet who are charming in personality and in the rendition of song, and who on this occasion afforded the greatest pleasure to all present. Miss Grace Smith sang with fine effect, and there were other vocalists whose names I failed to note, but whose songs remain as delightful memories even though the name of the singer I fail to recall. Recitations were given by Miss Marie Falls and Miss Lucette Webster, who always delight their hearers. Instrumental music by Mr. Milligan and others. Among the guests were Dr. and Mrs. Peterson, whose presence we had missed for a good while and who, we now learn, have been abroad the past two years, but who express themselves as being happy in once more returning to America, which, as both are foreigners by birth, speaks well for the land of their adoption. Toward the close of the evening all were invited to the dining-room, where in the generous manner characteristic of our hostess all were served with an abundant repast. We missed the kindly host, Mr. W. S. Butler, and learned he was absent in Florida, but to return in a few days.

Of my own work I will say that last Sunday was spent in New Bedford, Mass., where I found a few earnest ones trying to uphold the work and to present it to the community in an acceptable manner, and they are succeeding finely. They have a very nice hall, good singing and instrumental music. They had celebrated the anniversary the Sunday before, with Mrs. N. J. Willis and Mrs. Carrie Loring as speaker and test medium, and had been obliged to turn some away.

On Sunday last my guides received questions, using them as the basis of the afternoon discourse, and in the evening gave a lecture upon "The Spiritual World." The audience expressed marked appreciation, and the New Bedford "Evening Journal" gave a column in report in a very fair and complimentary manner.

One event of special interest in Boston is that of the marriage of a veteran in the cause and one who is well known in the ranks of Spiritualism—Dr. A. H. Richardson. The happy bride was Sarah P. Dow, of Hemiok, N. H. The ceremony was performed by Dr. H. B. Storer at his residence on Shawmut Avenue. The couple started on a short trip to a distant State, and we miss his voice at the Helping Hand. The best wishes of hosts of friends are with the happy couple.

Mr. Dean is drawing large audiences at Berkeley Hall, and the people attending that place are having a feast of such thought as will leave them food for reflection. Sunday morning, April 10th, his subject was "Religions of the past and present." He gave a historical resume, speaking of some of the distinctive doctrines of Brahmanism, Buddhism, Judaism, Mohammedanism, and Christianity. He said Christianity was the first religion that was universal in its application to the race. Its philosophy being founded upon the spirit of man, and its service a service of the spiritual nature. But man's love for external show had made even of so spiritual worship a senseless form. Again he said, "The yesterdays of history are filled with the graves of creeds. The to-days and to-morrows are alive with the disclosure of forces and laws which are to emancipate the intellect and to lead the sons and daughters of the All-Father forward to their true position to the crowning of the race yet to live in the mortal."

An afternoon service was held in this hall by Carrie Twigg which was well attended. And in the evening another, with a most excellent discourse from Mr. Dean.

The First Spiritual Temple was served on the same day by Prof. Carlisle Peterlesen, who gave his first reading from "The Discovers Country," a book written by his father in spirit life through his son. Carlisle Peterlesen has for some time been professor of music in the Boston Conservatory of Music and now announces that he will accept calls to lecture from the spiritual platform.

The Temple Fraternity School held its usual service at 11 a. m. The question presented was "Immortality." The exercises were interesting, consisting of music, remarks, etc.

The Children's Progressive Lyceum held services as usual. A lesson by the spirit teacher,

singing by the school choir, by the orchestra, and by the soloists. Recitations and the grand march being the order of exercises. The special feature was the remarks by Mrs. N. J. Willis and Mrs. Carrie Twigg, read by Mrs. Marie Falls and a music solo by Prof. Peterlesen.

The Helping Hand Society on April 10th was well attended and a pleasant evening spent with a large number present. Announcement was made that a benefit would be tendered the society by Miss Lucette Webster on Wednesday evening, May 10th.

The First Spiritual Temple had its regular supper and evening meeting at its parlors Friday April 10th. The entertainment consisted of a benefit to the society by Mrs. Carrie Twigg and Iphigene which was a pronounced success many excellent proofs of spirit return being given.

The Ladies Industrial Union, presided over by Mrs. Ida F. Whitlock held its usual meeting with a supper and interesting services and on Thursday evening April 10th gave the last of a series of lectures.

I understand the Independent Club closed its season Tuesday, April 15th. The city is alive with the signs of Easter and one cannot help but notice that this custom is growing in interest with each succeeding year. So we see eggs displayed in every direction and made of every conceivable material. The passers by on Washington Street saw in one of the windows a huge egg perfect in form and measuring nearly three feet in diameter covered with cream colored China silk, and so constructed that it opened in the center and by an ingenious arrangement momentarily opened and closed, revealing a life-size baby of wax, holding up its hands as if waiting to be taken out of its shell. A fairy lamp concealed beneath illuminated the interior of the shell, lit up the face which was all smiles. While looking at it I wished that the human race could have made its appearance upon this mundane sphere in a like manner, and while writing a spirit said: What are you talking about; they did, and one half are not out of their shells yet, and won't even lift up their hands, like the baby, as a token that they want to get out."

My own work on the 10th was again in New Bedford. Associated with me as test medium was Mrs. Cunningham, of Boston. The audiences were large, both afternoon and evening, and the work of both seemed to give good satisfaction.

Brooklyn, N. Y.
 The Brooklyn Progressive Conference opened as usual to a very large audience on Saturday, April 2d. Mr. W. W. Sargent occupied the chair.

Previous to the opening of the meeting Captain Dey arose, asking permission to make a suggestion regarding the election of officers connected with the conference, that their term of office be six months instead of three. This question was freely discussed pro and con, was put into a motion, seconded and duly carried, so that the next election of officers will not take place till the last Saturday in August.

Mr. George Delersee being called on as the first speaker, although being unprepared, gave some of his excellent inspirational expressions of thought, brought forward by the singing of the hymn, "Happy Greeting to All." His remarks were listened to with close attention by everyone present.

Mr. Richardson took occasion to recite to the audience the contents of the message given him, from the cabinet at a seance, by a spirit signing himself Stephen A. Tuleg, which was more than of usual interest.

Mr. Charles R. Miller also read one of his enjoyable messages, the original of which was in a very fine and delicate hand-writing, giving the signature as Henry Clay.

Mr. Whitney, inspired by the line of thought given out by the first speaker, made remarks pertaining to the treatment of criminals, the unjust conditions of our so-called society, and related in a very interesting manner the history of one of these unfortunate.

Mrs. Holmes, in a very intelligent manner, surveyed the remarks of some of the previous speakers, and earnestly advocated the education and cultivation of our own spirit, in trying to bring them out of the old conditions we have been surrounded with, and brought up to believe that God, for instance, was a revengeful God, and consequently the word revenge found growth within ourselves, therefore it was necessary to begin and educate our own spirit first, before we could look for better conditions in society and elsewhere.

Mrs. Abbott also took occasion to say a few words regarding prisons and prison laws, and the treatment of those given over to their care.

Captain Dey related an incident of a remarkable evidence of spirit power. On a seafaring vessel, where the captain and first mate saw a man, in one of the rooms, and on entering it found the man gone, but the words "steer southward," written on a slate in a room. The captain obeying the command found a ship wrecked vessel, and was enabled not alone to give material aid, but also to rescue all that were on board.

E. F. K.

Mrs. Stoddard Gray and her son, Dr. Will C. Hough, gave the first exhibition of their month's engagement at Conservatory Hall on Saturday evening, April 3d, to a highly interested audience. The physical demonstrations of spirit power, which they present, are of a superior character, to carry conviction to the skeptic of phenomena of this kind. The playing of musical instruments, the transference of wearing apparel, and many other wonderful feats during the confinement of the medium in wire cage and knotted ropes, were most astounding.

As a method of missionary work this class of demonstration can not fail of beneficent result. Much will be missed by the Spiritualists and others of Brooklyn if the opportunity offered them during this month to witness these wonderful demonstrations is not availed of.

W. W. S.

The Brooklyn Progressive Conference had a very enjoyable meeting on Saturday, April 9th, W. W. Sargent in the chair.

The first speaker of the evening, Mr. McDonald, read a very carefully prepared address on the Church and its relations to to-day comparing them with the times of Paganism, entertaining the audience with historical events of Church history as far back as the reign of the Bishop of Alexandria, Alexander the VI., and many others, dwelling upon the tortures inflicted at these times upon those who became infidels, or who in any way showed infidelity to the ruling power. Comparing the Church to-day, one would hardly think it possible that such things had existed, and turning the attention of the hearers to the present liberal state of religious tendencies, how much had we to feel grateful for, to know that Spiritualism had once outdone the Churches, by stepping out from the dogmas and creeds, carrying before it the banner of the grand and glorious truth and proof of immortality.

Mr. W. C. Bowen followed the former speaker in making remarks regarding Paganism, Christianity, and the universal Church at large.

Dr. Weeks also spoke at length on the subject brought before the house by the first speaker, saying by the word Church, we certainly did not mean the building, nor the con-

gregation assembled in it, but the ruling power within and around it.

Mr. Linnell a stranger in the audience, after expressing his surprise at having the Church questions propounded in a spiritual meeting, had come to see something from the spirit world, and was somewhat disappointed in having his queries answered by a spirit.

Mr. Charles Miller took the platform and entertained the audience with messages, written by spirit hand—one of A. Stevens, and another an anniversary address coming from the spirit of Benjamin F. Chase of Ohio. Mr. Miller described the last spirit being a tall elderly stout built man, smooth faced over sixty years of age with gray eyes and hair, and wearing black clothes. This message was given mainly to establish the truth and possibility of spirit return, but contained many important and instructive points and was listened to with marked attention by everyone present.

E. F. K.

Mr. Read secured the services of Mrs. Kate R. Stiles of Boston for the closing Sunday services of March at Conservatory Hall and her services were a delight to all who heard her. Mrs. Stiles is one of the most spiritual women and faithful to her guides to a degree almost unknown to most mediums, and as a result her services are always in demand. After each lecture she gives tests of spirit presence, which adds very materially to the other attractions as a spiritual instructor.

Fraternally,
 DANIEL COONS.

Topeka, Kan.
 I will give a brief synopsis of my recent labors in this State and vicinity. I must begin, however, by stating that owing to the results of overwork during the past few months in Iowa, I have been obliged to decline lecturing for a short season and confine myself wholly to giving platform tests until my nerves will be sufficiently recuperated from the excessive mediumistic strain, from which condition I am thankful to be able to say I am now fully recovered. Accordingly I accepted an invitation from the society at Beloit, Kan., to give platform tests after each of the lectures they had arranged for with Rev. J. De Buchanan, Ph. D., M. D. These lectures were a rich treat to myself as well as the people generally. One of his subjects was "The origin and authenticity of the Christian Bible." This was a doubtless the crowning effort of the entire course, and I can truthfully say that never before was it my pleasure to listen to so many indisputable historical facts regarding, not only the origin of the Christian Bible, but the origin and progress of the leading religious now extant. He seems eminently qualified to remove the veil of mysticism that shrouds the dead past from many a mind.

Shortly before this course of lectures, Brother Findly Page, one of the oldest and most respected citizens of Beloit, passed to spirit life. Rev. De Buchanan officiated at the funeral. Brother Page was an earnest, practical Spiritualist from the beginning of the modern philosophy—not only a believer, but one who lived its teachings in his daily life. He was a great sufferer, but bore the physical pain without a murmur, and finally passed into the bright beyond with joy and thanksgiving. The funeral was largely attended by all sects—a proof of the high esteem in which he was held. He has been heard from through different mediums since his liberation from the mortal body, thus proving his continued interest in the welfare of his loved ones, and the cause of Spiritualism generally.

After leaving Beloit I stopped a few days at Delphos, Kansas, to meet and greet the faithful ones there, and found them steadily progressing and perfecting their plans and program for next summer's campmeeting. Judging from the present indications I believe they will have a bright array of inspirational and mediumistic talent on the ground next August.

From Delphos I came to Junction City, Kan., where I was also very pleasantly entertained, and where I did some mediumistic work—as much as my health at that time permitted. There is no society in Junction City, but the field is ripe for one, and I believe that something of that kind will be accomplished in the near future.

By the time my visit terminated at Junction City, the usual anniversary celebrations were in order, and, therefore, the evening of March 31st found me at Lawrence, Kan., in a pleasant and capacious hall, with many others, ready to commemorate the events of Modern Spiritualism. The exercises opened with a short address by Mr. Henderson, president of the Lawrence Society, which address was followed by the regular anniversary discourse by Mrs. A. L. Lull, after which followed short addresses by Mrs. Olmstead, of this city, Dr. De Buchanan and myself.

The entire program was nicely interspersed with music and recitations, which added much to the interest of the meeting.

On April 3d I was due at Joplin, Mo., where a similar program had been prepared by the friends in commemoration of Spiritualism. The exercises were very ably presided over by Mrs. Maria Gaston, of that city. The morning lecture was given by J. Madison Allen. Subject: "Synopsis of Modern Spiritualism." The afternoon lecture was given by Mrs. S. C. Scoville, and the evening lecture by myself. Both afternoon and evening lectures were followed by tests from the platform.

In these exercises, as at Lawrence, the public was treated to a fine program of music and recitations in connection with the lectures.

I must not forget to express my pleasure and gratitude in meeting the familiar face of THE BETTER WAY in nearly every home I visit in my travels as a public medium and lecturer. May the future find me as faithful to the cause as its columns have been and still are.

MRS. M. T. ALLEN.

Colorado Springs, Colo.
 I would like to say to the readers of your excellent paper that the Spiritualists of Colorado Springs have organized a society, to be known as the Union Society of Progressive Spiritualists, with the following officers: Dr. E. C. Kimball, president; Mrs. James Torrence, vice president; Mr. J. D. James, secretary; Mrs. W. H. Lloyd, treasurer.

We were led into the spirit of organizing under the inspiring lectures of Mrs. Jeannette W. Crawford, who is an able and enthusiastic expounder of spiritual truths. But we had to part with her for a time, she having an engagement for April at Salt Lake City.

We were fortunate enough to secure Professor Wm. M. Lockwood, of Ripon, Wis. We all feel that we have been helped and inspired under his teachings. His lectures are all on a scientific basis that has raised quite an interest here. We all think he is the right man in the right place. He will speak next Sunday for the last time, assisted by Professor W. F. Peck, who is also on his way westward. The professor and his wife will leave here next week for Salt Lake City. They leave many warm friends, all hoping to see them again. We feel sure that societies between here and California, that are in need of a speaker, could not do better than to engage him. Mrs. Lockwood has given comfort to many anxious seekers after truth.

Mrs. Crawford renews her work for our society on April 21st. Meetings held at Durkey's Hall.

Fraternally yours,
 MRS. W. H. LLOYD.

New York, N. Y.
 The New Society of Spiritualists celebrated the forty-fourth anniversary on the first Sunday in April, as the anniversary was celebrated by the first Society. The day was mostly a social one and a large audience assembled at the Knickerbocker Conservatory Hall at the appointed hour. The stage was beautifully decorated with large quantities of roses, lilies, tulips, anemones, and other choice flowers, and palms were mingled with them everywhere. There were addresses from our president, Mr. W. C. Bowen, who made an address which for strength and beauty could not be surpassed, and Mrs. B. V. Cushman, which I read you will have to publish if it has not already been sent to you. Mrs. Brigham gave the closing address, which was brief as the hour was late. Professor Throckmorton, Mr. Taylor, Mrs. Cushing and another very fine elocutionist, whose name I do not know gave recitations which awakened the greatest enthusiasm. Mrs. Farnsworth and Mrs. Cushman gave original poems, which could not be too highly praised.

The music was furnished by Dr. Crosette, a fine quartet and little Daisy Miller sang. Fire was a Bird, also there were two piano solos, given by Miss DeBont, a young lady who improves in the most beautiful manner and makes one feel that the heaven of music is possible.

We all felt after the exercises were over that the day had been one of the greatest successes, notwithstanding we were disappointed by the illness of Judge Daly.

We had no service in the evening feeling that nothing could be added to the work so happily completed.

Our Society is doing its work faithfully and bravely, and has been sustained and is successful. We are to have Mr. L. McCreery, of Washington, the first Sunday of May. He is the author of many exquisite poems, among which is the famous one:

"There is no death, the stars go down,
 To rise upon some other shore,
 And there in heaven's jeweled crown
 They shine forevermore."

Other speakers are to follow that month, after which Mrs. Brigham will return, and the meetings will close for the season at the end of June.

Omaha, Neb.
 At 10 a. m. Sunday, March 27th, the First Society of Progressive Spiritualists opened its celebration exercises at Marathon Hall, 25th Avenue and Cumings Street, with the usual and instrumental rendering of a fine and appropriate "anniversary greeting" song, composed for the occasion by Gen. L. H. H. H. of this city, who has stood out prominently as a fully pronounced Spiritualist over thirty years. Then followed in order an invocation through the inspired lips of Brother Taylor, of Ft. Calhoun, this State, who has been with us several Sundays. Following the invocation and a song by the choir, was a very instructive effort on the "Progress of humanity up the steps of the ages," by Mr. C. C. Campbell, a citizen and Spiritualist.

The speech of Mr. Campbell, followed with music, song, and a few brief miscellaneous remarks, brought the entertainment to the "high twelve" time of rest and refreshment, and the meeting was adjourned until 2:30 p. m. Soon after the time for the afternoon meeting to commence, the hall was packed with as fine an audience as one could wish to meet, and the meeting opened as usual with music and song. The opening speech on the incoming of the new dispensation, by Mr. Taylor, came in at this time, which was composed of an impromptu talk in his usual soulful style, and an original poem for the occasion composed by him the day before. At the conclusion of this, Mr. Duncan, of Council Bluffs, Ia., rendered a beautiful song and violin solo. The next following in the same train of thought was a fine poem on "What is Life?" by Mr. L. Thompson, a member of the society. This was followed with a half hour's logical and philosophical defense of the new dispensation, by Prof. Daniels, who is on a scientific lecturing tour through the cities of the occident, and who favored us with his presence and welcome co-operation on this occasion. After this fine effort, together with music and sweet song by the choir, and a few miscellaneous remarks, the meeting adjourned to 7:30 p. m.

The evening meeting was unusually well attended, and was opened with sweet song by the choir, and another inspired invocation through the lips of Mr. Taylor. Then followed an able and interesting speech by Gen. E. H. H. H. on his spiritual experiences in Omaha and the claims of our philosophy to be presented at the forthcoming World's Fair at Chicago. This address was followed by music, control of several mediums by spirit friends, rappings, tipping, etc., up to a late hour, when the meeting arrived at its final period for this year, and the people wended their way to their several homes. The general feeling on the part of the spiritual friends who were present, is that the meeting will prove a great help to our cause here. Great credit is due to the president of the society for the calm, deliberate, and judicious manner in which the meetings were conducted.

W. J. DENNEY.

Olneyville, R. I.
 A few people in this little State, who are deeply interested in Spiritualism, and try to carry on the good work, as held down by those who profess to be Spiritualists, but who are opposed to everything but sleep.

Mr. A. Hall, of Olneyville, has proved to be a most excellent trance speaker and test medium, having done wonders in some parts of Connecticut this winter. At one place the churches were having a revival, and his seances interfered with it to such an extent that the reverend gentleman denounced him as an agent of his satanic majesty.

Providence and Pawtucket are the only cities in this State that have organized Spiritualist societies. They hold meetings every Sunday evening, and usually have talent from abroad. It is estimated that there are about 3,000 Spiritualists in Rhode Island, and their influence should be felt in the Churches, but it is doubtful if such is the case, as they keep as quiet as possible. I hope to see the day when they will make themselves felt in this vicinity.

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Woman's Corner.

Written for The Better Way.
Out of the Mist.
LASS (HUMAN) CHORD.
Out of the mist—out of the mist—
That has hung over our path so long.
We shall some day come when the sun has kind
The brown hills into song.
The winds now list,
But change shall come,
And waft the damb
out of the mist.
Long is the day when morn is grey
And so late buds the dripping even.
When the folded flowers in their slumber stay
Amid untroubled leaves.
But clouds persist
In hanging low,
'Till forced to go
Out of the mist.
Heart, sing on till mists are gone,
For each cloud has a silver side
When the veil is rent and the heights are won.
The sun undimmed shall ride:
And loves sweet trust,
Our souls shall hold,
When grey turns gold
Out of the mist.

HOW ARE WE BUILDING?
MYRA F. PAINE.

When a man starts to build a dwelling house, the first thing to be done is to get a good architect, who will draw up a plan of his house. Then a master-builder comes, who calculates the cost, etc. Then the workmen are engaged and the building commences. Great care is taken in the selection of material. First the foundation must be of perfect, solid stone, firmly cemented together, and plumb on a straight line. No imperfection is allowed, and the walls must be laid just as carefully. No workman is allowed to flinch his work or use imperfect material. When it comes to the windows and doors and the inside finishing, it is the same. Every part of the work is under constant inspection, for it will not be accepted and paid for unless up to the standard agreed upon before the work was commenced.

If so much care is taken in building a dwelling to be occupied a little while by these bodies of ours, how much more important is the building of the bodies which are the temples in which dwell the immortal souls of the human race while passing through this stage of existence.

Oliver Wendall Holmes once said when asked when the education of a child should be begun: "A hundred years before he is born." So I say the building of the body of the child begins as many years before he is born. The physical condition of every generation is building material for every generation that shall follow after it. We that live to-day are the embodiments of every peculiarity of form, feature, strength, weakness, health, disease, as well as appetites, and passions, and all moral or immoral characteristics which we are wont to think have a closer connection to the spiritual than to the external of all who have preceded us. So we do more or less exemplify in our intellects the modes of thought of our ancestors.

But I wish to speak particularly now of the bodies, these temples of the living spirit, through which it must manifest itself here. Since the light of spirit communion has dawned upon the world, many who have accepted its positive proofs seem to entirely overlook its basic teachings, and continue to follow in the footsteps of their orthodox ancestors, who were so fond of singing of wanting to be angels with harps in their hands in that heaven paved with gold, never once dreaming that they had anything to do but believe in order to go there. So our friends who know that their spirit friends can and do talk with them, and invariably tell them that their condition "over there" is entirely dependent upon themselves and their doing, and that belief has nothing to do with it, still go on breaking or trespassing upon the laws of health, thus weakening their bodies and rendering them unfit tenements for the healthful and natural expression and growth of the expanding, progressive spirit within.

They are constantly receiving instructions in regard to these bodies, and the necessity of caring for them, of cleanliness, purity, temperance, etc.; also of the necessity of great effort to overcome the effects of inherited tastes, appetites, and diseases. Instead of putting forth that effort to overcome, a large percentage of so-called Spiritualists, like their less enlightened neighbors, continue to make excuses for their love of tea and coffee, tobacco, liquor, meat, spices, etc., which are, every one of them, a false stimulus and not a demand of nature, by saying they inherited this taste and can not do without.

So they go on begetting children, who in turn must inherit all this disease—for it is disease—and yet we wonder that every generation is growing weaker and weaker physically. Every generation begins where the last one left off. Fathers, mothers, what kind of bodies are you building for your children?

The spirit that manifests itself through those bodies will be just such as must of necessity dwell in them. A clean, sweet, natural, healthy body, which your child can not have unless you provide it, will be the dwelling place of a refined, loving, harmonious angel in your earthly home, a blessing to all who come within its reach.

But build the opposite, by using the material you have on hand, rather than

exert yourselves to purify that material, and thus make it better and stronger, and your child will be a source of mortification and sorrow, and in nine cases out of ten bring your gray hairs in sorrow to the grave. Do not make the mistake of separating too widely the spirit from the body and say you will train the spirit, and thus make up the deficiencies in the body. You may not find your mistake until it is too late to rectify it. No one doubts that the dwelling house and all the surroundings have much to do with the conduct and true character of every individual.

A boy or a girl born into and brought up in a tumble-down shanty, with disorder and filth on every hand, will exemplify the same no matter where you come across them. On the other hand, one born into and brought up in an orderly, refined home, an air of refinement will be noticeable on every occasion. The fact that the body is what the spirit needs in order to manifest itself among material things, is proof enough of their close relationship and the necessity one is to the other.

As a good musician can bring forth sweeter music on a good instrument than on a poor one, so a spirit, either in the body or out, can make sweeter melody and express higher grades of thought and actions through a strong, well-built body, and the present generation is furnishing the material, be it good or bad, for the dwelling places of every generation that shall follow after us.

We talk a great deal of wishing to better the world. It is so easy to deal in generalities; but the truth is we can do comparatively little towards bettering the generation to which we belong outside of ourselves. There is the place to begin and we shall, every one of us, find more work than we expect, but if we succeed, each one with himself and herself in overcoming some appetite or passion, which has made us so far slaves by right of inheritance, we shall make it possible for the next generation to be better born than we were, and that is the right of every child to be well born. We have missed that right, some of us, and that is the reason why we were taught in our youth of the necessity of regeneration. It was easier to talk about some mysterious method of regeneration that would throw the responsibility off on to somebody else, than to overcome self and put in practice the natural laws of generation. But we are receiving better lessons to-day, and if we will use the care in the selection of materials, etc., that the house-builder does, the generations that follow after us, will rise up and call us blessed.

Written for The Better Way.
To Loula.
S. T. SIDDICK.

Form and face divinely fair,
A dash of silver in your hair,
Neat, close-fitting robes you wear,
You seem to me most lovely,
My Loula.

Your mental store is rich and rare,
You say and think, and do and dare,
You're brave and good as you are fair;
You are indeed most lovely,
My Loula.

Your voice is soft and kind in tone,
Your eyes are bright as ever shone,
I see them often when alone—
Those eyes so true, seeking my own,
My Loula.

SWEET HOME.
SELECTED.

When two young people love each other and marry, they restore the picture of the Apostolic Church. They are of one heart and one soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other, their entire confidence in each other, draws out all that is best in both. Love is the angel who rolls away the stone from the grave in which we bury our better nature and it comes forth. Love makes all things new; makes heaven and a new earth; makes all cares light, all pain easy. It is the one enchantment of human life which realizes Fortuna's purse and Aladdin's palace, and turns the "Arabian Nights" into mere phrase by comparison.

Before real society can come, true homes must come. As in a sheltered nook in the midst of the great sea of ice which rolls down from the summit of Mount Blanc, is found a little green spot full of tender flowers. So in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child. Whatever makes this insecure and marriage not a union for life, cuts up the roots of all the dear affections of home, and permanent homes are to the social state what the little cells are to the body. They are the commencement of organic life, the centers from which all organizations proceed.

FRANCENA WADSWORTH.

LITERARY.
The Infallibility of the Bible.—By J. H. Pratt, Spring Hill, Kan. The writer attempts to show that the Bible—King James' version—by its own internal evidence clearly impeaches itself, and consequently can never be "the word" of an infallible God.

The pamphlet will be interesting for those who are getting out of the orthodox shell.

Christianity a Fiction.—A poem from the versatile pen of Dr. J. H. Mendenhall. It was in print in a newspaper in 1881, but has been compiled in book-form in order that it might have the large circulation its merits bespeak for it. The metrical analysis of the astro-origins of all religious systems in this poem is an important contribution to the already important large array of facts which prove Christianity a fiction of stupendous proportions. The poem deals with the origin of the gods, beginning with the Vedas and ending with the God of Israel, the twelve tribes and the twelve apostles, together with explanatory notes by the late J. M. Roberts.

This poem certainly contains rich food for searching minds, and can not but repay the reader by its perusal and study. Neatly bound in flexible boards, sixty-one pages, published by the Oriental Publishing Co., Philadelphia, Pa. Price 50 cents.

For sale by the Way Publishing Co.
Helen Harlow's Vow.—I do not often use my pen for the benefit of the public, but I see that you advertise that excellent book—"Helen Harlow's Vow," and I want to say that all that is said of it in your advertisement, and in the published circular, is fully deserved.

I have reason for saying this, and that it is one of the best books that I know of. My copy has been read by several of my Southern neighbors, and they all like it.

It is a very important book for Spiritualists to buy and put in circulation among your people.

Wishing you success in its sale, I am sincerely yours,
MYRA A. MARKLAND.

From Generation to Regeneration, etc.—Men are like books; there are some that interest from the start, and the chiefest charm to recommend them to the initiate—in the hidden springs of thought—is their power to stir up the current of sluggish every-day life, and bring one to a realizing sense of the responsibility of being.

When a man holds views vastly different from your own, it is well enough to examine their merits, the better to combat them, or be convinced of errors in your own preconceived notions of the subject, and so be the gainer either way by the contest.

Beecher says: "Tis the grinding of one man's shoulder against another that makes him sharp." And the best way to diffuse knowledge is by oral impartation when the teacher is ready and willing to be quised upon the subject.

There are, however, under our false civism, questions of vital interest to the perpetuity of free institutions, free press, and free speech, some topics that are tabooed by the over-conscious and taken advantage of by the conscienceless to make capital out of the situation, and cry "for shame" at mention of one or more members of the one body fresh from the hands of the immodest "God who created it."

We are living in an age of progress, however, and some day Americans will wake to the laxness of that trust placed in the hands of their servants and gloriously redeem themselves from all obligations to their "masters," and in such times they will not hesitate to call a spade by its proper name.

LOVE FOR HUMANITY.

A Strong Desire for the Highest Good and Best Welfare of the World.

The Great Words of Great Men.

A Most Remarkable Array of Outspoken Statements from Men of Mark in Both Continents.

INTERESTING FACTS AND FACES

The orator before the Senate called this "an age of progress." He was wrong. "Progress" does not half express it. It is an age of revolution. Revolutions carried on, not by armies, but by discoverers, inventors, and brain-



WILLIAM EDWARD ROBINSON, M.R.C.S.I., L.R.C.P., Late of the Royal Navy of England.

I emphatically state that I have been able to give more relief and effect cures by the use of Warner's Safe Cure than by all the medicines in the British Pharmacopoeia
Wm. Edw. Robinson

workers. It is a marvelous age, an age when the ordinary will not be accepted, when the best is demanded. Our grandfathers were content to travel in stage coaches, to live in cabins and receive mail once a week. We demand palaces, cars, tasteful houses and daily communications with the world. It is the rapid-transit age; the age of the telegraph and the telephone. A man speaks to-day and the entire world reads his words to-morrow morning. There are but twenty-four hours in the day, but forty-eight hours are counted into it.



DR. R. A. GUNN, Dean of the United States Medical College, New York, and Editor of the "Medical Tribune."

I prescribe and use Warner's Safe Cure in both acute and chronic Bright disease and am willing to acknowledge and commend its most effectually
R. A. Gunn M.D.

We all know how we have advanced materially. As we realize how we have advanced materially, more than in any other manner



PROF. DR. KOCH, BERLIN.

Indeed, it has been the advancement in science which has caused the advancement in material things. The discovery of steam permitted the railroad and the steamboat. The development of electricity made possible the telegraph and the telephone, so that the development of the sciences has been the real cause of all modern advancement.

now sustained in every possible manner. Instead of tearing down we seek to build up. Instead of increasing misery we seek to create happiness.

But the greatest advancement in medical science has been made by discovery. History could afford to endure the ridicule of the world for revealing to it the grand discovery of the circulation of the blood. Jenner might be ostracized, but millions have benefited by his discovery of vaccination. Pasteur lived in a more enlightened age and escaped ridicule while the world received the benefit which his discoveries have brought. Koch, although forced to reveal his discovery before its perfection, will be revered by future generations. The discovery of these great men have been of untold benefit to the world, and yet they

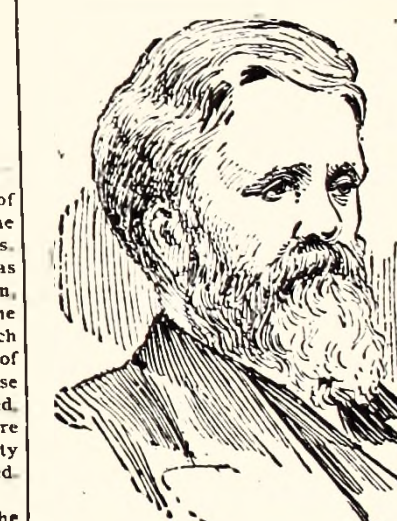


DR. BEYER, OF WURZBURG, GERMANY.

Flynn's Warner's Safe Cure
in Wurzberg
Bismarck's left.
Dr. Beyer
Wurzberg
Dr. Bismarck

were not in line of the world's greatest need. Mankind has been suffering, enduring, dying from a cause far greater than smallpox, more terrible than hydrophobia, and more subtle than consumption. The habits of modern life, the very inventions which have made civilization so great, have drained the vital forces of life and undermined the organs that sustain life. Ten years ago this great truth was realized by a gentleman whose own life was in jeopardy, and the discovery which he has given to the world has done and is doing more to-day to strengthen the vitality, lessen suffering, preserve the health and lengthen life than any of the discoveries of the other great men above mentioned. The discovery referred to was made by Mr. H. H. Warner, of Rochester, N. Y., and is known in Europe, in America, and throughout the world as Warner's Safe Cure.

It may perhaps be thought that the above assertion is an extravagant one, and so it would be were not the unquestionable proofs presented to verify it. Within the past few years the



DR. LEO LEWIS.

If I found myself the victim of a serious kidney trouble I should at once use Warner's Safe Cure
Dr. Lewis

claims made more than ten years ago have been admitted by the highest scientific authorities, both in Europe and America, and it is with pleasure that we present herewith some remarkable reproduced statements, together with the faces of the men who made them.

Kidney troubles, resulting far too often in Bright's disease, are the great evil of modern life. They frequently come silently and unannounced. Their presence far too often is not realized until their treacherous fangs have been fixed upon the vital portion of life. Nothing can be more deceptive, for their symptoms are varied in nearly every instance. Thousands of persons have been their victims without realizing or knowing what it is that afflicted them. Thousands are suffering to-day who do not know the cause.

The discovery made by Mr. H. H. Warner has been acknowledged throughout both hemispheres to be the only discovery for the great modern evil now known to the world. Like all great discoveries, it has had its enemies and met with opposition but its marvelous popularity with the public has been phenomenal, and its complete acknowledgement by scientists and the professions has been deserved. It stands, as it deserves to stand, upon a plane of its own, pre-eminent among all prominent discoveries for the relief of humanity and the promotion of happiness.

Written for The Better Way.

TOPICS OF THE TIME.

CHARLES CROMWELL.

Of the many remarks called forth by the death of Walt Whitman, the following from the "Christian Register," is impartial and critical: "Walt Whitman, as was Emerson and Lowell. The two latter might possibly have been evolved under the civilization of the Old World, but Whitman could not have been developed anywhere but here. He was not a whit more of a democrat than Lowell, but he seemed to typify in his great, generous personality the ruder, grander forces of nature. He was a man of the people. He believed in every-day American. He traveled over the wide West, and caught something of its unconventional spirit. He served as a hospital nurse during the war, and showed, with all his robustness, how tender and genial he could be. Perhaps it was the accent of his distinct American individuality which drew for him the admiration of not a small circle of poets and literary men in England. If his recognition there be a reproach to our sense of literary values, it may be remembered that Browning was first recognized most warmly on this side of the water, and perhaps has always had stronger admirers here than in England. Both Browning and Whitman, as far apart as they are, show that poetry, like art, is not absolutely confined to traditional forms. This is a lesson that the world has needed to learn, and over again. Yet, departures such as Whitman made from the great poetic models, help us also to remember that the forms of art which they represent, are not wholly artificial and arbitrary, but a part of the natural vocabulary of the beautiful and sublime; and he who departs from them incurs no little risk."

In commenting upon the decision of Yale University, to admit women to post-graduate courses with the degree of Doctor of Philosophy, "Harper's Weekly" says: "It is pleasant to think that this wise action is distinctively American. Nowhere, at any time in the history of the world, has there been such an essential respect for women as in this country. It is true that many unequal laws still linger, but they are belated snow-drifts under the sun of May. There is a steady progress in what is described by a phrase, which has been very distasteful to many excellent persons—the enfranchisement of women. But the phrase describes the fact. They have been constantly enfranchised by the repeal of unjust customs. Even the particular movement which has been most disagreeable to many most excellent women, the movement for the equal suffrage of women, advances steadily. Their suffrage in school elections has been steadily legalized. At this moment, bills for municipal suffrage for women, are pending in several states, and there is a constantly increasing favor for such bills in every legislature, where they are unencumbered with other issues. The stock protests against them, as against every reform, are weaker and weaker, because they are mere outcries of an unintelligible conservatism. The kingdom cometh with observation, but it comes surely. The action of Yale is a signal proof, not of the forgetfulness of womanly charms, but of the growth of the disposition which will gradually remove all arbitrary barriers from the development of women, and give them, as women, the same fair play which men, as men, enjoy."

The medical world is at present much excited over a remarkable (?) operation performed by Dr. Lannougue, of Paris, on the skull of an idiotic boy of New York City. We copy the report from the daily papers: "He determined to cut pieces out of Harry's skull to give the child's brain a chance to grow. The operation was performed, and it was most successful. The doctor brought from town his brain, electrical boring, and cutting apparatus, besides knives and saws. The left side of Harry's head was shaved. The child's organs of speech were affected, and as the brain matter which controls them is on the left side, the surgeon operated there. The head was washed with soap and then with a solution of bichloride of mercury, the strongest of all antiseptics. Then the boy was ready for the knife. Ether was administered, and the moment Harry was under its influence, the surgeon made a rapid cut through the middle of the scalp. Then he made transverse cuts over the frontal and back bones of the skull. The flap of scalp was then thrown back, laying the skull bare. From this point on the surgeon had need of all his skill. The doctor then decided to remove a part of the skull with a punch capable of taking out a slice a half inch long and three-sixteenths of an inch wide. The doctor inserted this punch into the opening made by the trepan. It cut out the bone smoothly and sharply, and the doctor made the opening the width of two incisions. From one opening to the other he cut away the bone, making a smooth, even trench, six inches long and three-eighths of an inch wide, laying bare the fibrous membrane of the brain. The trench ran along the middle of the junction of the two side bones at

the top of the head. This plunging along had to be done with the greatest care, for it would be dangerous to cut the membrane, or even bruise it, for fear of inflammation. Then, too, in the cavities directly underneath the seams are myriads of blood vessels, and the least disturbance would cause hemorrhage. And above all, not a moment must be wasted. Each second added to the danger. The surgeon ploughed through the skull as fast as his hands could sever the bone. When he had finished the cutting the wound was washed. Then the scalp was drawn back into place and stitched. The compression about the head was removed. The whole operation was performed in 25 minutes. Harry is now playing out of doors. The only trace of the operation was his partly shaved head. The nurses say that an extraordinary change has taken place in Harry. He remembers things, and is hungry most of the time. He is also much brighter. The skull will gradually grow together in course of time, or its place will be taken by a cartilaginous growth as hard as bone itself. Fully 50 per cent of the idiots suffer from small cranial cavities, and these can be cured by the above operation.

Reported for The Better Way.

WORK AND ORGANIZATION.

H. W. ROSELER—NO. 2.

The one inquiry now before us is into the causes of failure in organized effort, and remedial agencies.

When Modern Spiritualism first came, the foundations of society more than now, were laid in the teachings of the Church, who claimed a monopoly of all knowledge of the future life. This being so, it is evident that one course only was open to the new truth: to fight its way as best it could. When, however, our opponents found that their silence paid them best, the constructive instead of the destructive method appealed to our consideration; to build the new temple in such supernal beauty, grandeur, and attractiveness, that people would, as the easiest and pleasantest thing to do, enter its portals, and so neglect the old, that through decay it would of itself topple over and go into oblivion. It has taken time to convince our workers of the desirability of the constructive method; but to-day our successful speakers, with rare exceptions, are builders and not destroyers.

When the time was for organization of societies here, the iconoclastic method was in full force. All State effort was under the name of "Spiritualism and Liberalism." Every society as it was organized was regarded by the community as a "Mafia" society, not "deserving of toleration"—thus making a barrier between us and those we desired to reach. The "Liberal" movement was truly most worthy, and the secularizing of the State one of the greatest of needs. How much better had we contented ourselves to have done less and done that well, confining our efforts to giving the world the knowledge of continued existence, and with co-operative, earnest action, joined the Secularists, already organized, and thus given practical aid to a good cause. In temperance, we join the Templars, instead of trying to load their work on our societies. Why not the same with other movements?

If there is one thing which more than all others has been taught as a fundamental truth by those who have gone before us, it is the doctrine of the human brotherhood. This, however, is not new. All religious systems make it their capital, for without its use the people could not be held in their power. No matter if our truth is a vital one, and can be ever so well proven, if it is a cold intellectualism, the masses are not touched with it. The field of the human affections must be reaped in order to accomplish results.

The great cause then of these failures, it seems to me, was the use of an antagonistic iconoclasm in place of the practical and fraternal constructive method after the time when the former was from the nature of things a necessity.

One of the greatest obstacles to the progress of Spiritualism is the lack of breadth in view. A society is formed; and those in whose hands its destiny is placed, too often entirely lose sight of that for which their society is only a method of expression, or a form for the utilization of their energies, and make the organization itself the objective point of effort, like the idolator, who, in the block of wood or stone, forgets the principle it was intended to symbolize. On such a narrow basis, it is easy to gravitate into political methods—intrigue and corruption—to ruin some other society in order to build on its ruins. Forgetting the great lesson of love, it shrouds itself in an atmosphere of never-ending combativeness and hate.

Spiritual work can be permanently successful only as it is made on a spiritual basis—a basis of fraternal love.

Spiritualists of all others can not afford to do less than show to the world their confidence in the vitalizing power of this old-time idea, and to make practical use of it by giving the milk of human kindness to others in proportion to the differences of religious opinions that may exist—the greater the difference the kinder the action toward the person who holds it—relying on the attractive power and the superiority of truth to, in time, win all to its support.

ANNIVERSARY ECHOES.

New Orleans, La.

The Ladies Aid had charge of the arrangements for the forty-fourth anniversary, and mightily they perfected every detail. The hall was beautifully decorated with flowers and evergreens, while the gray moss was entwined with artistic skill. The platform and the place were pictures worthy of reproduction. A large blue pointed star had the place of honor in front of the platform, while at the back the pictures of George and Martha Washington stood out in bold relief, entwined with a border of evergreens and roses.

The hall was crowded with people paying for admission, which has an ordinary seating capacity of 200.

President George P. Benson called the meeting to order and invited the audience to join in singing "Nearer My God to Thee," at the conclusion of which he delivered an invocation.

Mr. J. H. Masale was selected for the opening address, and traced the advent of the true spirit to the present day, concluding with a glowing augury for the future spread of the positive knowledge of spirit return.

Miss L. Ketterer sang a sweet song, entitled "In Old Madrid."

Mrs. Louise A. Cook followed, telling of the terror which Spiritualism had robbed death of, pictured in beautiful language the spirit world, the communications that come from loved ones on the other shore and the continuation of the life beyond.

Miss Holland sang with tender grace the songs entitled "Magdeline" and Miss Whitmore rendered a pleasing selection on the piano.

Mr. George V. Cordingley gave an inspirational poem, entitled "The Raps," at the conclusion of which he invited four skeptics on the platform to hear the raps. A silk hat was held by one of the gentlemen, and the other hands placed on top, while the raps were distinctly heard. The hands were then placed on a small table, and the mental questions were answered by means of the raps. Four ladies were then invited, one being a reporter on the "New Delta," and the raps were repeated in the same manner. Mr. Cordingley then placed his hands on the porcelain globe with the gas at full blaze, and the raps were heard at a distance of six feet. One of the gentlemen said that that was the first rap he had ever heard, but would not be the last, and that the medium had not moved his hands. One of the ladies said the subject was worth investigating, as she got her husband's full name and the manner of his death.

Brother A. C. Ladd was the valedictorian, and chose for his subject "The Philosophy of Spiritualism," entering into the laws which govern the universe, the great order of nature, the life after death, and the demonstrations and manifestations that have come through the spiritual unfoldment.

Dr. Rothermel rendered a pleasing selection on the harmonica.

The Colloquy of Nations, or "Liberty Seeking a Home," was presented, with Mrs. C. Irion as Liberty, Mrs. L. Cook as China, Mrs. B. B. B. as India, Mrs. N. Whitmore as Russia, Miss O. Bohling as Germany, Miss C. Terrell as Scotland, Miss Annie Angell as Spain, Miss A. Metzger as France, Mrs. C. Terrell as Ireland, Miss P. Angell as Italy, and Miss Annie Benson as America. Each asked Liberty to abide with them, but refused, and accepted America, who entwined the stars and stripes around her and knelt, while the young ladies sang "America," and red lights were thrown on the scene, making a very effective tableau.

After "Life in Arabia" was recited by Brother A. C. Ladd (in costume), assisted by Messrs. Benson, Masale, and Ketterer, which also formed a beautiful tableau, and was heartily applauded.

The Ladies Aid supplied icecream and cake, also coffee and sandwiches.

While Mr. Cordingley, Dr. Rothermel, and several local mediums were discussing the cream and cake, raps came on the table, which showed that the invisibles were also rejoicing on the anniversary day.

Music and dancing filled in the rest of the time until 10 o'clock, when the last of the mortals left the hall, declaring that the forty-fourth was a success in every way.

WM. BRODIE, Sec'y.

[Mr. Emil Henry also sent us an interesting account of the cause in New Orleans, which we will try to utilize later.]

Milwaukee, Wis.

The forty-fourth anniversary of Modern Spiritualism was celebrated Sunday, April 20, at Fraternity Hall. We had three sessions, morning, afternoon and evening.

We met at 10 o'clock a. m., and the meeting was called to order by Professor A. B. Severance. Professor Severance made remarks at some length, saying "that we had come together to celebrate one of the most important events in the history of our country, and considered that March 31st was a day above all others that Spiritualists should commemorate. He then gave an account of the progress of Spiritualism had made since the first rap was heard at Hydeville, N. Y., up to the present time." Mr. Miller followed him in quite a lengthy discourse in a similar line of thought. Mr. Richard Shannon then took the floor, giving some of his army experiences and how he was warned of danger and saved from trouble by his spirit friends. Professor Watson, of White-water, Wis., gave a very interesting talk, followed by Mrs. Bush and G. H. Brooks. Robert Schilling read an article from a paper that seemed very appropriate to the occasion, and the session closed with singing, and all felt that the opening meeting had been very interesting.

In the afternoon G. H. Brooks, of Elgin, Ill., gave an interesting anniversary address, in which he spoke of the past, religious, and the effect that Modern Spiritualism had had upon the leading minds of the age and the growth it has made in the last few years. He also treated at some length on the future of Spiritualism. After his discourse he gave several psychometric readings without making a single mistake.

In the evening the hall was crowded to its utmost capacity. After singing Professor Severance opened the meeting with a few remarks, followed with a short address by Professor T. M. Watson on the purity of Spiritualism, which was fine. Then Otto Severance sang by request a solo, entitled "The Old Arm Chair," accompanied by Mrs. Schilling on the organ. He sang it with so much feeling that many a tear was seen rolling down the cheeks of some of the audience at the close. Mr. Brooks was then introduced, and told the audience what a time he had in becoming a Spiritualist. Starting as he did in the Church, and a preacher that he then called for questions from the audience, which were answered very satisfactorily to the audience. He then gave several psychometric readings, which were listened to with the most intense interest. Mr. Brooks is especially happy in making his "readings" very interesting, also being very correct, making few mistakes. He gave very good satisfaction throughout the meeting, both in his lectures and his readings.

Professor Watson had the music in charge, assisted by Otto A. Severance and Mrs. Anna Stillman. It was soul-inspiring. Watson with his deep-toned bass, Otto with his rich tenor

voice, reached with clear accents to the farther corner of the hall.

The meetings were all large, especially in the evening, showing an unusual interest in our city where there is not an organized society. There were many prominent people present who had never attended a spiritual meeting before and we all consider a very favorable impression was made. Very good reports were made by our city papers.

Portland, Oregon.

The anniversary of Modern Spiritualism under the auspices of the First Spiritual Society of Portland, Ore., was successfully celebrated on Sunday March 23rd at A. K. Hall.

There has been one of the most remarkable combinations of meetings of all the churches in the form of a revival by B. Fay Mills going on for the past two weeks and still in progress, supported by all of the multitudes and counting his converts by the thousands. We as an organized body of humble spiritualists, have managed to entertain and interest the largest number of thinking people that has been brought together in this city for many years. The hall was crowded to overflowing and remained in close attention until all was over.

To give a detailed report of the proceedings would occupy too much of your valuable space, so I will be as brief as possible. Commencing at 10:30 a. m. music by a professional, Mrs. Sadlan, who entertained us with fine music with choir and congregational singing through the day and evening. The president, Mr. E. M. Brown, gave a short but very appropriate address on the object of the meeting and some of the past history of our glorious philosophy. Music and short speeches from our old veteran Spiritualists, Col. C. A. Reed and Mr. Peters, who have been in the vineyard in Portland for the last forty years when the writer and these two old vets were the only three in Portland. Now our hall is filled every Sunday evening with attentive listeners.

The morning services ended at 11, and an entertainment was very much enjoyed until 2 p. m. when a bountiful dinner was served in the parlors of the hall where over 300 were supplied with all the market affords. Before the dinner was ended Mrs. A. S. Dunaway gave us a speech, contrasting B. Fay Mills and his meeting with our modern philosophy, giving some of the reasons why he attracts so much attention and makes so many converts. It was by the combined influence of the Churches and money men pre-arranged and carried out by the people; no true Spiritualist will be changed by such preaching.

The remainder of the afternoon was spent in social chat and a large circle entertained by Mrs. Dr. Wilder in giving tests, which were recognized in most instances. The evening meeting was crowded to almost a jam and was entertained most royally by two little children. Master Reed, about ten years old, gave a recitation with remarkable effect, and the little girl, whose name I did not learn, of about the same age, was superb in all points.

A recitation by Mrs. C. A. Reed was received with great applause, and a very good and appropriate poem was read by O. S. Hendee with fine effect, after which fine music and a trance lecture was given by S. B. Hendee on the subject of the anniversary, which was listened to by a very large and attentive audience. This speaker is one of the Portland boys who was born in this city November 10, 1855, and has been a medium only two years.

The remainder of the evening was occupied by Mrs. Ladd Pinnegar who, by the way, is one of the very best platform test-mediums that brings a conviction to very many that was never convinced before. She is an old resident of Portland, but her home is now in San Francisco. She has been a good test and business medium for many years. This was the closing of the forty-fourth anniversary of our golden age.

Mrs. Florio A. Brown, who is conducting a meeting in the Caladonia Hall in this city, celebrated her anniversary April 20. She has a very fine business and test-medium and has done a very fine business in this city for a number of years. You will please excuse this lengthy article and I will do better next time.

I remain fraternally, D. H. HENDER.

Olympia, Wash.

At Barnes' Liberal Hall the Spiritualists of this city had anniversary exercises. The hall was beautifully decorated, and the display of choice flowers and plants were exceedingly fine. The intelligent and interested audience filled the room to its utmost capacity. The large and well-trained choir, with Miss Fitch presiding at the organ, added greatly to the occasion. The discourse was delivered by P. D. Moore, and he introduced his subject by showing that the human spirit not only continues to exist in a personal or individual form, after the process called death, but in the spiritual world it is clothed with a spiritual body. In fact, man has a dual body here on earth, an outer and physical form with its external sense and an interior form, real, yet invisible, with its finer spiritual sense, and is indestructible; and that death destroys the outer body only to release the inner or spiritual body, which it does not and can not touch, that it may enter the upward path to a higher life. This constitutes the resurrection and the only resurrection of the body. He quoted in corroboration of his views, the testimony of many distinguished writers of the past and divines. He then gave a history of Modern Spiritualism and cited the testimony on its behalf of many scientists of the present day. A large audience was present and enjoyed the services exceedingly.

Lansing, Mich.

Our anniversary meetings proved very satisfactory. Mrs. Nellie S. Baude, of Detroit, and Miss A. H. Sheets, of Grand Lodge, Mich., were our speakers. They each acquitted themselves ably in their respective work. Harmony and general good feeling prevailed during the five sessions of our meetings. Saturday evening and Sunday afternoon several prominent citizens and church people, also one of Lansing's ablest ministers were present. All expressed themselves highly pleased with the manner and the ability with which the different subjects were treated, and very much to the credit of Mrs. Baude and Miss Sheets. They each did all in their power to secure harmony and good will, each forgetting self and laboring for the good of the cause. Such unselfish efforts are always rewarded by the angels, and should be duly appreciated by mortals.

THE BETTER WAY was freely distributed among the audience, and seemed to be anxiously sought for.

A. J. CHAMPAIGN.

Springfield, Mo.

The forty-fourth anniversary of the advent of Modern Spiritualism was celebrated on Sunday, March 27th, on which occasion Prof. J. Madison Allen, who has been with the Spiritualist Society of that city during the past six months, delivered an address on "The New Education" in the forenoon (preparatory to the organization of a children's Progressive Lyceum) and in the evening on "Spiritualism, Ancient and Modern." There was also an afternoon session for general conference and lectures by different speakers. The sessions were interspersed with music, recitations, and lectures. The anniversary was also celebrated at Joplin, Mo., Mrs. M. T. Allen, Mrs. A. C. Scovell, and others participating. CORA.

San Francisco, Cal.

The forty-fourth anniversary of Modern Spiritualism was celebrated in our hall, 255, Market Street, with fine music by Mrs. Kettle and inspirational piano rendition by Miss Helen Shall. Mr. Henshall and Mrs. D. Patterson gave the opening addresses after the reading of an original anniversary poem by the president of the "Circle of Harmony."

Several speeches were given by the following named persons: Prof. Tatum, Mr. Day, Walter Hyde and Prof. Seymour. Dr. Smith related interesting and thrilling experiences. Dr. Smith, Jr. was so glad that he had found out the difference between the old and the new. He had been a minister, but seemed overjoyed to be able to realize the love of God as manifested in ministering spirits, etc.

Mr. Keegan sang under control, besides making an impressive speech. Mrs. Kimball, dear little lady, gave some very fine tests. The profusion of flowers, lilies, and tapers, responded to the beautiful thoughts expressed by each one, and the harmony of the occasion attracted the dear ones from the other shore and all seemed to feel that one step nearer had been gained toward the evergreen mountains of life. The "Circle of Harmony" convenes every Sunday at 11 a. m. and 8 p. m. in this hall. Strangers visiting the city, whether believers or unbelievers, find a welcome and freedom to the platform, providing they bring peace and harmony with them.

There seems to be a general awakening in the cause of Spiritualism in this city and in Oakland, presume other societies will report these anniversary meetings.

THE BETTER WAY and "Progressive Thinker" are hailed with delight from Mrs. Cook's table in our hall every Sunday. Mrs. P. A. LUDAN.

Trenton, N. J.

Sunday, April 4, was a glorious day for Spiritualists and Investigators. Dr. and Mrs. Perkins from California, late of Brooklyn, conducted a very successful public meeting, the hall being uncomfortably filled with a highly cultured audience which listened to the speaking, singing, and wonderful tests of spirit presence. Mr. Perkins is versatile in his gift, which greatly aids and assists Mrs. Perkins' highly developed mediumship. Trenton Spiritualists intend to hold these workers as long as possible.

Yours very respectfully,

W. HAYES, President.

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