The National Spiritualist

Volume 1 — Chicago, January 18, 1919 — Number 1

THE NEW YORK PUBLIC LIBRARY 720402 A ASTOR, LENOX AND TILDEN FOUNDATIONS 1934 L

1918—1919

A toast to the old year, a toast to the new;
May its pleasures be many—its sorrows be few;
A hope for the future—a sigh for the past—
A smile for the present—the hours speeding fast.

A toast to the old friends—a toast to the new;
A toast to the dear friends—and one to the true;
A prayer to our Maker—in reverent fear,
When we meet in a twelve months—that all may be here.

—*Madeline Hughes Pelton,*

Forewords

Social and literary customs prescribe formal introductions for persons and periodicals meeting each other for the first time.

Whenever a mutual acquaintance is not present to act as intermediary for that purpose it is permissible for either to make the initial advance by speaking first to the other. When the personal reserve is thus broken down all further barriers are overthrown.

* * * *

Every normally born child is able to announce its own arrival at the threshold of physical birth. Soon thereafter it demonstrates its supreme right to a special place no one else can fill, and develops a power of proclaiming its pressing wants which is far more imperative than the unprotesting meekness with which it accepts the Christian and family names imposed upon it, either before or after mundane arrival. It enters upon its individual life mission with the freshness of innocence and unconsciously faces toward a future of more or less remote, but magnificent, possibilities.

* * * *

The NATIONAL SPIRITUALIST is born as a protest against existing and humanly created conditions that have been and are now handicapping the strengthening and extension of the normal work of The National Spiritualist Association of the United States and of its affiliated local and state bodies.

Mortal and Spirit intelligences have collaborated for its launching, and enrolled themselves to sail it onward into the years that are styled Futurity.

Similar entities will continue to direct the stoking of its engines, the handling of its rudder, the charting of its courses, the filling of its larder, the manning of its quarter deck and the operation of its wireless receiving and sending station. Their labors will be for every one who sails as regular passenger thereon, as well as for all others who watch for its arrivals or receipt of its air flashed tidings.

* * * *

Dependent heretofore largely upon a privately owned press for means through which to spread the propaganda of Spiritualism, the N. S. A. has sorely felt a need of its own printed mouthpiece.

The Christian Science Monitor and associate publications of that teaching, the chain of Methodist Christian Advocates, the Presbyterian Banner, the Baptist Standard, the Unitarian Christian Register and others of similar character all emphasize the dependence of those several systems upon authorized printed exponents of their principles.

* * * *

Spiritualism is larger than any single individual, be he editor, officer, or Medium. It cannot be listed as the exclusive personal property of any one person or group of personalities. It can never all be compressed into or made solely tributary to any one publication.

Monopoly of the channels through which it shall be presented may be a disturbing nightmare of some super-ambitious brain, but it can no more be realized than the atmosphere, the sunshine, the song of birds, the beauty and perfume of flowers or the cooling draught from nature's depths can become the absolute right of but one person.

* * * *

An individually owned periodical may [illegible] its own
[illegible] its ownership
ager who is not selected by a representative body of the vitally involved system, and who may exploit personally favored people, Mediums, societies and policies.

A privately owned newspaper, instead of choosing its policies with an eye single to the general welfare of a cause, is apt to select the ones which will best advance its financial interests. In following that course it will not hesitate to use its columns for aiding and abetting opponents of the N. S. A., and then rely upon wheedling non-protesting members of that body into its own support by subscribing for, or purchasing its issues.

* * * *

The NATIONAL SPIRITUALIST will not hesitate to mention for the information of its readers the existence of other deserving publications working for the same truths, nor scruple to express appreciation of their endeavors. Fear of promoting their popularity or jealousy of their material success will not disturb our sanctum. Every such an one will only achieve that degree of prosperity of which its dominant spirit and ceaseless efforts shall make it worthy.

* * * *

The N. S. A. is not the end but an aid for propagation of the best there is in Spiritualism. The more effective the instrument the better and larger will be the result attained.

Its own newspaper will become its sole official organ. Never again will it be obliged to stand for the idiosyncrasies of individual minds, or for preposterous and harmful advertisements simply because they appear in some publication to which one or more of its officers may have contributed in the performance of their imposed duties. It will thereby make choice through its own representative of the limitations and liabilities which it must acknowledge and confront.

Sympathizers with its aims need no longer hold aloof from it under fear that the N. S. A. officials are subservient to the dictation of any single individual.

* * * *

Lessons of the National Superintendent of Lyceums can be printed in its columns. Appeals and communications from the chairmen of standing committees, or other N. S. A. officers, embracing information educational for Spiritualists will no longer be suppressed for fear of offending subscribers ambitiously unsympathetic with that body's work.

The N. S. A. will now have a means for advertising Lyceum supplies, its own publications and retail Book Departments at 600 Pennsylvania Avenue, S. E., Washington, D. C., and at 749 Oakwood Boulevard, Chicago, which can be made to fill orders from widely scattered sections for the Association's benefit.

The initial step has now been taken looking toward the eventual establishment of an N. S. A. publishing house.

* * * *

This paper becomes available at the outset as an Intelligence Bureau for Speakers, Mediums, Local Societies, State Associations, Mass Meetings, Annual Conventions and Camp Meeting Organizations. Each one of these classes has an interest in its influence and success as a National Clearing House for everything connected with the work of organized American Spiritualism.

* * * *

Self-evident conditions are no longer faced with indecision. Reluctance has been mastered by necessity. Wishing gives way to realization. Anticipation culminates in ripened fruition.

Fulfillment of a long-felt and often expressed want now invites individual and official co-operation.

* * * *

Amid hearty cries of "Thank God" and approving salvos from loyal friends of the N. S. A. the NATIONAL SPIRITUALIST is off for its initial voyage, unburdened by the subscription [illegible] without the slightest taint resting

LONG IN SERVICE—STILL ALERT

To THE NATIONAL SPIRITUALIST, All Hail and Godspeed:

May your white pinions be as the "Wings of the Morning" to those needing and seeking Spiritual Light!

May they bear you unto the homes of those who need comfort because of the absence of loved ones through miscalled death, bringing them knowledge of the Life Beyond! * * * *

May they waft you to those who are in fellowship with the Truths you bring, the Fraternal Spirit that is yours, and the united efforts of both worlds in the cause that you represent!

May you bring enlightenment to those who *need* to *know* concerning the work that has been done, is still going forward, and is to be done in the great Spiritual Movement!

* * * *

May you be the united voice of those affiliated societies and people that form the National Spiritualist Association, cementing more closely the bond of union, and strengthening the hands of those chosen to bear forward its work!

You will be sustained by those grand workers who have passed to the Higher Life—that life where the movement, Spiritualism, had its birth and by those on earth who appreciate and sympathize with that movement.

May you bear the "Tidings of Great Joy" unto all the people of earth. *You are needed! Godspeed!*

Cora L. V. Richmond
(and Her Spirit Helpers).

Despise not the Beginnings—A single acorn reinforced by others of its kind may become the progenitor of a mighty forest. One spark may kindle a conflagration that consumes the heart of a Chelsea, a Baltimore, or a Chicago. Breeze-fanned flames often burst all barriers and reach an unexpected accomplishment.

An undertaking once started and impelled by favorable conditions leads on to surprising results. It was a Frederich Schiller who wrote:

"What you can do, or dream you can, begin it!
Boldness has genius, power and magic in it;
Begin and then the mind grows heated;
Begin, and then the work will be completed."

THE NATIONAL SPIRITUALIST in its initial issue is but a dim ideal of what it is to become. Organization of its several departments has not been yet perfected. Complete and harmonious adjustment of all of its workings will soon follow.

Frequency of issue and increase in number of its pages will come as warranted by the appreciation bestowed upon it. The convenient form, the quality of paper on which it is printed, the clearness of the type used, its clean face and excellent mechanical makeup are testimonials to modern typographical art and suggestive of still other improvements to come.

An infant is a prophecy of the man or woman to be.

SONG

Oh, how long the months are
When snow is on the ground,
Everywhere the footprint
Of desolation found.

Brooks are frozen, birds are gone,
Not a sight o' grass;
Not one little friendly leaf
Whispering as we pass.

Oh for April, oh for Bea
Piping vernal song;
Oh to see a crocus
Winter's all t

Pass Them A'

THE VICE-PRESIDENT OF THE N. S. A.

During the last several years the question has often been asked me both in my own State and also when attending National Conventions in other States, "WHY DOES NOT THE NATIONAL SPIRITUALIST ASSOCIATION PUBLISH A REPRESENTATIVE SPIRITUALIST PAPER; IS THERE NOT ROOM AND NEED FOR SUCH A PAPER?"

I have heard many different opinions expressed in regard to it, but the conclusion in all instances has been that there is both room and need for a well recognized Spiritualist paper to which we may turn for the most advanced thoughts upon the Philosophy of Spiritualism, and to which we may refer investigators as representatively expressing Spiritual Truths as accepted by Spiritualists as individuals and as an organization.

* * * *

Of all the lines of religious thought that are being considered today, whether they be of the centuries old orthodox beliefs or the more recent new thought and liberal movements, there is none that is being more carefully considered than is that of Spiritualism. It would be impossible to mention any religious movement among whose adherents one would fail to find investigators of and believers in the phenomena of Spiritualism.

These are earnestly seeking for a knowledge of what Spiritualism teaches and for an authoritative statement of the philosophies which are generally accepted by the members of the organized body of Spiritualists.

* * * *

The demand for Spiritualist Literature is growing on all sides. We hear from camps and cantonments that "OUR BOYS" are well supplied with orthodox literature but that Spiritualist Literature is extremely scarce. So it seems that there can be no mistake in making the statement that a "REPRESENTATIVE SPIRITUALIST PAPER" is needed at the present time.

In my estimation one of the main essentials of a Spiritualist paper in order to be representative would be that it should carry as a part of its Name and Title the one word "SPIRITUALIST." Whether such a paper has ever been published in America or not I do not know, but I have never seen one; and I believe that this fact partly explains why we are so often asked, "DO YOU HAVE ANY SPIRITUALIST PAPERS OR SPIRITUALIST LITERATURE?"

I am of the opinion that if all of the genuinely Spiritualistic papers that have been published in the past years had borne as a part of their title the world "SPIRITUALIST" there would have been fewer failures and many more successes. They could have been easily identified and would have been eagerly sought and bought.

The word "SPIRITUALISM" would not have been taboo in so many places as it is today, and the "SPIRITUALIST" paper would be found on the desks and in the homes of business and thinking men.

We cannot be two things at one time. It is not possible to be both Spiritualist and Theosophist, or Spiritualist and Scientist at one and the same time; neither is it possible to teach the philosophies of two religious lines of thought in the same paper at one time.

If we are Spiritualists at heart we must state our position and teach our philosophies clearly and unequivocally. We must "HEW TO THE LINE, LET THE CHIPS FALL WHERE THEY MAY."

* * * *

In this way only can we establish an individuality for ourselves and for our cause that will command the attention and respect of thinking men. So I welcome the thought that there is to be sent out into the world the new paper THE NATIONAL SPIRITUALIST. It will pioneer its way into the minds and hearts [illegible] Name and Banner of the cause [illegible] for it the guidance of Wise [illegible] from the unseen, and the [illegible]t of every Spiritualist in [illegible] and careful considera- [illegible] and women who are [illegible] and clearer inter- [illegible] the newer light [illegible]nt day.

In connection with this thought I will add this: If every Spiritualist Society used as a part of the name or title of their organization the words "SPIRITUALIST CHURCH," the cause of Spiritualism would be far better known and understood than it is at the present time.

This fact was brought home to me in the following manner:

For twenty years I was a member of the Spiritualist Society in St. Paul, Minn., known as the "ST. PAUL SPIRITUAL ALLIANCE," and during all of those twenty years our society sent out each month for eight months in the year one thousand beautifully arranged leaflets under the name of the "ST. PAUL SPIRITUAL ALLIANCE" announcing all Sunday and midweek services and meetings. In addition to this the notices of our meetings on Sundays appeared in the Sunday church notices of our daily papers each week.

Two years ago our Society changed its name to "FIRST SPIRITUALIST CHURCH OF ST. PAUL," and when our first announcements went out under our name, friends whom I had known for years said to me: "I DID NOT KNOW THAT THERE WAS A SPIRITUALIST ORGANIZATION IN ST. PAUL."

"Spiritual" does not spell *"Spiritualist"* and does not convey to the average mind all that we intend or should intend, to convey.

* * * *

I am pleased to wish THE NATIONAL SPIRITUALIST Godspeed in its journey forth into the world and trust that the Banner of the GREAT CAUSE whose name it bears will be raised still higher in the "MINDS OF MEN AND ANGELS" because of its being with us.

Most earnestly and sincerely,

Jos. P. Whitwell.

THE SECRETARY OF THE N. S. A.

As Secretary of the N. S. A. I am intensely interested in the publication of an official paper for the better usefulness of the National body for propaganda effort in the cause of Spiritualism.

The N. S. A. is constantly called upon for literature that gives definite information about the National cause; and for a more complete representation of organized Spiritualism. There is an ever-growing public desire to know what Spiritualists are accomplishing.

* * * *

The National Association has too long failed to give the public an opportunity to gain information about the efforts of our organizations throughout the Nation; and to be informed of the strength and zeal manifested by the auxiliary local and state associations.

The specific intents, efforts and accomplishments of the National Association are seldom presented so that even the Spiritualists are informed.

To get together and be united in efforts that concern all is a great necessity. To have monthly or weekly news of the many public enterprises of the Spiritualists will bring to them grateful and zealous interest in such accomplishments; for whatever concerns the organized cause is of superior benefit to all and will draw them into greater activity.

Lethargy is a terrible detriment to any body of people who have an intellectual, moral and spiritual uplift to serve by their endeavors.

* * * *

With a view to serve the better interests of each auxiliary, speaker, pastor, medium, local or state official and individual Spiritualist, the N. S. A. Board is actuated by the determined effort for the publication of a paper at regular periods that will enable each and all to be in close communion.

After long deliberations about the growing need of an official organ that will periodically reach the Spiritualists at large, THE NATIONAL SPIRITUALIST is at last to pay its visits.

Will it be welcomed? Who can doubt that it will bring joy and counsel to the halls and homes of the Spiritualists? *We are all optimists.*

Surely all will wish the paper and its management Godspeed. With the strong supporting bodies [illegible] the N. S. A. there can be no doubt [illegible] generous assistance in all ways [illegible] thousands of allied members [illegible]spiritualists.

* *

Officially I am all aglow with anticipation of great results from THE NATIONAL SPIRITUALIST, both the paper now being sent forth under that name and each person entitled to bear the same cognomen.

I have faith in the Spiritualists; and their faith is asked for the best service of their official paper.

George W. Kates, Secretary.

THE TREASURER OF THE N. S. A.

For a number of years there has been a growing demand for a publication that will specifically promulgate the interests of the National Spiritualists' Organization.

That such a paper or publication will soon be realized has been the dream of a vast number of the most loyal adherents to the universal cause of Spiritualism throughout the United States.

The advent of the initial number will, I am sure, be greeted with a hearty appreciation which will augur success from the start. We claim to be a progressive people and this movement to establish an organ by and for the N. S. A. is a sure sign of progress. *God speed the enterprise!*

* * * *

I shall begin with twenty copies of the first issue and make an effort to secure permanent subscribers. The probabilities are that in a short while you will be disposed to increase the size of the journal or issue it more frequently.

I regard it the duty of every Spiritualists' organization to promote the interests of the National Spiritualists' Organization and its auxiliaries.

The time will surely come, in my judgment, when the courts will recognize only the original National Association and reject all others not affiliated with the supreme body, which is the National Spiritualists' Association organized in 1893.

Yours for success,

C. L. Stevens.

THE MARYLAND TRUSTEE OF THE N. S. A.

Greetings to our National Organ!

It has been the opinion of many of us for some time that there was a great need for such an issue. No organization can go before the public in a satisfactory manner when it is dependent upon the generosity and opinion of an individual organ.

* * * *

We realize that the publishing of papers is much like entering on the sea of matrimony—very uncertain. Yet as the great majority of homes are satisfactory and successful, so we believe this venture will be.

It lies in the hands of the people that claim to be unqualified supporters of our N. S. A. to now prove themselves what they talk.

* * * *

Our N. S. A. has many plans and ideas as well as a good book supply that we have been unable to get before the public in general.

The time is now here when we need a sheet that represents the organization in its fundamental teachings, free from all the "fad" ideas of the age. The "new era" calls for Simon-pure Spiritualism.

The brain of the world is on fire in thought. Its heart is aching with pain. May THE NATIONAL SPIRITUALIST be a messenger to the world to help in all of this!

Let all workers who are desirous of placing our cause on a better basis before the world now put their shoulders to the wheel and push as never before!

* * * *

May the blessings of the Angel World abide with the management of THE NATIONAL SPIRITUALIST and its usefulness grow to unbounded limits.

Now, every loyal one, get busy!

Elizabeth Harlow Goetz.

THE NEW ENGLAND TRUSTEE

A White Dove for the National Spiritualist

Organized Spiritualism in America has long needed an organ of its own. Great as has been the service to the cause by the privately conducted publications, and many of them have done superb work in carrying the torch of truth to those languishing in mental darkness, the necessity of having a paper edited, owned, published and controlled, under the direction of the National Association—backed by the move-

ent to those actually charged with the responsibility of directing this movement.

If the cause as a whole is to express itself in anything like the freedom and fullness demanded by the supreme needs of the times, it should have as a medium of such expression a publication truly representative of American Spiritualism.

A large and constantly and rapidly growing body of American Spiritualists are demanding just such a paper as the N. S. A. has the opportunity now to supply.

They are asking that the great fundamental truths of our philosophy and religion be set forth in a dignified and scholarly way, in a paper devoid of insane advertisements, free from simpering mush and personal laudation, and untrammelled by the caprice, prejudices or hobbies of private editors.

They are asking for plain, straight Spiritualism, unmixed with the vagaries of Theosophy, not confused with every *a priori* cult from Rosicrucianism to numerology, and free from the drivel of decaying orthodoxy. They are asking, too, for the best opinion on the problems of Spiritualism—for the "consensus of the competent"—for what the real leaders in American Spiritualism are saying and doing.

The field is ample and the demand is great. I am releasing a white dove, after the manner of the Romans in their worship of Venus, for the success of THE NATIONAL SPIRITUALIST. *M. A. Barwise.*

THE WASHINGTON (D. C.) TRUSTEE

At this day and hour, when the spirit of peace is spreading its broad mantle of justice; when the noise and din of battle is ceasing and all mankind is searching more earnestly than ever before concerning the hereafter, and earnestly, anxiously hungering for a word from the myriads of souls that have been suddenly blotted out in the carnage of war; when the new year is bursting in all its glory upon us, like the dawn of a perfect morning, and reconstruction is forcing its demands everywhere, it is appropriate, timely and fitting that THE NATIONAL SPIRITUALIST should be given birth.

With all ardor I welcome this paper into our ranks of journalism and feel confident it will meet with a general hearty welcome. For so many years I can hardly recall, the delegates at the national conventions have urged the issuance of such a publication and I am sure it will be hailed as a sign of progress, of growth and of advancement, covering the great field of Spiritualism, spreading the light of truth to all mankind of the immortality and eternal progression of the soul.

May this paper increase in size, usefulness and good deeds as the years go by; be steadfast and with unsullied honor stand unflinchingly for the almighty force and importance of truth; be just and impartial in its dealings and bear aloft the banner of Spiritualism in such a way as shall attract to its folds myriads of those who are seeking for light on the great subject of the hereafter.

I. C. I. Evans.

TRUSTEE AND LEGAL COUNSELLOR OF THE N. S. A.

Spiritualists are a diversified lot of people as to speculative beliefs and opinions, and it would be a hard task to classify them in these respects in anything like a scientific way. Their old ideas still cling to many of them, on the one hand, while on the other the radical and iconoclastic tendencies of others are carried with them into the new "religion, science or philosophy." There is, however, "one touch of nature" that makes Spiritualists all akin—the belief, or knowledge, rather, that spirits under proper conditions return and communicate with their friends and loved ones of earth.

* * * *

Beside this great basic fact, however, there is a Declaration of Principles, which has been adopted by the representative body of organized Spiritualism, the National Spiritualist Association, not as a hard and fast binding creed setting boundaries of the orthodox and heterodox, but as an announcement to the world of some of the marks by which a Spiritualist may be distinguished from other religious denominations and cults, and as a rallying point for the propaganda.

For everyone knows that knows anything about the subject that Spiritualistic phenomena transpire, or occur, wherever they "listeth" and to whomever they listeth, ofttimes seemingly guided by a power transcending human agency and for purposes beyond our earthly vision.

* * * *

Spiritualism has its occult or subjective side, and its formal or organic side; its soul and body. Without the body the soul could not express itself. The soul is the idealistic, the ethical, the religious, the scientific, the philosophic Being of Spiritualism. The body is the means, methods and framework through which this resplendent Being manifests itself in visible form so that men may see and sense it as one of the great institutions of culture and progress ordained by the powers in whose hands lies the destiny of our race.

* * * *

It is fitting, then, that organized Spiritualism, manifesting through its chief representative body, the National Spiritualist Association, should have a mouthpiece, a medium of thought exchange, as it were, for its membership, which shall not only facilitate its business operations, but which shall afford an outlet for the progressive thought, the science, the religion, the philosophy and poetry which bud and blossom in the mind and soul of man as he comes *en rapport* with the supreme, the universal and the spiritual.

All hail THE NATIONAL SPIRITUALIST! Long may its banners wave, tremulous and aglow with the silvery sheen of that wondrous "light that never was on land nor sea." *A. M. Griffen.*

THE CALIFORNIA TRUSTEE

Nothing can give me more pleasure than bidding Godspeed to the initial number of THE NATIONAL SPIRITUALIST.

May your message of Truth enter the home of every Spiritualist—furthering the cause of Spiritualism, the fruits of which will be felt in all time to come. *D. A. Herrick,*
Trustee N. S. A.

CHIPS FROM OUR SECRETARY'S WORKSHOP

Mrs. Anna L. Gillespie, 85 Upton Avenue, Battle Creek, Mich., is the National Superintendent of Lyceums. Consult her about Lyceum affairs and for advice.

Lyceum supplies are very limited. The N. S. A. carries reward cards, membership cards and attendance cards.

Lyceum Lessons are not being published, because the expense is considerable and the Lyceums do not subscribe for them, except in a few instances. Co-operation is necessary to procure lessons, and writers of lessons are needed.

The British Manual could not be procured during the war, but we hope to soon have a supply.

The Davis Manual is not being published at present. The publisher should get a move on himself and issue this important book for Lyceums.

The Tuttle Lyceum Guide is the only Manual at present obtainable.

The Spiritualist Manual supply is all gone and no copies can be obtained until a new and revised Manual is issued, perhaps not until next year. It is now being revised by a committee.

NOTICES

Approved Speakers and Mediums in active membership and good standing with any local or state auxiliary of the N. S. A., who are now, or may be soon, open to engagements on other fields, are invited to use the columns of THE NATIONAL SPIRITUALIST, *without charge, to make such announcements.*

Local and state auxiliaries of the N. S. A. may utilize one inch of space in our columns at forty cents per month in which to advertise their name, meeting place, services (Sunday and week day), pastor, medium, president and secretary.

No such card will be accepted for a shorter period than five months. Societies and Churches can thus draw to themselves the attention of passing workers and visiting Spiritualists. In this manner a valuable directory can be established of great interest to American Spiritualists.

NOTICE

Prophecies for the year 1919 were made in a lecture by Mrs. Z. B. Kates under influence of spirit Aaron, in Washington, D. C., Sunday, January 5th. The annual prophecies of this spirit have been remarkably accurate for several years. We will publish the lecture in next issue.

"THE NATIONAL PAMPHLET"

Owing to the short time that has elapsed since delegates traveled from all parts of the United States to St. Louis to attend a National Convention which was never held, and the consequent lack of opportunity to make any public announcement of the constructive work accomplished by the Board on that occasion, very little that was planned has been understood or even heard of.

* * * *

Among other things that have thus been in a measure lost sight of is the fact that the National Board while in St. Louis adopted a propaganda pamphlet, which by many is considered a real work of art.

The pamphlet consists of sixteen pages, seven of which are devoted to both Patriotic Airs and to Spiritualist Hymns. Seven other pages give a very complete outline of the fundamental principles of Spiritualism.

The pages are arranged under the following heads: "DEFINITIONS," "DECLARATION OF PRINCIPLES," "OBJECTS," "WHAT SPIRITUALISM IS AND DOES," "SPIRITUALIST LOYALTY PLEDGE," "MAN," "SPIRITUALISM A SCIENCE, A PHILOSOPHY, AND A RELIGION."

The pamphlet is a splendid brief, clear statement or outline of the teachings and principles. It should be in the hands of every Spiritualist and by them should be distributed among all who are in any way interested along lines of liberal religious thought.

* * * *

The pamphlets are entitled and dedicated to

"Our Boys Over There and Their Mothers Over Here"

Each one is placed in an envelope ready for mailing, and may be sent unsealed to any part of the world with a postage of one cent.

These are recommended by the N. S. A. to State Associations for distribution to those whose names appear on their mailing list and can be used to great advantage as enclosures for announcements of mass meetings, also of annual conventions. Many local Societies are already using them for distribution at their Sunday and midweek meetings. They are especially useful in Lyceums.

Many copies have already been sent by individual Spiritualists to boys in the army, both at home and abroad, and to convalescents in hospitals, and a splendid work could be done if members of our churches in every city would each send out from five to ten copies.

Individual copies of the pamphlet are sent out by the N. S. A. free of charge to any person whose name and address is sent in with a request for one. As a help in defraying the expense of publishing and mailing, the pamphlets are furnished in bundles of one hundred for a price of $2.00 per hundred, postpaid. Bundles of fifty for $1.25, and in bundles of twenty-five for 75 cents.

A splendid work is being done by some of our mediums who are purchasing the pamphlet in lots of one and two hundred and giving one to each person coming to them for a reading, but this is one of the forms of good work that should not be left altogether to the worker or medium, but one in which EVERY TRUE SPIRITUALIST can take an active and helpful part. The pamphlets are being printed at the present time in St. Paul, Minn., and all requests for them should be sent to Jos. P. Whitwell, 17 East Third Street, St. Paul, Minn.

A NEW ARISTOCRACY OF SERVICE

"It is an era which means that the aristocracy of the future will not be one of wealth or of birth, but of the man who does something for his fellow-men and his country. It will be a truer life of democracy than in the past. There will be no sharp distinctions between rich and poor. I don't want to be regarded as a Socialist, for I want to keep what is justly mine as long as possible. I mean that the merely rich man will have no credit in the community if he is of no use to the world. The true aristocrat will be the man of integrity, having in his heart the love of his fellows, possessing a sturdy character. Such a man will have his place on the pedestal of aristocracy. May this social era go on and bring us greater happiness, and when fully attained it will give us a life worth living." CHARLES M. SCHWAB.

The National Spiritualist

Is Published on the Second Tuesday of Every Month at Chicago, Ill.,

by The National Spiritualists' Association of the United States of America.

Acting Editor:
GEORGE B. WARNE, President of The N. S. A.
Director of Subscription Department:
MRS. MINNIE C. WARNE.
Associate Managers:
JOSEPH P. WHITWELL,
17 East Third Street, St. Paul, Minn.
GEORGE W. KATES,
600 Penna. Ave., S. E., Washington, D. C.
CASSIUS L. STEVENS,
209 Seventh Street, Pittsburgh, Pa.
MRS. E. HARLOW GOETZ,
721 Harlem Avenue, Baltimore, Md.
I. C. I. EVANS,
1217 Decatur Street, N. W., Washington, D. C.
MARK A. BARWISE,
9 Columbia Building, Bangor, Maine.
A. M. GRIFFEN,
1301 Ashland Block, Chicago, Ill.
DELL A. HERRICK,
100 N. Fifth Street, San Jose, California.
REPORTORIAL STAFF:
Each Missionary at Large of the N. S. A.
Presidents and Secretaries of all Affiliated Local and State Bodies.
Every Speaker, Medium and Individual Spiritualist sincerely sympathetic with the work of the Publishing Organization.

TERMS OF SUBSCRIPTION:

One copy for twelve months in U. S..... $1.00
One copy for six months in U. S..... 60c
One copy for three months in U. S..... 35c

Copies to Foreign Countries, $1.50 each for twelve months, payable in advance.

Advertising rates on application.

Address communications for any Department of THE NATIONAL SPIRITUALIST to 749 Oakwood Boulevard, Chicago, or telephone Drexel 9594.

The management of this periodical reserves the right to use only so much of matter offered for publication as records recent activities, relates to questions of current interest, or can be fitted to the publishers' available space and will be helpful in promoting the organized movement—thereby advancing Intelligent Spiritualism and encouraging high grade Mediumship in all phases.

DECLARATION OF PRINCIPLES
Adopted by the National Spiritualists' Association, U. S. A.

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute *"true religion."*

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule. "Whatsoever ye would that others should do unto you, do ye also unto them."

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

DEFINITIONS
Adopted by the National Spiritualists' Association October 9, 1914

1. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

2. A medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

AN IDEAL EDITOR
One Thing He Did

Fortunate to a supreme degree is every man or woman who knows the satisfying contentment that can only come from finding early in life the exact work for which he or she is best adapted. It was Thomas Carlyle who said: "Blessed is the man that has found his work."

Many times the vital discovery is not made until the productive years of the individual's life are almost over and the sunset of earthly existence is close at hand. Then, too often, is felt the full bitterness of Whittier's "It Might Have Been," just as forcefully applicable in other fields of human experience as in the historic one that chiefly concerned sentiment of the heart. Pathetic indeed is the belated realization of personal mistakes in choosing one's life work and many human derelicts therefrom are constantly adrift upon the sea of time.

John R. Francis was most happily adapted to his chosen literary field and the business problems necessarily associated therewith. Among the strongly marked traits of his character were an intuitive foresight as to future initiatives, concentration of personal powers upon the matter in hand, unfaltering clearly defined purpose in plans, tireless perseverance in their attainment and an individual modesty which in so far as possible concealed his personality behind the fruitage of his hands and brain.

More than once we heard him privately relate the guidance he received when overshadowed by his own Psychic influences. More than one of his successes in an almost uniformly triumphant newspaper management was due to those inspirations given in his day or night time visions.

He knew no other limitation in his efforts save those of physical needs and the boundary set by nature beyond which mental exertion cannot be goaded. He was usually at his office unless called down town by business, or to Mudlavia, Indiana, to renew his bodily health. To his office and home came people from different sections who desired to meet him, for he did not roam the country to impress his personality upon them.

It never occurred to him that ownership and editorship of the publication he founded furnished a carte blanche passport to a seat among the invited talent at Spiritualist services everywhere.

His circulation was not made to depend upon a personal display of himself before public audiences. Indeed in one instance he donated twenty-five dollars towards expenses of an Illinois S. S. A. Convention rather than appear on its Handel Hall platform as a participant therein. He always chose the part of listener on the audience floor. He never solicited invitations for his public appearance; never sought to create himself dictator of everything in American Spiritualism, and did not wax fat on fawning adulations bestowed by any one willing to constantly veneer him with inordinate praise.

Hated by all who feared him, admired by many who recognized his dauntless courage, followed by all who appreciated his great ability and absolute devotion to a better and higher Spiritualism, the lapse of time has only served to emphasize his loss to our Cause on the earth plane.

Let us apply to his memory Walter Scott's words: "The one whose thoughts and exertions are for others rather than for himself deserves the name of Man."

SIGNIFICANCE OF A NAME

"A name is a kind of face whereby a person (or a publication) is known."

The old maxim ran, "Names are things—they certainly are influences—impressions are left and influences are shaped by them."

Can you recall another publication of established repute in the United States that flies from its masthead the word Spiritualist or Spiritualism?"

* * * *

THE NATIONAL SPIRITUALIST employs no camouflage as to either its character or its purposes. Nothing was borrowed from the vocabularies of the mystically occult, nor from the lexicons of pompous philosophies, be the latter physical or mental, at its christening.

Its name at sight assures adherents and investigators of the trend of its contents and promptly signals to strangers too timid to break away from the leading strings of superstitions created at the childhood of the human race: "Danger—Beware!" At the same time all classes of Thinkers are courteously asked through its columns to "Stop, Look, Listen," and then to go away to remember, to reason, to investigate, and often to accept, because its teachings instead of being fables of faith are founded upon demonstrated and redemonstratable facts.

* * * *

We gaze at the sculptor's finished form of clay with admiration for the skill that has so perfectly reproduced the human body Divine. Some forget that what they then look upon is just that which legendary records of the creative period show man to have been when a body was fashioned for him out of the dust of the ground.

Up to that point the artistic work of the Divine and human artists is equal in accomplishment. Beyond the next step by omnipotence towards a perfection that the earthly sculptor can simulate no farther. The motionless body became only a newly completed house without a tenant, a residence without a sign of life within.

The breath of life is inbreathed into the waiting body and man becomes a living soul for the Supreme Designer, Himself a Spirit, fashioned his creature in His own likeness.

Man himself is not the flesh and blood in which he dwells as a transient occupant. The distinctive name bestowed upon him is but the superscription upon his bodily envelope to aid in his identification among his fellows. Only spirit can censor the contents.

* * * *

Man is a spirit here and now and will continue so to be as long as his Creator remains a spirit. Father and child may change the form through which they manifest, but they will persist as entities on succeeding planes.

Truly it is the spirit that giveth life—that *is life*. Death is only a reversal of the order of creation: the spirit withdraws, the body becomes once more a thing inanimate and dissolves under Nature's Magic into dust. The occupant has not perished in the destruction of his outer tabernacle. The body without the spirit is dead, but the latter lives on.

As iron sharpeneth iron so spirit answereth to spirit, no matter what the hindering conditions may be, until the moment comes when both shall no longer see each other through clouded lenses. No mortal man hath power over his spirit to retain it, for he is only a student in quest of an education during his earthly pilgrimage and when he has completed training here, the real person, or that which perceives, reasons, understands, wills, remembers, loves, and aspires, enters a classroom of the next higher grade in another step towards perfection of character.

GREETINGS TO AUXILIARY BODIES

The Officers and Directors of the California State Spiritualist Association extend to you our Holiday GREETINGS, and wish at this time to draw all close together in the spirit of love and good-will.

We wish to count our blessings and rejoice over them. We rejoice that the war is ended. We rejoice that the victory is ours. We rejoice that our soldier boys will soon return to us. While in physical forms many of our soldier heroes we shall see no more, we rejoice to know they still live, and are closer in spirit than ever before. We rejoice that Spiritualism is true. The world needs its message today for hearts are breaking in grief and loneliness.

Be brave and teach the truth as revealed to you. Let us not forget the message conveyed by Miss Helen Keller, who is deaf, dumb and blind, to a friend whose wife had "gone home." "Try to reach through grief and feel the pressure of her hand as I reached through darkness and feel the smiles on my friends lips, and the light in their eyes though mine are closed."

Many of us are spiritually blind. We must learn through spiritual development and consciousness to do what she has learned to do in her state of physical blindness and inability to hear and speak. It is our privilege as ministers, healers and believers in the wondrous truth of Spiritualism to help lonely ones to become conscious that their loved ones are near, and in spirit can commune with them.

Now is the time for Spiritualists to give to the world the best they have, and the best will come back to bless mankind.

Let nothing daunt or discourage you. Justice and right will prevail. Let us ask ourselves—"What is the loving thing to do?" *then do it.* May the coming year be filled with prosperity and harmony.

Forge and Field

San Jose, Cal.

We arrived here when the influenza epidemic was on, which has made the opening of our meetings below par; a few Sunday meetings and now all are closed again.

We trust that ere the new year we can resume our meetings and carry out plans for our Watch meeting—although it is quite uncertain.

The interest in Spiritualism is apparent, and it only needs a few active members to keep a society interesting. I expect to start a Lyceum the first Sunday in January and hope to revive interest in this way to instruct our children in Spiritualism and not send them to learn the things the parents have outgrown or declare falsehood altogether.

This is a beautiful city and a beautiful Temple and all we ask for the good of Spiritualism is activity as a duty each member owes the society.

More anon. *The Herricks.*

A Model for Young People—Dr. J. M. Peebles, the tireless toiler for Truth, writes:

"Your excellent letter reached me yesterday, finding my lamp trimmed and burning and standing on the front line.

"And yet, let me amuse you for a minute or two. Last Sunday I went to hear Mr. Blight, a broad-minded, liberal Unitarian. In the afternoon at half-past two, I delivered an address upon Spiritualism, in the Spiritualist church of Mr. and Mrs. Sayers, and in the evening I went to hear that brilliant Methodist preacher, the Rev. Dr. Locke. His usher seated me by his pulpit, and when I took my seat by him he gave me his warm hand and said, 'Glad to see you, my boy.'

"His audience numbered fully three thousand. As I was leaving the church a lady stepped up to me and said, 'Why, Doctor, how is this, this afternoon I heard you give a brimming lecture on Spiritualism, and here you are in that great Methodist church conversing with the preacher.' Then, laughingly, she said, 'Are you becoming a Methodist, or is the Rev. Locke becoming a Spiritualist?'

"A week ago last Sunday I gave an address in the Buddhist Temple, and Mr. Watson said, 'Doctor, I believe you have been in the east so much that you are becoming a Buddhist.' Dear me, Dr. Warne, when will the people become broad and free and liberal as the sun that shines? If a man's belief satisfies him, he may stick to it or not. I do not care."

Washington, D. C.—Secretary Kates writes: Gratitude Day was observed by all Societies that were able to hold meetings on Sunday, November 17, with very commendable contributions for the Mediums' Relief Fund.

Meetings prevented by the epidemic of influenza can at a later date take contributions for both that, or other, special funds of the N. S. A. Where there is a will a way can be found.

There are four chartered auxiliaries in this city, as follows:

First Spiritualist Church, served by Alfred H. Terry as speaker and medium.

Unity Spiritualist Church, with George W. and Mrs. Zaida B. Kates as speakers and mediums.

Both of the above meet in nice halls and have large attendance.

Mrs. A. L. Houston, an excellent medium, is at the head of a very successful society of colored people.

The fourth charter is to a society holding private materializing circles for which work Mrs. Emmer is the medium.

Detroit, Mich.—"Patience and time do more than strength and passion." On December 11, 1918, the long pending case against Mrs. Laura L. Crawford was dismissed because no one appeared to prosecute it.

Clyde Garnsey, president of the Michigan State Association, and Sam T. Penna, a past president of that body, were present in the court room for the expected trial to lend a hand in the defense as needed.

After suffering the humiliation of appearance in the local municipal court with the attendant press notoriety, and living through anxious days and weeks, Mrs. Crawford is relieved and can continue, in so far as this fiasco is concerned, to do her faithful and helpful work for humanity with her old-time earnestness. We congratulate both herself and the faithful friends who have stood by her without faltering.

San Francisco, Calif.—When the case of Mrs. Wallace, the medium, was being heard in the local court, John S. Maxwell of Texas happened in at the trial and gave important aid, as his long experience qualified him to do.

After the victory at the end, a Catholic lawyer said: "I understand your movement as I never looked at it before, and I am surprised at what you people are and are doing."

Texas Field—Mrs. Roundtree is doing good work in the local society at San Antonio.

Mrs. Grace Lowrey has rented a hall and opened a meeting in Houston as a rallying center for the Spiritualists of that bustling city and their sympathizers.

A recent meeting at Taylor shows that the solid Spiritualists of that town and vicinity are alive to the needs of their cause.

Steps are under way to submit to the next session of the Legislature an amendment to the present Lone Star statute declaring mediums to be vagabonds.

A visiting Spiritualist reports finding a town where our people are carried away by whatever amuses them and when that is over and gone they, Rip Van Winkle like, settle down for another nap of indefinite duration. Alas, so many snorers on the road!

Texas is a state of magnificent distances. The railroad fare alone is a costly item. A missionary itinerary there must be carefully planned to economize in time and money.

Perhaps a system of Circuit Riders after the manner of the early Methodists, is needed there, in which speaker and medium shall follow each other and emphasize both philosophy and phenomena.

Pittsburgh, Pa.—Sunday, December 22, 1918, was a day of lowering and leaking clouds. Before sunset, although the orb of day had sulkily remained abed, as if determined not to rise, the rainfall ceased. Damp pavements, unlike icy ones or glass covered hills, did not prevent out-of-door travel.

A large congregation assembled for the evening services at the Bouquet Street Church. In it were many of the Old Guard of local Spiritualism and noticeably frequent were faces seen at Lily Dale Assembly every summer season.

Thomas Evans was at the organ and his fingers and voice insured a melody, rhythm and concerted blending that gave impressive effect to all congregational hymns.

Miss Marjorie Easton, skilfully rendered an old favorite as a vocal solo, while Miss Bessie McCracken, so often heard at this center, sang two numbers with a fitness that testified to both training and inspiration of a magnetic quality. The address of the evening was by the president of the N. S. A.

After the influenza embargo this body formally renewed its public ministrations in the first days of December under the leadership of President C. L. Stevens and an alert official board. The announcements bulletined weekday evening activities by the society's helpful Ladies' Aid and a special Watch Night program to impress upon Father Time that 1919 would have a most cordial welcome because of a promised improvement over 1918 in dealing with earth's children. No regular pastor is now serving this church.

Wheeling, W. Va.—Sunday, December 29, 1918, marked the renewal of public activities at the First Spiritualist Temple of Wheeling. Only eight meetings had been held since July because of the influenza epidemic, supplemented by a serious siege of pneumonia suffered by the pastor, Rev. G. W. Way.

On the forenoon of the above date the Lyceum was again opened with an attendance of thirty-nine members.

In the evening a large congregation gathered in the beautiful auditorium. A choir of six ladies with an additional one at the instrument led in the music of the gathering.

The address of the evening was given by the president of the N. S. A., following which the pastor made an appeal for forty dollars to be used for the church's incidental needs. Responses were so gladly and generally made that sixty-two dollars were soon gathered in cash. Then the speaker of the evening, as a postscript, made presentation to the pastor of an envelope containing thirty-two dollars handed Brother Brubaugh as members and friends entered the Temple for a New Year's greeting to their minister.

Brother Way then undertook for the first time since his illness the giving of public messages. Their number, accuracy and matter were certainly surprising and commanded attention of strangers and Spiritualists alike. His own people were hungry for his old-time ministrations and his passing through the narrows of suffering seems to have doubly endeared him to them.

Wheeling newspapers now charge every religious body of the city fifty cents a week for publishing notices of their Sunday services. That fee seems very reasonable, as they are to be limited to a similarity of space and an equality in prominence. Local orthodox ministers had practiced imposition upon those publications by mistaking them for their personal billboards and seeking to use them as do venders of stomach tablets or kidney pills, but without compensation therefor.

Leaving Wheeling on a 6 a. m. train Monday we were shown to a Baltimore & Ohio coach solely lighted by an ordinary lantern placed midway in a parcel rack. Our morning newspaper was rendered useless, while people entering at way stations had to grope around to be certain they did not sit down on earlier passengers.

When the conductor was asked if he thought the coach lantern would burn until arrival at the Pittsburgh terminal he answered in the affirmative. It spluttered out at half the distance as daylight came through the windows. The well-lighted smoker just ahead told of a full gas tank that the coach did not have.

We sometimes wonder whether Uncle Sam is a practical railroad operator. If so, can he not provide each passenger in the last part of the night or the first part of day with either a lightning bug or a pocket flashlight?

Boston, Mass.—Sunday, January 5, was not only the first one of that name for 1919, but also highly noticeable because of its being the first sunshiny day after having been preceded unbrokenly by thirty-five days of cloudiness and sometimes storm. Evidently the weather clerk decided to break the spell and pay special honor to the name sponsor for the day, and so dispensed an invigorating winter atmosphere with a thin blanket of snow upon the ground, while welcome sunshine brightened everywhere its rays could penetrate. A New England winter day is always bracing and healthful.

Unity Church, still worshiping in commodious Jordan Hall of the New England Conservatory of Music, under the continued pastorate of Rev. F. A. Wiggins, has balanced its business books at the end of twelve months and finds 1918 to have been the most prosperous period in its material affairs since 1915.

The services at this center are an uplift for Spiritualism, because of the worshippers who gather there, and the further fact that the philosophy, phenomena and religion are so presented as to seriously impress the most casual attendant with respect for the cause there upheld.

On the above date inspiring vocal solos were rendered morning and evening by Miss Donnell, with Miss Cynthia Brigham at the organ. There were hymns by the congregation and other fitting preliminary services led by Pastor Wiggin, and the President of the N. S. A. followed with an address at each service.

The morning audience was fair in size, while the evening one numbered several hundreds of attendants, filling the main floor, with a sprinkling of people in the galleries. The message service is a magnet of attraction at the evening's close, and one reads printed notice at the vestibule just beyond the outer entrance that no one is admitted after 8 p. m. No door fees are charged, but a collection is taken, either before or after the lecture.

Brother Wiggin did impressive work in message giving without being blindfolded, and reached strangers principally. If only the sick need physicians, it is the unconvinced who have real need of messages.

Welcome Words from Minnesota

May We Hear Each Issue from This Correspondent.

Dear Mr. Editor:

I feel very proud this morning because our State President has told me that I might write a letter to THE NATIONAL SPIRITUALIST for publication from the State of Minnesota.

I hardly know what to say to you in this first letter, but I hope I shall be able to do well, because if I do I may be allowed to write another letter for the next number of your paper. I am very proud of the name of your paper, because I have been a "SPIRITUALIST" for quite a good many years; I do not wish to say how many because then you might be able to guess at my age, and the time might come when I should not wish my friends to know that, because then they would be just as wise as I am, and I think I should have some little secrets all my own. Don't you?

* * * *

In this letter I am going to tell you a little about our societies in Minneapolis and St. Paul, and in my next letter I shall try to tell more about each of them, also about the societies in Winona and in Duluth and Wheaton and Bemidji, if only the president or secretary or some member of each society will write me a short letter and tell me what they are doing.

* * * *

In Minneapolis we have three societies or churches holding regular Sunday meetings, also midweek meetings.

The First Spiritualist Church of Minneapolis has a very beautiful building of their own at 616 East Fifteenth street which they bought several years ago and which they are working very hard to pay for. I hope they will soon have money enough to pay off all the debt. I know the mediums are working very hard to raise the money, because I have been over there several times and have seen them working at the church fairs and also at their midweek message meetings; and when people work so hard I think they deserve to succeed. The pastor of this church is Rev. John W. Ring. He gives a lecture in his church every Sunday evening, and I am sure he is doing everything that he can possibly do for the good of his people and of his church.

* * * *

Then we have the Central Spiritualist Church. Their pastor is Mrs. Mary Talcott. She has been pastor of the church quite a good many years. I do not know how many, and if I did I do not suppose I should tell, because then people might guess something about her, too, and she might not like it.

She gives a lecture every Sunday evening at their halls at 703 Hennepin avenue, and then she helps with the mediums of her church and they all work together very hard at their midweek socials.

* * * *

Mrs. Paul Beuhler is pastor of the North Side Spiritualist Church of Minneapolis, and we are all sorry that she has been sick all summer, because we all loved her very much, and hope she will soon be well again so that she can come to church once more and tell us about the beautiful truths that come from the spirit friends.

Mrs. Laura Johnson has been coming to church and speaking and giving messages with the other mediums of the church, and she is well liked by all the members, and we think it is very nice that she is able to help out during Mrs. Beuhler's sickness.

* * * *

The First Spiritualist Church of St. Paul holds meetings in the Minnehaha Halls on West 9th Street every Sunday evening, and Mrs. Whitwell is pastor. She gives a lecture every Sunday evening and sometimes she gives some messages as well.

She gives some good lectures, I know because I was down to the church last Sunday evening, and she gave a lecture on "THE GREATEST MOTHER IN THE WORLD." I thought it was very fine and I know it must have been good, because every one said so.

Our State Association had an ambulance fund and bought one ambulance last summer and sent it to France, and now that the war is over we still have our ambulance fund and our workers are working for it, and we are adopting French orphans with it, and we have already adopted three little orphans.

Some day maybe I will tell you their names and their ages, and that is more than I am going to tell about myself; at least, just now. You don't blame me, do you? I don't want anybody to laugh at me.

I am told not to make my letter too long, but I must tell you how very sorry we all are that our dear Mrs. Peake is in the hospital suffering from a stroke of paralysis, and dear Mrs. Mary Jacobs is in the hospital, too. I do not know just what she is suffering from, but she has not been well since she went down to St. Louis to the National Convention.

We are all praying for them and hope they will soon be well again. There has been so much sickness up here in Minnesota. I hope it will soon all be over with and everybody be well again.

And if everybody in Minnesota wants me to tell all about what they are doing and saying they must send their letter to me in care of Mr. J. P. Whitwell, at 17 East Third Street, St. Paul, Minn., and just call me MINNE-SO.

"P. S.—Please, Mr. Editor of THE NATIONAL SPIRITUALIST, tell me in your paper if my letter is too long. Tell me how much space you can spare for MINNE-SO-TA, so that I will not write too many words in my next letter. I know you cannot spare a whole column for every one of our states, and I want to leave a little room in your paper for some other writers as well as MINNE-SO."

The Editor hopes that the president of each auxiliary body of the N. S. A. will pattern after our Minnesota official, and see that full and frequent reports of the work and workers in his or her jurisdiction are sent us by some competent, well posted person.

When a letter is too long, we can, like Procrusteus, cut it down to the standard space established, but, on the other hand, an absolute miracle will be required to stretch *nothing* out into *something*.

AN IMPORTANT CASE FOR HEALING MEDIUMS

Had the Nazarene lived in human form at the present time his mighty works in relieving and curing the multifarious physical ills of mankind would have been stayed by the medical laws of many states of our American Republic. Statutes inspired by selfish or machine-made physicians would have penalized his acts of mercy by the impositions of burden some fines or actual imprisonment.

When he found himself face to face with intolerance that decreed that what we cannot ourselves do, no one else shall be allowed to attempt or accomplish, it is easy to imagine that his withering denunciation that burned to the very bone and marrow of mental perceptions would have included narrow-minded physicians in the same classification that he accorded to self-righteous Pharisees and letter-perfect Scribes.

A. M. Griffen, trustee and legal adviser of the N. S. A., has recently submitted to the Chicago branch of the Appellate Court of Illinois a most carefully considered and very comprehensive argument upon the rights of Spiritualist Healers. Primarily it concerns the interpretation of Illinois law excepting from violations of that state's medical statutes "those who treat the sick or suffering by mental or Spiritual means without the use of any drugs or material remedy."

Really, Brother Griffen's exhaustive study of the issue involved, and his concise statement of the position of Spiritualists thereon, will give to the determination of this case a significance of valuable precedent all over the United States.

In the municipal court of Chicago Martin Krause was fined $100 for treating without a license a woman detective "by rubbing and by laying on of hands and otherwise manipulating upon the person of that party."

Attorney Griffen first pointed out to the Court of Appeals that his client was a Spiritual healer using neither drugs, medicines or material remedy, but invoked, or called into operation Spiritual forces of healing through the direct intervention of departed spirits, angels, or the Divine Spirit itself, and that while not a material method sometimes physical contact, or manual manipulation of the patient, was practiced.

Among some of the clearly stated points by Brother Griffen are the following: One cannot be guilty of an offense when there is no ailment or disease to be treated, just as a horse must be stolen before one can be punished as a horse thief; that the statute under which the action was brought in the lower court does not require a license from those employing Mental or Spiritual means without drugs or material remedy; that the legislature of Illinois did not recognize as a system of healing disease the laying on of hands and manipulating the body by manual pressure, rubbing or kneading, for the law made no mention of such acts; that the law-making body may not have considered the treatments involved either harmful to the patient or to the public and therefore not a subject for invoking the police power of the state.

After arguing legal defects in the information on which action was based in the Krause case, errors of ruling by the trial court magistrate and citing numerous legal decisions by courts of Illinois and other states, Brother Griffen says to the Honorable Court: "Not only is the individual defendant concerned in such determination, but the adherents of a particular religious faith and belief, Spiritualism, whose numbers are increasing day by day, as well as, probably a large majority of citizens of Illinois, are likewise deeply interested because of the nature of the questions involved and the interests to be affected."

THE NATIONAL SPIRITUALIST, with the consent of the attorney for the N. S. A., will soon publish Brother Griffen's entire argument in the Krause case. Healers and Spiritualists generally may thus have for study and preservation this able presentation of our rights as a people.

RECENT TRANSITIONS

The event so long misnamed Death occurs under laws as natural in operation as are the ones controlling physical birth.

Instead of Punishment, it is a Promotion. Continuity of individual existence on planes of limitless progression is its award to every human soul, in place of total annihilation, indefinite periods of unconsciousness, the torturing flames of endless despair, or a resurrection made blissful by the sufferings of others.

The doorway to reformation is never closed against any human soul, here or hereafter.

Kates—William E. E. Kates, aged 77, passed away at his home in Palatka, Florida, December 13th. He was the eldest brother of National Secretary Kates, and had been for many years an active worker for Spiritualism in Dayton, Ohio, and Tampa, Florida.

G. W. K.

Greene—The mother of Miss Lucy A. Greene, formerly in charge of the Marian Skidmore Library at Lily Dale, N. Y., passed from earthly life at Grand Rapids, Mich., on the morning of December 9, 1918. Mrs. Greene had long been in delicate health, and was dependent upon her daughter's solicitous ministrations for comforting care.

Humphrey—George Lewellyn Humphrey passed from mortal life in the early morning hours of December 28, 1918, at the home of Mrs. A. B. Caldwell, on Wheeling Street, Washington, Pa.

He was born on February 8, 1854, at Ravenna, Ohio, the youngest of three sons of John and Martha Humphrey. When a young lad Akron, Ohio, became the family home. In early manhood he chose instrumental music as his life work and organized and conducted the Great Western Band of Akron, whose services were for years in demand far and near.

Later he became leader of the orchestra of the Herald Square Theater in New York City. While in that responsible position and at the same time supplying the orchestras of three other standard theaters of that metropolis, Colonel Daniel Appleton appointed him in 1900 band master of the famous Seventh Regiment of the New York National Guard. He continued in the last position until two years ago, when failing health compelled its relinquishment. During the sixteen years of leadership of that organization's popular band he arranged and directed musical programmes for very important social, educational, military, political and international gatherings. In addition, for twelve summers he directed the band and orchestra of Lily Dale Assembly of Chautauqua County, New York.

In 1900 he married Mrs. Esther Caldwell Spates, and the family home was in New York City for eight years, and then for ten years later in Mount Vernon, a suburb of that city.

Ever the dignified and courteous gentleman, studious by nature and well posted in current events, his transition will be widely mourned. He is survived by his brothers, Edward and Arthur Humphrey, of Akron, while his widow will sorrow for an affection

ate husband, and his step-sons, Caldwell and Thomas Spates, will miss a counsellor and comrade of their earlier years.

Funeral services, private in nature, were held in the Caldwell home at 2:30 p. m., Monday, December 30, at which two solo numbers were rendered by Mrs Caldwell Spates, with Miss Mary Mevay as accompanist, and memorial words were spoken by Dr. Geo B. Warne, after which the body was laid to rest in Washington cemetery.

Beautiful floral tributes rested upon and guarded the casket, among them a noticeable one ordered by the permanent residents of Lily Dale, N. Y.

Life's fitful fever ended, he entered upon the rewards earned by his manly life on earth, among which will be membership in the sublime orchestra of Eternity.

Pringle-Ballard-Peake—From Minnesota comes tidings of the passing out of three Minnesota Spiritualists during the closing hours of the year 1918. One was a lay member of the First Spiritualist Church of St. Paul, one a medium and faithful worker in the First Spiritualist Church of Minneapolis, and one a Past Vice-President of the State Spiritualists' Association of Minnesota.

Mr. G. M. Pringle, for several years a *member of the F. S. C.* of St. Paul, Minn., passed quietly out from this physical plane of life on Sunday, December 29th, at 12:10 in the afternoon, aged 64. Funeral services were conducted by Mrs. J. P. Whitwell, pastor of the church, on Thursday afternoon at the Woodman Hall, where all church services are held.

Dr. H. E. Ballard passed on into the Higher Life after a year of great suffering on Tuesday morning, the last day of the old year at 2:40 a. m., aged 74 years. Dr. Ballard was for many years a member of the First Spiritualist Church of Minneapolis and for several years was President of the church. It was during his administration that the members bought the very beautiful and commodious building which they now own and use as their Church and Temple. Dr. Ballard also served, and served faithfully, for three years as Vice-President on the State Board and at the time of his passing out was Honorary Member of the Board, to which position he had been elected at the last State Convention, when, because of his weakened physical condition, he felt compelled to decline to accept any active position on the Board. Funeral services were conducted at the First Spiritualist Church of Minneapolis by Rev. John W. Ring, pastor, at 2 o'clock Friday afternoon.

Mrs. Emma Peake passed into the Higher Life at 5:20 Tuesday morning, December 31st, less than three hours after the passing out of former Vice-President Dr. Ballard. Mrs. Peake has been a loyal and active Spiritualist as far back as the minds of most of the Spiritualist workers take them in the activities of the Spiritualist movement in Minnesota. Twenty years ago Mrs. Peake held Associate Ministers Papers under the State Association and was then an active worker in what was then known as the "BAND OF PEACE," but which later developed into the "FIRST SPIRITUALIST CHURCH OF MINNEAPOLIS," of which she still remained an active and faithful worker at the time of her passing out.

The mention of the name "THE BAND OF PEACE" takes us back in thought reverently to the days when those older workers were working with us as members of that society for the welfare of and the love of the Cause whose beauties they so well understood and so well exemplified. Among them were MRS. LEPPER, MRS. C. TRYON, MRS. LOWELL, and many others, and we doubt not that they, in company with Mr. Peake, whom Mrs. Peake was always looking forward with hope and love to meet, were at the open door to greet and welcome her, and a few hours later to wish her, in company with the other new arrivals into the New and Higher Life, "A HAPPY AND JOYOUS NEW YEAR."

Mrs. Peake worked up to the last, faithful to her duties, loyal to the Cause which she represented, to the papers which she held and true to her spirit friends. On Sunday afternoon, November 17th, she attended services at her church and gave messages from the platform to many who had assembled there to attend services and to receive messages from their spirit friends. From the church she returned home and after removing her wraps went upstairs to rest, but had only just reached the top of the stairs when she was overcome by a stroke of paralysis.

She was removed to the hospital and for a time seemed to improve, but on the 23d of December was overcome with a second stroke and passed into the Spirit World on Tuesday, December 31st, at the age of 56 years. The funeral services were held at the Earl Undertaking Parlors on Friday, January 3d, and were conducted by Rev. John W. Ring, pastor of the First Spiritualist Church, Mr. Whitwell, President of the State Spiritualists' Association, participating in the services and representing the state Association.

Correspondent.

Mrs. Laura D'Unger bid farewell to mortal life December 30th, 1918. She had been a great sufferer for three long years, but never a murmur, or complaint. There was always a sweet smile to greet her hosts of friends, as they would call.

Mrs. D'Unger was a very unusual woman. Coming from one of the old and staid families of Maryland not only proved that she had good blood in her veins but that she had as well unusual intellect and developed it to its best.

Though born a Romanist, she became a staunch Spiritualist in early life and has been one of its most intelligent defenders, for she not only accepted it, but lived it. So that in her family she was loved and respected though they felt she had gone astray religiously, some of the noted people of this city belonging to her family.

She had been a great traveler and knew much of the world, having lived in Mexico and Chile.

She was personally acquainted with Madero, who was a Spiritualist, and she often said, he was really the only educated President Mexico has had.

She leaves two daughters, two sons, and grandchildren, besides a host of friends who will indeed miss her physical presence and wise counsel.

She lived with her daughter Mrs. Thomas Lawrance, who was devoted to her mother, as was Mr. Lawrance. Through all the weary years nothing but love and tenderness was hers from these devoted children.

The last act of love was performed on New Year's day at the home of Mr. Lawrance, the body resting in a perfect bed of flowers. Services were private, after which the body was taken to Chicago for burial, there to rest beside those of husband and children who had preceded her.

The undersigned officiated, and my personal tribute is: A great woman has gone on. Earth will be a bit more lonesome, but Heaven a bit more rich and joyous because of this.

It is such women as she that makes life rich and fair. With loving memories and keen anticipations of meeting in the future, I say: God-speed the dear one.

ELIZABETH HARLOW GOETZ,
Baltimore, Md.

Vogeley—Mrs. Sally Elizabeth wife of E. W. Vogeley, passed from the physical form at the family residence in Wilkinsburg (a suburb of Pittsburgh) on Tuesday, January 7, 1919, in her 60th year. She was a daughter of Captain and Mrs. Henry Pillow and born at Prospect, Butler County, Pa.

Her sunny disposition, sympathetic nature and tolerant quality of mind won for her enduring respect from all who met her, while she was sincerely beloved by those who knew her intimately. She will be widely mourned as wife, mother, sister, neighbor and the friend of humanity.

Her coming with her family as a yearly visitor to Lily Dale Assembly was a pleasant event at that teeming center where her and their stay was always too short.

Many sympathetic thoughts will go out to the husband, son, daughter, Mrs. Caroline Tunstall and husband, and to the sisters, Mrs. V. Q. Hickman and Mrs. A. H. Sarver.

"Say not that death should be dreaded,
'Tis but the beginning of life."

IMPORTANT SPIRITUALIST BOOKS FOR A READING COURSE

For Sale by The National Spiritualists' Association, 600 Pennsylvania Avenue, S. E., Washington, D. C.

		Postage
Continuity of Life (Lockwood)	$1.00	10c
Guide to Mediumship (Wallis)	1.25	10c
'Lisbeth (Twing)	1.00	10c
Mediumship and Its Laws (Tuttle)	.35	
Outlines of Spiritualism for the Young (Kitson)	.50	
Poems of Inner Life (Doten)	1.25	
Poems of Progress (Doten)	1.25	
Scientific Basis of Spiritualism (Bargent)	.50	
The Philosophy of Spiritualism (Kates)	1.00	10c
Principles of Nature (Mrs. M. M. King), 3 vols.; per vol.	1.25	
Mark Chester (Petersilea)	.75	5c
Mary Ann Carew (Petersilea)	1.00	10c
The Discovered Country (Petersilea)	1.00	10c
A Future Life (Sprague)	1.25	
Spirit Obsessions (Sprague)	1.25	
Modern Spiritualism Attacked (Sprague), paper	.10	
The Science of Spirit Communion (Sprague), paper	.10	
The Divine Gift of Mediumship (Richmond L. Bishop)	1.00	
Science and Power of the Mind (Richmond L. Bishop)	1.00	
The Philosophy of Natural Science (Richmond L. Bishop)	1.00	
Universal Spiritualism (Colville)	1.00	10c
Mediumship Defined and Defended (Colville), paper	.15	
Mediumship, Its Nature, Laws, etc. (Colville), paper	.50	
Spiritualistic Experiences (Wallace), paper	.20	
Researches Into Modern Spiritualism (Crookes), paper	.35	
If a Man Die Shall He Live Again? (Wallace), paper	.25	

For Benefit of Temple Fund

Wisdom of the Ages (Primm), 474 pp. (a $2.00 book)	.75	
Asphodel Blooms (Mrs. Tuttle), Poems and Prose	1.00	

Moses Hull's Books

Encyclopedia of Biblical Spiritualism	1.00	10c
Our Bible	1.00	10c
Life of Moses Hull (by Daniel Hull)	1.00	5c
Hull-Jamieson Debate	1.00	10c
Two In One (two books)	1.00	10c
The Spiritual Alps	.35	5c
The Contrast	.75	5c
Wayside Jottings (Mattie-Hull)	.75	5c

Pamphlets

Swept Away (Hull)	.10
The Old and the New (Hull)	.10
The Devil and the Adventists (Hull)	.10
Christs of the Past and Present (Hull)	.25

Works of Dr. J. M. Peebles

Bound Exquisitely in Blue Silk and Gold Embossing.

Five Journeys Around the World	$1.75	25c
Immortality and Our Future Homes	1.25	15c
Demonism of the Ages and Spirit Obsessions	1.25	15c
The Christ Question Settled	1.25	15c
What Is Spiritualism and Who Are These Spiritualists? Paper 50c. Cloth	1.00	12c
Death Defeated; or the Psychic Secret of How to Keep Young	1.00	10c
Pathway of the Human Spirit Traced	1.00	10c

Pamphlets in Paper Binding

By mail, 2 cents extra.

How to Converse with the Spirits of the Dead	2c
Spiritualism in All Lands and Times	10c
Orthodox Hell, Church Creeds and Infant Damnation	20c
Spiritualism Versus Adventism	15c
Proofs of Immortality	15c
The General Principles and Teachings of Spiritualism	25c
Christianity, Churchianity and Spiritualism—Which?	25c
Clairaudience	10c

The Writings of Andrew Jackson Davis

"THE HARMONIAL PHILOSOPHY"

"Principles of Nature: Her Divine Revelations, and a Voice to Mankind"	$3.50
"Great Harmonia: Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe." In five volumes:	
Vol. I. "The Physician"	1.50
Vol. II. "The Teacher"	1.50
Vol. III. "The Seer"	1.50
Vol. IV. "The Reformer"	1.50
Vol. V. "The Thinker"	1.50
"Magic Staff: An Autobiography of Andrew Jackson Davis"	1.75
"A Stellar Key to the Summerland"	.75
"Views of Our Heavenly Home"	.75
"Arabula; or, The Divine Guest"	1.50
"Approaching Crisis; or, Truth vs. Theology"	1.00
"Answers to Ever-Recurring Questions from the People"	1.50
"Children's Progressive Lyceum"	.50
"History and Philosophy of Evil"	.75
"Death and the After-Life"	.75
"Harbinger of Health: Containing Medical Prescriptions for the Human Body and Mind	1.50
"Harmonial Man; or, Thoughts for the Age"	.75
"Events in the Life of a Seer (Memoranda)"	1.50
"The Diakka, and Their Earthly Victims"	.50
"Philosophy of Special Providences"	.50
"Free Thoughts Concerning Religion"	.75
"Penetralia, Containing Harmonial Answers"	1.75
"Philosophy of Spiritual Intercourse"	1.25
"The Inner Life; or, Spirit Mysteries Explained"	1.50
"The Temple; or, Diseases of the Brain and Nerves"	1.50
"The Fountain; with Jets of New Meanings"	1.00
"The Genesis and Ethics of Conjugal Love"	.75

LYCEUM DEPARTMENT

Conducted by

Mrs. Annie L. Gillespie

National Superintendent of Lyceums

85 Upton Avenue Battle Creek, Mich.

To All Lyceums, Greetings!

Once more we enter a year fraught with vital interests for the men and women of the world.

The year just past has been filled with the tearing away and destruction of evils. But now *Reconstruction* is the battle cry, and as yet we can but feebly realize what this means. We read of rebuilding new bodies from mangled, disfigured ones; of the wonder surgery is sending mutilated, scarred faces back home reconstructed and well again.

Our souls are full of gratitude to the wonder-workers who can do these things and are enabled to operate so successfully. God bless them all, we say.

* * * *

And as this is the age of rebuilding bodies, so is it the great time to apply the knowledge of these times to reconstruction of maimed souls, disfigured by prejudice, scarred by fear, shocked by the shells of false creeds, which have broken so close to our shrinking souls with their doctrines of Vicarious Atonement and fear of God, and the grave, from which we could see no escape, so that we have looked on death as a monster which, in spite of all our efforts, would at last defeat us.

Is it not time that we who know better should pass the good word along to the ones who are to take up our burdens when they shall fall from our hands.

* * * *

But why wait till the demon of fear has crushed out hope and dimmed our joy. We say of the past war, We have won peace and victory for our children as well as for the present and future generations.

We have another victory to win for the children: the victory of Reasonable Truths over Orthodox Theory, and to do this before their minds are warped.

It is their Divine right to know of the future Life; to be taught of a real loving, growing, unfolding life, not of one ending at the grave. We are many times sending them week after week, while their minds are so plastic to receive instruction and a grounding for all future knowledge, by learning what we older Spiritualists are trying to forget.

We owe them the money to help support what we know is untrue instead of teaching them salvation by character, and the value of personal service. The greatest way to serve the Spirit of All Good is to serve our fellow man. This should be the great foundation principle for all.

* * * *

The churches know the value of working to get the children, hence the attention paid to Sunday schools, where today every device to keep the interest of the young people is carefully thought out and acted upon, the best teachers employed; and the social part of the childrens' work never neglected. They know the church of the future depends on the children it has taught. The consequence is, there is a large percentage of young, enthusiastic workers with fresh unwearied spirits, alert to build up those organizations. Not one thinking Spiritualist but knows the truth of this, yet look at our Lyceums. They are sadly neglected. It is almost impossible to obtain teachers fitted to do this work well. There are few books and no papers. Nothing but the glowing, living Truth could survive such neglect. But our Lyceums have this Truth and they refuse to die because it is Life itself, so they struggle on.

But how we need the help of those who know; our speakers and mediums, our workers everywhere. No matter how small a society is, it should have a Lyceum. Do not say you do not know how! Tell the story of your Faith, your knowledge; begin giving it and the work will take care of the rest, *if your heart is in it.*

Use the same methods you would use in any school, varying to suit the particular locality where you live; teach the value of honest mediumship, the ugliness of all that is untrue.

Help them to be self-reliant; teach them the dignity of a religion which *can be and is proven;* tell them how it came to a weary world to bless earth's sorrowing ones, and finally that to be a Spiritualist is something to be proud of, that if lived up to they may never be ashamed to be counted as one.

Will *you* help us to reconstruct? Will you make good for those who are to follow?

My appeal is to you who KNOW.

Anna L. Gillespie.

LESSON

Motto—Those who travel Heavenward never walk alone.

Song—Selected. Invocation:

Holy ministers of light, hidden from our mortal sight,
But whose presence can impart peace and comfort to the heart;
When we weep or when we pray, when we falter by the way
Or our hearts grow faint with fear, let us feel your presence near.

SALUTE TO FLAG
By Mrs. Allyn

Hail star-spangled banner, sign of the free;
Our hearts and our hands pledge allegiance to thee.
We salute thee, and echo from shore unto shore
One country united, one flag evermore.

What is our body? The house in which we live.

What happens when we die? We move out of the old house into a new one.

Why do we mourn when we see our friends make this change? Because we see only the house in which they live, and when that is gone we must wait some time before we see the new one, and we feel the loneliness of their seeming absence.

But if we develop our spiritual sight we may often see them, and if we also cultivate our spiritual hearing talk with them.

What is this seeing called? Clairvoyance or clear sight.

What is the hearing called? Clairvoyance or clear hearing.

Tell your scholars of the first manifestations of modern Spiritualism, the story of the Fox children.

Song—Selected. Unison words:

May we so live that all the world is better for our living; and may we keep our house clean and free from hate, ugly thoughts, envy or gossip! May the gardens of our souls be full of the flowers of love.

A. L. G.

INTENDED FOR THE ST. LOUIS CONVENTION

Report of Mrs. Anna L. Gillespie, National Superintendent of Lyceums, 1917-1918

Once more the busy hands of time have moved on the dial of months and brought about the annual meeting toward which all Spiritualists look forward with glad anticipation. We fully realize the great struggle of today which is putting its mark of earnestness upon all thinking men and women, leaving scars which will be a tribute to our worthiness when the history of the conflict is read in after years.

True, the many calls upon our time and financial aid have prevented the carrying out of many dreams and cherished plans, yet the great Lyceum movement is going steadily but slowly forward. While there are several Lyceums that have not officially reported their enrollment, we know they are living and doing a splendid work, and that we have not lost but gained pupils during the year.

* * * *

I had hoped to visit personally several of the State Conventions where Lyceum work was programmed as a special feature, but increase in railroad fare and general expenses for traveling made the plan impractical. I did, however, visit the Illinois State Convention, and was much encouraged and delighted with the situation found there. Adults and children worked together to make the session a success, and one could but feel it was time and money well employed in calling the attention of the Spiritualists of the State to this most important branch of their work. * * * *

Also attended the Michigan State Convention, held in Detroit, where they had, likewise, devoted a portion of the time to a Lyceum session, the details of which were carried out without a flaw, and aroused great interest and enthusiasm. Surely these opportunities should not be neglected, and there is no better way to put this most important feature of propaganda in its strongest light before our people.

* * * *

The State Lyceum Superintendents have in nearly every case been most helpful in sending me reports. They, too, have their difficulties, for the apathy of some of the societies regarding the work for the children is appalling. Seemingly, they forget that when the older ones lay down the pennant the younger ones must carry it forward. Give these same young people training so that they may do this in the best manner possible.

* * * *

Many letters received through the year bear the same story: "We could have a good Lyceum here but can get no teachers; the older people will not help us and take no interest."

The trouble seems to be, we have many camp meeting and convention Spiritualists who at all other times pay little or no attention to the real issues or needs of the cause. While coming to conventions they are enthusiastic and earnest when in attendance, but soon after other duties crowd in on their time, and among the first things sent to the scrap heap of oblivion is the Lyceum work.

* * * *

I have written two hundred and thirty-six letters and cards during the year, many of which have received courteous attention, and we have been able to work together, though miles apart.

I would recommend that the State Lyceum workers endeavor to get in touch with each other, so much may be learned from the failures and successes others have made. An application to the N. S. A. Secretary would give a list of State Officers. This, if worked out, might bring a more uniform system of class and social work.

* * * *

The demand for new lessons has not been great, not over half a dozen Lyceums needing them, and to these have been sent lesson leaves and lists of proper books for such lessons. Some inquiries have been received as to why the National had not ordered new lessons printed; can only say owing to the increased price of labor and paper it would seem best to forego any work of this kind at present.

* * * *

My most sincere thanks are due our President, Dr. George Warne, our Secretary, Mr. George Kates, for kindly information and advice which has often been needed; and I wish also to add heartfelt thanks to Mrs. Cadwallader for her unfailing kindness in keeping the columns of the *Progressive Thinker* ever open for the Lyceum; it has been a wonderful help and cannot be over-estimated.

Two donations have been received during the year, which were most welcome and for which we are very grateful, one being two dollars from the German Spiritualist Society, Paterson, New Jersey, and the other, one dollar from Mrs. Kate Springer, Royersford, Pennsylvania.

Through the twilight mists of disappointment the stars of hope have ever shown throughout the year, and to me the outlook was never better. My earnest prayer is that my successor may find the same hearty co-operation from all workers in the field, and that my very failures may urge them to greater efforts which will result in a success that shall be lasting.

Yours for the Lyceum,

ANNA L. GILLESPIE,

National Superintendent of Lyceums.

RELIGION AND THE YOUNG

"We have a suggestion of the approaching task of training the young religiously. First, there will appear the necessity of inculcating religion, not as merely a means of salvation, but in response to a great fundamental human need. Second, there will be a growing indifference with what church or what creed the young individual becomes affiliated. One will choose his church much as he now is expected to select his vocation, in answer to the call from within and the convenience from without. Third, there will arise the necessity of bridging over from the old to the new, of teaching the young generation to forget the intolerance which has been a long standing habit of their elders.

"Finally, not a person's badge of church membership, or profession of faith, but the genuineness of his daily life—this is what we are to point out to our children as evidence of true religion."

WILLIAM A. McKEEVER

Author of "Childhood and Religion"