# The National Spiritualist

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## THE NEW YEAR DAWNS

By Edna Smith DeRan

The moon's soft, yellow glow crept over all
And silent wed the dusk of ageing night.
The stars that shed their light in Bethlehem
Tonight are just as clear and sparkling bright.
The olden year has aged grown and tired.
December's charm has faded, faded fast.
The moments tick relentless without pause.
The clock strikes twelve. The year nineteen is past.

It's trials and tears are o'er. The new year dawns
And brings new hope to you and me again.
Let every doubt and fear die with the past.
Dim not the dawning day by grief's refrain.
We needed heroes for the world's great war;
Much more are heroes needed for world peace.
And now when strikes and strifes have crushed our hearts
Must we step forth. Our efforts must not cease.

'Tis now for us with love to readjust
This weary war sick world that's tired of wails.
We must create the sunshine and the warmth
In these dark days when warmth and sunshine fails.
Let's hold no thought but love and joy and health,
And, patient, work for all that brings good due.
Let's sow thought seeds of good for every one,
And work for world-wide brotherhood that's true.

Let not one creed bound scruple weight our souls.
Let not one greed bound thought creep in our mind.
Let's know that though the clouds are hanging low
The sun is ever shinning just behind.
Then let the full grown light of love e'er rule
Each day of this—the year that is new born.
Let every night be one of rest well earned,
And wake with love's great faith and strength each morn.

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## FATHER AND THE CHICKEN

*Charles Hardy in Denver News*

My Mother thinks that Father ought to have always the best,
And she's got him so he thinks that he is better than the rest.
She gets his evening paper out when he comes in at night,
And drags around his easy chair, and tries to use him right;
And when we all sit down to eat. She never blinks a lash,
But hands him out the chicken, and helps us kids to hash.
But after Father's rested and has had his evening smoke
He usually feels better, and he likes to play and joke;
He helps us with our lessons, and he does it in a way
That makes them entertaining, and seem just as good as play;
And sometimes when he goes to bed he hands us out some cash—
So let him have his chicken, we'll get along on hash!

* * *

## STRIKING AT THE ROOTS

We borrow from The Two Worlds of Manchester, England, the following strikingly forceful language:

Thus says that respectable organ of non-conformity, the "Daily News," and it is only repeating what Spiritualists have been saying for fifty years.

"It is a serious matter for the future life of the nation, but diagnosis should only be a step to remedial measures. What can the churches do? The answer appears to us plain and straightforward:—

Jettison the creeds, throw overboard the talk of Divine mysteries, miraculous conceptions. Vicarious atonements, and salvation by faith, arising out of the abominable and untrue doctrine of total depravity.

In a word, scrap the useless and bewildering form of mental gymnastics known as theology, and concentrate on an appeal to the divine powers and potencies within man. Let us have such teaching as will produce straight and honorable lives and a virile practice of righteousness, leading to salvation by right thinking and right living.

This is what the church needs, but we fear it has not the courage."

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## PRACTICAL OBSERVATIONS

It would seem that Spiritualists above all other religious sects, should try to bury all the little differences that must arise in organizing, uniting heart in heart and hand in hand for the greater good to the principle of Truth, but in a disturbing measure they do not and stubbornly hold on to petty differences on the small and merely technical points, wherever and whenever their own individual ideas are in any way to be held in abeyance.

We find this state of affairs wherever we go, and though we try to smooth down the rough edges we find those porcupine quills always standing out "in self-defense" supposedly, that seem the natural production of inborn pessimism of the individual.

This is not the only or worst affliction of the body of Spiritualists, many of whom are old enough to know better, that proves a great hindrance to the progress of organized Spiritualism, but there is a fossilizing tendency in the old-timers, who have gone into a hole and "pulled the hole in after them," to use a homely expression, and are evaporating into an "ethereal" state, too high to be seen of active, enthusiastic workers, too "holy" for association with the "common herd" of people asking for the truth they claim to have found the acme of. "Putting their light under a bushel," and hiding and hoarding the good things the new seekers need and are searching for.

This strenuous search is opening a wide field for the unconscionable fakers, who, we find, spring into "unfoldment" over night, and are ready to catch the unsuspicious investigator with fake trumpet and slate-writing manifestations, as well as other memorized tips from the "blue-book" gang.

The natural "human jealousies" still abound in "human Spiritualism," and if he can be trained in the right channel it must rebound to the safeguarding of the Truth that is most dear to all, and to the uniting of the forces everywhere toward the upbuilding of a solid body under the banner of the National Spiritualists' Association, and the sweeping forward over every obstacle that confronts it, with its ever-brilliant, translucent light of life, Immortality and Intercommunication between the two spheres of activity.

T. Wilkins.

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## INTELLIGENT AND PERSERVING INVESTIGATORS BECOME CONVERTS

Instances are multiplying in which representative students after painstaking devotion to psychic problems have ultimately affirmed acceptance of Spiritualism's certainty of the continuous existence of everyone beyond the grave and possible communication under favorable conditions between individual entities garbed in flesh and those in spirit dress.

Such men as Robert Hare, Judge Edmunds, Alfred Russel Wallace, Sir Wm. Crookes, Sir Oliver Lodge, Richard Hodgson, Prof. Lombroso, James H. Hyslop and others were not actuated by preconceived bias in favor of the doctrines of Spiritualists at the beginning of their long drawn out investigations of mediumship but approached them either in a spirit of actual hostility or of insistence on proofs that would conform to the most exacting scientific tests.

An article by Prof. Jas. H. Hyslop on Results of Psychical Research contributed to the North American Review for January contains this positive sentence: *"At this date, however, I consider the Spiritistic theory so well proved scientifically that I regard every man who does not admit it simply as either ignorant or prejudiced. Schopenhauer said practically the same thing in* 1850."

Sir Oliver Lodge's lecture tour to our country will be made under private management and doubtless because of that fact attract widespread attention among thoughtful outsiders who might be tempted to shun meetings advertized under the direction of Spiritualists.

Warnings to adherents to the Roman Church to keep away from those gatherings or incur displeasure of and consequent penances by priests acting for Pope and Holy See, will undoubtedly contribute to swell the attendance at all such meetings.

Prof. Lodge's lectures in Chicago are said to be scheduled for February 23 and 25.

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## COME—AND HE COMETH

The olden time centurion wielded no more arbitrary power over his soldier band than does official duty over those chosen to be servants of other people.

In the heart of Holiday week, two days after Christmas, and four before New Years, attorneys for the N. S. A. in Texas flashed this imperative summons: "Important that you come here at once—Answer."

At 8:35 p. m. Saturday of receipt we are rolling out of Pittsburgh. At 2 p. m. Sunday we are in St. Louis and at 6:45 p. m. are abroad the "Katy Special" headed for Dallas. The long train bumped unpleasantly whenever it tried to stop and often during the night we wakened to imagine a fire company's mettlesome team was after us with flapping sheets of tinplate beating a persistent tattoo on the wagon at their heels.

At daylight we were rolling through the mesa-like fields of Oklahoma without snow or ice in sight and from the brown pastures various kinds of browsing stock lifted their heads in unconcerned recognition of the passing train, knowing the latter is powerless to overtake them, if it chances to leave its narrow roadway.

At 11 a. m. Monday we cross the Red River and soon are passing fields where more women than men are picking cotton belated by earlier rains and they empty their full canvas bags into high, tightly boarded wagons until the latter drive away to a gin where seeding, sorting and baling is done. Surprised that 500 pound bales are left unsheltered on the ground we are told rain scarcely penetrates them very far because they leave the press in such compact shape.

At 2 p. m. Monday we are in hustling, growing Dallas whose excellent hotels lack capacity to handle the transient would be guests, but Landlord Hodges of the St. George, N. S. A. Convention headquarters in 1912, makes comfortable this travel weary pilgrim.

Soon conference with our attorneys is under way and is yet occupying time while connection by wire is established with distant members of the N. S. A. board. Responsibility calls for doing the right thing, in the wise way, at the right time.

On the last day of 1919 the decks are being cleared, the guns shotted and reserve ammunition placed handy for the opening on January 5, in a District Court at Fort Worth of a fight to the finish on the John L. Jackson Will under which the N. S. A. is main beneficiary, but does not receive out and out the principal sum left by the testator, but only the income therefrom, out of which specified legacies, state and federal taxes and necessary expenses must be paid through long years.

Standing on the threshhold of this important contest let its uncertain outcome impress upon all Spiritualists still in physical bodies that they give generously while on earth and escape intensity of suffering after going hence by knowledge of the bickerings between their mortal heirs and the danger of diverting their estates from their own cherished intentions.

Juries often pass upon the mental equilibrium of other people while their own sanity goes without legal testing, hence the unexpected by them.

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For every cubic foot of an iceberg that is above water there are eight cubic feet below.

# ORTHODOX CHRISTIANITY—RATIONALISM—SPIRITUALISM—WHICH?

## Thomas Grimshaw, Pastor Central Spiritualist Church, Chicago, Replies to M. Mangasarian, Rationalist.

For some time Spiritualism has been claiming the attention of the public, such an intense interest has been aroused in the subject that the representatives of the two extremes of thought Orthodox Christian and Rationalist have united their efforts to crush the monster, and free the dear people from this terrible delusion.

Several Chicago ministers have attacked the subject in sermons wherein they have endeavored to tell the people that it was dangerous; that while no doubt there were some honest mediums they were the victims of the influence of evil spirits, and that it was better to let it alone if they wished to avoid physical and mental breakdown.

The leading representative of Rationalism, in Chicago, Mr. Mangasarian, has been delivering a series of lectures upon Spiritualism wherein he has endeavored to show that it is founded upon fraud, and abnormal mental phenomena, mostly fraud. He treats it as an epedemic due to the war and assures us that it will be cured as a result of the application of reason and common sense.

The title of one of his lectures was: "Christianity or Spiritualism—Which?" The substance of his lecture was that both of them are the products of immature minds. Christianity is bad, but Spiritualism is worse, and declared that if he had to choose between the two he would accept Christianity because some of its votaries were at least respectable, while Spiritualists were of the lower class, going so far as to say that the African savage and the American medium were on the same level intellectually.

I would consider it waste of time to reply directly to these unwarranted and ungentlemanly charges of this leading exponent of Rationalism; but I believe it may be profitable to present to you the fundamental teachings of these three leading systems of thought, Orthodox Christianity, Rationalism, and Modern Spiritualism, and leave you to decide which is the most desirable.

### Orthodox Christianity

Christianity is the religion introduced by Jesus and communicated by him to his circle of followers. If we had before us the plain, simple, unpolluted teachings of the meek and lowly Nazarine Teacher, we should find much in it that would meet with our heartiest approval; in fact I am inclined to think that True Christianity and True Spiritualism are in perfect accord; but unfortunately for the world these teachings have been hidden by a cumbersome system of Theology. Theologians have coined a set of doctrines which they have labeled Christianity; these doctrines, it is claimed, are founded upon the Bible and the teachings of Jesus as contained in the New Testament.

What are these fundimental doctrines of the Orthodox Christian Church?

1—The belief in God the Infinite Spirit as the Creator of the Universe. That God is a Triune Being: God the Father, God the Son, and God the Holy Ghost. These Three are One substance, equal in power and glory.

2—The belief that Jesus Christ is the Only Son of God, miraculously begotten, born of a virgin, etc.

3—The belief that the Bible is the Infallible Word of God. That God the Holy Ghost inspired holy men to write it, and that it is a Revelation of His will and purposes to mankind.

4—A belief in a Devil, a Fallen Angel, who is constantly seeking to destroy that which the Creator builds, more especially to turn men's souls towards evil.

5—The belief that Man is a Fallen Creature; that he was in the beginning created pure and innocent, but that he succumbed to the wiles of Satan and has fallen into a state of sin.

6—The belief that Man's Salvation can only be brought about as a result of believing; that through the shedding of the blood of Jesus atonement was made for the sins of the world.

7—The belief that all those who believe in the efficacy of the atoning blood of Jesus, the Infallability of the Scriptures, and the doctrine of the Trinity, will go to Heaven when they die, whilst all those declining to believe will go to Hell.

Of course there are many minor doctrines which the faithful are supposed to accept, but those I have mentioned may be classed as fundamental.

### Rationalism

Rationalism represents primarily a revolt against the supernaturalism of Christianity. It finds the final test of religious truth in human understanding, conscience and reason; but there are various types of Rationalism, ranging from Deism to the most blatant form of Materialism which seeks to explain all the phenomena of nature, including life and consciousness, by the mutations of matter.

I hold in my hand a printed copy of a lecture delivered about a year and a half ago by Mr. Mangasarian in which he undertakes to explain what the Creed of the Rationalist really is. Permit me to present to you a summary of that creed.

1—A Rationalist is one who will not give his assent to any proposition which he does not understand and cannot prove.

2—A Rationalist believes that matter is indistructable and uncreatable.

3—A Rationalist is one who believes that matter and force are one and the same, differing only in their manifestation. That force is simply matter in motion.

4—A Rationalist believes that thought and matter are inseparable; that thought is the function of the ganglionic cells of the cortex of the brain. The brain is the man; there can be no intelligence when the brains are out.

5—A Rationalist believes that his soul is his thought.

6—The Rationalist believes that Man's only Immortality consists in living again in the minds of others.

7—The Bible of the Rationalist is the Great Book of Nature.

8—The God of the Rationalist is the Law of Progress, the great Supreme Power—an ever active, never pausing divinity.

I will reserve my comments until I have presented a summary of the fundamental teachings of Modern Spiritualism.

### Modern Spiritualism—It's Declaration of Principles

1—We believe in Infinite Intelligence.

2—We believe that the phonemena of nature, 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 the doorway to reformation is never closed against any human soul, either here or hereafter.

I have here presented what I believe to be a fair and unbiased statement of the teachings endorsed by these three schools of thinkers. Permit me now to offer my comments upon the same.

Orthodox Christianity rests upon the idea that God, a Supreme and All Wise Spirit Personality, created man in the likeness of his own image. That he (man) fell from his state of innocence as a result of being tempted by Satan. As a consequence of this act of disobedience, in partaking of the fruit of the forbidden tree, all the generations of men born since Adam and Eve's time, have been in a state of sin. God later caused a virgin to bear a child, Jesus, who was destined to suffer and die, that through his suffering and death atonement might be made for the sins of the world. If we believe in the efficacy of this sacrifice to atone for our sins, and are willing to accept of it, we may inherit Eternal Life.

These doctrines, it is claimed, are founded upon a Divine Revelation, the "Word of God"; that is to say, God the Creator has told us through the lips or pens of inspired men, who lived in Palestine or Judea long ago, how he created the world and man; how sin and misery came into the world, and how we are to be redeemed from sin and its consequences.

It will be needless for me to say that Modern Spiritualism and Orthodox Christianity are as wide apart as the poles; the teachings of the two schools can never be reconciled.

Spiritualists do not believe in the Anthropomorphic God of Orthodoxy.

Spiritualists do not believe in the Fall of Man.

Spiritualists do not believe that Jesus was miraculously conceived.

Spiritualists do not believe in a Personal Devil who tempts men to sin.

Spiritualists do not believe that the sacrifice of the innocent Jesus can save them from the legitimate consequences of their sins.

Spiritualists do not accept the Bible as an Infallible Revelation from an All Wise Creator. The Spiritualists look upon the Bible as a record of the experiences of a remarkable people. It contains many valuable lessons, mixed with much that is crude and sometimes revolting. It is a very valuable book to those who no longer treat it as a fetish, but read it in the light of reason and modern Spiritualistic discoveries as to the nature of inspiration. Spiritualists have a high regard for Jesus, looking upon him as a great spiritual teacher and remarkable medium.

Let us now turn our attention to the Rationalist's Creed.

We are told: "He will not give his assent to any proposition or statement which he cannot understand and cannot prove"—which really means that it must first appear reasonable to him before he will accept it; reason is to be the final arbiter. I believe this to be a splendid rule. Reason is without question our highest guide; but, my friends, we should never lose sight of the fact that reason is not infallible, and that it is liable to be swayed by prejudice. A man whose reason is immature and dominated by prejudice will hurl his invectives at the fallacies of another man's thought, but be blind to the fallacies of his own. I am very much afraid that if we are to reject every proposition we cannot prove our judgments will be faulty, and our progress limited. For illustration, apply this rule to the other items of the Rationalist's Creed.

2—"Matter is Indestructible, therefore Uncreatable." I also believe that substance in some form is indestructible. It is a necessary truth; we cannot conceive of something becoming nothing, or of nothing becoming something, but to use the language of Herbert Spencer, "We can have no experimental verification of the truth that matter is indestructible without a tacit assumption of it". We cannot proceed to demonstrate the indestructibility of matter, or that it was not created; we can only say the contrary is unthinkable.

3—The Rationalist assumes that "matter and force are one and the same, differing only in their manifestations; that force is simply matter in motion." The Rationalist certainly cannot prove this statement. The subject has been under discussion for ages and we are no nearer a solution. No one knows what either matter or force in their essence really are. The Rationalist has a perfect right to say that in his opinion matter and force are one and the same, but not to offer it as a demonstrated fact.

4—The Rationalist believes that "thought and matter are inseparable, that thought is simply the function of the ganglionic cells of the cortex of the brain. That the brain is the man, and that there can be no intelligence when the brains are out. He has a right to believe this, if it appeals to his reason; it does not appeal to mine. What does Mr. Mangasarian mean when he says that thought and matter are inseparable? Does he mean that wherever we find matter we shall find thought? No, he does not really mean that, as he goes on to explain that thought is merely brain function, that "without the grey matter of the brain there can be no thought," that we have no experience that we could cite to show that the brain fed with the blood stream from the heart is not absolutely indispensable to rational nation. Who is this we? I presume he means, he has had no experience, but there are millions of people living who declare they have had many such experiences, and among them are some of the foremost scientists of the age. I repeat he has a right to his beliefs, but he blunders when he represents his beliefs as the conclusions of science.

5—He believes that "his soul is his thought, and that his only immortality consists in his thought liv-

ing on in the minds of others." What a glorious prospect! We are to live on, be as it were reincarnated into other minds. I am very much afraid if that is to be our only immortality, most of us will not live very long. The fact of the matter is, according to this theory, we don't survive the destruction of our physical brains; but our thought, which we have been previously informed was only brain function, lives on—the froth of the brain's activity, although the brain itself be turned to dust, will live on and on down the ages. Certainly our rationalistic friends would not presume to say this proposition can be demonstrated; and consequently according to the first item of his creed, it should not be assented to.

7—The Bible of the Rationalist is the Great Book of nature. It is also mine. I think this item is the best in his creed.

8—The God of the Rationalist is the Law of Progress. The Great Supreme Power—an ever active, never-pausing divinity. I always thought that the Laws of Nature simply represented the way in which Nature did her work. It is certain that the Law of Progress is a very wonderful law; so are all of the other laws of Nature. If these laws of Nature are wonderful, what of Nature herself? Surely she is greater than any one, or all, of her laws, and I cannot for the life of me see how any reasoning man can single out any one law in Nature, and make of it a god. Perhaps it is because my mind is immature..

In conclusion let us speak of the Spiritualist Creed. The God of the Spiritualist is that great inscrutable power which lies at the root of things, and finds expression in the multiform phenomena of Nature, physical and spiritual. If we are to get acquainted with that Power we must study Nature with her myriad forms. The more we study the more firmly we are convinced that that Power is Intelligent, for the universe is intelligible. We cannot comprehend that Power or Intelligence, therefore we refer to it as Infinite.

Our religion consists not in creeds, but in living in accordance with Nature, adjusting ourselves harmoniously to her.

When Spiritualism speaks of man, it speaks in no uncertain language. By its phenomena it has proven conclusively that the Thinker the Soul is a real Entity, separate and distinct from the physical body he manifests through, and survives its disentegration. The physical body is not to be despised; the brain is really a wonderful organ, its condition affects the character of the thought expressed through it. We do not wish to underrate its value, but the soul can get along without it. This is but the primary school of the Thinker's life. Here he learns a few lessons, masters a few problems, makes a few conquests, but over there beyond death he will go on evolving the diviner possibilities of his nature.

The tomorrow of death will be bright and beautiful, or otherwise, according to our lives. We are personally responsible for our acts. It may be pleasant for some people to believe that they can evade the consequences of their conduct by casting their sins upon Jesus, or through annihilation; but the Spiritualist knows from the testimony of a multitude of spirits that it is not possible. That the law of Cause and Effect is inviolate, and just as surely as we do wrong, just as surely will we meet the legitimate consequences of that wrong doing.

Our rule of conduct is the Golden Rule: "Whatsoever ye would that others should do unto you do ye also unto them." If we lived up to this rule there would be no more wars; if we lived up to this rule we should never lie, or cheat, or misrepresent, or deceive our neighbors; but none of us Spiritualist, or Christian or Rationalist do. Why? Because we have not as yet attained that degree of spiritual unfoldment which will enable us to become masters of our lower animal nature, and the temptations of the outer world. Much as the world may be benefitted by the conquests of physical science, a knowledge of things material will never in itself save humanity from the hells of selfishness and hate; only when we are able to realize our spiritual selves, and the spiritual possibilities that are our, shall we cease to do evil and learn to do well.

While recognizing the full responsibility of the individual, we know that none are hopelessly lost, that although "A man may be down, he is never out." The gateway of reformation is never closed, and if he fails to make good here, he will have another and another chance over there.

These are the doctrines taught by returning spirits our Orthodox critics class as evil. This is the system of thought classed by Rationalistic critics as monstrous. The adherents of Spiritualism have been recruited from all ranks in society, from the king to the peasant; intellectually from the scientist, the college professor, to the man who has been deprived of educational advantages. Religiously from Catholic and Protestant denominations, it has even recruited thousands of adherents from the Rationalists, Agnostics and Materialsts. Why has it won over these men and women in spite of the bitterest opposition? Because of its facts, because it really proves its contentions. Then why, if it is true and can be demonstrated, do these representatives of Orthodoxy and Rationalism oppose it? Because it proves the falsity of their teachings. Materialism which frequently passes for Rationalism cannot live in face of the facts being demonstrated to the world through mediumship; neither can Orthodoxy with its pernicious dogmas of total depravity and everlasting torment. The fight is on. It is natural for the enemy to squeal; let them have that satisfaction. Spiritualism has nothing to fear, if it is true—and it is—it is bound to come out conqueror. My Spiritualistic friends, calm yourselves. I know it is not very nice to be called a fool and charlatan. Let it stimulate us to renewed effort to spread the truth; let us forget the things that divide us, unite our forces to spread the Gospel of Glad Tidings. The dead live, our loved ones can come back to dry the mourners' tears, and give to this heartsick, warsick, weary world new courage and hope, and the glad assurance of an endless, progressive life for the human soul.

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## SCRAPS

In 1914 the United States had six dyestuff factories. Now there are fifty.

The New York post office handles normally 20,000,000 pieces of mail matter a day.

In Norway married couples may travel on railway trains for a fare and a half.

Peasant women of Italy, Dalmatia and Switzerland cultivate their hair especially for sale, twice a year, to hair dealers.

The white poplar can be used as a lightning rod.

It is against the law to issue Sunday papers in Melbourne.

The pearl is the only gem that does not require the lapidary's art to bring out its beauty.

There are 30 miles of cluster lights in Seattle, Wash.

The exclusive food of the harpy eagle of Brazil is monkeys.

It has been said that eight or ten rabbits eat or destroy as much grass as one sheep.

It takes three men six months to make a cashmere shawl, which requires ten goats' fleeces.

The skin of an elephant, when tanned, is very expensive, the tanning taking about six months.

Rubber feet have been invented that can be attached to the legs of wash boards to prevent them slipping on the bottoms of tubs.

An English railroad is painting the hand rails of its freight cars white so that trainmen can see them more easily at night.

Obstructions are removed from Paris sewers by a hollow ball six feet in diameter, moved by the flow of the sewage.

The Northern Pacific R. R., the road of the Big Baked Potato, has the reputation of giving the best meals at the lowest prices of any railroad in this country.

A medical authority states that only in one case out of fifteen are both eyes in good condition.

There are three varieties of dogs that never bark—the Australian dog, the Egyptian shepherd dog and the "lion-headed" dog of Tibet.

The Vatican is planning for the restoration of Catholicism in Asia Minor and Northern Africa, from which regions it disappeared during the centuries of Moslem growth.

The female frog is usually larger than the male.

Perfume received its first real development in Persia, and later the priests of Egypt devoted much time to the manufacture of perfume and aromatic oils.

When the United States entered the war there were 2,562 physicians in the army and navy. When the armistice was declared 38,000 were in the service.

Albert E. Boergen, president of the local Spiritualists' society in Massillon, O., has patented a device for cooling refrigerating cars. He says the spirit of a Philadelphia inventor presented him with the idea.

## KIND WORDS FROM THE TRIBUNE

The Chicago Tribune has long been known as one of the few great newspapers of the country which has almost uniformly taken a position antagonistic to Spiritualism and mediums. Yielding, however, to the widespread demand for information along psychic lines, the Tribune has recently devoted considerable space to reporting the doings of various Chicago societies and mediums. Most of these references have been more or less unfavorable in character, but a notable exception was made in a very kindly reference in the Tribune's issue of December 28, 1919, two wellknown local mediums who appear regularly on the platform of Central Spiritualist Church, and whose names were given to the Tribune investigator by Geo. F. Seely, president of that organization. The mediums receiving this favorable attention were Mrs. M. E. Taylor, of 624 N. Monticello Ave., and Mrs. Anna Zurfley of 905 N. Trumbull Ave.

The following brief extracts from the Tribune article will be appreciated by the many friends of the ladies in question:

"I found Mrs. Taylor to be a neat little woman in a neat home, believing sincerely in her clairvoyant power. She told me of a mother who had come to her in distress, thinking her soldier son was dead. She had been so informed by the war department. Mrs. Taylor had a vision of the son alive, sitting before a camp fire. She gave this to the mother and sent her away comforted. Later it turned out that the boy was alive and well.

Mrs. Zurfley is another woman of the same type, honest, and using her power for good. They take small fees usually, but do not depend on this practice for a livelihood. Mrs. Zurfley told me of a happening a year and a half ago in my life which impressed me as a strange coincidence or as a tapping of the consciousness below the surface.

"These mediums do not believe this power should be used for curiosity or for self-gain, but only in the sacred way of spiritual development and guidance."

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## OFTEN TRUE OF AMERICAN SPIRITUALISTS

More than two years ago an English Spiritualist described the multiplication of local societies in Great Britain by method of fession in the following language:

A very large number of Spiritualistic societies are formed after the Amoeba plan, and suffer from one disorder which is prevalent among the Non-Conformist sects; that of *too frequent splits and the founding of small competitive societies.*

A society is established and with say an able President, does some useful work. Ultimately, however, *an individual well weighted with vanity and little wisdom,* aspires to office of President. A clique is gathered about him, and unless the clique obtain their object, a "division" is the result."

There are occasions when existing conditions warrant the separation from the parent body of a junior organization because of differences in individual temperament, heredity, education, personal development, territorial needs and divergent ideals.

When the divisons take place for those and similar reasons they are as natural as the swarming of bees out of the old hive in quest of a new one and will not result in the creation of jealous rivalries or mutual antagonisms. Parent and child will rejoice in each others well doing and be thankful for everything accomplished by either for promotion of the common cause. No matter by which one done, truth becomes the beneficiary and both rejoice.

On the other hand it not infrequently happens that desire for personal notoriety through more advertising publicity and an increased financial benefit therefrom to manager and medium prompts seceders to set up for themselves. Then you may anticipate petty and bitter antagonisms and outsiders becoming disgusted with inharmonies among Spiritualists themselves.

Why not cultivate unity in spirit notwithstanding separation in external formalities?

* * * *

Water wings were invented by the Maori maiden hundreds of years before the British conquered these New Zealand natives.

## JANE JONES

Jane Jones keeps a whisperin' to me all the time
An' says: "Why don't you make it a rule
To study your lesson, an' work hard an' learn,
An' never be absent from school?
Remember the story of Elihu Burrett,
How he clumb to the top;
Got all the knowledge that he ever had
Down in the blacksmithin' shop?"
Jane Jones she honestly said that was so;
Mebby he did—I dunno;
'Course, what's a keepin' me away from the top,
Is not never havin' no blacksmithin' shop.

She said 'at Ben Franklin was awfully poor,
But full of ambition and brains,
An' studied philosophy all 'is hull life—
An' see what he got for his pains.
He brought electricity out o' the sky
With the kite an' the lightin' an' key,
So we're owin' 'im more'n any one else
Fer all the bright lights 'at we see.
Jane Jones she actually said it was so;
Mebby he did—I dunno;
'Course what's allers been a hinderin' me
Is not never havin' any kite, lightnin' er key.

Jane Jones said that Columbus was out at the knees
When he first thought up his big scheme;
An' all the Spaniards and Italians too
They laughed and just said 'twas a dream.
But Queen Isabella she listen'd to him,
And pawned all her jewls o' worth,
An' bought him the Santa Mariar, and' said
"Go hunt up the rest o' the earth."
Jane Jones she honestly said it was so.
Mebbe he did—I dunno;
'Course, that may all be, but you must allow,
They ain't any land to discover just now.

—*Chicago Tribune.*

* * *

## THE SUPREME OBLIGATION OF SPIRITUALISTS TO HUMANITY AT THE THRESHHOLD OF 1920

Never before has Spiritualism had such control of the ears, eyes, thoughts and longings of the men and women of earth as at the present hour.

It has been said by a recent writer that the Spiritualists found the facts of continuous existence and intercommunication between mortal and spirits and have clung to them with a tenacity rivaling that of the importunate widow, until learned people of earth have felt themselves obliged to give heed to the claims made for reputable mediumship.

This universal renaissance of an obscured truth has set religionists of both Protestant and Catholic schools to wondering whether the stone which their doctrinaires have rejected is not destined to speedily become the corner stone of all of earth's religious systems because it satisfies the longings of human minds and hearts as the teachings of no other system have been able to do.

* * *

New environments bring new duties. All Spiritualists should feel the added responsibilities now devolving upon them. They have been the pioneers who blazed the way through the tangled undergrowth of sectarian intolerance, breasted the storms of derision and misrepresentation, dared in the quest for truth to face the threatened eternal loss of their own souls until their cause is set upon the candlestick of popular attention and sheds its rays of helpfulness for all mankind.

* * *

Will Spiritualists now be equal to supplementing the deeds of the pioneer with the constructive work of actual settlers? There are fields of hindrances to be cleared, acres of fertile soil to be upturned and pulverized, many furrows to be wisely seeded and harrowed and all supplemented with careful cultivation.

* * *

Shall they forfeit their present accomplishments and allow late comers to reap the fruitage of their past labor and enter upon the rewards they themselves have deserved?

* * *

Mr. J. Arthur Hill, one of England's most forceful living writers upon Spiritualism recently used this pointed language: "Whether Spiritualism will gather external dignity and freeze into a respectable orthodoxy or whether it will leaven and merge from existing forms, producing a better form than either, remains for the future to show—*and in any case will rest with its adherents.*"

* * *

Just as the stream rises no higher than its source so Spiritualism will be judged by the character and quality of its mediumship. We need to stand for the kind which has to its credit far more of accuracies in facts than failures and mind racking mistakes.

Occasional exactness may be charged to fortunate guess work while repeated experiences of that nature serve to emphasize the probabilities of actual supernormal manifestations.

How many times have you hesitated, kind readers, from lack of confidence in some one medium to whom you could safely refer a personal friend and sincere investigator in dire need of counsel and comfort?

Laity and mediums must not forget that a Spiritualism which lacks true spirituality is a body without a soul, a useless system which befogs instead of benefits those attracted by it.

More high grade mediums strong in reliability and upright in every relation of life are humanity's crying need.

Ability to do fair private and circle work does not prove equal fitness for platform message giving any more than success in the latter guarantees satisfaction to the lone sitter. All the conditions entering into any manifestation of genuine mediumship, whether physical or mental, have not yet been mastered by mortals.

* * *

Stainton Moses, England's medium of marvelous powers and high repute as a man, original promoter and first president of the London Spiritualist Alliance, passed from earth in September, 1892, at the early age of 53 years.

He left behind him many counsels whose clarion notes are mingling with the chimes and anthems of the present holiday tide and will continue on into the years yet unborn for the uplift of the coming questions.

Let us sit in contemplation of fragments of his utterances and then apply them to the needs of today. *Listen: "Let us study the conditions under which the best results may be obtained from mediums—;*

A medium should be dealt with in the same way an astronomer would deal with one of his most delicate instruments—he should be kept from the possibility of being dominated by any earthly influence; trained in habits of temperance, sobriety and chastity; placed outside of the range of vulgar temptation and kept unspotted from the world—;

The most obscure of all subjects, the most fugitive of all phenomena are dealt with on principles that may do for blasting rock or clearing virgin forests but which defeat their object when applied to cases where precise knowledge and delicate care are the first requisites—;

It should be impossible for ignorant people to gain access to public circles and make a fiasco through ignorance; in order to elevate and purify our communications we must exercise supervision over those whom we admit to our circle; the best results will always be obtained in harmonious family circles, where jealousy, mistrust and the grosser passions find no place; it would seem as if the mental obliquity of some of the sitters caused equivocal phenomena—;

When we can get our phenomena produced under conditions which we have tabulated and laid down according to rule, when we can get them at will, we shall be in a very different case; our best energies should be spent to achieve this—;

Instead of permitting or tolerating what may wear even the appearance of fraud, whether the authors of that fraud be men or controlling spirits, we should set ourselves scrupulously to eliminate it by making the conditions of investigation such as to preclude its possibility."

Fellow Spiritualists—a sacred burden is the responsibility we bear—fail not for sorrow, falter not for fraud, but onward, upward till the goal of reliability becomes established!

Standardization of mediumship of every phase is our imperative duty!

Prof. Hyslop says: "Readers must learn to distinguish between objections *against* a theory and perplexities or problems *within* it. Nearly all the so-called objections to it, except the possibility of fraud, are not objections at all, but additional problems.

## Elizabeth Harlow Goetz

The Supreme Obligation of every Spiritualist at this time is to uphold and support their organization, that a greater work than ever may be done. There is great need of work in the field at large.

In the year 1920 there should be at least one mass meeting held in every city of any size, with two at least of our strongest and best workers at the head.

Another Pilgrimage such as was taken in 1915 by our President and others should be inaugurated and carried out. These meetings always held in conjunction with the State Association where there is one. When there is no State Association then with the local society if there be one. The workers who do their work should be paid a fair salary and expenses. This should be done, for the experiences at our National Convention prove to us that the people are anxious for such work.

Another Supreme Obligation is that Spiritualists, both workers and laymen, should become more enlightened on their religion, philosophy and science so that they may meet the hungry public in an intelligent manner and not have to quote when talking but speak from personal understanding.

The time has come when the public in general do not want diluted or sugar-coated Spiritualism, but the pure, unadulterated quality. There should be study classes in connection with every society and the members attend, not leaving it to outsiders.

We must prove to the world that we not only demonstrate, and preach but live our truth, and that it helps us in every department.

I wish every Spiritualist in the United States would subscribe for THE NATIONAL SPIRITUALIST and also send One Dollar to our Secretary for a working fund for the coming year.

If there are 100,000 Spiritualists in the country, just see what it would mean to work in general.

Let us wake up to our obligation and make 1920 an epoch-making year.

ELIZABETH H. GOETZ.

* * * *

## From Vice President Whitwell

In reply to the question asked by our National President: "What is the Most Important Duty that Spiritualism Owes to Mankind at the Opening of the Year 1920?" I would say it would seem to be very difficut to point to any one particular department of life or duty to which Spiritualism could turn its attention that is not already receiving the earnest attention of sincere people who are banded together into organizations for the purpose of bettering conditions which they feel need their attention or assistance.

All of these efforts, however, of the charitably minded, the sympathetic, the fraternal and the religious, are in a measure, apart and divided, also are mainly intended to relieve or mitigate conditions which in a normal and sane world have no right to exist and should be eliminated.

So long as we allow ourselves to look upon those who have not been blessed with the same opportunity in life as ourselves as being mere objects of our so-called charity, and satisfy ourselves with handing them a few coins in the name of charity and then feel that our whole duty to them and to God has been done, just so long the need for that form of charity will exist.

So long as Orthodoxy teaches AS TRUE RELIGION Christ and Him Crucified, and Salvation by His Blood, so long will there be necessity for Orthodoxy to teach of an angry God and an Orthodox Heaven and an Orthodox Hell.

What the world needs today is a new incentive to life, a new incentive to live the life, and this can only be obtained by the gaining of a new view or outlook upon life. Life here, life hereafter. One life continuous and eternal!

The realization of the continuity of life, proved by the knowledge of the possibility of communicating with those who live on in the spirit world, is the only one thing that can ever give to the world this new outlook which it requires and which alone is capable of giving to it that one thing which has been the dream of the Ages.

"THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN."

How miserably Orthodoxy of the past has failed to give to the world this condition the history of the past two thousand years and the condition of the world of today will testify.

How well a true and correct understanding of the physical and spiritual laws of nature, which are the laws of God, will succeed in bringing to

world a better humanity, is well understood by the student of Spiritualistic philosophy.

While much has already been accomplished in the world by the more general realization of the continuity of life after the change called death, I feel that the highest duty of Spiritualism to mankind at this time is to make such conditions for the perfect development and use of mediumship that every person in the world may be able to receive positive evidence of the continuity of life and of the possibility of communicating with those who have passed on into spirit world. With such knowledge firmly established and accepted Charity would be changed into Justice, Credalism into True Religion, Salvation into Progression, Individualism into Brotherhood.

The Highest duty of Spiritualism to mankind at the opening of the year 1920 is perhaps as well expressed in the words of the "Objects," as adopted in the Articles of Incorporation of The St. Paul Spiritual Alliance, organized at St. Paul, Minn., April 7, 1889, and incorporated at St. Paul, Minn., Aug. 5, 1889. And to those old pioneers who organized this church, now known as The First Spiritualist Church of St. Paul, Minn., I gladly pay the tribute of saying I believe they adopted at that time what is probably the most concise and comprehensive statement of "Objects" that has ever been adopted by any religious organization be they Spiritualist or Non-Spiritualist. The Statement of objects reads as follows:

"The objects of this Religious Corporation shall be to proclaim the religion, science and philosophy of modern Spiritualism, to encourage lectures on all subjects pertaining to the Spiritual and Secular welfare of mankind. To protest against every attempt to compel mankind to worship God in any particular or prescribed manner. To protect and encourage spiritual teachers and mediums in all laudable efforts in giving evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead. To encourage every person in holding present beliefs always open to restatement as growing thought and investigation reveal new truth, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs."

—Jos. P. Whitwell.

* * *

## From Secretary Kates

This subject presents itself as one of supreme importance to consider from the standpoint of Spiritualism and other great cults of the world. The obligation to disseminate any acquired knowledge and to present an important fact that may be discovered, is undisputable. Every person who obtains an important discovery or learns a hitherto unknown truth, surely owes the world its impartation.

Knowledge is a world-wide benefactor. No one can dispute the need of all people to know all possible of this world, its laws, processes and probabilities. All knowledge has been discovered and awaited discovery. Man has acquired his splendid profundity by search and application. Very little has been given by revelation without search. No supreme power has forced revelation upon our understanding further than to reveal its operations, such as sunshine, rain, earth, air and water. These in turn gave no information to the superficial observer, nor revealed their benefactions except by experimentation and application.

The child-mind knew nothing of the fructifying power of the earth and the generating powers of sun, air and water.

Many well known developments and some of the simplest, found mentalities who proclaimed them impossible.

Who could be so created in the early stage of planetary life as to possess a comprehension of the great things man has developed out of the void of an earth-world such as the earth-globe was sometime before the first forms appeared on its surface?

The stupendous work of man is staggering. The claimed creator of it all surely left the greater work for human beings. If man had waited for God-revelations, how much would he have done? All along the way, however, knowledge and the application of power has been proclaimed as contrary to God's will. We ate of the "tree of knowledge" and earned our living by the "sweat of our brows." These have given us all of the progress we have made since primitive man on earth had it all to learn.

If God destined us to acquire all this by our genius and effort, for our earth-comfort and to aid the planet to perform its great mission, why should we hesitate to explore the spiritual realms beyond present abode? Is anyone warranted in stating that knowledge of the soul-lands beyond the death abode of the mortal body is so hidden that God forbids our exploration? Have you been forbidden to create any of the progress you have made? Are not you the natural benefactor of all that is good, or the sufferer of all that is detrimental?

Are not results perfectly natural and the effects absolute from the producing causes?

If spirit-life beyond earth-death is proven, and spirit communication between mortals and spirits established, is it not our duty to make these facts of utility to the human family?

What is the good of discovering another continent unless we establish personal relationships with that continent? Of what use is wireless telegraphy unless we use it for communication?

So we might ask about every discovery. Humanity does not wait for human or divine authority to utilize all these. He proceeds at once to make good use of them.

Should either spirits or mortals wait for authority to communicate with each other, when they have discovered means to that end?

Shall we judge the benefits by their "fruits"; or shall we with fear and trembling refrain from the blessed privilege?

Love halts not; neither does a desire for knowledge forbid us from accomplishment.

As Spiritualists, then, our supreme obligation is to proceed in our effort to perfect the modes of communication with the spirit realms.

We have not been satisfied to enjoy only the "rap" or the Ouija Board.

The trance has been evolved and our loved ones speak to us in person; as they also do by the independent voice under various aids we give them. We have developed automatic writing and positive independent writing. Who shall say the modes have all been accomplished?

Shall we stop, satisfied with what we have? Did we become satisfied with light and heat achieved by rubbing two sticks together? Shall we stop with electric light and heat? What are the Sun possibilities?

Humanity owes all it can accomplish for world-benefit.

Spiritualists owe all they can accomplish for soul benefit in the eternal realms.

Our duty is not done when we develop some mode of inter-communication with the spirit-world.

The superior, perhaps supreme, benefit will be in establishing systems of instruction by the spirit denizens.

To me, the supreme duty we owe humanity is to develop means for spirit instruction.

Hence, our trance lecturers are to be the superior force of Spiritualism. Lecture halls, churches, temples and scientific associations are to be the modes for a propaganda that bless all people by such knowledge of life in its continuity, that drive away the gloom and sorrow of death, teach the correct method for soul salvation (progress), usher in the true religion of soul joy and develop humanity to the degree of self-responsibility for progress and purity here and hereafter.

There is the simpler need that we shall each support the cause of spiritual progress we name Spiritualism, by individual effort, energy, finance and organized cooperation.

George W. Kates.

* * *

## From Trustee Barwise

1920 marks the opening of a new era in the history of the world. The League of Nations covenant will be operative among those nations ratifying the same. Lady Astor takes her seat in the old, conservative House of Commons. National Prohibition becomes a part of the Constitution in these United States, and the Susan B. Anthony Amendment will be all but ratified by the necessary thirty-six States before the year is out. The world is in a state of seething mental and social ferment. The ideas and emotions of mankind have suddenly boiled over, and there are those who fear that this overflow will put out the fires of civilization. But there is nothing to fear. Those great forces and principles which have been operative to bring the planets from the fiery nebula, the race-horse and eagle from the silurian mollusks, all the arts and sciences from the pithecoid ability to seize a club and hurl a stone, may be trusted to keep right on in their ceaseless, if benevolent, grind.

The question is, then: Is Spiritualism in harmony with the newer impulses and ideals, or antagonistic to them? Is it fighting with the stars or against them? What then, is the supreme duty of Spiritualists to the world under these conditions?

Probably most of the ills in the world today, if carefully analyzed, could be traced to the reaction from despotism in politics or religion—to the twin curses of mankind, kingcraft and priestcraft—the one enslaving the body, the other the mind. Supernaturalism is the mother of both. Divine rights of kings and divine revelations to priests are equally the outgrowth of false conceptions of the universe, and of that power back of it which most men call God. Autocracy and orthodoxy are twins. What mankind first needs to learn is that there is no divine jugglery either with men or ideas, that everything unfolds easily and naturally from the preceding, that the universe is pulsating with divine life, that "the phenomena of nature both physical and spiritual are the expression of Infinite Intelligence." The Spiritualist trusts the universe.

The Spiritualist does not cringe at new ideas. He knows that all bits of truth fit together into a perfect, cosmic, mosaic; that facts must be friendly, that one part of the universe does not give the lie to any other part. Spiritualists were evolutionists ten years before Darwin's "Origin of Species" appeared. The X-ray was neither new or startling to them, for their mediums had been seeing through solid matter for fifty years. Wireless telegraphy and its emphasis of vibrations was in line with what had been constantly emphasized by the phenomena of the seance. In a word, Spiritualism, being evidential in its basis, forces upon the mind a larger view of the universe and its possibilities than that which is naturally concomitant with those systems of thought.

Spiritualism is in harmony with the processes of the scientific mind. It satisfies the longings of the broken hearted as no other religion can do. Spiritualism is in harmony with the temper of the age. It stands for the unfoldment of all the powers and possibilities of the mind and soul.

It is the supreme duty of every Spiritualist to do all in his power to carry the great torch of his religion into the regions still enshrouded in the darkness of Orthodoxy. His duty does not end with his support to his local society or to his State Association. The only agency in America which can carry on this great work in a manner commensurate with its importance, which can invade the rigid South, is the National Spiritualists' Association. Every Spiritualist in America should do something every year for the National. Spiritualists of means should follow the example of John L. Jackson of Texas, and remember the National handsomely in their wills. All the endowment funds of the National are worthy of help, but the one above all others specially designed to carry our truth into new regions is the Propaganda Endowment Fund. The slogan of the St. Paul Convention in relation to this fund was, "*Two Hundred and fifty Thousand by* 1920." And it begins to look as though we might be successful. But this is only a beginning. What the cause in America needs is a million dollar endowment. Our battlecry should be, "*A Million by* 1925!" This is not impossible. Any of the big colleges raise a million before breakfast every once in a while, simply because they have their alumni *trained to give*. Let us think, talk and dream, "*A Million by* 1925," and let us all talk bequests and donations among our friends. If every one interested in Spiritualism in this country should send a check to Mr. Stevens, our Treasurer, for what amount he or she could honestly afford, we should have all the funds the cause would need.

The supreme duty, then, of American Spiritualists is to support the National Association with all their resources, financial as well as mental—with checks as well as prayers—to the end that it may carry the sweetest and most consoling philosophy and religion the world has ever seen to the benumbed minds and aching hearts of sorrowing millions.

Mark A. Barwise.

**Concluded on Page 6**

## THE SUPREME OBLIGATION

(Continued from page 5)

### From Trustee Griffen

The world is concerning itself as never before with the problems of life and death. It is no longer satisfied with the teaching of "false doctrines and heresies," and would be delivered from them if it could but find the real truth to put in their place; for mankind must have a religion, or religions, say what you will. Men and women are thirsting for knowledge upon the great and ever-interesting question of Immortality of the Soul; and they are beginning to realize that it is only in and through Spiritualism that they can know.

We—those who are blessed with the knowledge which Spiritualism affords—owe it to humanity now more than heretofore, do we not? to see to it in so far as in us lies, that nothing in the way of phenomena but the genuine be presented. We should not only be fearless to expose, denounce, proscribe, ostracise and exorcise the fraudulent medium, but, in my opinion, should also discourage and keep in the background the partially developed and the ignorant medium until they shall become properly developed and qualified for public work. Let them "tarry at Jerusalem" until their beards are grown, or go to school until they can at least speak the English language without committing grammatical murder in every sentence. The physical medium may talk any language he pleases in any way he pleases and he will only be held accountable for the genuinness of the phenomena.

Mediumship seems to be an endowment of the individual regardless of his or her moral or intellectual status, but, again in my opinion, the immoral medium does as much harm to the cause of Spiritualism as the fraudulent medium; and notwithstanding his gift I think it will prosper if he were eliminated.

As to public teachers of Spiritualism, the public judges our philosophy largely by its representatives and spokesmen. An ignorant speaker who uses ungrammatical language, misquotes history, and misrepresents the facts of science, creates an unfavorable impression in the minds of his hearers as to Spiritualism itself. I once heard a Spiritualist lecturer say that it took *three years* for light to come from the sun to earth. (It takes a little over *eight minutes.*) And still another one pretended to quote, in a public lecture, something that *"Pluto* said some five hundred years ago!" How that infernal old god must have laughed when he heard that from his throne in his dominions below.

There is no knowledge in the fields of science, history, philosophy, religion, ethics, art, music, poetry, that a speaker can by diligence acquire that would not serve him in his work on the Spiritualist platform, excepting, perhaps, what might be called technological knowledge; especially should he be versed in knowledge of Spiritualism, ancient and modern; and he should appreciate the moral and religious value of Spiritualism to the world, and be able to present what he knows with all the enthusiasm and earnestness of the devoted devotee and believer.

"Be versed in ancient lore, and familiarize yourself with the modern; then may you become a teacher."—*Confucius.*

Finally, every Spiritualist owes it to humanity that he so live and walk among his fellowmen that they, seeing him, will impulsively exclaim, *"Ecce Homo;" "Behold A Man!"*

A. M. GRIFFEN.

* * *

### From Trustee Evans

The New Year opens up exceptionally auspiciously for Spiritualism. The world in general is taking a deeper and more vital interest in the question of communion with the departed. It is recognizing the truth of the continuity of life and as more and more people become interested they naturally turn a questioning glance at the adherents of our religion to see what manner of people they are.

Spiritualists adhere that those who have gone to the unseen realms continue more clearly than before their watching and guiding over those they have left behind; that they know our very thoughts and actions and that we are largely guided by those unseen powers. This being true, are we better because of this knowledge? Does this belief influence our minds and daily actions? Do we live better lives? Have we a higher standard for our mode of living? If so, do we conform to that higher standard we have set for our religion?

The world, in general, is asking these questions and look to the Spiritualists for answer. It behooves us, then, to prove our assertions that knowledge of the continuity of life and the overpowering guiding spirit of our departed loved ones have made us kinder parents, better children, dearer companions, truer friends, congenial neighbors, considerate leaders and more loyal, patriotic citizens.

Spiritualists should enter the New Year more determined than ever before that as they stand in the limelight, of the world's questioning glance they will not be found wanting in the high standard that Spiritualism has taught them.

I. C. I. EVANS.

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## JUDICIAL MENTION OF SPIRITUALISM

A recent decision by the Court of Civil Appeals of the Second Texas District contains language of at least passing interest to Spiritualists at large.

The case was entitled Burchill versus Hermsmeyer and went upon appeal to the above named tribunal from a trial court in Forth Worth, Tarrant County. It grew out of a suit to recover $10,000, alleged to have been paid for oil company stock by plaintiff upon fraudulent representations, among the latter being advice by a medium favoring the investment.

We quote from the official syllabus of the decision whereby judgment of the lower Court was reversed and the cause remanded:

"In an action to recover money paid for stock in oil company on the ground of fraudulent representation as to existence of oil under the land, held that the representations of the defendants to the effect that spirits had revealed through a medium the existence of oil in valuable quantities beneath the land in question must, under the circumstances of the case, be regarded as insufficient to form a basis for relief asked by plaintiff."

Chief Justice Conner in rendering the opinion for himself and two Associate Justices said:

"The general rule is that a false representation, in order to authorize relief on that ground, must be of an existing fact, and not a promise of something to be done in the future.....

"We do not care to say that spirits from the great beyond may not visit and communicate with the living, nor that it is impossible for man's spiritual powers to be so developed and purified as to constitute a medium for communication with disembodied beings, *for the phantasm of today is so often a reality of tomorrow.....*

"But these subjects belong to realms and powers that as yet must generally be classed as purely speculative and not so established by evidence cognizable by the law which we are required to administer as to be classed as facts—as among proven things.

"Indeed, we think it may be said that a belief that the living, through the agency of a medium, can receive authentic information from the spirits of the dead, is, in the general acceptance of mankind, a species of delusion, and that such communications, in general acceptance, are of too unsubstantial character to be received as representations of fact.

"We think, therefore, that the representations of the defendants, if any, to the effect that spirits had revealed, through a medium, the existence of oil in valuable quantities beneath the lands in question, must, under the circumstances of the case, be regarded as insufficient to form a basis for relief to plaintiff.....

"So far as the evidence called to our attention shows, the work may now be continuing, and while the oil has not been developed at near the surface as was contemplated, (600 feet) the truth of the spiritual prophecy may yet be demonstrated of oil in paying quantities under defendant's lands."

* * *

G. K. Chesterson once said that the trouble with Christianity is not that it is difficult and has failed, but that it is difficult and has never been tried.

A thorough going remedy for Ireland's ills has never been tried, to the point of being actually applied."—*New York Post.*

* * *

Politics are warming up among the Democrats of Texas and the women of the state are feeding fuel to the rising blaze.

Hon. Joseph W. Bailey, who sometime ago rather dramatically terminated his service as United States Senator from Texas is now undertaking a campaign presumably having for its ultimate purpose his return to the upper house of Congress from the Lone Star's jurisdiction.

Inasmuch as Mr. Bailey has been hostile to National Woman suffrage, to prohibition and to the League of Nations the feeling towards him is not unanimously favorable among the newly enfranchised gentler sex.

At a luncheon following a formal meeting of the Texas State Democratic Executive Committee Mrs. Nonie Boren Mahoney of Dallas said:

"We women are against J. W. Bailey to the last ditch. He talks about chasing people into the Gulf of Mexico. We will chase him into the Gulf of Mexico. He has come down here and organized an 'ex-party' and after the July primaries he will be an ex-meddler in the politics of this State. You men don't seem to be able to take care of him, but we women will. We know all the dirty work he has done against the women and we will tell those who don't know, and it won't lose anything in the telling, either. (Laughter.) There isn't a woman in the world who has done anything who is for Joe Bailey. The women are going to have a meeting here and fix up some things that will curl somebody's hair." (Laughter and applause.)

* * *

## ARE MUSICIANS IRRESPONSIBLE FOR THEIR ACTS

At Turin, recently, Arturo Toscanini, mentioned as a possible successor to the widely mourned Campanini, as Director of the Chicago Grand Opera Company, was acquitted on the charge of assaulting one of his violinists during rehearsal.

The evidence of a prominent psychologist, Prof. Pastor, was as follows: "The maestro is possessed of a sublime frenzy, during which his normal personality forsakes him, and he is transfigured by genius. In a paroxysm of inspiration he falls the tragic prey to the tyranny of his art and his faculty of distinguishing good from bad is subordinated. His inhibitory nerves are completely paralyzed."

Under this diagnosis is it not self evident that cultivation of musical powers is even more demoralizing than the development of mediumship? Suspension of personal responsibility is deplorable when the innocent are made to suffer.

May not the offending violinist have been experiencing a smiliar obession? If Toscanini comes to America he may find the other fellow first seized and himself the maltreated one. Anything to restore common sense and civilize artistic temperaments!

* * *

## BILLY SUNDAY

He raised his hands high and he clenched his fists tight,
He jumped to the left and he leaped to the right,
He sat on the floor and he stood on the chair,
He ruffled his shirt and he towsled his hair,
He howled and he yelled and he twisted and squirmed,
He crawled and he sprawled and he wiggled and wormed,
He ranted and raved and his face became red,
He danced and he hollered and stood on his head,
He rattled and prattled, he ripped and he tore,
He chattered and splattered, he stamped and he swore,
He cracked a poor joke and he told an old story,
He pointed the way to his heaven and glory:
He took off his coat and he tore off his tie,
He swore every faith but his own was a lie.
He drew a fine line with a thin piece of chalk
And declared if thereon you were careful to walk
You'd arrive in his heaven and all would be well
But that all other ground was the pathway to hell.
He told us the devil for each of us waited,
He shouted, he spouted, he gesticulated,
He roared and he shrieked and he foamed at the mouth,
He pawed the air north and he spit the air south,
He sneered and he snarled and his eyes became wild—
And all in the name of the Christ, who was mild.

* *

The people were pleased with these elegant scenes
They yelled their approval and gave of their means;
They filled his hat full to the brim with their gold
To hear the glad tidings that hell is not cold.

*Frederic W. Raper, in "The Masses."*

## GREAT COMMOTION IN THEOLOGICAL RANKS

Manifestations of increasing anxiety are heard from the star occupants of various religious pulpits.

The rising tide of interest in Spiritualism is creating a consternation among the elect akin to that of Belshazzar whose thoughts troubled him and whose knees smote together as the fingers of a man's hand wrote upon the plaster of his palace wall while princes, wives, and concubines vied with him in drunken revelry, the ominous decree: "Thou art weighed in the balance, and art found wanting." Solicitude for the present and grave concern for their future personal comfort are profoundly stirred.

* * *

Listen to a liberal preacher who is weighted down with a greater pack of intolerance than he struggled under when being educated in Calvanism for a Presbyterian Missionary to his native country but who perhaps found that personal comfort and a satisfying competence called him to labor among the heathen of the United States and kept him from dangerous proximity to the murderous Turks: "All mediums are frauds. I've never met one who was honest and I've met a great many."

We tremble for the security of Omniscience upon his legendary throne should this Mr. Know Everything intrude himself into that reigning sovereign's domain!

Has it ever dawned upon this gentleman that common fairness requires that those charged with wrongdoing be furnished with a copy of the charges and are further entitled to the right of open defense?

Shall all the mediums of civilization be convicted upon his merely charging them with trickery without offering sustaining evidence and the most of whom he has never seen?

Because the press of his resident city teems with particulars of a crime wave both by day and by night, will he for that reason charge every one of its 3,000,000 inhabitants with being thieves, burglars, sandbaggers and murderers and proceed to convict, imprison or execute them without a legal trial or opportunity for defense?

May not men and women equally as clear brained as himself, more impartial in spirit and of far wider experience in psychic matters have had most satisfactory results with some upon whom he places his personal brand of dishonesty? Has he forgotten that there were times and places when the Master Medium of mankind did not do many mighty works because of current unbelief?

Modern day Sadducees who believe in neither resurrection, angels or spirits are worthy progeny of their long ago ancestry and are entitled to the full solace of their self chosen views.

* * *

Then a good Methodist pastor seeking to protect his local flock from outside truth tells his congregation: "It may be that communications can come to us but they do not come through mediums, therefore we must let Spiritualism alone."

The exact meaning of those words seems to be that messages must come directly to the person for whom they are intended and in no other way. Why did not the Lord bring his revelations directly to this preacher instead of using Jesus as an intermediary? Why did God use Samuel as the medium to apprise Saul of his selection as King of Israel instead of making it known to the son of Kish in person? How is it that ancient prophets, seers or mediums were so frequently charged with important messages to men instead of their coming by divine delivery to each person concerned? Why did Jehovah resort to angels to reach Abraham, Lot and other patriarchs instead of coming himself personally?

Does not the Bible record overwhelming evidence that Infinite Intelligence uses natural laws, men and spirits for dealings with the children of earth?

Thus we see that those who are sensitized to a highly responsive degree become messengers to their fellows of lesser intuitive vibrations.

* * *

The same pulpiteer charges against Spiritualism that it "does not have a college, an institution of standing, or a church with real standing in this country. It has no dignified literature, and no social class of standing."

Right there we seemed to hear a Pharisaical smack of the clerical lips as he thought: "God, I thank thee, that I am not as other men are" or even as those Spiritualists.

He has forgotten the beginnings of Methodism when its spokesmen were uneducated ranters who scorned theological training.

Not a word does he utter about non-sectarian institutions of learning, schools fitting pupils for the practical affairs of life and the great universities which are overshadowing merely demoninational academies and colleges.

Such a man knows nothing of the growing wealth of the literature of Spiritualism and dare not read it if placed at his disposal.

* * *

A Catholic advertisement in the New York World of December 14, says: "There are literally hundreds of new books on Spiritism, for it is chiefly the educated who are flocking to and enriching mediums" and the Mother Church hates the thought of any money escaping its rapacious maw.

The above critic has no doubt kept abreast of all such new books and is at the same time familiar with the best of the old, as Davis, Peebles, Tuttle, Sargent, Owen and others.

* * *

We had much amusement over lack of social standing on the part of present day Spiritualists who find themselves in excellent company and their cause growing in popularity everywhere among substantial men and women.

* * *

Had this intelligent assailant ever heard of the Morris Pratt Institute or of the scores of Spiritualist Churches all over our land, some holding services in buildings they own and others in well equipped and centrally located halls? Spiritualists seldom have occasion to point to abandoned church buildings standing like cemeteries as memorials of departed glory.

Judging by the loudest protests, the Roman Church is sorest hit by dread of spreading Spiritualism. Dr. McMahon has rushed into the public limelight to fortify the faithful against possible danger from Sir Oliver Lodge's lectures during that scientist's coming visit to the United States. He sounds the warning to the sheep of that fold: "Absolute prohibition by the Church upon any dabbling with Spiritualism."

The time is not yet so remote that the thoughtful do not remember when the same power fulminated direful threats against any of its devotees who dabbled with Protestantism, or ventured to be interested in Luther, Melancthon, Huss or Zwingle. In spite of it all the Reformation grew in power and millions of its living adherents are amused by the continuation of the same childish prattle.

Science and Scientists have successfully withstood all efforts by the Romanists to get the strangle hold and thus throttle humanity's progress educationally, as well as religiously.

* * *

The same authorized spokesman graciously gives relief to the customary tom tom of the works of the devil by saying that these spirits were not necessarily angels or devils, but the *Spirits of unbaptized children,* and others who had not attained grace and yet had not been condemned."

* * *

No ritualistic mummery or solemn ceremonial of earthly life if they had reached the age of personal responsibility. Away with the idle nonsense that the little Innocents of human homes and hearts are ever subject to condemnation. Whether baptized or unbaptized "Let the Children Come in" for they are folded by loving Spirit Mothers and guided by wise Spirit teachers who understand their possibilities and carefully nurture their growth.

* * *

"The consciences of Catholics are enlightened by the Holy See" but the rest of us believe that Jesus taught that those who worship in Spirit and in Truth are always welcome whether in Jerusalem, Samaria, Rome, Constantinople, Mecca, or elsewhere, independent of set times, forms or the aid of self constituted assistants, and find God in their silent or spoken aspirations.

We can not quite agree with Dr. McMahon that if Spiritualism was a new revelation it would do away with all the teaching of Christianity. On the contrary it comes as fulfillment of everything actually taught by Jesus, who said nothing of the Fall of Man, of the Trinity or of the Atonement.

"No Christian is permitted to seek knowledge from the dead." Was Jesus therefore a heretic when he talked with Moses and Elias on the Mountain top? Was it rare prudence on the part of God to fully endorse that occurrence by the clairaudient utterance: "This is my beloved Son, *in whom I am well pleased, hear ye him.*"

The ancient Church vainly tried to keep the Bible from the common people because the latter were not qualified to handle it wisely. And yet the masses sometimes stumbling in interpretations, have risen higher in their standards than though it had been doled out to them in teaspoonful doses by selfish clericals.

The same body will be no more successful in trying to fully monopolize mediumship and inhibit its manifestations save to the favored few. The truth shall set men free!

* * *

## SOUTH BEND AND MISHAWAKA

Chas. A. Thompson writes:

The Progressive Spiritual Society has had for its workers during the past month as speakers, Bro. Chapman, Bro. Palmiter, Bro. Hool and Sister Hool. Our message bearers have been, Bros. Tampol and Hool, and the writer, also Sister Thompson and Sister Shaffer of Saginaw, Mich. It is a great Spiritual blessing to listen to Bro. Chapman who takes his subject from the audience, and always gives us an 'impromtu poem' every Sunday, and from the attention of the people they drink in every word. Bro. Palmiter is going to give us a series of six lectures, begining in January, the subject is, from "Conception to Transition."

On Sunday, Dec. 21st, we are going to have a service for the children, and Sister Hool is going to try to get a lyceum started.

We have just secured 100 more chairs the property of our society, and 50 new song books, our audiences are growing every Sunday, in fact it is all we can do to accomodate the people.

South Bend at the present time is having the greatest boom in its history and rooms and houses are at a premium.

We have had non-spiritualists attend our meeting, and after meeting they told us they had a different opinion about our philosophy, and about us than they ever had before, expressing surprise to hear us pray, and ask God to bless those who were sick, and the result is we are having the pleasure of seeing their whole families in our meetings.

We hold a Testimonial Meeting once a month, and it's a treat to hear the people testify.

We are pleased to announce that our Mishawaka friends have organized a society at Mishawaka, in Moose Hall, and we hear they are having successful meetings.

Our society will give an entertaimnent and dance, Jan. 29, in Redmen's Hall. Sisters Hool and Thompson are the ones engineering it.

* * *

## PROPHECIES FOR 1920

According to the annual custom of Dr. Zaida Brown Kates, of Washington, D. C., under control of spirit Aaron, she gave prophecies, Sunday, January 4th, at the Unity Spiritualist Church, for the year 1920. A very large audience was present. The entire lecture was stenographically reported by Mr. I. C. I. Evans, and will appear in THE NATIONAL SPIRITUALIST February issue. So many persons always want this report of prophecies each year, that we urge advance orders to make sure of obtaining the paper.

* * *

## GOLDEN BELLS

A quiet wedding took place at the home of the writer in Indianapolis on the evening of Dec. 20th, when Dora Edith Miller and Glenn F. Adams were united in marriage.

Both of the contracting parties have a large circle of friends, who wish them to receive choicest blessings and a pleasant voyage through life. They will reside in Indianapolis and work to bring our cause to a higher and nobler plane on that field.

REV. ROBERT W. HENRY.

* * *

## MARRIAGE CERTIFICATES

Marriage Certificates suitable for Spiritualists, 25 cents each or six for one dollar. Christening Certificates, suitable for Spiritualists, 10 cents each or six for 50 cents.

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

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## A WORD TO FRIENDS

*Subscribe* for THE NATIONAL SPIRITUALIST and *renew* expiring subscriptions.

There have been many flattering letters sent to the Editorial sanctum, in reference to this venture of the N. S. A.

It is now one year since the first issue. When our children reach their birthdays, we commemorate with gifts. Let all who feel the venture has been worthy the trial not only re-new but send the "child" a birthday gift that is substantial, that it may in its second year become a more frequent visitor to your home—once in two weeks if no more.

Now who will help the National child develop?

ASSOCIATE MANAGER.

* * *

## CULTIVATE EXACTNESS AS FAR AS POSSIBLE

We recently read a published statement by an earnest Spiritualist which said: "Christ commanded his apostles to write the New Testament."

"While there is much uncertainty as to the actual writers of various ones of the twenty-seven books referred to it is safe to say that the most of them were not the works of those commissioned as apostles by Jesus while in mortal form. Matthew, John and James may possibly belong to that classification but Paul reputed the most voluminous contributor thereto was violently hostile to Jesus when the latter was on earth.

Indeed it is suggested that books of both Old and New Testaments may not have been written by the individuals whose names they bear but by those living after them who escaped responsibility by crediting them to some one gone before who had won considerable repute among their fellows while living on earth.

The ages' long claim for the Bible has been that just as prophecy came not by the will of man so it may be said that holy men of God wrote as they were moved by the Holy Ghost the inspirer of the spoken prophecies.

John the Revelator was in the Spirit on the Lord's day and heard a great voice, as of a trumpet saying: "What thou seest write in a book and send it unto the seven Churches in Asia."

It is nowhere made plain that Jesus himself inspired the writers of the New Testament while such power is credited to the Holy Ghost, the third member of the Egyptian borrowed doctrine of the Trinity.

While King James' version reads: "All scripture is inspired of God" the more accurate and scholarly revised New Testament affirms "Every scripture inspired of God is also profitable."

* * *

# ENROLLMENT MONTH

FOR

# THE NATIONAL SPIRITUALIST

The entire month of January will be devoted to a special campaign throughout the United States for new subscribers to

## "THE NATIONAL SPIRITUALIST"

We seek to enroll every officer of State and Local Auxiliaries of the N. S. A. and every affiliated Spiritualist who is interested in the welfare of our organized movement.

## "IS YOUR NAME ON OUR LISTS?"

Subscriptions from Psychic students, investigators, and people of liberal thought will be welcomed.

## "ARE YOUR FRIENDS ENROLLED?"

Societies, Churches, Lyceums, Mediums and others are invited to compete for the following prizes to be distributed to those sending in the largest typewritten lists of new subscribers to

## "THE NATIONAL SPIRITUALIST"

| | |
|---|---|
| First prize | $10.00 |
| Second prize | 7.50 |
| Third prize | 5.00 |
| Fourth prize | 2.50 |

Start now. All lists must be in our office by the 3rd day of February.

## "GO GET THE PRIZE"

"THE NATIONAL SPIRITUALIST" is conducted for the welfare of organized Spiritualism and the cause at large.

It will freely report activities of the parent body and of all its affiliated branches.

## "JOIN THE CAMPAIGN"

"START YOUR LIST NOW." Mail it to 749 Oakwood Boulevard, Chicago, Ill., not later than Feb. 1st.

## "TYPEWRITE YOUR LISTS"

## WESTERN PASSENGER BUREAU

The president of the N. S. A. is in receipt of the following instructions which should be read and heeded by every holder of Clergy Permits from the Passenger Bureau.

Your attention is invited to the fact that Clergy Certificates which we have issued during present year and which are now being issued are limited to expire one year from date of issue.

We are receiving letters every day from ministers who desire certificates for 1920, who now hold certificates bearing limit of say January 15th, or even February and March dates or later in 1920; *holders of such certificates should not now apply for certificates for period beyond December* 31, 1919.

They should wait till about two weeks before expiration date of old certificate which date can be determined by an inspection of inside of back cover of certificate.

The foregoing does not apply of course to ministers whose certificates, even though limited to a 1920 date, may have all been used and now desire new Certificates for immediate use.

Accordingly, it might be well for you to at once circularize all of your district officials, advising them of the foreging in order that applications may be withheld at present and filed later on when necessity arises; it is possible that a notice might be included in your church papers, in lieu of the notice to district officials.

Yours truly,

EBEN E. MACLEOD.

* * *

## CHRISTMAS GREETINGS

It has become a beautiful custom to exchange Christmas greetings by means of beautifully illuminated cards.

As Secretary of N. S. A., I have endeavored to comply with this exchange; but this year being very busy in the office, I have not been able to respond to all, for they came in such large numbers that I could not. It is gratifying to realize how widespread is this good will to the N. S. A. It is almost a revelation of the kind thoughts felt for the organization.

To each and all, I desire to extend in behalf of the N. S. A. hearty good wishes for the New Year; with sincere hopes that earnest effort will bring to 1920 such wonderful success to the cause of Spiritualism that we will rejoice in our spiritual fellowship.

GEORGE W. KATES, Secretary.

* * *

## READY FOR FIELD WORK

Miss Jennie De Long of 1299 Forsythe Ave., Columbus, O., is now free to accept engagements for service as speaker and message giver, the period of same to be mutually acceptable to the parties concerned.

# Forge and Field

## RENEW—RENEW—RENEW

This issues begins Volume Two of *The National Spiritualist. All whose subscriptions begin with January*, 1919, are urged to forward yearly renewals thereof as soon as they receive this number.

Do not put off doing so until you shall have missed the January and following issues for 1920.

Daily additions are being made to our subscription lists from many sections of the country.

As in the past, our management will strive to furnish you a Spiritualist Newspaper attractive in appearance, newsy in contents, a credit to Spiritualism and inviting to outsiders.

Let past accomplishments be the guaranty of still better things to come.

* * *

*Seattle*—The "Spiritualist Workers' Union" held a Memorial service for our "arisen ones" being especially featured by the White Cross service, an order which is entirely directed by an invisible teacher. Instructions for service and decorations were received inspirationally from the Teacher by our chairman Mrs. Esther T. Bosley.

Words cannot portray the significance and beauty of the decorations which met the eyes of the people as they entered the hall. A sea of flags draped the walls. In the center were two exceptionally large flags, making an effect of blue sky studded with stars. A beautiful electric white cross about four feet long (the loving donation of our veteran worker Mr. D. D. Foster) hung suspended as though shining from the heavens. In front of the cross a white dove of peace carried in its mouth four white ribbon streamers which were lost in four mounds of ferns forming a canopy, under which Professer D. Carlos McAllister and Mrs. Ida Speckert stood while singing The City Four-square. The music was a special feature, adding greatly to the harmony of the evening, and was all lovingly donated. Mrs. Stella Ross Wallace opened with the Spiritualists' Lord's prayer of affirmation of the richness and beauty of life instead of beseeching for that which we already possess.

Then the lights were turned off and the white cross, symbol of the arisen spiritual man, shed its soft mellow radiance over the quiet throng. The silence of the presence of God in the hearts of those present fell as a benediction over all and continued for many moments. It was only broken by Dr. J. D. O. Powers stepping under the canopy and delivering the message "The True Cross." He said in part, that man built in the form of the cross, carried with him the blood red cross, i. e., the physical body and the white cross of the spiritually arisen man, and that, as the Red Cross organization answered to the needs of the suffering ones on the battle fields of this life, so the White Cross sends forth its helpers in answer to the cry of the spiritual man.

After the message four floral bearers dressed in white and wearing the insignia of the order, a gray arm band with a white cross upon it, marched to the altar and received from our chairman the following charge: "As you scatter these tokens, symbols of immortality, bear in your hearts loving thoughts of our beloved ones who have given their lives that we may live in peace and security upon this shore."

After the large audience had quietly passed out, thirteen answered the call of the invisible ones without any previous arrangement upon the part of any one and gathered under the white cross and gave our offering of renewed pledges that we would try to so live that the spiritual man might cast a radiance like unto the symbol which was bathing us in its beautiful rays.

MAE J. CHILDS, Sec'y.

* * * *

*Oklahoma City*—"The First Spiritualist Society after eighteen months of inactivity re-opened its public services with an interesting and instructive Gratitude Day Service conducted by Mrs. Anna Puffenburg, Fanny Diffee and M. Alice Adams.

Our Auxiliary the Sunflower League numbers 92 members and we hope by the first of the year it will have passed the 100 mark. It is our local Helping Hand that hunts up the very poor widows and children and ministers to their needs."

*Chicago*—A very pleasant and largely attended social was held on New Year Eve, at the home of Mr. and Mrs. Geo. F. Seely, 4212 W. Monroe Street, under the auspices of Central Social Club, the Ladies' Auxiliary of Central Spiritualist Church. A short and appropriate address by the Pastor, Mr. Grimshaw, games, with messages by Mrs. Zurfley and Mrs. Taylor, preceded bountiful refreshments served by the ladies. Under the presidency of Mrs. W. G. Wallace, ably assisted by her co-workers, the Central Social Club is in the midst of a most successful season and is an indispensable adjunct of Central Church, which this season is rejoicing in the accession of a number of new and valued members, with the result that the work of the society is making excellent progress.

* * *

*First Spiritualist Church, Baltimore*—This church opened its activities the first Sunday in September.

The attendance has been far better than any previous season for many years. Strangers are with us all the time inquiring for the truth.

While the regular Pastor was attending the National Convention, the services were conducted by mediums that are members of the church, Mrs. Emma Hiller and Mrs. Anna Butler. We have quite a number of good mediums among our active members.

The Auxiliary held a Halloween social, not only having an enjoyable evening but netting a good sum as well. Dec. 12th we held an Oyster Supper and Seance, feeding over 200 hungry people, both materially and spiritually. Mrs. Zaida Brown Kates was the medium and never did better. She is a very busy woman, but always finds time to do just one thing more. This also left a substantial sum in the treasury of the Auxiliary.

Now the ladies are putting new shades, carpet and mattings in the church and lyceum room, and every thing is in excellent condition for the new year.

There were extra services New Year's eve. There never was so much interest in our truth in this city as now. And may the Spiritualists in Baltimore and all other localities fully realize their obligation at this time and prove equal to the opportunity.

* * * *

*A Live Center*—There is always something doing at the Second Spiritualist Church of Cleveland. This infection of activity has led The Boys of the Outdoor Club to issue The Lyceum News, a very neat looking paper of six pages 6x8 inches in size having double columns.

The December number is full of the work by the Church's Lyceum and announces as its aim to show that "our Lyceum for Sunday school teaches *clean thinking, clean living and self expression.*"

Success to the Forest City lads and lassies in this undertaking, for they show qualifications that deserve it!

* * *

*Houston, Texas*—The First Spiritualist Church, Mrs. Grace C. Lowery pastor, is to celebrate its first birthday during January. Its services are held in the Old Moose Home, 91072 Preston Ave and consist on Sundays of Lyceum at 10 a. m. with lecture and messages at 7:45 p. m., while on Wednesdays there is a Healing Class at 2:15 p. m. followed one half hour later by messages.

* * *

*Seattle*—Rev. J. D. O. Powers, so well known among the Liberal ministers of the Pacific Coast, as well as in our eastern Summer Camps is now conducting an independent meeting at Colonial Hall, 4th Ave., near Pike street and still finds time to lend a hand at local Spiritualist meetings.

* * *

## WATCH NIGHT PARTY

The N. S. A. Secretary and wife had a watch-night party at headquarters comprised of some members of the Unity Church, of Washington, the night of December 31st. After an interesting seance for physical manifestations, there was a collation of substantial edibles and then spirit communication with Aaron and Ritta giving good advice as greetings to the new year.

*Atlantic City*—The Sunflower Spiritualist Church affiliated with the New Jersey State Association, from and after December 7, 1919, will hold Sunday evening services at the hour of eight in the Palace, 1605 Arctic Avenue.

Tuesday and Friday evenings its meetings are at 202 N. Maryland Ave., and on Sundays from 3 to 6 p. m., at the same place, occurs the Lyceum and Development Circle. Message mediums are on duty on those occasions. Mrs. Georgia Tucker is the president and N. C. Johns, secretary, with a full official board to assist them.

* * * *

*Lancaster, Pa.*—Mrs. Bessie Leonard has served the Progressive Society for several years. Sunday evening meetings are held at 26 South Queen street and are well attended. Many mourning hearts have been comforted and made happier by the teaching that this is God's World, if there is to be a God's World any time or place.

* * * *

*View of a Veteran*—Our well known brother T. Spencer Baker of Norwich, N. Y., writes: "I am very much pleased with THE NATIONAL SPIRITUALIST and every issue seems to be an improvement over those preceeding it."

Every Spiritualist should take it, and would if they read the November issue."

* * * *

*Reading, Pa.*—"An order for nine books and two pamphlets has just been placed for the library of the Independent Church to which we are adding a few volumes at a time.

We have surprised our pastor by a substantial addition to her salary because everybody needs more living expenses and we were prospering well enough to be just to her.

We are sending for some of Bro. Whitewell's new leaflets to give away at our Watch Night service Dec. 31. We always have a fine time then with service at eight o'clock, luncheon at 10, and a general good time until 11:45 when we sing the old year out and the new one in, then hold a circle for messages and go home about 1:30 a. m."

* * *

*Dayton, Kentucky*—The First Spiritualist Church, 212, 4th Ave., holds services every second and fourth Sunday at 2:30 and 7:30 p. m. at which messages are given. Mrs. Sabie is president and pastor and Mrs. May Thraub secretary. Visitors always welcome.

* * *

Heard while passing out from the church:

Kindly gentleman to deaf lady: "Did you hear much of the sermon?"

Deaf Lady: "Oh, no. But I get so much out of the gestures."

* * *

*Hied Himself Southward*—After serving societies in Indianapolis and Terre Haute, Joseph H. Collins followed the flight of the south bound birds from Indiana to Cassadaga, Florida, and spoke to a good sized audience of the advance visitors at Lake Helen Camp.

* * *

*Syracuse, N. Y.*—Mrs. Adaline Cooper writes: The Lone Star Church, the only local body chartered by the New York General Assembly holds services every Sunday evening at 312 So. State street and a message service on Tuesday evenings at 711 Montgomery street, while an Auxiliary of the church holds meetings Wednesday evenings at 316 Cortland avenue.

We have taken in a number of new members and are prospering, for we have good workers. The ladies are preparing for a Christmas sale of fancy articles to help a building fund.

I feel that every one who is interested in our thought should become a subscriber to our new paper, THE NATIONAL SPIRITUALIST.

* * *

*Mrs. Gertrude Andrews*—Many friends of Mrs. Andrews at Lily Dale, East Aurora and other sections of the Empire State will watch for the appearance on the screen of their home movies of her creation, called "Brothers Divided," just released by the Frank Keenan Productions, Inc., of Los Angeles. Mr. Keenan aims to have his company's output realistic, truthful and entertaining and Mrs. Andrews is certainly fitted to co-operate in making the films teach lessons that lead to greater human happiness, higher thought and greater ambition by presenting vital truths in a happy manner."

## QUESTION AND ANSWER COLUMN

Conducted by

Elizabeth Harlow Goetz

### QUESTION COLUMN

Why do you say "one cannot belong to any one of the Orthodox churches and be a good Spiritualist? Mrs. H. M. L.

Because, fundamentally, Orthodoxy and Spiritualism are diametrically opposed. Orthodoxy is based upon the supposition of creation, and that man was originally made perfect, but fell to most terrible depths. And the only possible means of salvation are through Immaculate Conception; Vicarious Atonement and Crucification of one single individual, namely, the man Jesus.

Man has learned from long and tedious years of study and research, that all of the foregoing is a mistaken interpretation of life in general. The fundamental teaching of Spiritualism is Evolution, Growth and Progress. That nothing has or can be perfect, but all things, man included, grow from the lesser to the greater. That the law of cause and effect is the dominating law in all things. Thus, no belief or opinions can possibly affect us for ultimate good in the future unless in perfect accord with the truth.

To still cling to the church and its teachings shows one has not intelligently gotten hold of Spiritualism. To add Spirit Communion to your Orthodoxy shows your fundamental teachings are not understood by yourself, for long since the church has discarded Mediumship and all it has to offer.

Spiritualism is the latest revelation in the realm of Spirit and is in perfect accord with all advanced discoveries and results of scientific researches.

The trouble is too many people do not realize that Spirit Communication *is only one phase* of Spiritualism. While it is one of the most important, it is only one *part*.

This part is its scientific side, but there are as well its Philosophy, Religious and Moral sides. All of which differ fundamentally in interpreting the ills and cures of life from the Orthodox method.

* * *

What constitutes the first step in success? Mrs. R. L. S.

Success is the ability to accomplish one's desire. Thus, there are many ideas as to what constitutes success, for one gauges everybody by their desire.

Some desire wealth; some fame, some power and some in doing good. The Financier feels the Philanthropist is a total failure, while the man of Power feels the man of Fame is content with very little.

But the first step to any one of these is a *definite* idea as to what you want, then concentration of all efforts and opportunities towards that idea, not being afraid to sacrifice for the ultimate. An everlasting *stick to*, even tho at times it may seem you are doomed to failure. Harriet Beecher Stowe said "When you have failed so you are ready to quit, is just the point where you really *begin, hang on.*"

Another has said, "Only the man who is not afraid to fail is the man *strong* enough to succeed."

Inform yourself in every possible way along the lines of your desire, that you may act intelligently.

Keep pace with the growth of the hour and be practical. Always remembering *time* is the *stuff* out of which things are wrought. And efficiency in every line of your desire is the last key to *your success*, whether financial, powerful, or fame or for good.

* * *

### GREETINGS FROM NEW ZEALAND

The Message of Life published at Levin, N. Z. by W. C. Nation recently contained the following fraternal mention of this publication: THE NATIONAL SPIRITUALIST is the name of a new journal issued by the National Association of Spiritualists of the United States. Private enterprise has hitherto declared to the world the truths and claims of Spiritualism, but the National Associations have not shouldered any of the burden. We are therefore pleased to chronicle the advent of THE NATIONAL SPIRITUALIST.

It is an excellent production full of good reading and we send to the promoters warm greetings and the wish that the paper will have high spiritual ideals, and enjoy a long and useful career."

* * * *

Our English press correct the newspaper penny-a-liners who started the report that Sir Oliver Lodge had been warned in a dream not to take a house in either Hampstead or Wimbledon by quoting the scientist's own reason for his choice of a dwelling place as follows: He would be accessible to interviewers and interruptions near to London and therefore he was going deeper into the country where environments would not be likely to hamper the serious work he had in contemplation. Reporters must have vivid imaginations to hold their jobs and their employers measure their usefulness by facility in turning in sensations.

* * * *

### PRESENT DAY SPIRITUALISM

*By a Young Lady Student at the University of Minnesota.*

Before the great war most of us discussed Spiritualism and Spiritualists with a shrug and a contemptuous lifting of the eyebrows. This attitude was the result not only of an inherent prejudice against anything savoring of superstition, but of a natural desire to avoid thoughts of death. Gradually this attitude is changing, due perhaps to the appalling loss of life in the last few years.

More and more are we seeking an answer to the question, "After death, what?" In our search Spiritualism steps forward and in offering itself as the solution compels our attention. This religion has made a great increase in the number of its adherents. Stimulus has been given by the assertions in its favor of such men as Lodge, the leading English physicist; Myers, an Oxford psychologist; Larkin, of the Mount Lowe Observatory; and Doyle an eminent writer. In England the interest is even greater than in the United States.

For our consideration Spiritualism offers the assertion "that the existence and personal identity of the individual continue after the change called death." A brief study of this statement finds in it nothing new or unacceptable. Immortality has been the desire of all peoples. The Indian prepared himself at death for the Happy Hunting Grounds, the ancient Greek and Romans for the Elysian fields, and the Norseman for his Valhalla.

Few of us today long for total annihilation. The essentiality of the Christian religion is contained in the resurrection of Christ, Easter, therefore, is the joyous occasion of the year. This common consciousness of eternal life which great writers and thinkers have shared with the laymen seems to signify its truth. Emerson said, "Our dissatisfaction with any other solution is the blazing evidence of our immortality."

Christianity and Spiritualism differ as to the time of the resurection. The Christian generally believes that the individual sleeps until the far-away Judgment Day; the Spiritualist affirms that the resurrection takes place at the event of each individual's death.

And after death? Is there a reckoning? The fears caused by our wickedness on earth vanish as the Spiritualist asserts that "the doorway to reformation is never closed against any human soul here or hereafter." None of us believe we deserve either the tortures of Hell or the delights of Heaven. Since God is just and merciful, it is reasonable that knowing our frailties and irresponsibility he will always allow us another chance, all of which is very comforting.

The Spiritualist also affirms that "Communication with the dead is a fact scientifically proved by the phenomena of Spiritualism," and it is this statement which sets him apart. He asserts that the dead are always willing and sometimes able to communicate with the living, and that the methods of communication are various: Slatewriting, materializations, table-tipping, trumpet-speaking, and verbal messages given through a medium. One Spiritualist weekly newspaper devotes a portion of the space in each copy to spirit messages delivered by Mr. Keeler to various people scattered throughout the country. Messages are given at all Spiritualist services and innumerable private seances.

The thinking public is inclined to be skeptical concerning these so-called proofs of communication with the dead. The messages seem for the most part vague and silly. "It is lovely here. Tell Mother to take care of her rheumatism and not to forget to feed the chickens." However, the Spiritualist declares that the apparent foolishness of many of the messages is due to the fact that the spirit is trying to prove his identity, and this is only possible through the enumeration of such seemingly absurd details. Suspicion has been fostered, also, by the great amount of fraudulent mediumship disclosed. Hereward Carrington has exposed these practices of trickery in his book, *The Physical Phenomena of Spiritualism.*

On the other hand we cannot overlook the manifestations of such conscientious mediums as Mrs. Piper, who was studied by the American psychologist, William James, for over twenty years, nor of Mrs. Forbes and Mrs. Verral of England, nor of Madame Palladino, who produced phenomena unexplained by "the known laws of science." It is well to know, also that Sir Oliver Lodge has issued a statement declaring that he is utterly satisfied with the proofs offered of spirit return. In his book, *Raymond, or Life and Death* he describes the seances which proved to him that his dead son was living and able to communicate with him.

Through its assertions Spiritualism attracts many people. Are we dissatisfied with the dogma of orthodox faiths? Spiritualism offers us a religion which denies the infallibility of the Bible, calls Christ a great man, places Him on a par with Budda, Mohammed, and Confucius, and denies the existence of a Hell composed of physical suffering.

The morbid and superstitious person is attracted by the seance. The darkened room and the weird voices contrive to produce a melodramatic effect decidedly unwholesome for this type of person whose tendency is to surrender himself completely to the occasion. Cases of insanity among such people are many; the most well-balanced person after attending a good seance feels nervous and excited. Doctor Violet, author of *Spiritism and Insanity*, thinks that the Spiritualistic doctrine, while not in itself an insanity, yet is dangerous to any but the normal well-balanced mind. *Spiritualism is not entirely in a class by itself in this respect, however, since every religion has its fanatics and monomaniacs.*

The mourner is attracted to Spiritualism through its assertion of continual life. The mother's torture on hearing the chant, "Ashes to ashes, dust to dust," as her child's coffin is lowered into the earth, is lightened when she possesses the belief that her child will continue in growth on the other side of the grave. So are we all happier in believing that the dead who are dear to us are progressing wherever they are and that one day we shall see them again.

After considering all these phases of Spiritualism there are still many of us who remain unconvinced it is not the assertion of immortality which stands in our way, but the assertion of spirit return. It offends our taste and our reason; our taste because it is offensive to think of spirits clamoring for recognition when for ages we have ascribed to the dead peace and quiet; our reason because the proofs offered contain loopholes for other hypotheses.

This belief in spirit return dates back thousands of years and was used to explain otherwise obscure phenomena; such as multiple personality, sleepwalking, and telepathy. The painstaking work of the Society of Psychical Research, which Maeterlinck calls "a masterpiece of scientific patience and conscientiousness," must continue. When spirit return is asserted by the S. P. R. and throughout the scientific world, Spiritualism will become the leading religion. As the case now stands we can only await results. DULCIE E. KEES.

Editor—We are not surprised that the member of the Faculty to whom the foregoing was submitted highly approved it and marked it "A."

It tells without a hint of unfairness and with conciseness of expression much that deserves the approval of Spiritualists.

The statement the "Cases of Insanity" caused by attention to Spiritualism are many" is a blanket charge rarely, if ever, adequately sustained by credible evidence. We recently published a retraction by the English physician, Dr. Winslow, of his claim to that effect made in his callow years, when he knew so much that was not true. Asylums have sheltered many morbid and superstitious persons whose mental balance was dethoned by a burning Hell whose door never swung outward and who, having done their very best, faced an Eternity of Hopelessness and Despair.

* * *

### OBITUARY

*Price*—"Passed to Spirit Life, from St. Louis, Mo., Dec. 12, 1919, Edwin Price aged 78 years. Mr. Price was the husband of the well known Rev. E. B. Price, pastor of the First Spiritualist Church of St. Louis. Funeral services were conducted by Mr. Myrick and Dr. Otto Vierling. May his ashes rest in peace."

## JUXTAPOSITIONS IN THOUGHT AS TO PHILOSOPHY AND SCIENCE

The characters, or figures, which are used to denote human conception of numerals, or numbers, are queer things. They are arbitrary as to form and meaning; yet they are fickle, oftentimes, in meaning and value, these things depending upon the manner in which they are used and for what purpose.

The art of their use we call the science of mathematics; and by it must we arrive at all results and conclusions in our computations of all the other sciences and in the calculations of all arts, crafts and commercial or business dealings.

Now, "Science" is always exact; if it be not so, it is not correct nor of any value, but misleading and erroneous. It is, then, cast aside and discredited—dead and out of use. The "science" of any given subject is properly defined as the "classified and systematized knowledge of demonstrable facts" relating to that subject—as, for instance, of chemistry, geology, botany, or astronomy. And, if a proposition, theorem or postulate be not capable of such proof and classification, on any subject, it is, then, not "scientific;" it is false and erroneous.

"Philosophy" has its office and functions in proposing, in an orderly way, theorems and postulates to be proven by Science; and, when that is done, in any case, then that theory, or postulate, is accepted as "correct" and "scientific." That is, it is then proven true and acceptable for guidance to correct results in that study. Philosophy is defined (Standard Dictionary) as a "particular system, or theory" (of thought and reason) "which tries to account for all the phenomena of the universe by ultimate causes."

The same authority says Philosophy is (or causes) "the calm and unexcitable state of mind of the wise man; practical wisdom."

Thus, it appears that there may be, (and we know, by reason and figures, it often is so) "false science" and "false philosophy," so-called; but such terms are misleading and paradoxical nomenclature, as above stated.

Briefly, then, a science or a philosophy, deserving the diginity of the name, and to be properly so designated, must be "true"—must be capable of demonstration to the human reason and comprehension as "classified and systematized knowledge of facts."

So, Science and Philosophy sit together, as teachers, and they say to men, "Come, let us show you the ways of truth and understanding which will protect you from error and its consequent sin and misery!" But men are loth to forsake past modes of thinking and teaching; they love to travel in the paths of thought travelled by their ancestors; there is an unwise sentiment about the teachings of the "musty past"—they are hard to depart from, because it takes fortitude and integrity to do one's own thinking and to face the critical, unprogressive world and launch out into unbeaten paths of thought and action.

Those who do so are few and, usually, they are "not without honor, save in their own country," day and age. But, every age and every country has had prophets, often despised and maltreated, but heralding better days for mankind in his search for truth and release from the thraldom of ignorance and superstition.

"Truth is mighty and shall prevail!" It is arbitrary. Likewise, exact science of figures (numerals) is arbitrary. Everybody must accept it, although we may not know "why." We say this figure (1) is "one;" this (2) is "two," and so on. We say 2+2=4; it never does, nor can, equal anything else; it is "exact" and arbitrary, or "scientific." All men accept this as true; and, while they can not demonstrate "why" it is so, they do not attempt to disprove the proposition—or, if one does, ..... well, YOU know! Some may call him "eccentric;" but there is a shorter and better name for him.

We are told to "prove ALL things, and hold fast that which is good;" and we may not do this except we use our gift of reason, aided by the senses.

As shown, a theory is not necessarily false, nor to be discredited, simply because we may not be able to prove, or comprehend, it; but, it is not, necessarily, true because we are unable to prove it untrue.

Think in what esteem and repute would be held a professor of mathematics who would stand before his class and assert that, because it may not be show, positively and beyond doubt, that 2+2=4, and shown "why", he is of the opinion that, perhaps, 2+2 might equal five; that he has a memory, running back into the very musty and ancient past—a memory the like of which no member of his class possesses, nor can comprehend—when the proposition of that equation read 2+2=5. It is now different, of course, and would not be recognized by any mathematician of this day and age, as it has an entirely different "dress", or body, and meaning; but, it was a reality, then, in that form (a truth), just as it is now, in this form.

None of his class could disprove his assertion; and, yet, in the light of their present-day reason (philosophy) they would not believe him; they would, at the very least, think him "eccentric", and they would not be likely to abandon their present ground, except he should "prove" his statement.

In this, all scientific minds—all sane and sensible folk—would say the members of the class were "quite correct." And, yet, perchance, for the love and respect of that teacher,—for the high esteem in which he was held for his ability and veracity, as a man and a teacher of men—someone (or a very few) of those students might "believe" and begin to "speculate" until, by a subtle process of mental gestation, (unexplainable) under his hypnotic "spell", those susceptible students of his would say that they, too, had such a memory of a former time and process of calculation. Eh? What?

Why, certainly! The simile is NOT "far-fetched!" It has its counterpart in the teachings of "Oriental Savants" (so-called) and of one, Madam Blavatsky, and her pupils, or followers, in this country, day and age.

Such doctrine, or "false philosophy", is on a par with "materialism" which is but a morbid negation of "Spiritualism." For, while we may not, by any known scientific methods, disprove their postulates, neither Materialism nor Reincarnation can, by any known scientific means, be proven true—not even by their most astute and devoted, zealous advocates and adherents.

Materialism, however, has this much advantage over Reincarnation: its faithful study and pursuit (allowing that "death ends all") will lead the devotee into many labyrinths of worship and happiness at the wonders of Nature, while in this life; and, if he be of a sincere and open mind, it MAY lead him, while here, from a worshipful admiration of "Nature up to Nature's God", while Reincarnation makes him "soul-perfect", eventually, only to annihilate him and make him a nonentity, as if he never had been.

I have the blissful satisfaction of having watched the process of the evolution of one such Materialist (a close and admired friend of mine) from the "caterpillar" to the "butterfly" state of thought and belief—from Materialism to Spiritualism, convinced and satisfied; and the joy I have, in this, is that I wrought upon his reason, his sense of the truth of philosophy and science, his fairmindedness and honesty of the purposes of life, until his mind opened to the beautiful truths of immortality of the soul and the possibilities of spirit return and communion. He was, and is still, "hardheaded", (which makes him a genuinely good Spiritualist); but he has hardened not his heart which is now "at one" with reason and sound philosophy; and he is "in tune with the Infinite."

It pains me, and gives me concern for the future of Spiritualism, to see some prominent "Spiritualist" journals giving space and prominence to such preachments as Materialism and Reincarnation. The latter is always clad in the respectable cloak of "Theosophy", however, which claims a basis that this is so; and, some of them, even tell us by what name that personality was, then, known to history—usually some person of great renown, such as a king, queen, warrior or statesman, a philosopher and teacher. And, they say that such a process of reincarnation is the common lot of all human soul entities; that it goes on, and on, through many thousands of years (as we, of earth, count time) until each soul has run the gamut of all possible earthly experiences; and, then, finally all souls sink back into "Nirvana", as they call it, becoming nonentities with no personality nor recollection of any life, but just a part of "the great source of all life" from which they sprang, originally, having been "cast off", as it were, like a "spark" from the emery-wheel of "Fate", or a bit of "clay" from the great Potter's hand,—to flash and die, flash and die, over and over again; to be fashioned into beautiful human form ("the form divine"), over and over, again and again, only to be again and again "broken down", shattered, to no purpose but to enter into a state of blissful (?) nonentity and forgetfulness of all life, having reached "spiritual perfection" (?) by the process.

It is very like unto that beautiful preachment of Calvinism which was adhered to by our venerated (?) forefathers, and for the promulgation and propagation of which they filled the world with blood and fear, namely, "That God, for his own glory, before the foundations of earth were laid, foreordained some souls to eternal happiness and others to eternal torment", etc. They taught that there were, by this process of "salvation", infants in "hell", frying, "not a span long!" Ah! my scientific and philosophic, enlightened friends, what a beautiful thought for husbands and wives, fathers and mothers of little children! But, we can not "prove" that it is NOT so—that is, I can not—except that my "reason" (not my mathematics) rebels at the thought and "something" within me cries out to that Father who is said, by Spiritualists, to be LOVE, "It is NOT true! God Is Love!"

Such a doctrine, as the great Ingersoll exclaimed, "Shocks my heart and brain—I can not accept it! Better to let the grave end all!"

* * *

## LATEST FROM TEXAS LITIGATION

The John L. Jackson will case set for January 5, on docket of 48th District Court, presided over by Judge Bruce Young. The judge did not arrive from New York until nearly noon of that day.

At 2 p. m. our associate counsel went into court and asked continuation until Thursday, January 8, because of sudden acute illness that had overtaken the N. S. A's senior counsel, Etheridge.

Judge Young granted the request with the admonition that the case must begin on that date even if we had to engage new counsel.

On Wednesday, January 7, Judge Young was called to Oklahoma by serious illness of a relative and further continued the case to Monday, Jan. 12.

Our counsel were ready to appear on Thursday and will be on hand next Monday.

GEORGE B. WARNE.

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## OBITUARY

Passed to the Spirit world, December 5th, at the family residence in Battle Creek, Mrs. Minnie Penrod, aged 42 years, leaving her husband, one stepdaughter and her mother, Mrs. McNeil, to wonder why their dearest should go. Mrs. Penrod had a bright, happy nature, which endeared her to a host of loving friends, who will sorely miss the little woman who was ever loyal in her friendship and duty.

The service was conducted by Mrs. Anna Gillespie. The White Circle of which Mrs. Penrod was a member, attended in a body. The home was full of sorrowing friends whose floral offerings gave evidence of their love for one who was their neighbor.

The day following the service the body was taken to her old home in Paw Paw, to rest beside her father.

She is not dead, she just took off her shoes, to softly
Walk with silent ones who keep their step with us.
She could not die—for love is everlasting, and it
Will keep the path with memories. Ever thus she
will return—She is not dead!

* * *

Passed to Spirit life, Dec. 31, Alice Webb, aged 34, at the Sanitarium, Battle Creek. Mrs. Webb leaves a husband and two little ones, a mother and sister to mourn her loss. Her passing was sudden and unexpected, and a great shock to her many friends. Mrs. Anna Gillespie conducted the services. The body was taken to her former home, near Hastings, for interment.

* * * *

*Evansville, Ind.*—Our Church, the Evansville Spiritualist Mission, Charter No. 37, met at 2:30 p. m., above date, and the following officers were elected for 1920: President, Mrs. J. Stucky, 1214 Eichel Ave.; Vice President, Mrs. J. Manse, 416 E. Illinois St.; Secretary, Rev. A. Stucky, 1214 Eichel Ave.; Treasurer, Mr. Jno. Robertson, 514 Locust St.; Trustees, Mr. W. Lamb, 512 Bond St.; Mrs. E. Gulliver, 14 Carpenter St.; Mr. E. Montgomery, 1710 Main St.; Mrs. E. Perry, 820 E. Missouri St.

We are expecting you with us on our anniversary celebration on Sunday, Feb. 29, 1920. Please remember date. We still have Dr. Silvis of Los Angeles with us.

SECRETARY.

## LESSONS IN SPIRITUALISM

**No. 5**

**by Numa Analyticus**

Spiritualism, as previously observed in these lessons, is *nature's religion.* It does not belong to, nor can it be controlled by, any organization. It can no more be chained by a formula adopted by some convention than the planets could be deviated from their courses by a resolution of some astronomical society. Spiritualism makes Spiritualists, but Spiritualists cannot make Spiritualism, any more than astronomers can make stars. Astronomers are best fitted to teach what has been learned about the stars, so Spiritualists are best fitted to set forth the teachings of Spiritualism.

That body of Spiritualists most competent to deal with the tenets of American Spiritualism is the National Spiritualists' Association, whose conventions are composed of the leading Spiritualists from the several States. This body has published to the world, in Article II of its Constitution, its Declaration of Principles, not as a creed, perfect and unchangable, but as the consensus of the most competent as to what fundamentals Spiritualism has revealed up to the present hour. If our knowledge expands a new declaration will have to be written by a new generation. It is our purpose to examine the several propositions in the Declaration of Principles, as published, which have the well-nigh universal sanction of American Spiritualists.

The first two propositions, the subject for this lesson, are as follows:

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence. It is to be noted that both statements begin with the phrase. *"We believe"*—"believe" being a much milder and less positive word than the word "affirm," in the following paragraphs. These two statements must be taken together to grasp the full significance of the idea. This is Spiritualism's deliberate and studied statement of the god-idea. And this is the whole of it.

A great deal of silly discussion has been paraded in the Spiritualistic press over the expression, "Infinite Intelligence," and the discussion has gone on for the most part as though the words hung flaming in the heavens, wholly disconnected with any other words. Much space has been devoted to the question of whether "Infinite Intelligence" is a personality—whether the God of the Spiritualists is a personal being. Nothing could be any clearer than the second statement: "We believe that the *phenomena of nature,* both physical and spiritual, are the expression of Infinite Intelligence." Note "the phenomena of nature" are "the expression," that is, the whole expression. It is purposely left in the singular. If it had read "are expressions" it would not have excluded other expressions, but as it reads it means: *are the only expression.* That is, there is no expression outside of the phenomena of nature, no expression extra-natural or supernatural, no miracle, but all is a part of the orderly processes of nature.

Nature everywhere operates by means of inexorable and unchangeable law. This was well known to all the leading Spiritualists of twenty-five years ago. The delegates who adopted this second proposition knew that all phenomena of nature occur in accordance with a fixed and unchanging principle or law. Huxley, Tyndall, Lyell, Mill and Spencer had so impressed the thought of that time that the all-inclusiveness of natural law was the dominant idea of the age. Every delegate knew that what was intended was that Infinite Intelligence expresses itself only through natural law as manifested in the phenomena of nature. That is, there is no cosmic, will, purpose or caprice, no display of personality, in all the vast and multifarious activities of the universe. To be sure there is nothing which prevents one believing in a sort of benevolent Santa Claus-like god if he chooses, but it must be understood that there is not the slightest scintilla of evidence which goes to support such a view, and that all the evidence there is points in the opposite direction. In a word: The universe seems impersonal, so why conceive the Power, which express itself thus impersonally, to be personal?

Objection has been made to the word "Intelligence" as applied to an impersonal being. Any word in this connection is simply a symbol. If we had said we believe in "the Great Spirit," or in "Manitou," or in "Om," and then had added the second paragraph the meaning would have been unchanged. The only thing necessary was to avoid a term which Orthodoxy had given a settled meaning. "Infinite Intelligence" is as good an expression as any other as a symbol for the Unlimited Something of which the limitless universe is the manifestation.

The horizon of the Spiritualist, then, is unobstructed. The form in which the god-idea is cast is as broad as the universe. There are no creedal fences to restrain roving thoughts. The mind is invited to study all the phenomena of nature, both physical and spiritual, and thus learn all that is possible for us to grasp of that wondrous Power which thunders in the volcano, twinkles in the stars, paints the sunset glow, sparkles in the dew, blushes in the rose and in the maiden's cheek, and wells up within us in all those finer and nobler impulses and emotions which make life worth while.

* * *

## AN INTERVIEW WITH THE ANGEL DEATH

*(Written by the Late Rev. D. G. Jackson and Reprinted in the Baltimore Methodist Protestant.)*

I had an interview with Death. The place, a lonely dell, winterbound, swathed in spotless snow. The time, new risen morn, the last star paling as if in fear, retiring but not extinguished. The Spirit strengthened me to brave the enemy of Life, and gave me courage to upbraid his cruelty. My speech I do remember well, and Death's reply.

Said I, in heightened tones, as if to keep uncertain courage steadfast and ardent: "Monster! of thee no man speaks well; thy silent tread makes households tremble, and in thy cool breath all flowers die. No little child is safe from thy all-withering touch; nor mothers dost thou spare; nor lovers, just weaving life's story into fadeless dreams, nor saints, in lonely prayer. Why not content thyself with warring in the gloomy jungles—smite the tiger crouching for his prey, crush the lion in his fierceness, pursue the panting wolf, or lodge an arrow in the heart of yon proud eagle? Why devastate our homes? Why kill our little ones? Why break our hearts and mock our thirst with the brine of useless tears? O Death, I would that thou wert dead."

*God's Servant.*

Then answered Death, and filled me with amaze. His voice was gentle, and through his pallor there gleamed the outlines of a smile. Then saw I Death transfigured. He said: "Thy reasoning is false and thy reproach an unintelligent assault. I am God's servant; the flock must be brought home; I go to gather them into the fold. The lambs are God's, not yours. They are yours but to watch and tend until he sends for them. Through your own fatherhood read thou God's heart. Through your own watching for the child's return conceive the thought that glows in love divine."

He paused and then I said: "Could not some brighter messenger be sent—an angel with sunlight in his eye and music in his voice? Thou dost affright us so, and make us die so oft in dying once. If our mothers could but come, or some kindred soul, or some old pastor whose voice we know—any but thou, so cold, so grim!"

*Seen Only By The Dying*

"I understand thee well," said Death, "but thou dost not know thyself. Why does God send this cold snow before the spring? Why icebergs first, then daffodils? My grimness thou dost not comprehend. The living have never seen me; only the dying can. To you I am but a mask. The angel thou dost pine for is behind the mask. Sometimes it is angel father, sometimes angel mother, sometimes the angel of a vanished love, but always, to the good and true, the angel presence of the Christ. No more revile me; I am thy friend."

The dell was then transformed; the snow gleamed like silver, the day became a cloudless blue. Suddenly, living images filled the translucent space, and then I asked of Death if he could tell me whence they came. "These are mine," said he. "A reaper I, as well as shepherd. I wielded the sickle keen. I bound the sheaves and garnered this precious harvest. As angels, they come to light thy way and to welcome thee home."

* * * *

*Springfield, Mo.*—Dr. and Mrs. T. Wilkins were greeted by a large audience at their initial service on Sunday, December 7, and received an appreciative welcome from the wide awake local church by which they are engaged.

## ORDINATION

The ordination of Mrs. Minnie Burns Johnson into the ministry of Spiritualism occurred December 27, 1919, at Jamestown, N. Y., under the auspices of the Spiritual Science Society. John L. Hoard, an official of the N. Y. State Assembly of Spiritualists, conducted the service as given in the State Assembly Manual. Special music and flowers added to the interest of the occasion. As a preliminary to the formal service, Mrs. A. J. Devreaux, an octogenarian and veteran Spiritualist, gave fitting words in the form of an invocation, following same with the reading of a kindly greeting from Mrs. Clara Watson, who was unable to attend.

Following the formal exercises, Mrs. Johnson responded most graciously on receiving her papers, and the memorable occasion closed with interesting message work by Mrs. S. J. Theobald, specially engaged for the occasion, and whose work was received with hearty applause.

Mrs. Johnson has long been identified with Spiritualism as a medium and worker and brings into the ministry a pleasing personality and a life without blemish. She has served the Science Society two years, and we bespeak for her greater inspirational power as the years pass by.

Our sister worker is sustained by the deep interest and co-operation of her husband, Ira Johnson, which is a large asset in her life work. We bid her welcome.

CLARA WATSON.

* * * *

## HOW DOES TELEPATHY APPLY?

Months ago Charles A. Thompson of South Bend, Indiana, told a gentleman that his son was with the A. E. F. in France and advised him to write to the War Department in Washington for a trace of him.

The father told the medium that message must be a mistake for the boy had promised after completing three years of service on the U. S. border that he would not enter the army again.

The father wrote the medium under date of December 7, as follows:

"I requested you to tell me where my son was for he had been gone a year or more. Your guide said he was in France, was well, and coming home soon. I had tried to find him but to no avail. I immediately wrote to the War Department and received a reply that my son had entered the army as a cook and was with the Signal Corps of the Engineers' Division and was ordered for early convoy.

I at once wrote him at the address given and soon received a reply saying he had just arrived at New York and expected to be discharged in about ten days. He had been through the war and was in fine condition as you had said. I am expecting him home in the spring.

Thanking you again for the message, I am,

Yours for Spiritualism,

D. THEOLAN HARRIS."

Clearly the medium for the above was the percipient and a spirit entity the transmitter. If the former and the son were in such close mental rapport as to enable the latter to impress his whereabouts upon Bro. Thompson's consciousness let the two under guarded conditions attempt thought transference between themselves and note the results with the third or physically invisible intelligence, left out of the experiment.

* * * *

## ORDER FROM SECRETARY KATES

The pamphlet edition of Mrs. Elizabeth Harlow Goetz's able address at the N. S. A. Convention in Pittsburgh on Spiritualism's Message for the Hour is now ready for public distribution at twenty-five cents per copy.

All net proceeds from its sale are turned into the special fund for defending the John L. Jackson will case in Texas, the copyright thereto having been presented to the N. S. A. with that understanding. Order soon before the edition is exhausted.

* * *

## LOS ANGELES HOSPITALITY OVERTAXED

Mrs. Laura G. Fixen writes under date of Dec. 15, from City of the Angels:

"We found a double apartment. It was surely luck with hundreds of people going back, because they cannot find a place to stay, many sleeping on chairs in the hotel lobbies and the parks so crowded you have to get a permit to spend the night there.

Do warn your readers not to come unless they have friends to go to, or have something reserved."

## THE PURPOSE OF LIFE

As we walk up and down this earth living our lives, the joy, the happiness, the pain all woven into a pattern, it is our own pattern; it would not please our neighbor. It is very small of us to expect this pattern that we have made to suit us, to fit our needs, to fit our neighbor. It is our own world we are creating.

It is not in the purpose of things, in the great scheme of life, that men are to conform to one world. There are as many worlds as there are individuals.

Let us take for example a vehicle that will hold five bushels of popcorn; each grain in its solid outer casing, one just like the other, yet when they are released from the shell, each one a different shape, according to what was in it. It is a homely illustration but typical of the correlation of the spiritual and the physical. The working of the spiritual forces within us make each of us an individual, no two of us alike.

Two men went to the same college, studied the same things, took the same degree and came out into the world, but they do not care for the same things.

A class will study together for years, finish the same course of instruction, and one will care for mining, another will be interested in machinery, another will want travel, the far places will call him, while another will want just a quiet place with children around him; one will be a dreamer and another will say that he will have nothing to do with a thing that is not an established fact; but what is a fact? What was a fact yesterday is exploded today. Remedies of a few years ago were thought to be positive cures, are laughed at today.

The world moves on. Life moves on. There are people in the world who declare that they will not move on; they declare that they will not progress and they declare it so positively, that they do not in this life. Then they declare that they will not progress after death. They might as well have declared that they would not be born. They remind me of the story of Peter Pan, the little boy who would not grow up. People may hold that thought but the body will grow. We cannot stop the law of life.

In the beginning there was God. Our Lyceum children have a verse which begins, "Sow a thought, reap a deed." Back in the beginning was a thought. What was this thought? Who thought it? Nothing made by human hands, but a thought must precede it. But there was the Great Over-soul, brooding over this world. No one can tell, but we can all guess at who thought it. The Circassian calls it Almighty God, the Oriental, the Confucian, the Brahmin, all have their names, but no matter what we call it, it is Intelligent Life that is back of all creation.

Life is too systematic to let us believe otherwise. You, yourself are a world—a world of wonderful machinery. Have you any conception of the electrical force, the subtle brain power and the man, or soul behind that brain power? That may dissect the human body; with scalpel and chisel cut it into minutest particles, but they cannot find the soul. Is it because man is so small or is it because man is so big—the biggest thing in all the world! We find the answer in the Bible of the ages. We can sing with the Psalmist "The heavens declare the glory of God and the firmament showeth his handiwork."

There is nothing in all the universe that God has made, that can equal man. God took too much pains with man, took too much time to make a human body to just let it last this short span of years. Is there any one so benighted as to really believe that we are crushed by God in a fit of anger? Can anyone believe that God will take something so precious, so wonderful and utterly destroy it. Do you believe it?

The great purpose of life we shall not know until we have cultivated the power to know. You don't know why grass grows, little blades of grass growing straight up, instead of curving. Climatic conditions change verdure. In this part of the country the trees grow straight up, tall, some of them seem to be trying to reach the clouds, while in another country we have a tree that grows up, bends down to the ground, roots and grows up again and we have a village sheltered under the Banyan trees; and so the process of life goes on—each specie working out the purpose of its life, according to its kind, and the struggle of life gives it its hardihood.

The struggle of the tree as it braves the winds, the storms, is the reason for its climbiing. Perhaps trees and the flowers have souls. If our hearing were senstitive enough, it may be we could hear them talking. Does that sound far fetched to you? Who can tell that the whispers of the trees is not a language that even we could understand if our senses were attuned to the voices of nature? We are not rushed into the world without being prepared. The mother takes the babe into her arms and sings and teaches it the beauty of music and trains it along the lines of beauty, of sight and sound. What a privilege to live!

We used to believe the world was made in six days. Walk through the Grand Canyon, the wonderful formation of rocks, look at the mountains; we know it took millions of years to buid this world.

Talk about man being made in a day. Man is just beginning to be made. The world will never be completed, God will never ring his curtain down, while there is any hate left in the heart of a human being. God is limitless. Man is limitless. He can always climb up. Don't be a down and outer. No man is a failure as long as he declares that he will not be one, and life will go on and on, always into a higher form of development.

Men are so anxious to know what form we will wear in the next world. It does not matter what form you will wear, the purpose of this life is to whip us into shape. Spiritualism, as it is taught today, does not claim that all men are equal. People come to Church, sit down in a comfortable place and say "here I am, come on, Spirits, if you want to see me," instead of putting a shoulder to the wheel and trying to see how much they can do to make the church a success.

These same people will pass on into the next world; they will expect to look about and find a gold seat, lean back comfortably and say, "Well angels, here I am, come wait on me." These worlds are so correlated that what we have in the next world rests with us, with the efforts we make to bring it about. It's the man inside that counts and the great job we have is to work out this little me.

The great mistake we make is that when we speak of life, we are thinking that this is the only life. If we spend a life time here and do not find ourselves, we will be a long time finding ourselves out there. When you have found yourselves, you will know the purpose of God, and each one will have found the particular purpose of his or her own life. ——— Alice W. Devore.

Material for this article taken from a lecture delivered by Mrs. Anna L. Gillespie.

* * *

## MARRIED

Walter D. Huyck and Harriette May McMurphy were united in marriage, by Dr. Julia M. Walton at her residence, 507 S. Blackstone St., Jackson, Mich., December 2, 1919.

* * *

Mr. E. A. Oberlin and Miss Ethel Coates, both of Jamestown, N. Y., were united in marriage at high noon, September 4, 1919. The wedding ceremony took place at the home of the bride's parents, Mr. and Mrs. Carrine D. Coates, 34 Catlin Avenue. Mrs. Clara Watson officiated, using her own special ring service. A wedding luncheon was served following the ceremony. Sweet peas were used effectively in the decorations. The couple received many beautiful gifts. Mrs. Oberlin has been prominent in Spiritualistic circles and her gift of inspirational music and writing has been a source of interest and help to many friends. Mr. Oberlin is a young business man of ability and with his bride will have the sincere good wishes of a large circle of friends. Mrs. Oberlin's work as an inspirational pianist is of high merit, and she will continue her efforts in the cause of Spiritualism. At home, 34 Catlin Avenue, Jamestown, N. Y.

* * *

## ATTENTION, LADIES OF LILY DALE AUXILIARY

Our organization is the only body connected with Lily Dale Assembly whose financial accumulations each season are turned into the latter's treasury for the welfare of our summer outing center.

We urge our members and sympathizing friends to utilize spare winter evenings and other leisure time in the preparation and selection of useful and fancy articles suitable for sale at next summer's Bazaars. Many helping hands the country over will insure generous and varied supplies and aid in making the season of 1920 an even greater success than that of 1919.

Mrs. Evelyn Brooks, President
Mrs. Minnie C. Warne, Secretary
Mrs. B. F. Bartlett, Treasurer.

## TO THE NEW YEAR

Hello, little Pilgrim! with a twinkle in your eye,
Did you drop to Nature's bosom from the overarching sky,
Fully laden with a harvest of the ripened fruit and grain?
Or with shiny sword and pistol, that the rich and poor be slain?

If you came with peace and plenty for the people of the Earth,
All will hail you with a welcome and appreciate your birth;
But if loaded down with microbes, "flu," famine and the like,
We will give you now, fair warning, that you'd better take a "hike."

We have had enough misfortune for the many future years;
We have had enough of slaughter and of sorrow's scalding tears,
And if you are bringing comfort for the saddened home and heart,
We are pleased to greet you, New Year, and will weep when you depart.

Do you promise, little pilgrim, you'll be just to each and all,
In dispensing food and raiment as the people's needs may call?
That you will give them shelter from the tortures of the storm
And will furnish needed fuel that their bodies may keep warm?

Make the profiteering fellows, who are hoarding things away,
For each act of selfish gaining ten-fold penance they shall pay;
Make this year of Ninteen-Twenty be a record-breaking time
For adjusting World-conditions into harmony sublime.

Dr. T. Wilkins.

* * *

## RECENT TRANSITIONS

*Radebaugh*—At Chickasha, Oklahoma, Dec. 10, 1919. Mrs. Rhoda Ellen Radenbaugh, wife of S. H. Radebaugh, passed to spirit life. She was born and reared in Highland County, Ohio, where she was married in 1862. In her young life she believed in Universalism but came in her mature years into the truth taught by Spiritualism. She was a member of the Sunflower League.

Her aged husband, with whom she passed fifty-seven years of companionship, and seven children mourn her departure.

Her funeral service was conducted by M. Alice Adams of Oklahoma City.

* * *

*Kuhlmeyer*—On Monday, November 17th, Mrs. H. B. Rymer, pastor of the E. V. Wilson Memorial Center, conducted the funeral services for the son of one of the church's most active members, Mrs. E. J. Kuhlmeyer. This splendid young man was taken suddenly from the mortal plane of life, and before the physical body had been laid to rest, the spiritual manifestation of his continued personality was given twice to family and friends. Amid the most beautiful surroundings, and with a wealth of choice beautiful surroundings, and with a wealth of choice blossoms about him, the temporary farewell was spoken; but bright and clear above the grief, like a golden thread against the gray, was the sweet assurance that his vigorous young life still goes on, a comfort and a blessing to those who miss the bodily touches of his hand and the cheery helpfulness of his daily life among them.

* * *

## IN MEMORIAM

In memory of my dearly beloved father, Dr. Henry E. Ballard, who passed to spirit life one year ago Dec. 31st. May the Angelic Hosts of Heaven guide him always, is my prayer.

Bonnie B. Ballard.

* * *

*A Voice From the South*—"I have never seen a good medium, public or private, but am a Spiritualist by inheritancy and confirmed in the faith by wonderful experiences that have come to me and to members of my family, enough to make a printed volume."

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## LOCAL VISITING LIST

**Chicago, Ill.**—*CENTRAL SPIRITUALIST CHURCH. Meets Sunday evening, 8 P. M., in Washington Hall, State and Lake Building, 190 N. State St. George F. Seely, President; Thomas Grimshaw, Pastor. You are welcome.*

**Cincinnati, Ohio.**—*THE GOOD-WILL SPIRITUALIST CHURCH—N. E. Cor. 9th and Plum St., Cincinnati, Ohio. Lecture, Sundays, 2:30 and 7:30. Messages Service, Thursday, 2:30 and 7:30. S. E. Hugi, L. M.*

**Cincinnati, Ohio.**—*SPIRITUALIST TEMPLE OF LIBERAL THOUGHT holds Sunday services at 2:30 and 7:30 P. M., 633 West 8th St. Frank Raabe, president; Mrs. H. B. Rymer, pastor.*

**Denver, Colorado.**—*PROGRESSIVE SPIRITUAL CHURCH. Meets Sunday, 8 P. M., in L. O. T. M. Hall, Exchange Building, 15th and Arapahoe Streets. I. B. Scott, president; Dr. A. W. Young, vice president; Thomas A. Hill, secretary; Arthur Barrett, treasurer; Dr. W. E. Mansfield and Mrs. Martha Anthony, pastors.*

**Minneapolis, Minn.**—*CENTRAL SPIRITUALIST CHURCH—703 Hennepin Avenue, Minneapolis, Minn. Geo. D. Field, President; Rev. M. D. Talcott, Pastor. Lecture Sundays 3:30 p. m. by Ida Holtman, followed by messages. Lecture Sundays 8 p. m. by Rev. M. D. Talcott. Mid-Week Message — Social — Wednesdays at 2:00 p. m. You are welcome.*

**Newport, Kentucky.**—*FIRST SPIRITUALIST CHURCH*—825 Overton St. Mrs. M. E. G. Howe, *resident Pastor; Miss Ruby Dameron, President; Mrs. Sarah Charles, Secretary. Services, Sunday, 7:30 p. m.; Wednesday, 2:00 p. m. and Thursday, 7:45 p. m. Ladies Social first Wednesday each month, 2:00 p. m.*

**San Diego, Cal.**—*FIRST SPIRITUAL SOCIETY Temple 1240 7th Street, in heart of city. Sunday services at 11 a. m. and 7:45 p. m.; Wednesday evening, Message Service—Francis P. Fleming, pastor; Thomas Michael, President; F. X. Jaeger, Secretary. Public always welcome.*

**Los Angeles, Calif.**—*PROGRESSIVE SOCIETY OF TRUTHSEEKERS holds all services in its Temple, Twenty-third Street and Stanford Avenue —Sundays 9:30 a. m., Children's Lyceum; 11 a. m., Conference and Messages; 2:30 p. m., Message Circles; 6:30 p. m., Young People's League; 8 p. m., Lecture and Messages. Flower Readings on second Sunday evenings each month; Sunshine Club 2:30 and 8 p. m. Thursdays. Mary C. Vlasek, pastor, assisted by Mary R. Hutchinson.*

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## BORROWED TRUTHS

Recent editorials in *Two Worlds* of Manchester, England, under the caption of "Our Services—Can They Be Improved," contain food for fruitful fireside meditations by every American Spiritualist, when hindering environments have been temporarily laid aside and each soul is communing with itself, which Plato described as real thought.

Bombast and bulldozing, flatulency and self adulation, sparsity of thought in a wilderness of words in nowise tend to create respectful interest or a worshipful spirit, while veritable disgust and mental humiliation follow all aping of vaudeville stunts and every approach to suggestive vulgarisims uttered to tickle shallow minds and stimulate fleeting applause.

Give heed to the following extracts from our English brother:

The tremendous interest which is being taken in the subject of Spiritualism at the present time is bringing into our meeting-rooms men and women of all shades of opinion and from all schools of thought, and many and varied are the comments passed upon our conduct of services.

Why do we meet? What is the purpose of our public services? We know that some Societies appear to regard a service as a kind of regrettable necessity, a more or less conventional prelude to an after-circle; whilst people who have been drawn to us from the Christian Churches have regard only to the fact that it is respectable, usual, and convenient to attend a service of some kind at an habitual hour on the Sabbath Day.

In the early days of the Spiritualistic Movement all meetings (other than seances) were of the propaganda type. They were arranged and advertised in order to acquaint the public with the great fact of spirit communion, and to stimulate personal investigation. In the nature of things these meetings became argumentative in their atmosphere, since the criticisms and objections of opponents had to be met and refuted; they likewise became instructional, because the validity of our own contentions had to be established. Later, too, they became demonstrative of the truths we stand for, our mediums being called upon to present to the public some milder types of the phenomena of the seance room. These phases are still of great importance; there is a great deal of adverse criticism which must still be met; there is a vast amount of misconception as to what it stands for. The platform and the press afford the best avenues for answering the critic and teaching the ignorant. The great thing to be kept in mind is the necessity of "teaching," and *the ideal platform advocate must certainly be a teacher.*

There is still scope for public demonstration of our phenomena, but it must be confessed that a large majority of the phenomena given is quite unconvincing. Too often "descriptions" which merely say "There's a tall, dark gentleman, with a moustache, age about 50, standing by you. Do you recognize him?" Such clairvoyance (?) does not deserve recognition, and when fuller details cannot be given, the description (?) had better be dispensed with. An old friend of our always judged a description by the number of "points" given (the full name counting as six). Unless 12 to 14 points were given, he called it bad clairvoyance, whether recognized or no. When mediums are able to see spirit forms, why is it that they do not describe them? We are quite satisfied that there are twenty clairvoyants who *see* well to every one who decently *describes* his vision. Such clairvoyants would do far better in the seance room, where with smaller meetings and finer conditions they could often give evidences worth having. We are pleased to see the tendency to restrict psychometry to the seance room, rather than the platform. Only too often the fact of entering into the details of people's past and present circumstances has given rise to gossip and scandal.

We shall generally find, despite the few brilliant exceptions, that most of our clairvoyants would do far better under conditions more select and refined than a large public meeting can offer. We sigh for the good time coming when every Society will have its suite of seance rooms and the most sacred and wonderful of all our activities—the forging of the link of communion between the bereaved and the arisen—shall be demonstrated in the seclusion of that seance room, free from the sneer of the critic and the vandalism of the sensationalist and scoffer.

Let our meetings, then be held for demonstration, when suitable, tactful, convincing media are available; for instruction in the principles of psychic law; for replying to the honest critic; for expounding the laws of spirit life and the Spiritualistic philosophy—for stimulating the common people to personal investigation. Let the exponent be a teacher, a demonstrator, an exhorter.

We are becoming too formal. Is there any real need to keep a meeting running for an hour and a half by drawliing hymns, prosy prayers of a stereotyped character, and long readings which have nothing to do with the subject? Is it really necessary for a speaker to talk for 30 or 40 minutes when he has delivered his message at the end of 20 minutes? A brief, bright hour is often ruined by an endeavor to keep the meeting to a conventional time. The wisest speaker or chairman is he who "shuts" up when he has delivered his message. It is easy and interesting to listen to the man who "has something to say." It is mental and moral vivisection to be forced to listen to the man who "has to say something." We want our meetings to be alive, so that when the people leave they will be waiting for the next.

In discussing last week the reason and purpose of our public services, we pointed out that in a new movement, and one which is still much maligned and misunderstood, propaganda must of necessity play an important part; that instruction as to forms of mediumship and their results must also take a prominent place; that instruction also in the teachings which accompany the phenomena must occupy a good deal of time and attention. The demonstration of spirit power and presence has also its place. In short, our public meetings are for demonstration, instruction, exposition of the laws of spirit life and activity, and the dissemination of spirit teachings.

With other religious bodies, however, the brief, if not the sole, object of their Sabbath meetings is that known as "public worship," and many complaints come our way concerning the lack of what is called reverence or the devotional atmosphere in our Sunday gatherings. In many of these cases the complainants have been reared in a certain atmosphere, and miss that to which they have been for years accustomed. In other cases, however, the complant is that instead of the quiet peace which is found in church or chapel, our meeting-rooms immediately before the commencement of the service are devoted to gossip and chattering, which tend to destroy the air of rest and devotion which by some is considered the fitting prelude to a public service.

The public circle is a case in point. We often hear it advanced as an argument in favor of such meetings that "That's what the people want." In the same way, some clairvoyants are always striving to foretell the future, and sail close to the wind of common fortune-telling, because—well, "that's what the people come for!" It is a false standard, and therefore a bad standard. We do not give a child a razor to play with "because he wants it." His parents consider that out of their wider experience they know what is good for him, and Spiritualists should be guided by human needs, not by what folks want.

We are told that God desires our worship and adoration, but earth is the workshop of God, and we cannot imagine a large employer of labour (and we are all labourers in the vineyard) being satisfied with a company of work-people congregating around the office to tell the said employer what a fine fellow he happened to be, and how fond they were of him. Yet too often what is called worship degenerates into this. We have personally found that our sense of reverence was heightened far more by standing at night at the small end of a good telescope, than by all the psalms and responses we ever listened to. Our own opinion is that nothing conflicts more with the true emergence from within of the real spirit of devotion than a heterogeneous mass of individuals comprising all kinds and conditions of men, conforming without question to certain formalities laid down by other men, many of whom know less of spiritual verities than themselves. In our opinion, the practice of the better class of devotion was lost when the habit of family worship fell into disuse. There in the bosom of a harmonious family (each of whom has something in common with the rest) the psychic forces of all were blended. To the clairvoyant eye, which sees the colours of the auras of those assembled, the average church service for public worship is a travesty. An external appearance without a trace of psychic or spiritual blending. It may have the

soporific (hypnotic) effect of lulling men into a state of rest and security, but too often it is the sleep of the man in a snowstorm, the prelude to spiritual death.

Undestand, we are merely endeavoring to analyse a complex problem. The ultimate finding must come to the touchstone of practicality. If public worship helps the emergence of spiritual life, we are all for it, but if men want us to indulge therein merely because other people do it, we are not to be moved by such appeal. Let us be honest to ourselves. We have been called out from amongst others. We have a spirit message to deliver; we have those behind us who are directing us in its delivery. We have kept free from the grandiose formalism of orthodoxy. In the sacred name of truth, if we are to do things, let us forget what men want or wish us to do. Let us keep to the higher standard, and do them because they are right, because they are best, because our spirit instructors advise us so to do. Let us cease to bother about giving people what they clamour for, *because* they clamour, and see to it that we adopt those methods and give forth those teachings which the spiritual directors of a higher life have called us into being to adopt and give forth. In other words, let us never conform to the folly of being guided or led by this world, but let our light and leading come from the invisibles. Hitherto they have not failed us. Neither will they in the difficult days ahead.

* * *

## A PUBLIC NEED

Ocassionally we hear from an axuiliary needing talent, or from speakers and mediums desiring engagements. These two needs do not always fit each other; and we fail to assist either for want of proper information. It appears to be a public requisite that a standing notice of these needs should be found in this paper.

List with us your desire for talent or for engagements. Address N. S. A., 600 Pennsylvania Ave., S. E., Washington, D. C.

* * *

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### SPIRITUALISM. JUST OUT!

New book entitled: "The Truth About Spiritualism," by Wm. J. Bryan, M. D. Illustrated. Over 200 pages. Logical, ethical, convincing. Can spirits return? Can immortality be overcome? One dollar, by mail. Circular of contents, etc., free. Alberta Publishing Co., Dept. N, 333 E. 17th St., New York City.

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**Los Angeles, Cal.**—*CHARACTER READING BY THE SCIENCE OF NUMBERS. Your success in life depends upon your knowledge and ability to use the powers hidden within yourself. This knowledge, as shown by the Science of Numbers, will be sent you upon receipt of 25c together with birth date and full name. Address Trinity-House. Dept. 3, 413 West 67th St., Los Angeles, Cal.*

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*Benton Harbor, Mich.*—The Selim Spiritualist Society has elected the following officers, for the year of 1920: President, Speaker and Message Bearer, Harry J. Aldrich; Vice President, Mrs. Mary Jeffery; Secretary, Mr. B. Shirtz; Treasurer, Mrs. Joseph Jones.

Our Ladies' Aid has elected the following officers: President, Mrs. Edward Raub; Vice President, Mrs. Louis Miller; Secretary, Mrs. Gus Hopp; Treasurer, Mrs. Joseph; Mrs. Warren Correll, is musical director.

Ever since our opening, Sunday Dec. 15, 1919, we have had continual success. Audiences have always been large, which is due to our speaker, Mr. Harry J. Aldrich, whose lectures are up-to-date and whose messages are simply grand. The Society presented to Mr. Aldrich, at Christmas, as a mark of their high appreciation, with a fine overcoat, also a twenty dollar bill. The entire Society wished our speaker a happy Christmas and a most prosperous New Year. As he radiates harmony and good will to all who come in contact with him. The Society also gave a New Year's party at the home of Mr. Frank Selle, on Main St. A grand and happy time was enjoyed. A fine chop suey supper brought out a very large gathering of people. At five minutes of midnight Mr. Aldrich asked the entire assemblage to rise, in a farewell to 1919, by singing "America." Then Mr. Aldrich gave an inspiring invocation, bidding all a happy and prosperous New Year, and that the Selim Society would work on to a greater and grander victory in the year to be. We have the promise of a beautiful new church structure, which promise is certain to be fulfilled, if the Selim Society with one united effort, will work to reach the desired goal. Our New Year's Eve party netted us $61.00 clear of all expense. THE NATIONAL SPIRITUALIST is on sale at all meetings; and Benton Harbor and St. Joseph Spiritualists wish Dr. Warne, our National President, a happy and prosperous New Year. LOCAL SCRIBE.

* * *

## BOOKS

We are informed that the works of A. J. Davis will be republished by installments, beginning early in 1920, with the issuing of "Views of our Heavenly Home," "Death and the After Life" and "Events in the Life of a Seer." Due notice will be given when a supply is received.

* * *

*"The Dead Have Never Died,"* by Edward C. Randall, is one of the best books we know of supporting the claims of Spiritualists for life beyond earth-death. Its philosophy is clear and forceful, explaining evidential communications from spirits. This book should be read by every inquirer for literature explaining Spiritualism. Price, $2 postpaid.

* * *

*"Raymond,"* by Sir Oliver Lodge, is now $2.50. The $1.50 edition is exhausted and will not be republished.

* * *

## IMPORTANT SPIRITUALIST BOOKS FOR A READING COURSE

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

### Lyceum Books

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### Standard Works

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| Mary Ann Carew (Petersilea) | 1.00 | 10c |
| The Discovered Country (Petersilea) | 1.00 | 10c |
| Scientific Basis of Spiritualism (Sargent) | 1.50 | 10c |
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# LYCEUM DEPARTMENT

Conducted by

**Mrs. Annie L. Gillespie**

National Superintendent of Lyceums

85 Upton Avenue Battle Creek, Mich.

## HAPPY NEW YEAR, LYCEUMISTS

And may it be all that the wish implies. The past year has been filled with unsettled conditions. Political, Economic and Social life has been upheaved and broken on the wheel of unusual circumstances. May we not expect better days soon? The lessons of yesterday surely will help us to make good the todays, steadily leading us on to the hills of tomorrow, with greater strength to climb them.

In the glowing fires of the New Year, lighted with Hope fed with our Ideals and dreams, we see the dawning of a new childhood, a childhood in which Slavish Fear has no part—no angry Deity to threaten, but instead, the Angels of Reason, Justice and Love to help the little pilgrims on their way of service. Today the child is known as the ruler of our future weal or woe—the Crown Prince who must later come into his kingdom. We older ones have something to do to help him develop the latent power within him, that he may rule wisely and well the kingdom of his soul.

Clarance said once, "The difference between childhood and men lies in the unlimited confidence and hopefulness of Youth; that happiest time when he knows no past, finds the present filled with joy, and the Future seems endlessly long. It must be our work to keep eternal youth in their hearts, teach them that hope is eternal, and always better things further on.

Happy New Year, and a busy one to all!

ANNA L. GILLESPIE.

May I ask every Lyceum reader of this paper to write me very soon. Tell me the name of your Lyceum, how many pupils you have, the name of your Secretary or any information which will enable me to help you to get in the precession of 1920 Lyceums. Especially do I need your secretary's address. Tell me if you use the card system. I have some on hand now, and if the requests warrant it will have plenty more ordered. I can only carry on this work with your help. Will you do it? And may I look for your hearty co-operation at once?

N. A. S. SUPERINTENDENT.

* * *

## CHRISTMAS IN BATTLE CREEK

We have been having a joyous, happy time this Christmas season. The Christmas spirit got into our hearts and reached the climax when our Lyceum entertained all its friends at one of the most unique and beautiful Christmas entertainments ever given here.

The hall was beautifully decorated for the occasion, wires hung with Chinese lanterns and Christmas bells extending the length of the hall and at one end a large Christmas tree that was a delight to behold. It was beautiful as the dream-tree of childhood. Beneath it was a mossy throne and about it, presents for every one of the Lyceum and for many others.

A happy throng of parents and friends filled the hall and as they waited, music was heard in the distance and the entertainment opened with a pageant, the Lyceum marching in, two by two, more than forty young people, ranging in ages from eighteen to three years and led in the march by their Fairy-God-Mother, Mrs. Anna L. Gillespie.

Every child was in costume and as they were arranged on the spacious platform, many proud and happy smiles greeted them from the fond parents.

The first part of the program, a miscellaneous one of dances, songs and recitations, gave all a chance to display the improvement that the year of careful training under their teacher, Mrs. Gillespie, had made in them, and some of the work of these wee dancers was so perfect and dainty in effect, as to closely resemble the professional ballet. One very noticable number was the "Dance of the Rosebuds and the See-saw Girls," original and interesting, as it was all written and worked out for the occasion by Mrs. Gillespie. Before passing to the second part of the program, mention must be made of the splendid interpretation of the "Dance of Joy," by Miss Juanita Ziegler, one our talented older members of the Lyceum.

The second part of the program was a Cantata entitled "The Marriage of Santa Claus and Mother Goose." Mrs. Gillespie wrote all of the dialogue and arranged the dances. It was all new but woven around the old familiar characters of our childhood.

The principal characters were Santa Claus, Mother Goose, Flip-Flop, Queen Titania, King Winter, Princess Snow, Prince of the Elves, Queen of the Fairies, Spirit of Music, Spirit of Happiness and the Fairy God-Mother.

Santa and Mother Goose seated on the throne under the sparkling Christmas tree, with all of Mother Goose's famous children and Santa's satellites grouped about them, made a picture that will never be forgotten by that audience, and round after round of applause showed their appreciation, as the stories of Mother Goose's children were given in pantomime, songs and recitations, by the little ones.

The wedding march was led by Santa Claus and Mother Goose, ending at the Christmas tree, where each member of the Lyceum received a present and a bag of candy and then the Lyceum treated all of their friends to candy, for the children finance this Christmas party themselves, saving their pennies during the entire year for this great event. Coffee and doughnuts were served by the older ones and the evening was one long to be remembered by old as well as young.

Miss Glee Race made a modern and most efficient Santa Claus and Miss Juanita Ziegler ably seconded him as his wife, Mother Goose.

ALICE W. DEVORE.

* * *

## INSTRUCT THE CHILDREN

Spiritualism is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will gladly be supplied by

J. TINKER, Secretary,
British Spiritualists, Lyceum Union.

* * *

*Muskegon, Mich.*—The Muskegon Spiritualist Society has passed through its doldrums and emerged with colors flying and "nailed to the mast."

We have just closed an engagement of two consecutive Sundays, and the intervening week, with Rev. Isadore Davenport, Battle Creek, Vice President M. S. S. A., and State Missionary, and, she has done Trojan service for us, and brought about a reorganization of our society, with the important reinforcement of our membership. On Saturday eve, Dec. 27, we had a well-attended social and reception to Sister Davenport; on Sunday, Dec. 28, two well-attended services; a message service Monday evening; business meeting to fix annual dues and prepare for election of officers for 1920, and on New Year's eve, a box party at the residence of Mr. and Mrs. John Morse, 23 Sanford St. In spite of a raging blizzard, there was a fair attendance and various entertainments provided.

At this service an original poem, by Mr. Sanford, entitled, "Farewell, Old Year, Welcome, New Year," was read and greatly enjoyed by those present. (The editor regrets that pressure on our columns prevents our printing it in full.)

Thursday evening another message service, business meeting Friday evening, rest for the good sister until Sunday. The Sunday afternoon service was followed by election of officers for the ensuing year, resulting as follows: President, Mrs. Mary Kirschner; Vice President, I. Ransom Sanford; Secretary, Mrs. Sharlow; Treasurer, Mrs. Florence Shipper; Trustees, Charles Shaffer, P. H. Fuller and O. C. Shipper. Sunday evening the hall, North Terrace St., was filled and Sister Davenport's lecture and messages were exceptionally excellent.

She will be with us again in February for two Sundays.

T. RANSOM SANFORD.

## GRANDMA PAYS THE BILL

BY H. MILLS.

Before the busy merchant
Stood pretty little Bess:
"I want a cloff for dolly,
Enough to make a dress."

What color, little lady?
The pleasant dealer said,
Why, don't you know? she answered—
I want it awful red!

He smiled and cut the fabric
For the delighted miss.
"What does it cost?" she questioned;
He answered, "Just one kiss."

And then the clerks who heard her
Went laughing up and down,
"My grandma she will pay
When she comes into town."

* * *

Always a little boy to her,
She heeds not the lines of care
That furrow his face—to her it is still
As it was in his childhood fair,
Back there somewhere in the mist of years
She sees but the lad through a film of tears.

* * *

## THOUGHTS FOR THE NEW YEAR

"May this day and all days of the new year bring to you, and those who are dear to you, the sunshine of happiness."

RICHARD BROOKE.

* * *

"When we look into the long avenue of the future and see the good there is for each one of us to do, we realize, after all, what a beautiful thing it is to work, and to live, and to be happy."

STEVENSON.

* * *

"Time is
Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice;
But for those who love, time is not.

VAN DYKE.

* * *

"Be not lenient to your own faults;
Keep your pardon for others."

JAPANESE PROVERB.

* * *

"Never bear more than one kind of trouble at a time.

Some people bear three—all they have now, all they ever had, and all they ever expect to have."

ANON.

* * *

"Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it; to keep one's spirit always sweet, and to avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult."

ANON.

* * * *

## OBITUARY

Julia Miller-Roe passed to the higher life Nov. 29, 1919, from her home in Jackson, Mich. The funeral obsequies were performed at Fifield Wetherbee's chapel, W. Main St., Dec. 2nd. Her husband, Randolph Roe, preceded her to the other life many years ago. He was the son of Dr. Roe of Albion, Mich., one of the first to be developed in modern Spiritualism, as a magnetic healer and clairvoyant diagnostician. The marriage rites of Julia Miller and Randolph Roe were performed in the late 60's by A. B. Whiting, one of the ablest and most noted of trance and inspirational speakers in the Spiritualist ranks, over a decade—from late in the 50's until 1871. During all the years of suffering, and they were many, before she was released, Julia had frequently reminded her family, that she desired her funeral discourse to be given by Dr. Julia M. Walton, and after a lapse of half a century the one who soleminized her marriage rites, B. Whiting, came to give the beautiful and consoling words beside her bier, to her brother from Chicago, her sister and neice and adopted son, through the instrumentality of your Missionary at Large.

JULIA M. WALTON.