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THE WEB OF LIFE

I stood at the open door-way
And glanced in the shaded room;
A ray of light discovered
A weaver at her loom.

One moment she paused from duty
And wearily bowed her head,
Then in and out of the meshes
She wove her chosen thread.

"The pattern is plain," she murmured,
"And the colors are dull to see.
My head and heart are weary
But my work must finished be.

The plan is that of my Master
And I can naught but obey,
Trusting that it will please him
When I am through to-day."

At last her task is completed.
Her sad eyes open wide
When she views the pattern and colors
As seen from the other side.

Never a finer pattern
Will human eyes behold
And threads that seemed so dull she wove
Are brightest colors and gold.

And this is the story of human life,
From waking to final sleep;
Though heart and hands be weary
Our tasks we must complete.

We stand alone at the loom of life,
Our Master has laid the plan;
We are given threads of different hue
To weave them as best we can.

At times the pattern saddens,
The colors are dark and grey
And we fain would cease our labors
Before the close of day.

Oh, could we but trust our Master
And all His laws obey,
We would not grieve if threads of life
Are dark and dull some day.

If we be faithful to our trust
And weave our threads aright,
We'll find that on "The Other Side"
Our mantles will be bright.

ANNA M. F. STARRING.

"Thought Rays" copyright.

* * *

LOVE AND DEATH

By CHARLES HENRY DE LACEY

The Post-Mundane Experience of an English Priest

Gray the winter shadows lengthen
On Prince Edward's Island hoar,
Where—within Saint Cuthbert's precincts—
Dwells a monk of deepest lore.
Father Euan, gray and holy,
Oft inclined to fast and prayer;
From the neophyte to Abbot,
One and all his worth declare.

Where the candles faintly flicker
Shows an altar outlined dim;
There he kneels, adoring, saintlike,
Chanting low an ancient hymn,
Tones unheard with his are blending
As the breath of incense falls;
Stands a form enrobed in ether,
And the spectral being calls.

"Fast and vigil now are over,
'Earth to earth and dust to dust';
Vows monastic are remitted
By a stainless one most just."



OFFICIAL BOARD OF THE NATIONAL SPIRITUALIST ASSOCIATION OF THE U. S. A. AND MANAGERS OF THE NATIONAL SPIRITUALIST

Left to Right: Seated—George W. Kates, George B. Warne, Joseph P. Whitwell, Cassius L. Stevens; Standing—Dell A. Herrick, Thomas Grimshaw, Mark A. Barwise, I. C. I. Evans, A. M. Griffen.

Mute and cold the brothers find him
Just within the chancel rail;
Near his heart a time-stained locket
Holds an image, woman frail.

Autumn's smile, with brown and orange,
Lingers on the landscape old,
And a-through the Devon meadows
Steals a river set in gold.
For the Gulf Stream from the tropics,
As it passes near this isle,
Holds in leash the breath of winter,
Strewing grass and flowers the while.

Now a man, with stamp of Northland,
Nears the river deep in thought;
And the ling'ring summer shows him
Little change that time has wrought.
Now he listens. Ang'lus calleth
Even' prayer as oft before,
But he wanders in his worship,
Swayed by memories of yore.

"Homeland, homeland, childhood's river,
Cot of her I loved so well,
Can it be? I must be dreaming;
Could it be a sorcer's spell?
Phantom years, do not deceive me,
Tones forgotten haunt the breeze;
Playmate, sweetheart, thou art real,
Thou hast called me over seas."

See! A convent. Stealing—ghostlike—
Are the shadows o'er her face;
'Tis a nun but lately shriven
On her way to death's embrace.
And her thoughts are now of Mary—
"Blessed mother, light my way."
Cold her fingers clasp the ros'ry,
Yet her lips refuse to pray.

Now, her whitened lips are moving,
Love and peace rule orbs of blue,
"Old-time tryst-tree, near the river,
In thy shadows, Euan, true."
By the river waits the stranger
Till the morning gray and cold,
Thither glides his faithful sweetheart,
Robed in white, her tresses gold.

Years no longer frost and wither
Death has crowned with fadeless youth;
Monk and nun, their penance over,
Now are free! They know the truth.
In a world, beyond the senses,
Live the two by men called "dead"—
Live and love as comrades always
Where no Church and State are wed!

* * *

SAYS HE WOULD SPEAK TO SON FROM DEAD

London, Oct. 2.—Archdeacon Colley, who died Tuesday, was an adept in spiritualistic demonstration. Shortly before his death he caused the following telegram to be written, with orders to be sent to his son immediately after he died: "Just going for a little rest in the beyond before seeking another incarnation. Shall try to let you know of my occasional presence. Have left instructions as we arranged together. Body in box. Just going to medical faculty of Birmingham University. Hurrah for next inning, a round, we trust, of useful life."

* * *

Dr. H. J. Silvis—I was a delegate to the N. S. A. Convention at Columbus, O., from California and feel there was much good done and business of great importance accomplished.

THE NATIONAL SPIRITUALIST is the best we have in our line and in due time I hope to see it a semi-monthly or a weekly.

PROPHECIES FOR 1921

By

Spirit Aaron

Through the Mediumship of

Mrs. Zaida B. Kates

At Unity Church, Washington, D. C.

Jan. 2, 1921

(Reported by I. C. I. Evans)

Amidst the throbbing, strong forces of life, outlined in the sunshine or the shadows, the prospective conditions of each year seem to bring with them much of unusual or usual conditions. If we were to draw the veil of futurity too far asunder, I deem that not one of us would be willing to meet the issue. I feel that not one of you would feel throughout the realm of time equal to the knowledge that the future will bring you.

What will the year bring us, out of that condition of shadow, to the working reality? What will the pendulum swing forth, joy or sorrow? Perhaps many of you who are here, next year will not be here. Perhaps some of us will have drank to the bitter dregs the cup, and drank it deeply of sorrow. Perhaps some of us will have entered into the sunshine of an immortal knowledge that we have not today. Perhaps some of us will have passed the doors of life and given reign to the aspirations of the things that are to be.

I wonder sometimes why the future is such a problem in the minds of men and women. I wonder sometimes why you are anxious to touch the magic key and open the wonderful power of thought. I sometimes question if it is just right. I sometimes wonder if we have the strength to meet the thought and the issue, and all the experience; but there comes across the distance of time and space the power to forge ourselves into fields of experience, whatever they may be.

Years ago, in this city, I foretold to you the world war, and you laughed, but the pendulum of time has swung its magic course and many of you tonight, who are here, tasted the bitter dregs where the broad Atlantic came between your loved and you.

Tonight I shall not foretell anew world-war but I shall tell you there will be confusion in the great reconstructive period. There will come a time this year when persons who have not, perhaps, been known publicly in the past, but who are filled with the everlasting problem of what is best for the children of earth, will be heard.

Last year I told you there would be changes in politics and it came to pass. In the new regime will the man whom the people have chosen, be strong enough to meet the issues of the day. Permit me to say there will be many things that will shake the very spirit of him and he will go into the quietude of his chamber and pray that the bitter cup will pass, for there are more sorrows on earth than death. That is the very least of it; for when we step forth to the future of the new work and the new evidential things of life that are beyond us, we are entering into the enjoyment of power that belongs in the everlasting attainment of the divine condition of the soul. Here in the mundane sphere we are met face to face with the problems of the material and lose sight of the spiritual.

The gentleman who has been elected as your President, the man to lead you to dignity and to power, the man to send a new thought into the world, new ideals and new forces for the betterment of his fellowmen will surround himself with advisers, I hope, who will make for good; for if he tries the one-power condition he will fall, as have others in the past. The one-man power does not live in the history of the nation called America; because we are not gaged to the impulses that stand for the one-power, for no one man has the element, the power, the illumination that stands for all the people, that adapts itself to the party, that leads up the great Alps with the concordant forces of harmony. If it be discordant, then there must come the issue that will bring harmony from the discord. I foresee for him this year many troublous conditions of such a nature and character sometimes that he will feel as if it is beyond the power of an earthman to control or influence. But if it is in the great spiritual side of life, help will come to him, lifting his hands towards the spiritual realm, giving him adaptability and strength, spiritually, to meet the need of the physical.

We are going to have great labor questions. It has been said otherwise, but the pendulum of earth is swinging to and fro and there is an element of discord at work, and at large, that shall create in the minds of the men who are not perfectly attuned to the desire of the best that will make for egregious blunders. The pendulum shall swing to and fro in the hearts of the laboring man for the same power and evidential prosperity that you have had in the past four or five years. Have you made use of that which came to you? Have you saved that which was yours, or have you dissipated it with a most gorgeous power and extravagance?

You have demanded of capital things that were impossible; and while some have benefited, there have been many hundreds who have struggled over the shifting times and did not find very good conditions. If you could look into the hearts and homes of many men and women throughout this nation you would find the sordid conditions did not stop their extravagance and delirium of gold. The delirium of gold runs through your veins and made many of you go mad; and you women are just as bad, even worse, than the men. You have bought silken stockings and silken underwear to satisfy Madam Grundy, and you have forgotten all sight of the spiritual force; and this year you will pay and pay sadly. Next year, worse yet, and so on until you have learned the record and history of apportionment and that every man and every woman is your brother and your sister. I do not marvel that you like nice things, for nice things are always lovely, but there is a vast difference between nicety and order and extravagance and disorder.

Capital this year will have its say in the power of reconstruction and put its hold on labor. Thousands upon thouasnds of idle men and women will roam the streets of your cities, and pestilence and disease will touch you in the coming year. The inevitable law of causation and effect will follow. There will be wonderful railroad disasters, due to many conditions, pro and con. Some of the conditions are that there has not been sufficient watchfulness of the beds of the roads and spreading rails when changes of temperature come will cause the deaths of many men and women.

Pestilence will touch you here and there, perhaps not so widespread as in the past, but men and women will be forced to be very careful with their stomachs, their tongues and their brains; for if your stomachs are not good your tongues will speak hatefully and cruelly, and discord will be very largely a question of brain-will, for the brain will not let the power of the tongue be still. Therefore all of you are very much in grave danger of saying things with your tongues that your brain does not mean, and there will be many sad hearts. The divorce courts will be unusually crowded because men and women always want things they have not got and do not want the things that they have. They want certain things, but when they get them they do not care for them; and so, ladies and gentlemen, be very careful of your attitude towards each other, for some of your husbands will take a more than kindly attitude to your neighbors' wives and your neighbor husbands will covet other neighbor's wives.

And cruelty this year will be rampant. I see children brought under its power, craven, discontented, brute machines of mental powers.

There will be large fires this year in factories, in theaters and public places. There will be a great deal of thieving, which will become so apparent, so absolutely bold in its operations that the law is incapable of devising a condition to protect the homes of men and women.

There is something else I want to call your attention to. The church will lose a large number of its leading lights, cardinals, and bishops, and archbishops, and ministers, and priests will lay down the mantle of life and hardly know why or how. Mentality will be involved and spiritual matters will be at extremes. Mentally you will be extremely religious or you will be ardently opposed. That will be the culmination of your thought waves; and let me say to you that the spirit evidence of the world of the soul will be so evidential in its conditions and conclusions that no human being shall see how or whence it will come. It will touch men and women all over this land, and strong psychic enfoldments will come. Men will find they have the power of mediumship and they will not want it; but it is not a question of whether you want it or whether you don't want it. It will simply come, it will touch you with its burning flame and awaken thoughts in you that are like the everlasting granites of the mountains. You will have these demonstrations of power in your homes, at the very altar and hearthstone.

The skies will be illuminated with great electrical storms. The storms of this present year will be of such a nature that the souls of men will tremble. Earthquakes will occur in various sections of our land and volcanic eruptions will have a tremendous power of expression. I see volcanoes that have been still for many years, break forth in their great lava-tide and sweep before it like a mountain. These will occur in the Philippine Islands, Japan, China, Australia; they will all come under its domination and power, and even in this land we may be subject to exceedingly terrific earthquakes. The molten forces of the earth will expel their tremendous influence and we will have tornadoes and storms. Heat and cold, the two extremes. These are some of the things that I see. Warships on the high seas will disappear, and some of them will leave no trace behind them, not to be seen, not to be felt, not to be heard, and men will pass into the spiritual side of life.

In Europe hunger and cold and dissolution will have its powerful mark and the whole world will be in commotion and discord. Ireland will fight as she has never fought before, but Ireland will not win, for the power at its throat is too heavy for her to resist at the present time. Such sorrow will come to them, such want and miserable poverty, that the very hearts of the world will be touched by it.

There shall come new inventions so marvelous in their power that the very hearts of men shall stop. It has been said that Thomas Edison is trying to manufacture an instrument so sensitive in its magical touch that the spirit may imprint itself upon that instrument and the possibility of communication be made amenable to any human. I take my hat off to Thomas Edison, he is a wizard in the great world of electrical power, but Thomas Edison cannot control the spiritual world. Therefore he must live and learn that the power of the spirit is not governed and controlled by humanity. It has a great latent power of bursting forth in avenues least expected, just the same as the children of men were touched by the divine power in the past, by the Nazarene, and made to feel the consummate influence of everlasting truth, which has lived on through the ages. It has touched the hearts of all kinds and classes. Today, erected in every community, is a cross in the memory of Jesus. It is a fetish, symbolizing phallic worship; and yet it has gone deep into the very souls of men and does not die. There shall be erected a cross of spiritual liberality when there shall come to earth the assurance that there will be the everlasting truth in the hearts of men.

There will come a new regime in music to the children of men, music such as the world has never heard before. There shall come marvelous pages of literature backed by the logic of spirituality and truth. Just as a song was portrayed once when a man passed to the beyond, one who had loved music and song, one who had sung from the depths of his body and his spirit and then there came into his life the gentleness of a woman and he loved her as he loved his song; and one night in the stillness and mistiness he passed to the other side of life and she waited and waited through the weeks and months and years, but he came not to her, and she tired of waiting. One night she said, "Oh, if something does not come I shall go mad." In the morning's early hours she heard, in another room, the distinct playing of the phonograph and the song that she loved, from the heart of the man, came into the soul of the woman. She rushed from the bed and went and stood in the middle of the room and the song was repeated and then there came a voice and the voice of the past sang with the music of this wonderful machine; and when it had stopped, she said, "My God, I thank thee, out from the shadow land of death has come the enlightenment of immortality." She went to the machine; the needle was not in it, but that was just one little experience.

A lady told, not so many days ago, to the medium I have possession of, this story: She had lost her husband and she felt that her heart would break, and she prayed and prayed and went to mediums and got many things, but not that which promised surcease from sorrows; and so she said if it does not come soon I must take

my own life and go into the world of the soul and be with him. Permit me to tell you that anyone who takes the life he has in his trust, does not belong to that part of the spirit life where others have gone who have been true to their trust, because those who have been true to their trust have gone forward, while those who have not been true will retrograde, and will be compelled to come back to the earth and attach themselves to some other human and work out the possibilities that they failed to do in this life. I have experienced this and know whereof I speak. This lady felt she could not endure it and she went to bed on the last night, as she supposed, of earth. About two or three o'clock in the morning, between these two witching hours, there suddenly came across the silence of sleep a marvelous silver-tongued bell. It rang out the echo of the hour. She said she knew she had no such clock in the house. There was no house close enough to her to make her hear it. She went from room to room, trailing her night garments around her, and over her came a feeling of something she could not understand, the bell ever sounding to her, singing in its sweet tones or chiming in its marvelous way just a little ahead of her, and finally it stopped in front of her loved and dearest, and she heard a voice come to her from or over the picture. "My wife, remain on earth and be strong and brave to do the things you should do." She said, "It was enough for me. I went upstairs and sank on my knees by the side of the bed and prayed that the wisdom of the higher conditions of life would give me help and strength to be of some use to some child of earth."

Ladies and gentlemen, money is a very potent thing in this world, but it does not always accomplish the thing you most desire and wish. Some of the best and sweetest things of life have come to the poorest and weakest and most lowly children of earth. Money does not always do the thing that you wish. It can't give you life. It can't bring you into the tenderness and fidelity of the everlasting power of truth. It can't bring you into oneness with the divine force. It can't win you away from the selfishness and greed that comes with its accumulation. I wish to say to you that money is a potent expression. John D. Rockefeller has accumulated thousands and thousands and millions of dollars, and he has given them away. He did not know how to use them. He founded the Rockefeller Institute for Research, in the City of New York, one of the most laudable things that could possibly be, but it has appeared so scientific that it has outlived its usefulness. It is a marvelous thing. He has given thousands of dollars to cure the Hookworm of the South and make the people forget they are lazy, a very laudable thing, but on the strength of every million which he has given, you are being compelled to pay a few cents more for gasoline and kerosene. So I think that John D. Rockefeller's charity is a gold brick charity. It would be much better for him if he would open the possibility of everlasting truth and educate the little children who are able to receive an education. It would be more laudable for him if, instead of curing the Hookworm he would compel the textile mills of the South to close their doors and refrain from employing little children whose bodies and souls are stunted and damned before they are of age.

Andrew Carnegie erected vast institutions of learning and Andrew Carnegie has gone over there to find out the truth for himself. His libraries were very laudable, but if he had helped to clean out every alley in every city and give the inhabitants of those alleys more sunshine and more fresh air it would have been better. We have them around us. They are festering conditions of crime breeders, where children are not taught righteousness.

The time is not very far ahead of us when we are going to teach physiology and anatomy in every school in America. I wonder how many of you women know where the organs of your bodies are. A woman came to my instrument and said to her, "Doctor, my kidneys are in terribly bad shape" (pointing to her stomach). Dr. Kates looked at her and said, "It is evidently a case of too much eating, instead of your kidneys." I wonder how many of you men know what the organs of your body are and where they are. Hold up your hands. A man said the other day, "I would not let my wife go to such a place, she might learn something." It has been your greatest effort to keep the women in ignorance; but now you women have the ballot what are you going to do with it? You did one thing, you elected your man and may you have no reason to be sorry. We could not have very much worse conditions than we had in the past. I asked you three years ago, would Mr. Wilson have strength enough to meet the issues of the day? It is not necessary for me to answer that question. He has answered it for me. A gentleman said, a very few weeks ago, publicly, that Mr. Wilson would be looked upon in ten years as an Abraham Lincoln. I have nothing to say against Mr. Wilson. He is a very charming man, highly intellectual, truly a teacher, and a good grandmother for boys. America today needs a man at the head of its government who is not afraid of truth. (Applause.) If a man cannot be found of that character, put a woman into the presidential chair (Applause), and I will warrant you she will have all the fighting she wants.

I want to say to you that the burden of the future is crystalline even this year. You will find that coming from the great vibratory waves lying out in space, air machines will travel across these vibrations of air currents and there will be a development of such a nature that the action of your very hearts will almost stop at the nicety of the execution.

Do not be too certain that war is not close to you. Do not be too sure of it. Do not sit down and say that the United States could not get into war, for before many years the United States will be in the most blustering war it has ever known, and it will not be with the Germans, but it will be with your own English speaking nation, if you are not careful. Oh, you don't need to "psh!" That is what you said four years ago, and that is what you said seven years ago, when I told you we would have a world war and some of you were bold enough to say "the old girl is a fool and does not know what she is talking about." She may be all of that, ladies and gentlemen, but you have got to wake up early in the morning to keep up with her. I want to say to you that it does not make any difference what you think, whether "old lady" or "old boy." You men are very apt to say "old lady." I wish you would stand in front of the glass and look at yourself. Why, great heaven, while the women are growing older, do you think you are growing handsomer and younger? Why, there are just as many wrinkles in your face and just as much vanity in every man as there is in any woman. I see men in the dry goods stores when they come to a looking glass, go in front of it and primp up, "Just to catch a chicken." You are all talking so much about these things. I am going to tell you something, a woman is never at her best until she is fifty and a man never at his worst until he is sixty. So, while you are congratulating yourself, do not forget that time has not dealt any more gently with you than with your sister woman. And do not take it upon yourselves and pat yourselves upon the back that you are so everlastingly lovely, for I never saw a man in my life but was not only a boy grown up. Women have a mother-mind always. A woman begins it when she begins with a doll and from that time on her pathway on earth is cast.

Do you think for one moment, this year, that woman won't play any part in politics? A woman will go into the cabinet and women will hold high official places and women won't be slaves any more; and this year will see some of the conditions that will bring about a prolonged impression of the period of the war. The nations abroad will not be quiet, and they will not stop their warfare, they will hammer at each other until they are exhausted, because their blood is of different natures.

America will not enter into the League of Nations, not for one moment. Ladies and gentlemen, the ballot showed it this past fall. Why should the United States, will you please tell me, send the very flower of this country abroad because Belgrade wants to fight Austria, or Austria wants to fight Germany or Hungary. Will you please tell me why we should join in these fights? If Constantine goes back to the throne (and some of them want him and some don't), do you think America should have a finger in the pie and bring out a few blackbirds? It may be diplomatic and a question of diplomacy, but what is diplomacy? We are going to have an explanation of it this year, and an understanding of it. You are going to have plenty of diplomacy; one nation watching another, and one man watching another man, and seeing that one does not take an advantage over the other, that is diplomacy. The subtle mind of the man who is raised in the arena of diplomacy and in the hall of the embassy, is the one most capable of watching the proceedings of the other nations; and so we send our most capable men mentally, and the richest men we can find, because in the game of diplomacy no one but the rich man can play. So you will get plenty of it this year.

I see thousands of men and women this year losing their positions. A good outlook, is it?

And I want to say to you something else, perhaps you will not like it: The Negro race will make demands this year and the white men will not be willing to comply with their demands. I have nothing more to say about it. I would rather not discuss it, but I want you to think about it. We are going to have that problem before us in the next four or five years; and I told you that war was near at hand. The church will try this year to close the halls of amusement, if they can, Sunday. The blue laws will be invited to abide with us; but when the church attempts this, she will get so badly trimmed she will not know whether she is wearing a hat or a bonnet. (Applause.)

I speak of this from principle. There is being organized right now an association to handicap the man and woman who wishes to follow out the dictates of their own consciences. What right has any church to compel you to go to church? What right has any church to say, if you want to go out into the great temple of the everlasting God, that you must not do so; you must go back to church and you must sit there every Sunday when it is so hot that the odors are anything but comfortable or sanitary, and you are wishing some of the people would stay in bath tubs instead of coming to church, and you will long to go out into the green fields and pure air.

Then another thing, you think that if you stop the movies and the baseball the people will have no other place to go, they will want to go to church and fill up the empty pews; but they won't, and this very year you will see the evidence of it. The church has got to prove to humanity that it is traveling the avenue of the everlasting Christ. Can they do it? We have crime, we have murder of all descriptions, rapines and thievings. Our jails are filled to overflowing, our municipal courts are constantly bringing in a great string of prisoners, and we are living in a Christian nation. Don't you talk to me about a Christian nation. I am the grandson of a minister and I want to say to you, I know of no Christian nation. Don't dare to tell me it was God's will that thousands of beautiful young men should have been sunk in the war of the world. It was not God's will; it was the great external greed and anxiety of nations to hold power. That is what it was. To want to hold and to be the power on land and on sea, and they want the air. The Germans thought they would sweep into power, but they lost out in the sweeping.

The diplomacy of France is not just good, for the vengeance spirit is there. Palestine is going to the Jews, her kingdom is beginning, and she will grow in power and strength as never before; and thousands of the Jewish people will go there, but thousands of the American Jews will stay right here in America. Don't doubt it for a moment. Liberia is a place for the colored man, and hundreds of thousands of them will go there; but the American Negros will stay in the United States, and in Washington, where it is heaven for them. I want to say to you that the potent expressions of these things are with us. No, you are not a Christian nation; you have not a church of Christ, not even the Christian Science Church. I want to say to you, you are in a condition where you say "Power is mine and I say it," instead of the Lord saying it.

I have no dislike to any nation. I love all nations, but we cannot help but find these ignominious conditions. England says Scotland and Ireland are hers. They are making Ireland theirs. Ireland at one time in the future will be free for the self government that comes to the white race, but not this year. She will lay her sons bleeding and dying on the soil. Her little children will be hungry, and you will find that everywhere you turn the festering condition of restlessness of power and force is the echoing of our life, but across the horizon comes the golden

glow of the new day, touching with its irresistible body and power, blessing with the rays of light, where the hills of Judea are clothed with garments of everlasting truth which will widen and spread.

I see a woman with a large light in her hands softly, silently floating in the air; and the golden rays of her light are entering into the shadowed places, and she is coming nearer and nearer to us. The rays of the rising sun touch her beautiful hair, her eyes are like violets, or gray bluish, and her lips are like beautiful roses; her hands are radiant in their whiteness; she brings forth from heaven's gates these lights of immortal truth and power, and her name is JUSTICE. She will sail over the high heavens and will go to every hamlet and city, and she will sit in every capitol of the land, where kings have stored their scepters and their crowns, like the petals of a dead and withering flower, for there shall be no kings or kingdoms, there shall only be the concrete spirit of democracy, for the universal power of justice shall reign in place of these kings and kingdoms. Instead of princes and princesses there shall come living men and women, filled with the inspiration of truth and mightiness, and with the Christ power, which means anointed with light. And the anointing light shall fill all the souls of humanity, and it will mold our course, radiating from earth unto the everlasting spheres of the immortal heaven. (Applause.)

* * *

DOUBLETS

(Original and Purloined)

The Chicago choir boy who sang "Mother O' Mine" before going to the gallows might have been spared the trip if he had listened to her.

Among the people who should be urged to take educational courses are the socialistic college professors.

The time has now come when a plumber can go out on a piping job even if he isn't wearing a silk shirt.

Respectfully referred to Secretary of War Baker—"If you will contrive my return to America I will be the best little American in the world." —Emma Goldman to an American in Petrograd, Russia.

Are you a sponge soaking up the benefits of Spiritualism and giving nothing? Think it over.

It has just about gotten so in this country that it makes a man warm just to shovel coal.

All that we can say from a story that comes from Oceanport, N. J., to the effect that a pet rabbit kicked three cats to death, is that Ocean-Port must have some kick.

Apparently the ink used in writing the Volstead act is about the only thing about that act which is dry.

Medical men say sugar consumption causes emotionalism. Never thought it did that. Know the price did.

A doctor received an award of $4,000 from a French court for having his slumbers disturbed by American Jazz in a Paris restaurant. The sum seems strangely inadequate.

An airplane service is to be established between Canada and New York. Each plane will carry twelve passengers. The bottle capacity is not stated.

Lenine says the world revolution on which his success depends has not come about as quickly as he hoped. Somebody ought to remind him of that good old proverb, "Blessed is he that expecteth nothing. He shall be satisfied."

Secretary Baker does not approve of France-British idea of honoring the body of an unidentified soldier as a symbol of victory. Perhaps a live, conscientious objector rather than a dead hero is the War Secretary's symbol of victory.

What has become of Woodrow Wilson's "open coverlets openly arrived at?"

"May I not?" he said, and by several million majority the country said he mightn't.

The trouble with the logic of Secretary Daniels is that it is all mixed up with sentimentality and prejudice.

"Thank heaven," burbles a Gotham paragrapher, "the women are willing to let us dress as we please." That guy must be single.

"There is no prospect of an early reduction," observes the Cleveland News, "in the wages of sin."

The difference between Coal Oil Johnny and the shipping board is that the Pennsylvanian squandered his own money.

If the shipping board were a gangplank some of its members might have to walk it.

A little of the tact displayed by the President in his greetings to the League of Nations might have been usefully expended in the Senate a short time ago.

The spirit of Huckleberry Finn must be smiling. Out in Indiana a boy found $3,000 in buried gold and the court has decided that "finders is keepers."

John Burroughs challenged Henry Ford to climb a tree, and Henry, who had left his car at home, was unequal to the occasion.

And Noah, congratulating himself, said, "It certainly is handy to be your own shipping board."

If Americans are put in exactly the same footing in Japan as the Japanese are under the laws approved by California everybody ought to be satisfied.

The lessons of the war were not lost on the Chicago policeman who lined up sixteen prisoners and marched them to the police station—just like so many Heinies.

Hats off to Bryan! He did it. For the first time since the election of Lincoln and Johnson, in 1864, he went clear through a presidential campaign without making a speech. Admirable self-denial.

It is announced that there will be no reduction in the price of diamonds. This is a tough jolt for the plumbers, paper hangers, electricians and others of the prosperous class.

Bangor, Maine, comes to the front with a four-year-old boy who speaks four languages, plays the violin and piano in his lighter moments and dislikes the girls because they are so giddy and silly. Aw, shucks! That's nothing. We once knew a seven-months-old kid in Portsmouth, O., who said "Goo" in 9 languages, could put his toes in his mouth and played on the linoleum.

BR'ER EPHLUNT.

* * *

PSYCHIC LABORATORY WORK

Editorial, New York Sun, Jan. 5, 1921

Dr. Hereward Carrington has opened an interesting field for discussion and speculation with his statement that a laboratory properly equipped with physical apparatus, principally electrical and photographic devices, for intensive study of psychic and mediumistic phenomena would enable American scientists to reach some definite conclusions within ten years as to the possibility of communication with the dead. Certainly it must be admitted, regardless of one's belief or disbelief in spiritism or the phenomena generally associated with it, that the possibilities of such investigations are as boundless as they are fascinating.

In this matter of investigating psychic and occult phenomena the United States has been leisurely. It is true that Joseph Rinn has for many years been a thorn in the flesh of the mediums, but he is not interested in the possible presence of unknown forces and powers. Mr. Rinn goes to seances to prove that no ghosts are present, and so far, to the utter disgust of the mediums, he has proved it. But, with the exception of Dr. Carrington—and recently Thomas A. Edison—there is no notable person in the United States, since the death of William James, Professor Hyslop and Dr. Richard Hodgson, who is studying the subject from a purely scientific point of view.

In Europe, where the war gave a tremendous impetus to the study of psychic phenomena and where millions are hoping that there may be some means of communicating with the millions who died on the battlefields, psychic phenomena are being investigated by men of great scientific learning and repute, such as Dr. Imoda, Professor Mosso and Dr. Paul Joire. At the time of his death Professor Curie was busy devising an instrument which would register and direct psychic power liberated from the body of a medium in trance. In France, England, Poland, Spain, Italy and even Japan there exist today well endowed societies which are establishing and equipping laboratories as fast as the proper instruments and machines are invented.

Initial studies have been made by scientists under the direction of the Paris Psychological Institute. To the layman perhaps the most interesting and suggestive of these is an experiment made by Dr. Imoda in the discharge of an electroscope by means of rays emanating from the body of a medium. As a result of these experiments Dr. Imoda has concluded that the radiations of radium, the cathode radiations of the Crookes tubes and the radiations from the body of the medium are fundamentally the same. In view of these conclusions, reached by a reputable scientist, the possibility naturally arises that radium may be the means of communication with the spirit world, and important experiments to determine more clearly the similarity between the radiations of radium and mediumistic radiations are being carried out, with the promise of important results.

Dr. Carrington points out that man never would have arrived at his present positive knowledge of the structure of the universe and of the laws which govern its operations had it not been for instruments now employed by the chemist and the physicist. This probably applies as well to the investigation of psychic phenomena as it does to natural phenomena. Until it is possible to apply definite laboratory methods and study psychic phenomena with instruments more delicate and less susceptible to outside influence than the human senses mankind probably will know very little about psychic forces. But proper scientific study and investigation should lay bare the laws and the conditions under which these forces operate. Once this is done the nature of the forces themselves probably will be determined also.

* * *

HAD A GLIMPSE OF HEAVEN

Even a citizen of Syracuse, N. Y., may get within hailing distance of heaven.

Dr. Howard Case, a prominent physician and professor of Syracuse University, was seriously hurt a few weeks ago in an automobile accident which killed his wife and one other woman. He recently told a large congregation at the Furman Street Methodist church of his sensations instantaneously following the direful event. He said his wife, under the overturned machine, "seemed to be very happy," and they both turned and saw a golden city in the distance. He heard a song by a celestial choir and had a conversation with an old man "with white hair and whiskers."

It is astonishing that Dr. Case would ignore the long established ruling of the medical profession as to the utter unreliability of the experiences of the dying or of those on the divide between the two worlds! Does he not remember grave physicians have decided that things seen, heard and described at such times are merely mental vagaries and bald hallucinations? Why he violates the ethics of his profession by publicly retailing such things and scandalizes Ecclesiastes, who says, "the dead know not anything," and he found a dead man able to carry on a conversation.

Spiritualists are quite familiar with a spirit leaving its body but coming back again because the elastic-like cord, or connection, between spirit and body was not completely sundered.

Dr. Case's experience did not fully separate his spirit from his body and so his personality remained on earth yet a while.

It is quite easy for us to believe he saw a strange city and heard unusual music, but Paul, caught up in like manner, was not allowed to tell what he saw and heard.

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QUESTION COLUMN
Conducted by
MRS. ELIZABETH HARLOW GOETZ

QUESTION

My Dear Mrs. Goetz:—

My baby was born minus one arm. He grew to manhood and then passed to spirit life. Has he two arms now?—Mrs. L. H. Pfeifer, San Bernardino, Calif.

ANSWER

I do not remember that I have ever had any information in this direction from the Spirit teachers, so I cannot say positively what they do tell us.

But, reasoning from the basis that everything is natural, and that such expressions are only arrested conditions wherein the Spirit cannot enter that particular condition and manifest, I should expect that your boy would have two arms in Spirit life.

The expressions of life run in lines called Species, and the Specia has certain fundamental expressions that identify it, and because of its particular expression it is known to us by names. The Human expression is fundamentally expressed through the functioning of a bodily form, such as we see every day.

The body is not perfect unless it has its four members, and if it does not have them it is simply because there is an arrestment, and when that is removed the Spirit will flow on in its natural way and then, of course, will build up all its parts.

This of which you speak is something that occurred on the Mortal plane, so when the Soul moves on to the next plane, and into the keener vibration, it will respond in all its power; as the stream that at last is free because the obstruction has been removed, it goes hurrying on where before it was not seen or known. I believe your boy has two arms in Spirit Life. Why not get in touch with him through some good Medium and ask him?

* * *

QUESTION

Do we continue to speak our native language in the Spirit World, or is there a universal language there?—Emma E. Larson, Miami, Florida.

ANSWER

The language of the Spirit World is Thought. The Spirit body is so sensitive and responsive that it records the force of the Thought Wave with such ease and accuracy that speech, as we know it, is wholly unnecessary.

You will find yourself attempting to speak as you did here from "force of habit" formed in the flesh; but as you get accustomed to the life and its power you will gradually cease, for thought strikes first and you understand. And as all thought waves are the same for the same lines of thinking, etc., we can say there is a universal language, which is THOUGHT.

* * *

QUESTION

Mrs. Goetz:—In your opinion, does Cremation interfere with the possibility of a Spirit's power to communicate with us?

ANSWER

In so far as I have been able to get any light on the subject from the Spirit friends themselves, it does not. But on the other hand, rather relieves the Spirit of many inconvenient entailments of a physical character.

All are agreed in their describing of the experience to the Spirit, that there is an uncomfortable sensation for a *very* short time, like being in contact with a very strong electric battery; this taking place when the body is being consumed.

* * *

SPIRITUALISM IN MODERN SUPER-PLAY

By
Guy Bogart

Just as the immortal Shakespeare recognized the reality of Spiritualism in his plays, so does Odin Gregory make a reality of the spirit world in the greatest play America has yet given to the world, and one of the few productions in the English-speaking world of the past three centuries that has equalled the Parnassian splendor of the Elizabethan drama.

"Caius Gracchus" is the play (from the press of Boni & Liveright of New York). Here in one of the literary treats of a century is re-lived the days of decadent Rome when the surging masses contended with the proud patricians for the dream of full bellies while their leaders, dreaming of democracy and brotherhood, gave up their physical bodies before the stress of the storm, only to carry on more effectively through ages of upward evolution. Tiberius and Caius Gracchus were both murdered by the patrician forces. As the younger brother died, he is joined by his spirit brother. But I shall let Odin Gregory tell it:

"Spirit of Tiberius:
Hast tarried long, my Caius.
Spirit of Caius:
I'm in pain!
Spirit of Tiberius:
That quickly passes: now thine essence clears
From what hath held its thrill.
Spirit of Caius:
I suffer, still.
Spirit of Tiberius:
There—now—art—free—
Spirit of Caius:
Tiberius?
Spirit of Tiberius:
'Tis I.
Spirit of Caius:
All's strange, I'm light. Sweet brother, am I dead?
Spirit of Tiberius:
Art dead to Rome, and to the futile swarm
Of sodden things that people all its hills.
Spirit of Caius:
And now, there's peace?
Spirit of Tiberius:
Aye, that:—the peace of toil,
Which thou and I take up again as one;
Toil everlasting, and its sweet reward
Of other toil, and thou, and I,
Are of its spirits bidden, in our time,
Again, and yet again, now here, now there,
To come, to labor, and to die, and rise,
And strive—and strive again. In prison cell and pyre,
In stock and chain, on cross, and on the rack,
Our mortal bodies still must coil and writhe,
That of those horrors souls may part and grow
To habitate those soulless things below,
Who curse at reason, and raise up as great
Those who deny mankind its proper state.
For so, 'twas ordered on th' initial day:
Upon men's drooping heads, Hate foots its way;
Love finds its thorny path where'er it may.
Spirit of Caius:
Ah! Radiant morn!—I see celestial light!
Spirit of Tiberius:
Away—away—away beyond the night!"

Aside from the spirit-phase of this drama, it is a play of intense interest. This is Art; it is Literature. The busy scenes of Roman streets move before us in ordered sequence to the climax in the death of Caius. There are long speeches which I challenge any reader to skip once the play is picked up; indeed most readers will turn again and again to these meaty and philosophical discourses. There is a beauty and smoothness of prosody, a workmanship ever concealed in the smoothness of the finished masterpiece.

There are lessons for every nation today in the happenings of old Rome, for today the world faces a crisis similar in more than superficial details to the days of Tiberius and Caius Gracchus. Mr. Odin in his play draws no comparisons—his is the work of the artist and his only task has been that of recreating faithfully and realistically the period of which he writes. It is for you and me to draw what lessons we may from the Roman cycle of evolution. From the drab pages of history we may not read so clearly as in this living spectacle of olden days.

"Caius Gracchus" presents faithfully the closing days and the high idealism of the mighty Roman Tribune. He was a leader of the common people and the labor forces whom modern leaders may well emulate. Says Mr. Gregory in his preface:

"The admirable character of Caius Gracchus may be summarized by saying that his was essentially a constructive mind. He was not one of those whose affection for a country is measured by what they can get out of it for themselves. He truly loved Rome, and gave to it the best there was in him, asking nothing in return but opportunity for greater service. He was not influenced by theories of violence that so often carry away those whose sober sense of social values is overcome by waves of passionate rebellion against immediate wrong suffered, and oppression endured. He sturdily maintained that in a State in which the citizens can actually control the making of laws by exercising their rights of suffrage, effective social progress should be sought through legal media, and by the enforcement of Law against all alike."

And this is significant: "Gracchus saw clearly the danger of class warfare, and sought to save his country from its baneful effects." He gave his life, indeed, rather than take up the sword in civil conflict. It is the bigger, higher, nobler spiritual leadership which Caius Gracchus the Tribune lived and which the play "Caius Gracchus" sets forth from the fertile and skilled brain of Odin Gregory.

There is something epic in the name of the author, suitable omen for the classical tone and modern appeal combined which make his play one that should appeal to all classes of readers and one especially valuable for all readers who have any interest in the solution of the perplexing problems of international and national import which are particularly critical at present. Remember, however, the lessons are not any propaganda of Mr. Gregory. He "is the painter, not the advocate," as his friend Theodore Dreiser has written in the introduction. The scene is ancient Rome; the theme is universal in place and time. The lesson is in the deeds; ours the task of interpretation; yet the lesson is plainly written—of this world and astraland.

* * *

OUR THOUGHTS AND LIFE

The thing in Life that really counts
When all is said and done—
Is the thought that we send out each day
From dawn till setting sun.

We send out a thought and think it is lost,
That no record is kept of the same,
But the Law of Life—it figures the cost
And the source from which it came.

We should mold our thoughts in accordance with form—
According to set rule and measure;
And not turn them on like a faucet at will,
Just to satisfy our selfish pleasure.

For thoughts are truly things indeed,
They beckon either love or hate;
Let us make them of us the Godly part,
And live in a high estate.

LUCILLE MILLAR.

"Caius Gracchus"
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SPIRITUALISTS
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OLD LETTERS HAVE THEIR LESSONS

Under date of December 3, 1909, the following letter was written:

"My dear Mr. Warne—Your note regarding Mr. ——— is at hand. I would only say that I never pay any serious attention to what he says. He is not a psychologist and he does not know anything about the subliminal mind except what he reads in books.

"People suppose that a certain kind of skepticism is very intelligent and very respectable and the only thing to do to answer that class of people is to endow the work and pile up the facts.

"The subconscious mind is only a name for our ignorance; not a name for what we know, and until it is a name for what we know it will not have any standing in scientific explanation.

"Very sincerely,

"JAMES H. HYSLOP."

* * *

1920 GRATITUDE DAY CONTRIBUTIONS

(The title "Spiritualist" is used by these societies.)

Mrs. Laura J. Fixen, Chicago, Ill.	$ 10.00
Ben Wilson, Nicholasville, Ky.	1.00
First Church, Dayton, Ky.	8.00
Mrs. C. L. Sexton, Washington, D. C.	1.00
Unity Church, Washington, D. C.	21.50
Mrs. M. T. Longley, Washington, D. C.	2.00
Mrs. Jessie S. P. Flint, Corvallis, Ore.	5.00
Third Society, Philadelphia, Pa.	24.00
Second Church, Wheeling, W. Va.	17.20
Mrs. Ida Drury Platt, Brooklyn, N. Y.	1.00
First Church, Worcester, Mass.	25.00
Fontanelle Society, Omaha, Neb.	5.00
First Church, Springfield, Mass.	18.12
Lyceum, Long Lake, Minn.	1.00
First Colored Church, Louisville, Ky.	4.00
Progressive Church, Indianapolis, Ind.	21.40
Universal Church, Chicago, Ill.	10.00
Vicksburg (Mich.) Association	2.00
Modern Church, Fort Worth, Tex.	8.25
Pawtucket (R. I.) Lyceum and Church	5.00
Elyria (Ohio) Church	5.00
Progressive Church, Houston, Tex.	12.98
First Hungarian Association, Cleveland, O.	8.00
Silver Bow (Montana) Society	6.00
Progressive Society, San Francisco, Cal.	19.78
First Society, National City, Cal.	5.00
Bible Church, Pittsburgh, Pa.	8.40
Science Centre, Providence, R. I.	10.00
Newport (R. I.) Church	7.00
Universal Church, Everett, Wash.	15.00
German-American Society, Galveston, Tex.	3.05
First Society, Salem, Mass.	10.00
First Church, Beaver Falls, Pa.	3.47
First Church, St. Paul, Minn.	22.00
Mrs. Irvin Pratt, Rossford, O.	1.00
First Ladies' Aid, Boston, Mass.	4.00
Progressive Society, Louisville, Ky.	3.00
Harmony Church, New Bedford, Mass.	10.57
Central Church, Dayton, O.	5.38
Attleboro (Mass.) Progressive Society	5.56
First Progressive Church, Wilmington, Del.	8.30
First Church, Huntington, W. Va.	6.85
Scientific Church, Cincinnati, O.	10.00
First Society, Joliet, Ill.	5.00
Galveston (Tex.) Temple	10.25
Mrs. H. B. Rymer, for Cincinnati (Ohio) Church	8.75
Progressive Church, Memphis, Tenn.	4.30
First Church, McKeesport, Pa.	10.00
Stoneham (Mass.) Ladies' Aid	2.00
Union Church, Evansville, Ind.	3.27
Mrs. Julia M. Walton, Jackson, Mich.	3.00
San Antonio (Tex.) Church	6.00
Total	$433.38

Other sums will be announced later.

* * *

RESULTS OF REVISION

Very Helpful Suggestions for Local and State Officers

Although the new Constitution and By-Laws will probably be out in pamphlet form within a few weeks, it may be of interest to the readers of THE NATIONAL SPIRITUALIST to know a little in advance exactly what the text of the Constitution and By-Laws is. The Constitution, as published in the July issue of this paper, was adopted at the Columbus Convention exactly as printed, with the following exceptions:

Typographical errors were corrected as follows—

In the eighth line of Article III, for "promotion and science" read "promotion of the science."

In the sixth line of Section 1, Article VII, for "appointed by" read "appointed for."

In the eleventh line of Section 7, Article VII, for "which may" read "which Bureau may."

In two instances the new provisions were not passed, but the old text of the previous revision was allowed to stand. These were Section 4 of Article VIII of the new revision (Article VII of the old) and the whole of Article X of the new revision (Article VIII of the old).

The first nine articles of the By-laws as published in the September issue of THE NATIONAL SPIRITUALIST, were adopted exactly as published with the following amendments and additions:

In the first line of Section 7, Article I, for "three o'clock" read "two o'clock."

In the second line of Section 2, Article III, for "two dollars" read "three dollars," and in the fifth line, same Section, for "twenty-five cents" read "fifty cents."

In the second line of Sub-section A, Section 1, Article IV, for "auxiliary thereto" read "auxiliary thereto having jurisdiction."

In the second line of Section 1, Article V, for "any seven" read "any fifteen."

In Section 5, Article VI, strike out all after the words "current dues" in the third line, and substitute in place of that stricken out the following: "and no local society shall be considered in good standing which has not held at least three public meetings during the preceding fiscal year."

In the first line of Paragraph 2, Section 2, Article IX, for "fifteen dollars" read "twenty-five dollars," and in the next line, for "five dollars" read "ten dollars," and in the next line for "ten dollars" read "fifteen dollars."

Strike out all of Sub-section A, Section 6, Article IX.

In the third line of Section 13, Article IX, for "State Association" read "State Association and with the National Spiritualist Association."

Article X was not recommended by the Revision Committee and so was not acted upon at the Convention.

The Convention turned Article XI, as numbered in the September issue, but which became Article X, by not acting upon the previous article, over to the Committee on Constitution and By-laws for the Convention. The report of this committee, consisting of Mr. Griffen, Mr. Grimshaw, and myself, was published on page 5 of the November issue of THE NATIONAL SPIRITUALIST.

I would suggest that all officials of State and local auxiliaries clip the Constitution and By-laws from the July, September, and November issues of this paper, together with this commentary, and paste the whole into scrap-books for use until the new revision may appear in pamphlet form.

MARK A. BARWISE.

* * *

We print the sections of the By-Laws as they read after insertion of amendments named by Chairman Barwise of the Revision Committee:

Article 1, Section 7—"At *two o'clock* on the afternoon of the fourth day of the annual convention the delegates shall proceed to the election of officers, and nominating speeches shall be limited to ten minutes."

Article 3, Section 2—"Dues shall be as follows: From each state association, *three dollars* for each society chartered by it which is in good standing on September 1 next preceding the annual convention of this association, and *fifty cents* per capita annually for each individual member, provided, that state associations shall not be required to pay dues on local societies which elect to be represented under their charter from this association."

Article 4, Section 1, Sub-Section A—"Wilfully violating the Constitution and By-Laws of this association or of any auxiliary thereto having jurisdiction, or society chartered by such auxiliary" (such offender may have commission, certificate or diploma annulled, be removed from office or expelled from membership on being found guilty).

Article 5, Section 1—"The Board of Trustees, on the application of any *fifteen* or more persons for a charter, on being convinced that the applicants are capable and proper persons to conduct an auxiliary, and that the cause would be advanced by the proposed society or association, shall grant a charter to the applicants." * * *

Article 6, Section 5—"No society shall be considered in good standing, or be entitled to representation in conventions, which has not paid its current dues, *and no local society shall be considered in good standing which has not held at least three public meetings during the preceding fiscal year.*"

Article 9, Section 2, Paragraph 2—"A fee of *twenty-five dollars* shall be required from each applicant for ordination, of which *ten dollars* shall go to the treasury of the N. S. A. and fifteen dollars of which shall go to the treasury of the auxiliary recommending the ordination." * * *

Article 9, Section 6, Sub-Section A—All stricken out as follows: "When a state association has jurisdiction, and before said association shall ordain a candidate, they shall forward their report to the N. S. A. office, awaiting approval by the National Board of Trustees before conferring ordination."

(All ordinations since the annual convention of 1919 at Pittsburgh have been granted only by the N. S. A. upon the recommendation of a chartered auxiliary having jurisdiction over the applicants.)

Article 9, Section 13—"When the ordination is conducted by a state association" (acting for the N. S. A.) "it shall be the duty of the secretary to file with the said state association and with the National Spiritualist Association a certified copy of the complete record of the application, examination and ordination of the candidate, and when conducted by a commission of the N. S. A. the secretary shall file with the National Spiritualist Association a certified copy of the complete record of the application, examination and ordination. The society or church at whose instance the ordination is conferred shall also keep a record of the same."

Article 10, Section 1—Names third Sunday in November each year Gratitude Day in honor of mediums and take up a special collection for Mediums' Relief Fund.

Section 2—Members of the Board of Trustees and its duly authorized representatives shall have the right to speak at all conventions and meetings of the former's auxiliary bodies to speak on any question affecting this association, its Constitution, By-Laws, officials, rules and practices.

Section 3—Board of Trustees authorized to appoint national missionaries and establish rules for their acceptance of appointments and conduct while holding such positions in which their duties shall be to expound the philosophy and demonstrate the phenomena of Spiritualism, assist in establishing auxiliaries and to promote closer co-operation between all subsidiary bodies and this association.

Section 4—After the convention of 1920 an individual shall not hold active or voting membership in more than one body affiliated directly or indirectly with the N. S. A., this rule not applying to camp meeting association, lyceums, aid societies and educational institutions.

Section 5—After the convention of 1920 no member of a local society nor individual member of a state association, shall be allowed to vote on questions coming before such local society or state association until he has been a member in good standing in such society or state association for a period of six months immediately preceding the date of voting.

Section 6—Individuals may become honorary life members of the N. S. A. without voice or vote upon the payment of not less than $100, and their names shall be placed upon the Honor Roll of the N. S. A.

Section 7—Official documents, decrees, orders and rules promulgated by the N. S. A. or by any of its state auxiliaries, or societies chartered by it or by said state auxiliaries, shall be given full faith and credit by every society, association or body in affiliation directly or indirectly with the N. S. A. except in states or municipalities whose laws are in conflict with aforesaid documents, decrees and rules of the N. S. A.

Section 8—After the convention of 1920 no auxiliary state association shall grant additional charters in any locality except on the following basis: Two in a city of 100,000 or less and increases in the same ratio. Special permission may be granted on appeal and proper showing to the N. S. A. Board.

Section 9—Camp meeting associations, lyceums, research and aid societies, leagues and similar institutions, shall each have only one vote in state conventions for its charter.

Section 10—Persons holding membership in in-

dependent Spiritualist organizations shall automatically lose active or voting membership in societies auxiliary to the N. S. A. and shall not be seated as delegates in its conventions or in the conventions of its auxiliaries.

* * *

THE CALIFORNIA VICTORY

The cases referred to in the letter enclosed herewith had a special interest for organized Spiritualists, as the Judge had shown his prejudice several times during the course of the trials of the many mediums arrested at this time.

The District Attorney requested him to discharge any who had an organization. In reply the Judge said he thought he—the District Attorney—had a great deal to do to tell him what to do. And found one Mrs. Lewis guilty and fined her notwithstanding she had a Charter from the State of California and was represented by an able Attorney.

An Attorney, a friend of the writer, says that after our victory they dismissed the balance of the cases—three in number. The Captain of Detectives, who was responsible for the arrests and held that position in the Central Office for many years, was sent to an outlying district.

The California State Board has placed it into the hands of the writer to have a measure presented before the session this winter of the State Legislature, for the protection of our mediums.

S. S. QUACKENBUSH,
Vice-President C. S. S. A.

Mr. S. S. Quackenbush,
Vice-President California
State Spiritualist Ass'n.,
San Francisco.

Dear Sir:—For your records, may I give to you the following report covering the cases against MESDAMES WALLACE and SCHROEDER:

Both of these ladies were charged with violating Section 648 as amended by Section 4114 of the City Ordinances, making it unlawful to advertise to tell fortunes and to carry on the business of fortune-telling, it being alleged that neither of the ladies was an ordained or duly accredited minister of any form of religious belief, and that the acts complained of were not in accordance with the faith, practice or teachings of any religious body.

After the people rested their case and while the defendants were in the midst of introducing their testimony, the Court abruptly brought the trial to an end by instructing the Jury without any deliberation and while in the Jury Box, to render a verdict of "not guilty." The Court so instructed the Jury for the reason that "it manifestly appeared that neither of the defendants had violated the law in any degree." In commenting upon the matter, Judge Fitzpatrick stated "that it was not the intention of the Ordinance to interfere with the religious practice, gospel, or belief of any religious body, its sole purpose being to prevent imposters or even members of an accredited religious body from taking money by fraud or trickery, and that in the case at bar the evidence of the prosecution failed to show any such condition with reference to either of the defendants."

The Jury accepted the instructions of the Court and rendered a verdict of not guilty.

You will, therefore, note that while the Court sustained the Ordinance as proper legislation, it was convinced that it did not apply to any act done by the defendants.

In other words, the Court held that anyone in the furtherance of his religious belief may properly advertise that belief and perform such rites thereunder by way of fortune-telling or otherwise as are recognized by the gospel thereof, as long as the same does not result in fraudulently acquiring property.

To illustrate: If a medium should, in connection with his work of fortune-telling, undertake to operate with unscrupulous persons with the design of having such persons inveigle the public into investing their money in wild-cat enterprises such as oil, mining or other stocks. then the Law will step in and protect the public by enforcing the Ordinance.

In other words, no religious body can commercialize itself to such an extent without running counter to the law.

I believe I have given to you a brief statement as to the real effect of the Court's opinion.

In conclusion, may I state that these two cases are the only ones that resulted in an acquittal. All of the others—there being over twenty in number—resulted in conviction, and I doubt whether we could have obtained such result in the Wallace and Schroeder cases were it not for the great assistance rendered by you to me in the presentation thereof. It was through you that I was able to place before the Court the comprehensive teachings of your religious belief which, for the first time I believe, gave to the Court the correct information with reference to the nature and scope of the work of the Spiritualist Societies.

Yours very respectfully,
LEON E. PRESCOTT.

* * *

WORDS FROM THE ROCKIES

The Banner of Love

Many years ago when in the evangelical work, trying to bring souls to the cross of Christ, we sang a hymn that ran like this, "We will lift up the banner on high, the salvation banner of love and we will fight beneath its colors till we die and march to our homes above."

This may seem to many who read this all of no avail, but after all, dear ones, there is much to be learned from the very sentiment of this simple song. To lift up instead of pulling down the Banner of Spiritualism, should be the motto of every worker in our ranks. In union there is strength! I, perhaps, may have a very different conception of the purpose of Spiritualism from some of my fellow believers. My impression and understanding of it is that it should elevate our lives to more lofty heights, where we can Commune with the Soul Eternal: the state that "Andrew Jackson Davis, called the superior," which can be attained by every soul.

There seems to have gone out an erroneous conception that the only Souls that can reach that state are Mediums, or those that are inspired by spirit Intelligences who live in that state of spirit life. But it is possible for you, my Brother, to reach that state here in this mundane sphere of life, in your own soul's creation of happiness.

Hast thou not considered the wonderful possibilities that lie all around thee? There are too many weaklings in the search of life in Spiritualism leaning on the everlasting arm of their guides, and failing to be real confidential partners with these Master souls in the higher walks of life. It is so enriching to the soul of mortal man to have a bosom companion, in one of these great masters, and thereby in the union of these many souls of the higher life we are able to lift up the banner of love, for Jesus said "If you lift me up I will draw all manner of men unto me."

He did not mean that we were to lift his body up, but that we should lift up the Spirit of Christ and the love that he had for fallen humanity, and by inbreathing that love that passeth all understanding we would be known of men for our very faces would shine forth and give all the knowledge that we had walked with the banner of love ever before us. Love is the strongest and best of all stimulants that enter into the inner room of the soul's sanctuary; it will dispel fear and rob the destroyer of his prey; it will harmonize the various spheres of spirit life, and bring like the tide of the ocean those to you that are of thy own soul, kin, and friends, and melt into tears every foe to be thy friend.

If thou hast failed thou hast not had enough love in thy heart! Perhaps thou are not to blame, dear one, for maybe the cares of life have been very great and you have not studied life from the viewpoint of nature's unfoldment. I once knew a man who had a charge as a minister of the Gospel, and he tried to drive people into the fountain, but he was a failure, and he was sent for to appear before his superior Elders of that faith, and they said to him, "Brother B, you have been applying the wrong methods to win these people to God and to like you, and instead of them loving you they have grown to hate you; we will send you back to preach love and God instead of God force, command and vengeance." And he went back much to his displeasure, but he won them over to him and did a wonderful work there for the cause he espoused.

Sometimes I wonder if we as leaders do not want, or rather look for, more self praise than perhaps is justly due us? I often think how nice it would be to come into our services feeling that everyone that called themselves Spiritualists had the welfare of every other there at heart, and thus send out into the thought waves such great love that it would cause a great revival of real Spiritualism that would make the Angels weep for joy and unbelievers flock to the Fountain of Life that takes all fear of death from us and makes us free.

I, for one, feel it will take a long time to teach the masses the real mission of Spiritualism. There must be a better understanding of the workings of the various classes of spirits in Spirit Life before there will be a different condition in our various churches and societies. I sold many books while pastor of the First Church of Minneapolis, Minn., among them being a pamphlet entitled "From Out of the Depths Into the Light," by Carrie E. S. Twing. A certain lady read it who was a regular attendant of our church, and she remarked to me one day, "Mr. Rogers, that is not true that is in that book, is it?" I told her that as much as I had investigated Spirit Life it was true, and she said, "It makes me so sad, I had always thought that it was all beautiful and everything was Heaven and peace!"

Such has been the teaching of the old faiths, and the sooner, dear fellow Spiritualists, we learn that there are millions of souls that are working against us in the lower planes of life who have gone out of their bodies, and that these are some of the reasons we have so many factions among us and that these stir up strife everywhere, the better off we will be, and then we can get at the seat or source of contention. Invariably these want to control and do control many otherwise good intentioned individuals to see things different and to start up little societies that amount to nothing but hot beds for strife.

I am very proud of the measure taken at our N. S. A. convention to not charter churches and societies where there is one, only when the city is large enough to justify same. This is a step in the right direction. Can you imagine a Methodist Church chartering a church for every local preacher that perhaps did not like the minister in charge, or had some grievance with some other member? Well, I guess not! They would very soon tell him to get right with God. Get this love in thy heart and lift the banner up higher, Brother.

Then let us forget these petty trifles and drink at the fountain of true Spiritualism, which is love for God, love for home, love for country, and at last wrap the mantle around us and lie down in peace, sweet peace, to awaken in a world of usefulness for the human race.

SAMUEL ROGERS,
Minister First Spiritualist Church,
Colorado Springs, Colorado.

* * *

GREETINGS AND GOOD CHEER FROM THE OKLAHOMA STATE PRESIDENT

December 19, 1920.

TO ALL THE STATE ASSOCIATION'S CHILDREN:
DEAR ONES ALL:

Again we approach the merry hours of Yuletide, anticipating the happiness, awaiting the little tots who sit in quiet wonder for just a peep at dear old Santa Claus, with his bugle calls and tinkling bells, hailing the boys and girls everywhere to join in the joys of the happiest day of all the year.

In a few more days we will say good-bye to 1920, and all hail to 1921, wondering what the new year holds for us. Stepping forth cautiously, yet confidently, that the brave soldier is ever encouraged, and directed by the loved ones unseen, when he goes in pursuit of Truth, sowing the seeds of Love—kindness, gentleness, humility, sweetness, gladness—in life's pathway, thus bringing joy and good will into the lives of those less fortunate than himself.

The grown-ups are children again—tasting the cheer as in their childhood days. The heart is always young, only the house in which it counts its constant pulsation grows old and returns to dust, finally put away in the bosom of Mother Earth, while the soul, ever younger—that was its animation—slips out and away to its eternal summerland.

Its home a beauteous one, if its experience in earth has been one of noble deeds that bless mankind!

Now, comrades, one and all, great and small, let us go forth with our standard set high, our ideals reaching even unto the sky, with a resolve in our souls that our watchword shall ever be upward, onward, unto Thee, oh God of Love—All in All.

—From M. Alice Adams and Her Loving and Beloved Spirit Guides.

* * *

Renew subscriptions promptly so as to have no breaks in your files of this paper for 1921.

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NOTE THE CHANGE

On and after November 3rd send all communications for The National Spiritualist, its Editor, Subscription Manager, or Advertising Department, to 436 Oakwood Boulevard, Chicago, Ill. Phone Douglas 2467.

* * *

JACKSON WILL CASE

Since our last issue the president of the N. S. A. has been advised by our attorneys of another formal step recently taken in the slow legal progress of the pending litigation in Texas.

Under the laws of the Lone Star State in December of each year the Supreme Court is specifically required to apportion among the nine Courts of Civil Appeal in that commonwealth all cases pending in those several tribunals.

This is in order to equalize the volume of work done by each of those courts of higher resort. Under this requirement cases appealable only to a single one of those bodies may be assigned to another court of like grade in the state.

Our Jackson will case is transferred by mandate of the Supreme Court from Fort Worth to the calendar of the Court of Civil Appeals of the Fourth District, which sits in San Antonio.

It will require later advices to tell whether the hearing of the N. S. A.'s case will be thereby expedited or postponed. Before this change January 29 was the date on which it was expected to be reached.

Recent contributions have been:

A. W. Belden, California	$10.00
Church of Welcome, Mrs. Braile, Chicago, Ill., S. S. A.	50.00
Miss Helen M. Aikine, Oregon	1.00
First Spiritualist Society, Wichita, Kan.	5.00

* * *

WOLF! WOLF! WOLF!

"Do you think you can do anything for me? I should think you being acquainted with most of the mediums in the different parts of the country could trace this fellow?"

Another victim of a self-announced medium who roams the country seeking whom he may rob, thus appeals for aid in capturing a consummate rascal who has beaten a woman out of over $3,000.

Once more the president of the N. S. A. regrets that a secret service fund is not at his disposal for the good of Spiritualism.

Look out for the original answering to this description: "A cripple—one limb much shorter than the other and one foot much smaller than its mate—has red brown hair and eyes of the same color—quite a heavy set man with a large fat face, big fat neck and large hands."

His present pasturage may be hundreds of miles from that on which the episode of which we are writing took place and the name is so quickly changed as to be of little help.

We cannot spare space to tell the whole story at this time. Suffice it to say that aften ten weeks of careful baiting, steadily increasing hypnotic power, statedly receiving spirit messages promising fabulous wealth to a joint business venture and cloaking all else under pretentious lessons in moral philosophy, doubtless stolen from some one else and which now lie before us, at just the psychological moment the victim turns over to the brazen sharper six packages of currency each containing $500, which, with $100 in gold, are wrapped in lambskin and locked up in a black japanned box.

Shortly afterward the scoundrel is suddenly called away by sickness of his mother and, strange to say, box, money and man all disappear together! He has since forgotten to report their whereabouts!

N. S. A. workers all over the country are urged to remember the man's description and report to this office if certainly recognized. In return for beclouding mediumship and betraying the innocent, let us help him to find a place behind bars and walls which will keep him safe from robber bandits so prevalent in our cities at this time!

* * *

UNSANCTIFIED FINANCIERS

It is announced that a bombshell was thrown into a recent gathering of Presbyterians at a meeting of the Pittsburgh, Pa., Presbytery. The notes given to pay that denomination's share of the New Era and Inter-church World Movement are long over due and must be paid. Eastern bankers have threatened that "unless they are paid the religious debtors will be treated like any other concern which borrows money and fails to repay it." Such a course might insure the sacrifice of some gilt-edged collateral. The credit standing of Presbyterianism is involved.

The time seems to have arrived when mortals, and not Jesus, must pay it all, all the debt they owe! Let us see—Was it not said render unto Caesar the things that are Caesar's? We fear that our earnest Calvinistic brethren cannot rely on having fallen into the hands of the New Testament model creditor who when two debtors had nothing with which to pay, frankly forgave them both.

The later day followers of John Calvin and John Knox do not belong to an insolvent religious institution, for their individual resources are ample and in honor pledged to make good the denomination's unfortunate but honest obligations.

* * *

OTHERS THAN SPIRITUALISTS HAVE INTERNAL DISSENSIONS

Just now our Christian Science brethren are having troubles of their own. They may seal their lips as to all mention of the universal event of death, but they cannot so easily dispose of internal dissensions when emphasized by processes of courts and the decrees of judges.

Boston and New York are at present veritable storm centers for them. Adherents of that system from foreign countries, as well as from our own, are in attendance at the hearing of involved issues by the Supreme Court of Massachusetts. They arelearning that human nature is pretty much the same no matter behind what system of philosophy or creedal pronouncements it tries to mask itself.

Undoubtedly they are profiting by their tribulations of the hour and seeing very clearly that while mind is a most important factor in human events, yet it reaches its greatest acme of power when expressing itself through material instruments and that matter and mind act and react upon each other; that each is strengthened by the natural reciprocal action between them and that either one can become a millstone for the other unless harmonious relations exist between them.

It is regrettable that Mary Baker Eddy's supreme terror, "Malicious Animal Magnetism" seems to be engulfing her system in a storm-tossed ocean of fratricidal contentions. Smothered sense of injustice suffered by individuals who have been ruthlessly disciplined in the past, is now bursting official autocracy and with cumulative power daring to openly assert that might alone does not make right.

A former devoted adherent seems to think that Christian Science has now reached the hour that Mark Twain foretold when he said that in time the Christian Science Church would establish a regime more autocratic than anything yet known to religion.

As one sidelight for our leaders we quote from the *New York Tribune* some of the language of Mr. Campbell McCulloch, until recently first reader of the First Scientist Church of New York City:

"The present issue in the church of New York is but an outgrowth of the situation in Boston, where a great legal battle is now being fought in the Supreme Court to determine whether or not the directors of the church shall remain in supreme autocratic control of the tremendous revenues and activities of the church throughout the world. The income of the church until recently has been in excess of a million dollars a year, and the five directors have been in absolute control of it. A tremendous machine of arbitrary power has been built up, and anyone who falls under its displeasure will be disciplined in a manner that can only be compared to the vicious practices of the Inquisition.

"I do not hesitate to say that the present situation in the Christian Science Church throughout the world only lacks the more venomous material features of the Inquisition to establish the parallel. The auto da fe is absent, but only because the laws forbid it. The trouble is based upon the fact that the Christian Science Church has become too prosperous; too well fed and too powerful. The indications of this are clearly seen in the action of the five directors of the church in Boston, during October, 1917, when they secretly raised their salaries 500 per cent and did their best to keep the fact from the membership of the church. The statement has been made that I am associated with the Publishing Society of the church.

"In justice to the religion established by Mary Baker Eddy, I wish to say that none of these things I have referred to in the least affect her teachings, nor have they anything to do with Christian Science. Indeed, they are the result of a wide departure from the tenets of the church.

"The democratic government of the church has been recklessly cast aside and an absolutism that would make the Russian regime blush with shame has taken its place.

"There is no question but that the Christian Science organization is split, and the split will continue until the present regime is cleared out of the church in Boston and the interference with the democratic conduct of the thousands of branch churches throughout the world abandoned by the directors."

Well, brethren, we can only remind you that a greater than mortal power is behind your troubles—directing intelligences from a higher plane than that of earth are using each one of the contestants as human aids to establish the return of reason and justice. The final outcome of it all will be the survival of the fittest. Human beings are often only pawns on the chess board of time for manipulation by players inspired from the Wisdom Spheres. The golden grains of Eternal Truth your system holds will, after purification from the dross of personal ambitions and greed for gain, again germinate, grow and yield rich harvests for the betterment of humanity's conditions of fear and ignorance.

* * *

COMMITTEES OF N. S. A. BOARD

In compliance with regulations adopted at the Columbus Convention the following Standing Committees were chosen by the official board there elected:

Executive Committee—Warne, Kates, Stevens, Griffen, Grimshaw.

Constitution and By-Laws—Griffen, Barwise, Evans.

Finance Committee—Whitwell, Herrick, Stevens.

Auditing Committee—Evans, Grimshaw, Whitwell.

Literature Committee — Barwise, Whitwell, Kates.

Printing Committee—Kates, Evans, Stevens.

Forge and Field

Guy Bogart.—"I wish you and your co-workers a Merry Christmas and a Happy New Year. "The National Spiritualist has more than justified its founding and is a vital force in the world of Spiritual development. My love to all the friends of the widespread movement and peace and joy to the world."

* * *

Benton Harbor, Mich.—Bro. Aldrich reports: "Our society is doing fine and our hall is packed to the doors at every meeting." He would like to get in touch with a good speaker and message giver to assist him.

* * *

Huntington, W. Va.—The case against Mrs. J. W. Fulton, pastor and medium of the local church, has been thrown out of court, thus showing the unwisdom of annoying a worthy woman and minister by preferring charges against her upon ill-considered pretexts. Injustice sooner or later becomes a pronounced boost for the one whose injury is attempted.

* * *

Denver, Colorado.—"Gratitude Day was celebrated on Tuesday evening before December 3, by Mrs. Martha Anthony and associates, at her home. Bro. I. B. Scott, past president of the Progressive Spiritualist Church, sang a solo, accompanied on the organ by Grace Wood Cates. Mrs. Dr. Pruett, former president of the Montana State Spiritualist Association, delivered the address, in which she paid glowing tribute to the N. S. A. for establishing Gratitude Day and its many benefits. Messages were given to all present and a collection of ten dollars was realized for the Mediums' Relief Fund, which has been forwarded to Secretary Kates."

* * *

Evansville, Ind.—"The Evansville Spiritualist Mission, auxiliary to the Indiana State Association, at a recent membership meeting elected the following officers for 1921: Mrs. Jennie Stucky, president; John Manse, vice-president; Rev. A. Stucky, secretary; John Robertson, treasurer; Trustees: Mrs. Emma Gulliver, Mrs. Mary Woysebaucher, Harry Slow, Mrs. Rachel Perry. This is the largest organization of its kind in southern Indiana and has enjoyed for months the greatest interest in Spiritualism since it was chartered, its hall being crowded to the limit of its seating capacity."

* * *

Titusville, Penna.—The First Spiritualist Society of Titusville are holding mid-week services under the leadership of Mrs. A. E. Faust, of Jamestown, N. Y. We have now had three weeks of these special services and are meeting with very marked success; fine audiences and much enthusiasm greet the workers at each meeting. We have three lectures followed by message work and one evening devoted entirely to messages, which calls out a goodly number of deeply interested inquirers, and we feel greatly encouraged in the hope that by the help of our co-worker, Mrs. Faust, we shall not only add very materially to our membership but awaken new zeal in our beloved cause. Being unable to secure Mrs. Faust's services for our Sunday work we hold a meeting each Sunday evening conducted by local workers, thus doing all we can to hold interest. With the close of the present week we will discontinue our mid-week service until after the holiday season when we hope to again resume having Mrs. Faust with us for each alternate week for the remainder of the season. Unfortunately for the Titusville Society we are unable to secure the services of this most zealous and earnest worker, she being engaged by the Spiritual Science Society of Jamestown as pastor for the year's work, but has consented to give Titusville four days of each alternate week during the winter months, and we consider ourselves exceedingly fortunate to have her with us for even this limited time. The lectures are of a high order and messages exceptionally accurate and convincing, very rarely one not being fully recognized. Altogether, we look hopefully forward to a large measure of success for Titusville during the coming months.

Mrs. Isoleth Kingsley Walton.

CHICAGO FIELD

The West Side Spiritualist Church, Chicago, Ill., had a fine program for the last evening of the old year, commencing with an entertainment by the children of our lyceum, consisting of a fine musical program and recitations, which were carried out to perfection, and was an agreeable surprise to many, the children receiving round after round of applause.

Then followed the distribution of prizes, badges and a box of candy to each child—seventy-eight boxes.

The pastor, Rev. Wm. J. Howes, and his wife were presented with a purse containing fifty dollars in gold as a token of love and esteem by the members.

Many stayed to our Watch Night services. The choir was at its best, their rendering of "Farewell, Old Year, and a Happy New Year to Thee" brought forth many complimentary remarks.

We parted in the wee small hours with a firm determination to accomplish more in the new year than ever before.

* * *

AN INDIANAPOLIS VETERAN SURPRISED

Dear Friends and Co-Workers:

It affords me great pleasure to acknowledge receipt of your kind and interesting letter of recent date, though I was profoundly ignorant of the incentive that prompted you to address me at the time, but I can assure you it is none the less appreciated in consequence of that fact.

I am glad to feel and know that such as you esteem my efforts to hold the cause of Spiritualism above the "clamors of the rabble." I only hope I may ever prove myself worthy of the confidence you place in me.

We were surprised by the friends' efforts who succeeded in carrying out a program that was truly enjoyed by all present. Nothing could have added to the enjoyment of the occasion except the presence of the president of the N. S. A. and his good companion. The supper was all that could be wished for, even to the mammoth cake topped off with seventy-four tiny candles—one for each year of my pilgrimage to date.

My dear companion, Martha, is still firmly held in the torments of affliction, but we have not given up all hope yet, but still trust she will sometime be able to say "I am well." She joins with me in wishing you a happy and prosperous New Year. With best wishes for health and happiness to continue with each of you through life, I am, sincerely and fraternally yours,

Benj. F. Hayden.

* * *

Ashtabula, Ohio.—I am to remain for January and possibly until April. My attendance continues good at all sessions and new members will receive the right hand of fellowship very shortly. Our bazaar on December 11 netted over $150, and at the watch service over $100 was collected, closing all bills and a small sum to start new year with clear of debt.

M. E. G. Howe.

* * *

Baltimore, Md.—First Spiritual Church of Baltimore, Md., under the pastorate of R. Allison Tracy of Hartford, Conn., is enjoying large congregations of interested people who have found a strong incentive in their new pastor to further the progress of Spiritualism with renewed energy. In his work, lectures and messages they have found measures of consolation, benefit, upliftment and awakening.

Mr. Tracy is a very forceful inspirational lecturer, with an unlimited scope of view and in message work gives authentic, decided, undoubtable proof that Spirit communion is a fact. He is so well appreciated that he has been engaged to fill out this season's work, and the hope is expressed by many that he might be engaged for next season also.

Chas. A. Wallman, Secretary.

* * *

Rev. H. W. B. Myrick.—"You are making a *fine—superfine—magazine* of The National Spiritualist. Will send you something soon."

SCATTERING SEEDS OF TRUTH

Dr. B. F. Austin writes: "My little book, 'The A B C of Spiritualism,' is being translated into Japanese and it is said will be published in Tokio. "'Christianity and Spiritualism,' my 16-page pamphlet, has had an *actual sale of forty-four thousand copies* and is done into Spanish but not yet published in that language."

* * *

Superior, Wis.—Mrs. Agnes Bacon writes: "I have started a church here in the I. O. O. F. hall and I think we are doing as well as could possibly be expected during the holidays. Now that the latter are over I believe it will buckle down to business and hard work.

"I think we are going to have a grand president, a woman who is well known as an active worker here and came forward at the first meeting, and together with her husband, Mr. and Mrs. Kalbfleisch, have royally assisted ever since.

"I understand that Miss Loebel, state secretary, is to be their guest shortly and that is the time we shall try to have members for organization."

* * *

Worcester, Mass.—We are in receipt of a very neat advance announcement of talent engaged by the First Spiritual Church of Worcester covering Wednesdays and Sundays from December 1, 1920, to February 27, 1921, in which is included many of the best known New England mediums and speakers. Its services are held in G. A. R. Hall, 55 Pearl Street, at 3 and 7 p. m. Sundays, with a mid-week meeting at 7:45 p. m. While no individual worker serves two Sundays in succession, yet some of them come from two to five times, in the period with an interval after each visit. Officers of the church are: E. J. Foster, president; F. A. Fanion, vice-president; Mrs. Lena B. Powers, recording secretary; Mrs. Martha Tolman, financial secretary; Mrs. C. E. Long, treasurer.

* * *

MR. AND MRS. A. W. BELDEN

It has been a long time since you have had a word from me.

First came my own sickness with two complicated operations. It took some time to bring me on my feet again; came through the ordeal practically a stronger man than ever.

Then came the sickness of my dear wife. She passed through a serious operation all right, but came down with pneumonia. We are going through a struggle trying to put her on her feet again. She has spent one hundred days in hospitals this year. We were ordered here for the winter for her sake and took quarters in an apartment, but because of insufficient heat and change of climate she was ordered to the Arizona Hospital. After three weeks of trying time we are located in beautiful rooms at the Hotel Congress, in Tucson, and while she is flat on her back at the present writing, we can see some improvement.

All this time my interest in the cause of Spiritualism has not waned, as daily I am asked to explain and give my views in regard to the cause of Spiritualism, and it would seem at times as if I was doing a great amount of effective work while only being a layman.

We hear especially good reports of the work done by Prof. W. F. Peck and George H. Brooks, and the work in San Diego is in a prosperous condition with two of our old war horses at the helm.

A. W. Belden.

* * *

Ferguson—Dr. John H. Ferguson, M. D., passed to the higher life Dec. 4, 1920, at the Saint Francis Hospital, in his 65th year. Dr. Ferguson was president of First Spiritualist Church of this city and a physician of high standing for almost twenty-five years a resident of this city. He was suddenly stricken with apoplexy while at work in his laboratory, at 11:30 a. m., and passed out at 11 p. m., never regaining consciousness.

We will miss him in the physical form for he was a very efficient president, and was loved by all for his kindness and good deeds. He was preceded to Spirit Life by his mother, father, wife, one child, one sister and brother.

Those who remain to mourn his absence in the body are seven sisters and one brother. Services were conducted by the writer, in the First Spiritualist Church, of this city, assisted by the Orders of Odd Fellows and Elks, after which the body was taken to Farmington, Mo., for burial.

May the light thou hast kept burning shine brighter even unto perfect day.

CHRISTMAS IN BATTLE CREEK

The holiday season through which we have just passed has been the most interesting in the life of our society.

We have had splendid and increased attendance at all of our services during the last two months and at the Christmas service which was in charge of the Lyceum, our seating capacity was taxed to its limit.

Our hall was never so beautiful. Friends donated Christmas trimmings, the Lillian Developing Circle gave a handsome Christmas tree and decorations and a happy, as well as capable committee spent an entire day, decorating, filling candy bags and doing all the necessary things that Old Santa needs to have in readiness.

Our Christmas service was held on Sunday night, Dec. 26. The Lyceum, over 40 in number, marched in, followed by the choir. The tree, with its twinkling lights and the happy faces of the children, the crowded hall with its elaborate trimmings of red and green, made a picture never to be forgotten. It was just an old-fashioned Christmas scene, for the tree not only sparkled and glowed, but at its base was a young mountain of gifts awaiting the owners.

The first part of the program was a miscellaneous one of song and recitations, rendered by the Lyceum children. There were several group songs given, with interpretive delsarte movements; during this part of the program Mrs. George Werner gave a beautiful soprano solo and the choir rendered some special music.

The second part of the program was a cantata called "The King's Choice," and this was splendidly portrayed by the older members of the Lyceum. "The King," hoary and old, and representing the past year, held the center of the stage, the Spirit of the year presented herself before him, telling him that all of the months of the year were waiting outside, each claiming to be the fairest and best month of the year so quickly passing, and asked that he let them come before him and that he decide which one was fairest.

The King consented and each month came before him and made his claim. All were in costume representing each his favorite month of the year, and when these boys and girls were grouped about the platform they formed a beautiful living picture, with hoary old King Time in the center.

The climax came when December came in, bringing Christmas with her. The King wisely left the choice to all the months who unanimously voted December, with its Christmas joy, the best month in the year, although July, with its Fourth, November with Thanksgiving time and beautiful June, the month of roses, made very strong claims; pretty tableaux closed this part of the program.

Then came the distribution of gifts. Each child in the Lyceum received a present of a nice book and many others received gifts placed on the tree by friends, and all, both young and old, received candy and popcorn and Santa Claus dropped in to see that all went well.

It was a real christmasy Christmas, and how we wish that Dr. Warne and Mrs. Warne could be with us at one of our recreation times. We do not forget the Doctor and THE NATIONAL SPIRITUALIST. Among the New Year resolutions that our Lyceum has taken is one that heads the list and in substance it says that we are going to work as never before to promote the cause of Spiritualism and to do our best for THE NATIONAL SPIRITUALIST, its mouthpiece; so the First Spiritualist Church and its Lyceum sends a hearty New Year greeting to THE NATIONAL SPIRITUALIST and to Dr. Warne and his able staff of assistants, with the hope that they will have a most successful and prosperous year during 1921.

ALICE W. DEVORE.

* * *

CENTRAL CHURCH, MINNEAPOLIS

The Central Church has again commenced holding afternoon meetings, with larger attendance than ever, with Mrs. L. M. Lutz and Mrs. M. J. Murray in charge, Mrs. Lutz giving the lectures and Mrs. Murray looking after the message part of the program. Mrs. Holtman, who previously lectured in the afternoon, has accepted a call from the North Side Church. The president of the Central Church selected Mrs. Lutz to lecture, and she has more than filled our expectations, and right here we want to serve notice that Morris Pratt Institute wants to look out—we are developing some A1 talent at the Central Church.

GEO. D. FIELD.

ANOTHER CHICAGO WORKER REWARDED

One of the most interested and active women in Chicago Spiritualism a few years ago was Mrs. O. B. Wilson. She was a zealous member of Mrs. Georgia Gladys Cooley's society, later a prominent official of the Hyde Park Church on Fifty-fifth Street, and also identified with the original Ladies' Sunflower Society of the above city.

After a long and wearisome illness she was released from physical suffering at 9 p. m. Monday, December 27, 1920, at the age of 82 years.

Although Spiritualism had been her comfort in health and the solace of her declining hours, relatives of another faith gave her burial services conducted by an orthodox minister and fellow Spiritualists were not given opportunity to pay fitting tribute to their fraternal regard for her.

While Mrs. Wilson's preferences for her interment were entirely different from those accorded her, yet it has made no difference in her present welfare, for she is resting in the supreme realization of that which she accepted during life on earth as the truth, and knows that eye had not seen nor ear heard but faintly the joys to which she has attained. A glad New Year awaited her at transition which will be perpetual.

* * *

Janesville, Wis.—On every Sunday of December meetings were held at which lectures and messages were given by Henry Wustrow and circles held in which Mrs. Wustrow assisted.

On January 2, 1921, after the services, the First Bible Spiritualist Church was organized and officered as follows: Henry Wustrow, president and pastor; Dr. Loomis, vice-president; Miss Loomis, secretary; Mrs. Blakway, treasurer; trustees, Mr. Blakway, E. Breiby, Mrs. Charles Suglar. Pamphlets and other Spiritualist literature for free distribution may be sent to Henry Wustrow, Morris Pratt Institute, Whitewater, Wis.

* * *

Christmas Not Confined to One Day.—When the president of the N. S. A. closed his address at Wheeling, W. Va., on Sunday evening, January 2, he presented Rev. Geo. W. Way an envelope containing $80 in the name of members and friends of his congregation.

* * *

We had the pleasure, after missing it for several years, of again meeting that staunch Spiritualist, Henry Brunhaus, who has returned to that city from his late home, some miles distant, and find him as interested as in the days of Harrison Barrett.

* * *

Colorado Springs, Colo.—We are having fine success here in the church work. Took into fellowship eleven new members Sunday evening. The large audience was delighted, as well as very deeply impressed with our national form of reception, as they have never had anyone here that used the manual and they have just taken in new members any old way before.

Many of our people do not even know we have a Spiritualist Manual. It leaves a very different impression on the attending public when the manual is used. I remain yours for the higher Spiritualism,

SAMUEL ROGERS.

* * *

HAMILTON, CANADA

Thinking you might like to hear how we are progressing across the line, I am writing this good news:

The Arcade, Limited, a department store, started a vote contest in 1919, the church or society receiving the greatest number of votes represented by trading slips given by the store and placed in favor of the church designated by the purchaser, received a generous check, while lesser cash prizes were given in due course.

Well, the three societies went in together and entered under the First Spiritualist Society and we won the third prize of $375, which was equally divided.

The year of 1920 we entered alone with a membership of about sixty and won the first prize of $500, which we have received in the Calendar Fund, started for the purpose of securing phenomenal mediums.

We have nearly $200 in the General Fund, nearly $2,000 besides, about $700 in a Building Fund. I am hired for another year.

We have many extra mediums and speakers during the year. At the Christmas party given December 30 I was presented with a beautiful fur coat by the society and friends.

Doctor Whitney joins me in wishing you the compliments of the season and also to compliment you on THE NATIONAL SPIRITUALIST *paper; it certainly is a good one, and we hope it will soon be issued more often.*

MRS. E. M. WHITNEY.

* * *

ANGEL OF DEATH VISITS LAKE PLEASANT, MASS.

The *Banner of Life*, dated on Christmas Day, records the transition on December 12, 1920, at her home in Lake Pleasant, Mass., of Mrs. Almira E. Thompson, widow of the widely known Tabor Thompson, at the age of 83 years. In this event the New England Camp Meeting Association sustains the loss of not only a life member but also of one who has been most forceful in shaping its course and generous in its financial support.

Together with her first husband, Mr. John Wheeler of the New Home Sewing Machine Company, she aided in the substantial establishment of Lake Pleasant as a widely known center of Spiritualism and helped in its rehabilitation after a visitation by the besom of flame. Both of them were loyal to those mediums who satisfied their judgment, while they added to the hospitable atmosphere during the successive summer seasons.

The three children born to Mr. and Mrs. Wheeler, together with their father, had preceded the mother to spirit life, while their two adopted sons comforted her closing days. When in health she provided material memorials for both Mr. Wheeler and Mr. Thompson.

It will remain for time to determine how the responsible directorate she wielded in Lake Pleasant's affairs shall be distributed. Friends will not say that her personality and individual interest is ended, but rather that they will find expression through new and more beautiful powers.

* * *

Oklahoma City, Okla.—Mrs. Alice Adams, state president, writes: "Dr. B. F. Austin has been with us since December 5 for about ten days, teaching in the afternoons and lecturing at night. The meetings have been well attended and much valuable instruction given.

"We are considering holding a series of lectures some time during the session of our state legislature in January."

* * *

Mrs. F. A. Cottrell.—"I am so pleased with your paper and can give it to my inquiring friends in full confidence that it is truthful and a good exponent of our beautiful religion."

* * *

Houston, Tex.—First Spiritualist Church holds regular services in Old Moose Home, 910½ Preston Avenue, as follows: Sundays, Lyceum at 10 a. m.; lecture and messages at 7:45 p. m. Wednesdays, healing class 2:15 p. m.; messages 2:45 p. m. Pastor and medium, Jno. S. Maxwell; president, Wm. Bradburn.

* * *

Evansville, Ind.—"The Union Spiritual Church is enjoying a good attendance and enrolling a few members at each meeting. The ladies held a bazaar and served supper December 11, at which they cleared $111.50, which was added to the building fund, for we are striving to own our own church in the near future.

"Our speakers are Mrs. Jeannette Hoeppel and Bro. M. Boyle, while our mediums are Mrs. Hansh, Mrs. Sloats, Mrs. Knoll, Mrs. Bailey, Mrs. Hoeppel. All of these workers are in sympathy with the N. S. A. B. L. Hoeppel, president; Emma Kirtpatrick, secretary."

* * *

A KEYSTONE MISSIONARY ABOUT HIS BUSINESS

Bro. H. Y. Dryden, field representative of the Pennsylvania State Association, reports as follows: "I spent two Sundays in Reading, Pa. The First Church had their chapel crowded to the doors and the people seemed very pleased with my work for the first evening.

"In the afternoon I was at the healing class of the Second Church, Mrs. Hand, pastor, and 98 people were present. She and I are both interested in that line of work. I was also with the same church on both afternoon and evening of the second Sunday when there were 120 persons in the healing service and much good done, while at the evening service Odd Fellows Temple was overcrowded and people turned away. I will say that Mrs. Hand is doing a wonderful lot of good in her city."

The *Reading Eagle* of Dec. 17th, said:

"In the Second Spiritualist Church, Odd Fellows' Temple, Harry Young Dryden, of Pittsburgh, a state missionary, delivered an address on 'Responsibility the Foundation of Success.' A capacity audience was admitted, many standing throughout the evening.

"Mr. Dryden's talk was along practical lines. Parents were brought face to face with their duty as responsible for the right teaching of children. They were told that to set the example before the growing youth did not excuse them from teaching the proper use of the bodies in which they live. False modesty, he said, has led to neglect, which often brings ruin to girls and boys.

"Mr. Dryden took an active part in the healing class of 120 at 3 o'clock. The class was in charge of the minister, Mrs. Sada Louise Hand. When Mrs. Hand called for reports a woman arose and said: 'I brought my little girl into this class because she was having from one to three convulsions every day of her life. Mrs. Hand placed her hands upon her and she has not had one since.'

"A mother said: 'My child could not talk, although five years old, and I had been told she never would. I brought her into this class and she speaks well now.'

"A woman testified to having been lame 16 years, always obliged to carry a cane. 'Now I can walk 12 squares without aid,' she said.

"Another mother reported that her little girl had been pronounced blind and that she had recovered sight in this class.

"A man who had been in the class three times said his sight was returning, that he could see shadows and more light.

"The lesson of the afternoon was from Matt. 20:34. 'So Jesus had compassion on them, and touched their eyes, and they received their sight.'

"Mrs. Hand said: 'The same power that healed two thousand years ago is with us today. The same power that has worked for good in the Emmanuel Church of my home city, Boston, is at work here in this temple, in this class.' 'Distance lends enchantment' is indeed true. We have read perhaps of the 'Emmanuel movement' and do not dispute it; but many cannot believe that the power of God is in our very midst.

"However, those healed know the truth. Of the number healed a very few give true thanks. So it was in the olden days. And He said, 'Were there not ten healed? Where are the nine?'"

* * *

LILY DALE PEOPLE

May they halve each others sorrow and double each others joys! Two well known young people of the Lily Dale Bunch Club have joined hearts and hands for mutual helpfulness through the experiences of earthly life. They will find much sunshine and roses sweet along their pathway if the kind wishes of their many friends can shape their course.

"Mr. Daniel C. Coffland of Columbus, Ohio, announces the marriage of his niece, Miss Grace Coffland, to Mr. Sidney Earl Mix on Thursday, November 18, 1920.

"At home El Dorado, Arkansas."

* * *

Lee Morse, former assembly trustee and resident in the present Van Buskirk home, en route to Cassadaga, sends from National City, Cal., for himself and Mrs. Morse kindest regards and the season's greetings to all eastern friends.

* * *

We are wondering if there will be a winter Cassadaga established in California, because so many who spend the summers at the Chautauqua County Assembly are now on the Pacific coast for a brief time?

* * *

Miss Julia Rawley writes us that Mr. and Mrs. A. Rasner with other members of the family are now located at 3505 Telegraph avenue in the city of Oakland.

Bro. Rasner himself was quite ill when they left Pittsburgh, but is now greatly improved in the new surroundings and under excellent medical care and has the certainty of mild winter months ahead with much out-of-door life at hand.

* * *

We give elsewhere notice of the transition of Mrs. Elvira Akin, for several years a permanent resident of Lily Dale, occupying Mrs. Pettengill's old cottage on Melrose Park, opposite the assembly's office.

Her condition of health had been precarious for some time, but accompanied by her daughter Grace she stood the long journey to California only to shortly pass out with her children all with her.

Many sympathetic thoughts will go out to the members of her family in their hours of sorrow. Emphatically a home woman, yet she was always interested in everything tributary to Lily Dale's welfare and was often present at the Auditorium services and evening entertainments. Her home always had a social welcome for friends and strangers.

Lily Dale people within reach sent a lovely sheaf of roses and chrysanthemums for her casket marked "From the Home Folks," while there were many other beautiful floral offerings.

* * *

A Horrible Happening.—We doubt if Lily Dale and vicinity were ever more stirred than by a recent murder and suicide on the west shore of Upper Cassadaga Lake.

When Gilbert Pierson returned to his home from work at the Newton Memorial Hospital on the evening of December 6, he was shocked to find his wife lying dead on the pantry floor with a wound through her neck. Shortly after in searching for the perpetrator he found the dead body of Ray Richardson in the barn with a shotgun at his side. Evidently, liquor crazed, Richardson shot Mrs. Pierson and then having some realization of his deed killed himself. The supposed murderer and suicide, a son of S. J. Richardson of Lily Dale, has long seemed to be of uncertain mentality and was completely without self-control when able to find liquor to drink. He is said to have been recently dismissed from employment at the Newton Hospital because of intoxication.

Think of the brief minutes of terror when the young wife and mother was snatched from life by a madman, no doubt made such by some scoundrelly bootlegger, while her nine-months-old son lay peacefully sleeping in his buggy on the veranda.

Mr. and Mrs. Pierson, the latter formerly Miss Kruse of Fredonia, were married in September, 1917, and we presume were living, as they did last summer, in the old Pierson homestead on the hospital farm. The husband has been sometimes employed during summer seasons on the assembly grounds and made many friends by his intelligent, faithful and accommodating service of the public. Universal sympathy will go out to him in his heart-rending experience and to the infant boy who in his innocence has been deprived of that loving tenderness which only the true mother's heart can give.

* * *

NATIONAL CITY, CALIF.

Not long ago I saw an item from the society at Miami, Fla., way down below Georgia, reporting progress; to follow suit, I report of work in National City, Cal., way down in the southwest corner of the United States, to say that our small society is doing good work for the cause, holding forth from Sunday to Sunday the light of Spiritualism, and last Sunday, "Gratitude Day," our audience (of about thirty), gave the nice little sum of five dollars ($5.00), which I am forwarding to our national secretary, Mr. Kates, for which we thank most heartily all contributors.

While San Diego, our big sister, has several influential and large societies of talented speakers and mediums, just now with Dr. Adah Patterson and a corps of mediums at the old Temple, 7th at A streets, and Rev. W. F. Peck, assisted by Jay Johnson, in the test and message giving to very large audiences in Morse Hall, 7th at E, we are striving to do what we can to uphold the cause and give forth the truth in our suburb. We own our little church and there is a growing interest in our work, as we have taken in a few new members and some more are to come in soon.

On the 23rd of next January we shall celebrate our 31st birthday as a society, probably an all day meeting, with lunch, and message circles between morning and afternoon meetings. As we have a kitchen we have had many pleasant evening socials in the past and look for more in the future.

On Thursday evenings, we hold at our home, a talk and message circle and have our rooms just about full, and not long since had Mrs. Brown of Long Beach and soon after Mr. Bushbey of San Jose, who gave some fine tests and messages and the strangers that come in show the interest outside, those who are old Spiritualists.

Visitors to National City, Cal., will be welcomed and made to feel at home at the First Spiritual Temple, 12th and 3rd avenue, or on Thursday evenings at our home, 1531 C avenue. "Way down in Maine," and northwest corner of Washington, please report, and from each corner of the United States and centrally let the good work go on.

REV. LEE MORSE.

* * *

Flint, Mich.—The Church of Spiritual Life, of Flint, Mich., has passed another milestone of progress, inasmuch, the Annual Business Meeting of the church was held Wednesday, December 15th, at which much constructive work was done and an election of officers for the ensuing year took place, with the following results:—Rev. J. Willard Hills, President; Mrs. H. E. Northrup, Vice President; Mrs. Wm. Buckler, Secretary; Mr. George Wilson, Treasurer, together with the remaining board and committees to be chosen. We are entering into a new field of endeavor, to-wit,—that we anticipate affiliating with the M. S. S. A., and negotiating with the leading workers of our cause.

The Church has received much help under the administration of Rev. J. Willard Hills, our pastor, whom the public hold in high regard and whose labor has brought beneficent results to the church. Many new members have been received, together with the valued aid of Mrs. Josephine L. "Mother" Brooker, whose inspiring sermonettes are always highly appreciated, and Mrs. H. E. Northrup, whose remarkable Mediumship has brought consolation to many. Her presence always is a wonderful attraction to our church. Words are inadequate to express the worth of this good sister and Medium. We have been favored with many beautiful solos by Mrs. H. R. Hammond, soloist of St. Paul's Episcopal Church. Messrs. C. A. and Lynn Northrup always are heartily applauded for their services upon the many musical programs. Our pastor shall be pleased to negotiate with the various National workers—to exchange pulpits. The NATIONAL SPIRITUALIST is always on sale.

* * *

START RIGHT

Begin 1921 by adding every new subscriber you can to the lists of THE NATIONAL SPIRITUALIST. *The publication is doing missionary work for Spiritualism and not striving for private gain.*

* * *

Short—On Saturday morning at his home in Oregon, Wisconsin, W. W. Short, the only brother of Mrs. G. H. Brooks, passed to Spirit Life, aged seventy-three years. He leaves a wife, three sons and a daughter, and two sisters, Mrs. G. H. Brooks and Mrs. T. A. Swartout, besides a host of friends to mourn his passing, and miss his genial presence. Walter has gone. Earth Life is richer and Spirit Life will be blessed by his genial presence and loving spirit.

G. H. BROOKS.

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A BUSY HIVE IN LOS ANGELES

The Spiritualist Church of Revelation, Minnie Sayers, pastor; W. Q. Sayers, assistant pastor and president, wish to greet the readers of this paper with the assurance of their progress. This has been the greatest year of its history. The future looks bright to us.

November 16 and 17 the Ladies' Auxiliary held a bazaar which proved a success in every way. The evening of the 16th there was a reception held in honor of Mr. and Mrs. Carpenter, from Detroit, Mich.; Rev. Del. Herrick and Sadie, secretary of C. S. C. A., now residing in Los Angeles, and Rev. Geo. Brooks, who is visiting his family and serving this society a few Sundays as lecturer.

The hall was beautifully decorated. Early in the evening the crowd began to gather until the hall was filled. The entertainment consisted of vocal and instrumental selections, violin solo, recitations, short addresses from each of the honored guests, which created a most pleasing and harmonious atmosphere. Punch and wafers were served in the parlors. All seemed happy to be there.

We have engaged the services of Mrs. Marion Carpenter for several months. Her pleasing personality and beautiful inspiration awakens in all the desire to live better lives. We welcome her in our midst. Mrs. Sayers follows her with messages, which are listened to with great wonderment. Not only convincing, but the very pleasing way they are given has won the love and admiration of audiences which fill this church to its utmost.

The Healing Circle, with W. Q. Sayers leader, and Conference, with Mr. Parkinson leader, are creating great interest and good is being accomplished. IDELLA MCFARLIN, Secretary.

* * *

CALIFORNIA NOTES

By GUY BOGART

Los Angeles is getting her share of good things in the Spiritualist movement, as the splendid workers center their activities here. Our National missionary, Rev. Geo. H. Brooks, has again been with us for a time, speaking at the Church of Revelation and elsewhere, besides holding many private circles of interest. Our churches everywhere here are crowded to the limit of their capacity regularly and the mediums kept busy. We are missing Dr. B. F. Austin from his Church of Revelation lectures during his eastern trip. Dr. Austin has been secured as one of the lecturers of the newly established University of Theosophy in this city. He will conduct a course in modern Spiritualism.

James MacGregor Beatty, whose "Illustrious Madmen of the Ages" is sold out in the first edition, with orders still coming in, has ready for the press another equally fine Spiritualist book, "Pesky Problems for Positive Preachers," a volume based on personal experiences with the D. D.'s, and one which is a splendid propaganda work. Like the first book it will be sold without profit, and orders may be placed through THE NATIONAL SPIRITUALIST. The price will probably be $1.00.

The same is true of another wonderful book of spiritual lessons, "The Simple Truth," written by Rev. Ernest C. Wilson of San Diego. It is one of the best expositions of the philosophy of Andrew Jackson Davis and kindred souls that I have ever read, with the original thinking and philosophy of Mr. Wilson himself. It is compressed into small space, each brief lesson a seed of truth which will unfold into a great tree of spiritual understanding if planted in the mind and heart. A wonderful contribution to modern spiritual literature. The book sells for $1.00.

Persons who have long fought the idea of Spiritualism in this city are flocking to its standards within the past year in increasing numbers. Los Angeles is increasing its record as the occult and mystic capital of the modern world.

* * *

San Diego, Calif.—San Diego Research Society (Spiritualist):—Sunday evening, Dec. 12, marked the close of Rev. W. F. Peck's engagement with the Research Society, and when the president announced from the platform that Mr. Peck's services had been procured for three months more, or until the last of March, there was a round of applause from the large audience which packed Moose Hall, where the meetings are held. The society's first anniversary will not be celebrated until February, 1921. It seems that this society sprung into existence at the psychological moment, as there was need of what the workers have been giving to the people; not only in the way of scientific lectures on the Spiritualistic phenomena, but the demonstrations of spirit return through the pleasing and convincing messages of Mr. Jay Johnson, the English psychic. The growth of this comparatively new organization has been steady and substantial; there has always been a general spirit of cooperation among the members and its workers since its inception. The social side is not overlooked, this being taken care of by the Research Auxiliary, which held one of its popular socials on the evening of Dec. 8, called "Ye Olde Time Social." Every one seemed to enjoy the old time amusements, the older guests turned back the clock and were children again just for that night; a neat sum, almost reaching the half hundred mark, was realized. Refreshments were served in the dining room; the tables were artistically decorated with runners of smilax and bouquets of the beautiful poinsettias. The Auxiliary is planning a New Year's 'Eve party. This will be a purely social affair; a musical program will be given and refreshments served.

* * *

WHITEWATER JOTTINGS

The work at the Institute is in full swing, with an earnest class of twelve pupils. Mrs. Inez Dutton Bertschy has been engaged to fill the position of psychic teacher for the present, and other students are expected. The school has had several visitors from Milwaukee this fall, including the treasurer, Mrs. Hattie Smith. The weekly meetings of the Mutual Benefit Club are looked forward to by the students and marked improvement is noticed in the speaking from week to week.

Church services were begun in the Chapel on Sunday, October 31, with a lecture by Professor Weaver and messages by Miss Irma Marth of Milwaukee. On November 7, Mrs. Mattie Hull Marvin occupied the pulpit and Miss Marth gave messages. On Sunday, the 14th, the principal, Harry E. Record, will speak and messages will be given by Misses Marth of Milwaukee and Marguerite Braunlin of Columbus, Ohio. Mrs. Lillian N. Kenney, the instructor in oratory, spoke for the First Church in Milwaukee on the evening of October 31.

The Conductor's Training Lyceum held its first meeting for the season on the afternoon of October 31. There are sixteen members, who are enthusiasts in the work. The Lyceum has adopted a constitution in which the object of the organization is set forth as follows: "To promote an interest in Lyceum work; and to afford opportunity for the study of the history, science, and philosophy of Spiritualism and of methods of teaching, as well as practice in conducting a lyceum—to the end that the members shall be able to organize and maintain lyceums when they enter the field."

The Lyceum was fortunate in having visitors from Milwaukee, one of whom, Mr. Valentine Loebel, showed his interest by an encouraging talk and a generous donation to the Lyceum in addition to the regular collection. All the members will be furnished with a copy of the British Lyceum Manual.

LILLIAN N. KENNEY.

* * *

A GLANCE AT THE DAILY WORKSHOP OF THE MORRIS PRATT INSTITUTE

Early rising and breakfast at the restaurant of a Chicago depot enabled us to catch a 7:10 a. m. train on the Chicago Milwaukee & St. Paul Railroad System. Changing at Janesville, Wis., an additional hour of travel landed us at Whitewater a few minutes after 11 a. m., giving us time to officially report to Principal Record at his desk and greet Prof. A. J. Weaver as he came from fifty minutes with his class in evolution, after which we held our own in the school's dining room for the mid-day meal. Faculty and students were our comrades in the gastronomic opportunities.

In the afternoon we attended the class on civil government, led by Prof. Record and found it an aid to grounding the students in an understanding of the way the people of the United States govern themselves.

Next came Bible Spiritualism, of which Mrs. Inez Dutton Bertschy, present head of the psychic department, was in charge. All students brought their own reference bible to the class room, while the instructor followed Moses Hull's encyclopedia in that line.

We arrived the morning after Tuesday evening in the psychic room for development, but learned by inquiry that it is made sensible, practical and helpful, without leading students to believe they are possessors of wonderful potentialities which will make them outrank the Nazarene in work for humanity. Mrs. Bertschy also leads the study of the laws of mediumship for which Wallis' book is the standard. Class-room work closes each day at 3:30 p. m.

The next day began with an opening song by the school after which it fell to the lot of Miss Irma Marth of Milwaukee to speak from the platform for a few minutes upon a self chosen topic in which she acquitted herself with credit and with promise of future usefulness. The students take turns in giving each morning's talk.

Class work at the Pratt Institute instead of being a round table, is given with the students grouped at the sides and ends of a long table and in the evolution hour Prof. Weaver stood and shot at students designated by name such questions as these: Where did plants and animals come from? Which came first animals in water or on land, and why? When the Moneron, or Life Principle began to be active what development took place which changed it to a different being? Why did some develop organs for the vegetable and some for the animal kingdom? What organs made a plant a plant or an animal an animal? Did different species change with passing time, and if so, what changed them? and so on.

And the questioning was not all done by the professor, for the students were free to fire back questions at him in which they were abetted by Mrs. Hull-Marvin, who happened to be present. Thought was stirred, minds sharpened and reasoning set in motion which did not dwindle with Genesis for a starting point of creation.

Next, officers, teachers and students walked up to the gymnasium of the State Normal School to join with the 600 of that institution as well as with the people from the public schools and citizens from homes and places of business in observance of the Armistice Hour of 1918. Music was furnished by the Normal School Band and Choral Club, the latter of about 50 voices. President Hyer of the Normal was chairman, the Congregational pastor offered the invocation, the Methodist minister gave the benediction and Bishop Weller of the Fond Du Lac Episcopal diocese gave the formal address. The speaker was so human that every one forgot the minister while listening to the man.

Bishop Weller had five sons in the army, four of whom saw service in France but they all came home again. Shortly after the armistice was declared he was one of a party of distinguished Episcopalian clergymen who went on a special mission to portions of war swept Europe. Narration of the experiences of himself and fellow Americans was a limelight on conditions in carnage ravished countries. Every heart in the audience swelled with pride as he talked of a densely packed multitude of Serbians, who had been greater sufferers than the Belgians, giving brief attention to a few words through an interpreter by Bishop Anderson of Chicago, and then breaking out in thundering cheers for "America," continuing steadily for five minutes. When the lull came a few more words were spoken and a mighty vocal volume made the air tremble in continuous vibration as a tribute to "President Wilson." The speech was never finished for the temper of the gathered crowd was such that sight of the visiting Americans made it impossible for that sorely stricken people to keep their overflowing gratitude pent up.

The great audience in the gymnasium stood a brief while in sacred silence, fitting words of dismissal were spoken, and teachers and students went forth to class room duties of the afternoon feeling that they had stood for a time where holy memories of fallen heroes blended with clearer visions of America's present and future duties to all mankind. A renewed patriotism burned in every heart. Breathing mortals and the living dead had been in close companionship.

* * *

"ARE YOU AN EAGLE"

By J. WILLARD HILLS

NO DOUBT all, with me, will agree that the most pertinent thought before laity of the church of today is the evidence of a wondrous spiritual

wave sweeping throughout the world. It is obvious that humanity is rapidly awakening to a dominant consciousness, working upon the mental realm of mortal man—to the end that the spiritual man becomes cognizant of the potency of SOUL ENTITIES verberating in space.

We, as it were, postulate the existence of a soul entity, but very few have become acquainted with the basic law governing the activity of such, hence, as Sir Oliver Lodge says, "Humanity has not become morally and spiritually unfolded enough to utilize these things." In other words, we have not arisen, as it were, to so high a potential understanding of cosmic consciousness as to spiritually put into action MENTOIDS and ELECTRONIC properties. We have not obliterated MATERIAL aspiration. We work among the CAWING CROWS, instead of soaring among the EAGLES. Our beloved president, Dr. Geo. B. Warne, advises that "We should let the cawing crows alone and soar among the eagles."

Obviously, we are facing one of the greatest achievements ever known in the regime of any religious organization. Spiritualism constitutes the modern Rennaisance of olden day demonstrations. It is based upon absolute facts. It is the embodiment of REAL DEMONSTRABLE PROOFS THAT OUR SO-CALLED DEAD STILL LIVE.

Does it not behoove every Spiritualist to avow allegiance to the National Spiritualist Association and its auxiliaries? It is more in conformity with LAW and ORDER that we lay aside our petty differences and WORK TOGETHER for the amalgamation of Spiritualism and humanity.

Many of us have become spiritually inebriated with misconceptions of that which is promoted for the best good of all, under the clarity of ORGANIZED SPIRITUALISM.

The eagle is the emblem of honor, integrity and strength. Should we not ascend to the "city that is upon the hill" to gain that "peace which surpasses all understanding"? Should we not soar upon the wings of the eagle to do, to achieve, to bear and forbear, to work and not to be worked (inasmuch as many work the other fellow); to lay aside aggrandizement of selfish purposes and substantiate the clarity of the hosts of the invisibles who bring solace and comfort, instead of hatred and malice? The world needs leaders of strength and power. Can ALL MEDIUMS, SPEAKERS AND WORKERS meet this need?

* * *

WHEELING, WEST VIRGINIA

A visit to the First Spiritualist Temple of Wheeling is good for anyone who has the doldrums of despair about united effort for Spiritualism being merely a theory instead of an actual condition. There everyone seems to be awake and at work. In fact, the atmosphere of activity prevailing makes existence a burden for idlers, slackers and professional fault finders. Every department of activity teems with life.

On Sunday, January 2, 1921, we dropped into the Temple Lyceum at 10:30 a. m. There were seventy-five in attendance, only an average number, and they ranged from little tots so neat in appearance that they might have been taken for Christmas dolls, on past the boys of restless age and more demure lassies up to young men and young women and then fathers and mothers and even grandparents. Interest flashed from all eyes; there was zest in song, response and movement on the part of everyone. Just as ideal homes and heavens are due to the presence of every member of the family, so ideal lyceums include all ages and every strain of kindred.

This lyceum is separated into three grades, with different rooms and teachers for the infant, intermediate and adult classes.

We must not say too much about it, for we have a promise that Mrs. Gillespie, superintendent of the N. S. A. Lyceum Bureau, will soon receive a full report of this lyceum's activities and very successful recent entertainment. It has already raised $300 of the $500 it has promised to pay on the Temple debt of $3,800. The class collections on that morning were $6.06 without any special appeal.

The Ladies' Aid is raising substantial sums for the church by means of frequent and appetizing suppers and other entertainments and stimulating social life.

At the evening service there was a choir of sixteen young ladies and gentlemen which rendered excellent music and among them were some finely trained voices. The congregation was a large and attentive one. The first we knew without a preliminary word of appeal the ushers were taking up the collection, which netted $25, following the address by the president of the N. S. A. Then came message giving by the pastor, Rev. Geo. W. Way, done with sincerity instead of sensationalism, with the best possible degree of accuracy instead of with guesswork and winning universal recognition.

Rev. Way has now completed twenty-one years of service with this single church from which more tempting offers have failed to wean him away. Unpretentious in manner, gentle in spirit, honoring as sacred his gift of mediumship at all times, sympathetic by nature, he has won the respect and interest of influential outsiders for Spiritualism because of his forceful, far-seeing practicality.

We have not time to name the loyal-hearted men and women who stand so firmly beside him. A common purpose actuates them all.

Mrs. Way, the pastor's wife, deserves some of the laurels of success this church has won because always helpful to her husband as caretaker and counselor, ever active in the lyceum and in social and musical undertakings and never for a moment neglectful of the comforts of home and children.

* * *

"CHICKENS COME HOME TO ROOST"

Never was this old adage more appropriate or applicable than at this Yuletide season, when Dr. Warne and his good wife make their annual visits to mother's home in Washington, Pa., only a short ride on either trolley or railroad from Pittsburgh.

"Ma" Caldwell's home is a haven of rest and a joy to the family. She is a dear, good soul, beloved by all who know her and her home is a paradise to the "chicks" that return; and while nearing her eighty-seventh birthday, she greets her children and grandchildren with all the love and enthusiasm of former years.

On these annual occasions do we, as a church, look forward with joyful anticipations to the coming of Dr. Warne, our national president, when he ministers unto us with words of wisdom and of historical interest applicable to the season.

His discourse on Sunday evening, December 19th, to a large and appreciative congregation was one of lasting memory, as was also his sermon on Sunday, December 26th, when a large attendance was present. He explained in eloquent terms the history of Christmas and the Yuletide season ante-dating the Christian era. His lectures were replete with profound interest, scientifically and religiously, showing the evolution of thought since centuries have past.

Added to the joy of those evenings was the fact that our sweet singer, Miss Marie McCracken, rendered special solos, accompanied by our regular organist, Thos. S. Evans, and Mrs. Neagel, pianist.

Following the lectures on one occasion, Mrs. Pansy Fath occupied one-half hour as message bearer, and on the other Mrs. Maud Hessom. These ladies are among our good, honest and loyal mediums. Their work on our rostrum is generally recognized and appreciated by the vast number who attend our church.

We are blessed with several excellent and trustworthy mediums, who take a deep interest in all our meetings, devoting their time in the weekly meetings of Ladies' Aid or on main church rostrum, wherever desired.

We recognize the Ladies' Aid Auxiliary as an important factor in the success of our church and in conjunction therewith is doing very commendable work, and as a result of this united effort we begin the new year in excellent condition.

The annual New Year's Eve Watch Night event, as usual, was a great success. There were short speeches, messages, congregational singing, special vocal and instrumental music, social season for visiting and refreshments, finally concluding soon after midnight with music, good-will talk and "God Be With You Till We Meet Again" by congregation. Happiness prevailed and everybody seemed to feel that it was good to be there.

The outlook for the future is very promising and our aim is to raise the standard of Spiritualism to the highest possible point of perfection, working in unison with our state and national organizations.

FIRST CHURCH OF SPIRITUALISTS OF PITTSBURGH.

A NEW YEAR CALL

It is always at this time of the year that we make resolutions and plans for the future. We not only look towards that future but we are also inclined to review the past.

Sometimes we go beyond just individual desires, needs and possibilities; and view as well some movement, or move, in which we have been and still are interested. Because of this I come to you at this time asking that all interested in Spiritualism shall consider *it*.

There is the sounding note on every side "that there never was a time when so many people were interested in Spiritualism"—and never was there such need for it. There are calls on every hand for workers in fields wholly untried; and to send a worker into such fields he or she must have a backing.

The N. S. A. has a "Propaganda Fund" started with a neat sum already in it, but not enough so we can do anything because the interest is not enough. The principal is not to be touched, it is to be the basis, and not until the income from it has reached one thousand dollars can we use it.

Now, if all the people in this country who claim to be interested in the Cause and its Work would as a New Year's resolution put something into that fund it would be the move that would make the year 1921 the Opening Year for Great and Efficient work by the N. S. A.

I have just received the first check for this fund, and it came from the Pacific Coast—unsolicited—from Mrs. Inez Wagner Pierson, Los Angeles, Calif. Now, who will be the second to send me a check, money order or cash, no matter how small or how large the amount may be, all will be appreciated.

There certainly are one thousand people in these United States that can do likewise and not miss it, and see what it would mean to the power of the organization.

Do not forget the N. S. A. in your last disposal of this world's goods. If it can be only a small amount it will help.

We now have an organization so fashioned we need not fear it because of weakness—it has passed that point and is now secure.

I have been made Superintendent of "Bureau of Endowment Fund." Who will help me to make this a Banner Year? How much is this Truth worth to you?

Send all remittances to me at 1421 North 16th Street, Philadelphia, Pa.

Fraternally yours,
MRS. ELIZABETH HARLOW GOETZ.

* * *

Probably the most remarkable photograph of a meteor in flight ever made was taken by an English soldier in India.

* * *

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VISITING LIST

No card under this heading will be accepted for a shorter period than five months. Societies and Churches can thus draw to themselves the attention of passing workers and visiting Spiritualists.

Chicago, Illinois.—*UNIVERSAL SPIRITUALIST CHURCH—636 East 43d St., Wilcox Hall. Services 3 and 8 p. m.; good speakers and message-bearers. Marguerite C. Henry, pastor.*

Cincinnati, Ohio.—*THE GOOD-WILL SPIRITUALIST CHURCH—Northeast corner 9th and Plum Sts., Cincinnati, Ohio. Lecture Sundays, 2:30 and 7:30 p. m. Message service Thursday, 2:30 and 7:30 p. m. S. E. Hugi, L. M.*

Cincinnati, Ohio—*SPIRITUALIST CHURCH OF LIBERAL THOUGHT—633 West 8th St. Sunday at 2:30 and 7:30. Lectures and Spirit Messages. Thursday at 2:30 and 7:30, Message Circles. Strangers and Visitors always welcome. 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 Sts. J. P. Wilson, president; S. S. Evans, vice-president; A. B. Hofstatter, secretary; Arthur Barrett, treasurer; Dr. W. E. Mansfield and Mrs. Martha Anthony, pastors.*

San Antonio, Texas.—*THE SAN ANTONIO SPIRITUALIST CHURCH—822 East Houston Street, W. O. W. Hall. Regular service, Sunday, 7:30 p. m. Special Message Circle, Wednesday, 7:30 p. m. Mrs. Nelly J. Rigg, pastor; C. M. Rigg, secretary, 1106 W. Summit Ave. (business address). Visitors especially welcome.*

Los Angeles, Calif.—*PROGRESSIVE SOCIETY OF TRUTHSEEKERS holds all services in its Temple, 23 St. and Stanford Ave. 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 evening each month. Sunshine Club 2:30 and 8 p. m. Thursdays. Mary C. Vlasek, pastor, assisted by Mary R. Hutchinson.*

Minneapolis, Minn.—*CENTRAL SPIRITUALIST CHURCH—703 Hennepin Ave., Minneapolis, Minn. Geo. D. Field, president; Rev. M. D. Talcott, pastor. Lecture Sundays 3:30 p. m., by Mrs. L. M. Lutz, followed by messages. Lecture Sundays 8 p. m. by Rev. M. D. Talcott. Mid-week Message Social, Wednesday at 2 p. m. You are welcome.*

Reading, Pa.—*FIRST SPIRITUALIST CHURCH—Seidel's Chapel, 117 North 5th St. Rev. S. M. Ellwanger, pastor. Services Sunday 10:45 a. m.; Healing Class 11:15 a. m.; Lecture 7:45 p. m., followed by messages. Tuesday Message Meeting 8 p. m. Strangers invited.*

San Diego, Calif.—*FIRST SPIRITUAL SOCIETY TEMPLE—1240 7th St., in the heart of the city. Sunday Services: Children's Lyceum at 9:30 a. m.; Morning Service at 11 a. m.; Sunshine Healing Class, 6:30 p. m.; Evening Service, 7:45 p. m. Wednesday, 8 p. m., Message Service. Rev. Geo. H. Brooks, pastor; George Montgomery, president; Chan Rogers, secretary. Public cordially welcomed.*

Springfield, Mo.—*SPIRITUAL SERVICE at the home of Dr. T. Wilkins, 230 West Webster St., Sunday and Wednesday at 7:45 p. m.; Lecture and Messages; message-bearers, Mrs. Eliza Payton and Elsie C. R. Wilkins.*

St. Paul, Minn.—*FIRST SPIRITUALIST CHURCH—160 West 9th St. Mrs. J. P. Whitwell, pastor. Sunday 11 a. m. to 12:30 p. m. Spiritualist Lyceum 8 p. m. Spiritualist Services, Lectures and Spirit Messages, Friday afternoon. Spirit Message Social for private readings by mediums of Church, from 2 p. m. to 4 p. m. Strangers and visitors always welcome.*

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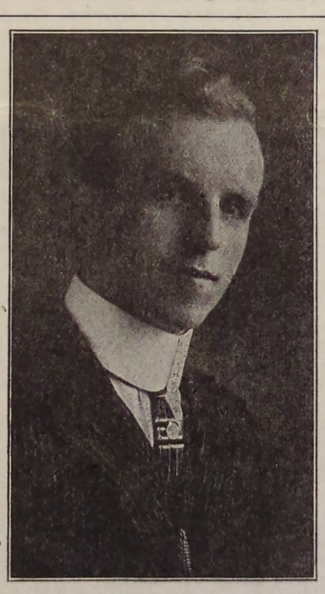
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Reading, Pa.—*SECOND SPIRITUALIST CHURCH—Odd Fellows' Temple, corner 8th and Franklin Sts. Rev. Sada Louise Hand, minister. Services, Sunday, 3 p. m. Healing and Instruction. This class is in charge of the minister. 7:15 p. m., Address and Spiritual Messages. Mid-week Message Serviec, Wednesday, 8 p. m. The second Wednesday each month Rev. Hand demonstrates the science of Psychometry. You are welcome.*

Chicago, Ill.—*THE SPIRITUALIST SATURDAY EVENING CLUB—Services and psychic demonstration, 8 p. m. Suite 613, Masonic Temple, State and Randolph Sts.*
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Los Angeles, Calif.—*SPIRITUALIST CHURCH OF REVELATION, 349 S. Hill St., Ramona Hall—Mrs. Minnie M. Sayers, pastor and message medium. W. Q. Sayers, president and Spiritual Healer. Speakers: Dr. J. M. Peebles, Dr. F. B. Austin and Marion Carpenter. Vocalist, Margaret Tait, the Scottish Nightingale. Violinist, Allen Parkerson. Services Sunday: 1:30, Healing and Conference; 2:30, 4:00 and 7:45, Lecture and Messages. Friday: 2:00, Flowre Readings; 3:30, Circles. Church social 3rd Tuesday each month. Strangers and visitors welcome.*

"Best Wishes for a Happy New Year, to our friends and to Spiritualists everywhere, Sincerely, W. R. Lowe & Mother"



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GOLDEN BELLS

Married at Chicago, Ill., at the North Shore Baptist Church, on December 22, 1920, Mrs. Grace M. Fowler of that city to Harry E. Jones of Buffalo, N. Y., the Rev. William Henry Jones officiating. The bride is the daughter of Mrs. M. E. C. Kelsey of Lily Dale, N. Y.

Married December 26, 1920, at the home of the officiating minister, Mrs. Anna L. Gillespie, Mr. Leo Heinzen and Mrs. Olga Timeus, both of Battle Creek.

A New Year's wedding took place at Springfield Place, Battle Creek, at the home of Mr. and Mrs. Clinton Davis, the bride being their only daughter, Miss Pearl Davis, and the groom Mr. Carl Bunce. Miss Josephine Williams was bridesmaid and Mr. Roy Allen attended the groom, while little Nelisia Williams was ring bearer. Mrs. Anna Gillespie officiated.

* * *

WISDOM OF THE AGES

Many who have lately become interested in Spiritualism may not have heard of the above named book nor of its gifted amanuensis, Dr. Geo. A. Fuller. A new edition of this volume of a little over two hundred pages has just come from the press of the Christopher Publishing House, clean-faced, clear-typed, well-bound and having an introduction by Miss Susie C. Clark.

The matter of the book was given under direcing inspiration of an Ancient Spirit and written down automatically by Dr. Fuller's hand. Its language is simple and forceful, its philosophy has a fascinating interest, while its thoughts have the sublimity of suggestive teaching. Every page bristles with sentences that cling to the memory like burrs in a sheep's wool.

It is hard to resist the temptation to quote more fully from it than our space will permit. The book calls for thoughtful reading, rereading and reading again. It deals with problems affecting mortals and gives experiences of the immortals.

Take with you, reader, these words: "The heights never come down to thee; thou must ascend unto them. Thou must go alone if thou wouldst receive its blessings and commands. Others cannot hear for thee; others cannot see for thee; others cannot receive for thee. Spirit never calls two at a time."

HOW TO REMIT

Send either drafts on Chicago, New York, Boston, Philadelphia, or St. Louis banks, express orders or money orders on the Chicago postoffice. If personal checks on local banks are sent us, do not fail to include enough to cover cost of their collection.

OBITUARY

YATES—Mrs. Mary E. Yates passed to the Higher Life at the home of her son in St. Louis, Mo., Dec. 5, 1920. For many years she was a resident of Rock Island, Ill.

She has done a great work in her life as a medium and given many friends comfort by proving Spiritualism to them.

Her body was laid away in Chipahanock Cemetery in Rock Island beside her husband and one daughter who had passed on before her. Many friends knew her at Mt. Pleasant Park, so thought it would be well to make a short note of this in your paper. N. S.

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INGERSON—Mr. Odin J. Ingerson passed to Spirit Life Monday, December 13th, at his home in Dubuque, Iowa. His illness was of brief duration, having contracted pneumonia, and was released from physical suffering in a brief time.

Mr. Ingerson was born in Norway 52 years ago, and is survived by his beloved wife, son Arthur and daughter Mrs. T. M. Thulin of St. Paul.

The countless number of friends of Mrs. Ingerson, who is so well known at Clinton Camp, will sympathize with her in her bereavement but will rejoice in her knowledge that he is still by her side.

Mr. Ingerson was—

One of Life's good fellows,
Who had friends galore—
We shall always see him smiling
As he did in days of yore;
With a hand outstretched, and welcome
Those who came within his door.

But his Soul is now no longer
To this Earth Life sadly chained,
He is now set free and stronger
From the wisdom he has gained,
And the sunshine of his presence
Is remembered and retained.

Services were conducted by Miss Lucille Miller, Pastor of the Spiritual Science Society of Dubuque; two hymns were beautifully rendered by Mrs. Paul Mathis and remains were shipped to St. Paul where interment took place.

* * *

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

* * *

SPIRITUALISTS' READING COURSE

First Year's Course

1. "Encyclopedia of Biblical Spiritualism," by Moses Hull; cloth, $1.00.
2. "Mediumship and Its Laws," by Hudson Tuttle; paper, 50 cents.
3. "Immortality," by Dr. J. M. Peebles; cloth, $2.25.
4. "Researches Into the Phenomena of Spiritualism," by Sir William Crookes; paper, 50 cents.
5. "Philosophy of Spiritual Intercourse,"* by A. J. Davis; cloth, $1.25.

Second Year's Course

1. "Spirit Identity and the Higher Aspects of Spiritualism," by Stainton Moses; cloth, $1.50.
2. "The Thinker,"* by one of the five volumes of Great Harmonia, by A. J. Davis; cloth, $1.50.
3. "Scientific Basis of Spiritualism," by Epes Sargent; cloth, $1.50.
4. "Who Are Those Spiritualists?" by Dr. J. M. Peebles; cloth, $1.00; paper, 50 cents.
5. "The Spiritualist Manual,"* published by N. S. A. and compiled by Charles R. Schrim; cloth. $1.00.

*These books cannot now be supplied.

"LETTERS FROM SPIRIT PEOPLE TO EARTH FRIENDS" is a volume of 80 pages through the mediumship of Dr. Helen Weyant of Toledo, Ohio, and breathes a spirit of consolation for the sorrowing and comfort for stricken hearts when all hope seems gone. Its contents are of interest to the general reader. Price $1.00 postpaid. Author's address: 2738 Parkwood Ave., Toledo, O.

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Poems of Inner Life (Doten)	1.25	
Poems of Progress (Doten)	1.25	
The Philosophy of Spiritualism (Kates)	1.00	10c
Mark Chester (Petersilea)	.75	5c
Mary Ann Carew (Petersilea)	1.00	10c
The Discovered Country (Petersilea)	1.00	10c
Scientific Basis of Spiritualism (Sargent)	1.50	10c
Researches Into Modern Spiritualism (Crookes), paper	.35	5c
The Divine Gift of Mediumship (Richmond L. Bishop)	1.00	
Science and Power of the Mind (Richmond L. Bishop)	1.00	
The Philosophy of Natural Science (Richmond L. Bishop)	1.00	
Mediumship Defined and Defended Colville), paper	.50	
Mediumship; Its Nature, Laws, etc. Colville), paper	.50	
Spiritualistic Experiences (Wallace), paper	.20	
If a Man Dies Shall He Live Again? (Wallace), paper	.25	
Pathway of the Human Spirit Traced	1.00	10c
Truth About Spiritualism (Dr. Wm. J. Bryan)	1.10	
Letters From Spirit People (Dr. Helen Weyant), postpaid	1.00	

* * *

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(For Sale by National Spiritualist Association)

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LYCEUM DEPARTMENT

Conducted by
MRS. ANNIE L. GILLESPIE
Superintendent of the Bureau of Lyceums of the N. S. A.
85 Upton Avenue Battle Creek, Mich.

BEING STRAIGHT

Nothing can come of it—not being straight.
The blossoms and beauty and goodness of fate
Are born for the lowly, the humble and wise
Who keep the clean faith of the infinite skies,
And manly and upright in honor of deed
Make living life straight the real core of their creed.

Nothing can come of it—not being right,
The joy and the laughter and music and light
Are made for the fellows who stand in the sun
And are never ashamed of the things they have done,
And are proud to have battled with self and come through
As sweet and as clean and as fresh as the dew.

Nothing can come of it—not being square.
The birds and the blossoms, the trees and the air
Are meant for the strugglers who stand forth and cry
They've right to look up with their face to the sky,
For with them the old justice and kindness and truth
Have kept them clear-hearted in old age and youth.

Baltimore Sun.

* * *

ATTENTION, LYCEUMS

I am very anxious to get in touch with all Lyceum Superintendents, both state and local.

Let us make a drive for better, larger systematic Lyceum work. WE NEED YOU. Will you help us?

If you have lessons for the wee ones, I will be glad to see them and to use them.

If you have suggestions, present them to be acted upon. WE NEED YOU.

* * *

A TELEGRAM

Galveston, Tex., Oct. 18, 1920.

Mrs. Anna L. Gillespie,
Supt. of Lyceums,
Care Nat'l Spiritualist Convention,
New Southern Hotel, Columbus, O.

Greetings and love from the children of Galveston. Progressive Lyceum grown from sixteen to fifty-two in six weeks. Our slogan, "Greatest Lyceum in America by Nineteen Twenty One!" Angels bless you. You can depend on us. Greetings to ENESA (N. S. A.).

A. H. TROSTMAN, *State Supt.*
OTTO ELBERTS, *Secretary.*
H. W. HENRY, *Minister.*

* * *

A SUNDAY MORNING LESSON

Opening Song—Angels at the Door, Page 31, Spiritualist Hymnal.

Invocation—The Little Chaplain, escorted to floor by Color Guard of four or more boys carrying flags, she standing a foot ahead of the boys who are arranged each side of her. The school arises and all say. May the Good Angels walk with us, guide and bless us and may we be worthy of their loving care, Amen.

While standing, all give Flag salute. The guard then forms in double line escorting Chaplain to seat, then return in good order to their seats furling flags.

Roll call—Report—Collection.

Song—Are You Helping? Page 78, Spiritualist Hymnal.

Motto—The World is My Country and to Do Good is My Religion!

Question—Who said this and why did he say it? What place did he have in the History of our Country? What books has he written? What great war was helped by his writings? In what great events across the seas did he figure largely? In what month and year was he born? When did he pass away? Can you name any other great man whose birthday was in the same month? Why was January called by that name and what does it mean?

Song—Light Beyond the Tomb, page 120, Spiritualist Hymnal.

Memory Gem—May the world be better today because we have lived! May Angels watch with us from morn till even, from every night till dawn!

* * *

A FABLE

By ELLA WHEELER WILCOX

Some cawing crows, a hooting owl,
A hawk, a canary, an old marsh fowl,
One day all met together,
To hold a caucus and settle the fate
Of a certain bird (without a mate),
A bird of another feather.

"My friends," said the owl, with a look most wise,
"The eagle is soaring too near the skies,
In a way that is quite improper;
Yet the world is praising her, so I'm told,
And I think her actions have grown so bold
That some of us ought to stop her."

"I have heard it said," quoth hawk, with a sigh,
"That young lambs died at the glance of her eye,
And I wholly scorn and despise her,
This, and more, I am told they say—
And I think that the only proper way
Is never to recognize her."

"I am quite convinced," said the crow, with a caw,
"That the eagle minds no moral law,
She's a most unruly creature."
"She's an ugly thing," piped canary bird;
"Some call her handsome—it's so absurd—
She hasn't a decent feature."

Then the old marsh hen went hopping about,
She said she was sure—she hadn't a doubt—
Of the truth of each bird's story;
And she thought it a duty to stop her flight
To pull her down from her lofty height,
And take the gilt from her glory.

But, lo! from a peak on the mountain grand
That looks out over the smiling land
And over the mighty ocean,
The eagle is spreading her splendid wings—
She rises, rises, and upward swings,
With a slow, majestic motion.

* * *

JANUARY 4th, 1921

A Happy New Year to the N. S. A., every officer and member, and to our paper, THE NATIONAL SPIRITUALIST, the finest in the world! It grows better constantly and through its growing circulation is reaching the world with a steady earnestness and weight that is felt as never before.

In my own department am receiving increased reports from new and formerly established Lyceums. This work is steadily increasing in enrollment and in strength.

Among the many fine reports, I wish to mention the Galveston Lyceum which has increased 50 per cent in numbers and according to Brother Henry's report 100 in enthusiasm, and is one of many which are now beginning to send me real reports of their work. It is a joy to read them and know that our young people are coming into their own. There is little call for Special Lessons, so I infer that most Lyceums are using text books of their own selection, and there are so many to draw from these days no Lyceum need be without, for the Psychic is the great subject for all writers of the present age.

Many of the Lyceums are taking up the systematic study of Bible Spiritualism, which in my opinion, is a good thing, as it places arguments in the hands of our young people to meet the opposition which they will find when comparing Ancient and Modern Spiritualism.

First, however, every pupil, old and young, should memorize the Declaration of Principles as adopted by the N. S. A., not only learning the words but thoroughly understanding the meaning of every one of them. This is of itself study for weeks and all Lyceums should have it as part of weekly lessons for old and young. The Poets furnish many a lesson for our work.

Have you taken up the story of Joan of Arc? It is really our book. Write Headquarters and get a list of good text books on this subject; they will gladly furnish them.

Don't say we have no lessons when the whole writing world is alive with them. Let us stop asking God to do all the work by answering prayers when we only say Amen! It is our business to help him answer by effort on our own part, and believe me, it is the only way we will be answered.

Let me hear from all Lyceums not yet reported soon, and from such state presidents as have no state Lyceum superintendent, so that we may arrange for one.

With a great hope in my heart for the success of the Cause, I am

Yours for the Lyceum,
ANNA L. GILLESPIE.

* * *

NEW EYES FOR BOYS AND GIRLS

All progress is based on curiosity. Only to the inquiring mind does enlightenment come, and there can be no such thing as an education which is regardless of those things that immediately surround us—the earth, the vegetables, the flowers, the trees, the rocks, the birds, the streams, the animals, the skies, and those machines through which the forces of nature work. I am conscious every day of the defects in my early education, for I should have been taught, first of all, not technical botany, but the nature of plants, the difference between plants, and the nature of the layers of the earth, and the difference between them, and all those other things that would make a walk or a drive a constant panorama of delight. As it is, I have walked through the world almost blindfolded. Your program is to give new eyes to boys and girls, and men and women.

FRANKLIN K. LANE.

* * *

PRACTICAL POINTS

I have a neighbor. He is good. A strong churchman of orthodox faith. He often tries to convince me of a personal God. I talk about Infinite Life,—Infinite Intelligence,—the Oversoul,—almost any name that expresses the opposite of personality.

Our discussion generally ends by my saying, "You have just as much right to your opinion as I have to mine."

And I say it with a smile. I never say I have as good a right as you,—no,—that would bring discord.

Let us use the pleasant way. This neighbor cannot give up his conception of a personal God, any more than I can give up Infinite Intelligence. Let us keep our ideas till we grow out of them. Is not growth the only solution of the problem?

* * *

LOVE is the keynote of Life—that great impersonal love that is able to find good no matter how deeply hidden.

Cannot we Spiritualists as a people, and as an organization, harmonize on the basis of Universal Love?

What if this man's opinion differs from ours! He may be looking through a glass of one color, while our glass may be of several colors. His viewpoint is as important to him as ours is to us. He has as great a right to his conclusions as we have to ours.

Shall this prevent the manifestation of love,—broad,—impersonal? We are diversified—no one can doubt that!

And must we not accept diversity with breadth and understanding, if we desire UNITY?

J. S. P. F.

* * *

UNIQUE LYCEUM WORK

The managing editor takes the following from a Battle Creek, Mich., secular paper:

"The sounds of music floated out from Spiritualist hall on East Main street this morning, and a newspaperwoman, scouting for news, hearing it, promptly sought out its meaning.

"She found a group of children, ranging in age from 4 years to 15, on the floor going through the rhythm of a dance to the strains of a Victrola, with instructors busying themselves in directing activities.

"It was no party, just a regular Saturday morning occurence, and the children were found to be members of the Spiritualist Lyceum that corresponds to the Sunday school in other churches.

"That dance and many others they went through, from waltz to minuet, for none of the new fangled jazzy dances are taught there, where instruction is free, the only requirement being that the children benefiting shall be in good standing in the Lyceum.

"There are over twenty children listed and everyone is usually on hand to learn what there is to learn on the morning program. Rev. Anna Gillespie is the instructor, with Miss Juanita Zeigler assisting.

"How to act with propriety under certain circumstances and all social graces are taught the children gratis, and one marvels at the decorous conduct of mere toddlers.