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CHRISTMAS BELLS

The years come not back that have circled away
With the past of the eastern land,
When he plucked the corn on the Sabbath day
And healed the withered hand;
But the bells shall join in a joyous chime
For the One who walked the sea,
And ring again for the better time
Of the Christ that is to be!
Then ring—for earth's best promise dwells
In ye, O joyous prophet bells!

Ring out at the meeting of night and morn
For the dawn of a happier day!
Lo, the stone from our faith's great sepulchre torn
The angels have rolled away!
And they come to us here in our low abode,
With words like the sunrise gleam—
Come down and ascend by that heavenly road
That Jacob saw in his dream.
Spirit of love, that in music dwells,
Open our hearts with the Christmas bells!

Help us to see that the glad heart prays
As well as the bended knees;
That there are in our own as in ancient days
The Scribes and the Pharisees;
That the Mount of Transfiguration still
Looks down on these Christian lands,
And the glorified ones from the holy hill
Are reaching their helping hands.
These be the words our music tells
Of solemn joy, O Christmas bells!

—Anon.

* * *

UNTO THE LEAST OF THESE

I looked for God on the mountain, but I found
Him not;
But when, in the sunless valley, in a humble cot,
I stretched forth a hand of pity to a needy one,
I found my way to the Father through the service
done.

I sought for God in the temples where creeds are
taught;
In soreness of spirit I left them, for I found Him
not.
But as I was sadly toiling down a dusty road
I found my God in the sharing of another's load.

Not often in earth's high places do we talk with God,
But down in the lanes and byways by His children
trod.
Not always in vast cathedrals may His voice be
heard,
But oft from the lips of the lowly comes the saving
Word.

It is not the prayers we utter on our bended knees,
But the cooling drafts we offer to the least of these,
The smile and the loving handclasp, and the kind
word given—
That open for us the portals of the Kingdom of
Heaven.

—Anna M. Priestly in The Christian Register.

* * *

GOD'S LAW

I've heard folks tell how days are dark,
Without a bit o' sunshine,
'Bout never havin' friends what's true
To help 'em mount some incline
O' trouble that jest nachly 'pears
To make 'em know that livin'
Is battlin' hard to grow the soul
That God, to each, has given.

But I'll jest say that ev'ry day
Has got some bit o' beauty,
An' if they can't be findin' it
They've been neglectin' duty;
For givin' somethin' o' themselves
In lovin' 'stead o' whinin'
Will jest es sure make friends what's true,
An' set dark days a shinin'.

For it's a law that governs all,
That what you give, you're gettin',
An' if they'd try it out awhile
They'd soon lose time for frettin',
An' as each day drew to its close
They'd find the sunshine waitin'
Along with some true friend they'd made
By lovin' 'stead o' hatin'.

M. JEAN BUZZELL.

* * *

CONAN DOYLE URGES THAT CLAIRVOYANTS BE ATTACHED TO ALL POLICE HEADQUARTERS

London, Nov. 7.—Sir Arthur Conan Doyle, creator of Sherlock Holmes, suggests that a clairvoyant be attached to each police headquarters, to aid in the detection of crime.

"The recent finding of bones by the vision of a clairvoyant at Ventnor should get it into our thick crania that psychic phenomena are very real and practical things," he wrote, in a letter to the *Daily Express.*

"When we become more civilized every great police station will have its own psychometrist, who will keep uncontaminated for that work only. Instead of persecuting mediums, police and magistrates would be more profitably employed in using them."

* * *

YOU MUST CATCH GHOST FIRST, COURT RULES

Berlin, Oct. 29.—For the first time in history a German court has been called upon to decide a suit in which a ghost was the chief defendant. The case was the result of a spiritualistic seance on New Year's eve in Weidelangemuehl, Bavaria, given by Herr Miller, one of the town's leading citizens.

A few days before the seance some one had relieved Herr Miller of a leather belt containing a tidy sum of money. Herr Miller wanted that money back, and when it came his turn to ask the ghost questions he demanded to know who had his belt with the money in it.

No sooner had Miller asked the question, according to the evidence, than the table on which the guests had placed their hands moved plump against the stomach of a portly gentleman named Klempner. Miller demanded that Klempner return the belt. Klempner sued for slander, alleging that Miller and the ghost had conspired to rob him of his good name.

The judge decided today that Miller had a right to ask any question he wanted of a ghost, but nobody was called upon to believe the ghost's answer. The judge advised Klempner to take action against the ghost if he can catch it.—*Chicago Tribune.*

* * *

OPERATORS AT OUIJA BOARDS AND MYSTIC TABLES SEEKING TO DISPEL SECRECY THAT SURROUNDS GRAVES OF NAMELESS ENTOMBED WITH HONORS

The mystery of the identity of the unknown soldiers honored by the various nations has excited the curiosity of Spiritualists to such an extent that they are now trying to solve the riddle by appealing to adepts at operating ouija boards and mystic tables. Never has Paris seen such an interest in Spiritualism, according to investigators. Not only amateurs and professionals but the members of some of the best families are now spending their evenings seeking messages from the beyond, and if widespread rumors in society circles can be credited marvelous results have been attained.

Not only has the identity of the French "unknown poilu" been thus revealed, but also the manner in which he met death, and ardent Spiritualists declare a search of army records has confirmed every detail of the ouija and mystic table indications. As to the identity of the symbolical hero, the believers in mysticism declare that the same name has been obtained by several widely separated groups of Spiritualists, the spirit of the soldier answering all queries promptly and in identical terms.—*New York Herald.*

* * *

"APPARITION" FORCES JAMESTOWN FAMILY TO FLEE FROM HOME

Jamestown, Oct. 26.—Because Mrs. Victor Lindholm believed that nearly each day she saw a ghost in her home at 210 Chandlers street, this city, she with her family has moved from the house, leaving furnishings behind.

Each morning, for two weeks, a *News* correspondent learned, the woman claims to have seen the ghost of a man with a very red face and marks on his throat appear on the second floor of the house in which she lived. Frightened to the extreme, the woman sent for the pastor of one of Jamestown's largest churches, and the pastor informs the *News* correspondent that while he did not see the apparition which the woman claimed was in their presence, he experienced a strange and unusual sensation which kept him from his rest for several nights.

A family living on the lower floor scoffs at the idea of spooks.

A *News* correspondent who visited the house at 11 o'clock saw or felt no strange experiences, although the minister who went there claims the experience made his knees shake.

* * *

WIDOW OF ENRICO CARUSO KNOWS HER HUSBAND STILL LIVES AND ATTENDS OPERA

A recent Associated Press dispatch in recording for patrons the opening of the Metropolitan opera season in New York City uses the following interesting language:

"Memories of Caruso, the incomparable, came to hundreds of music lovers who had heard him open other seasons as they awaited the curtain. A large portrait of the great tenor, draped in purple, was placed at the center of the balcony as a tribute. Mrs. Caruso spent the evening of this gala opening at home, with her memories, in a room lined with pictures of the 'golden-voiced.'

"'He will be there, where he sang at every first night for so many years,' she said. 'I do not say it sadly or bitterly, for I am neither sad nor bitter. I simply know that Caruso's spirit is alive and that he knows and remembers, and will be in that place he loved, among the people he loved and the art that was his life.'"

* * *

STILL BUSY SPREADING SPIRITUALISM

Joseph P. Whitewell, Superintendent of the N. S. A. Bureau of Propaganda, writes:

"I am nearly at the end of the last edition of

twenty thousand N. S. A. six-page propaganda folders and find continued calls coming in for them from many sections of the country. I think, therefore, that I shall be obliged to get out another edition in the near future.

"I wish to ask if there are any changes you would wish to suggest in case we decide to get out a new edition.

"Among other things I had thought of doing was that we would this time get out an eight-page folder instead of six-page, if the cost is not too high. The price should not be over 80c or 85c per hundred."

* * *

OUTLOOK AND HOROSCOPE FOR 1922

J. N. Larson of Titusville, Pa.

The doctrine of the rotation of the earth about an axis was taught by a Pythagorean philosopher as early as 500 B. C. These views were also taught by Plato. The orbital rotation of the earth about the central sun was shown by Aristarchus as early as 150 B. C., and inculcated in the work of Archimedes. One after the other such great thinkers as Copernicus, Kepler, Galileo, Descartes and Newton were advocates of this science.

The views of the Greek astronomers were lost from knowledge for more than a thousand years. After the fourteenth century the ideas of the Greeks were scientifically defended. This opened the way for a still better conception of the evolution of the universe, as represented by Laplace, Herschel and Kent, the founders of the science of astronomy as now accepted.

It is a well known fact that the planets in the solar system wield a great influence on the minds of the human population relative to business, social matters and politics as well as in everything else in this world.

Astrology teaches that the ruling star of the world for any one year is the one that holds the strongest aspect to the earth on the first day of the year. In 1922 the ruling star will be Mercury, which represents the reactionary and conservative elements in the human family, which is just the opposite extreme to what it has been in the last few years; so we may look for two strongly opposing forces arrayed against each other during 1922; of course capital will be mostly favored and as capital is always aggressive it is safe to predict that reconstruction will go steadily on in the various departments of human endeavor.

This means a slow and gradual improvement everywhere, and as Mercury represents wise men, business will be sustained and expanded and world demands for various products, both raw and finished, will come to America. This will not come in a rush but a steady improvement will be noticeable, not only in America, but all over the world; even Russia will show great recuperative powers, for let it be known and understood, that country and government each has a spirit that is working out the destinies of their own, as well as of individuals.

Opposing astral forces will make 1922 a year of great tragedies in the life of the world, and many strange and unexpected events, as well as surprises, are in store for this very eventful year. There will be an unusual number of accidents on land and on water in 1922, due largely to carelessness, as the spirit of Mercury is careless, trusting, and that will make people take all kinds of chances. So in the matter of trade and exchange there will be great fortunes made and lost due to over-confidence, carelessness and speculations.

The church element, the labor element, the liquor element will each work persistently for its own interest, with neither one seemingly making much headway, and there will be found ways by which men will get all they want to consume at a much less cost than now. The labor unions will be very active and can be depended on to look well to their own interests the same as the capitalist, for as everyone knows self interest is the basis of human nature as it stands today and always will stand; as human nature never changes, man has the same instinct today as at the beginning, civilization only increases this emotion.

In 1922 under Mercury vibrations business will be well sustained, as increased demands will come to American enterprises and manufacturing will be stimulated so there will not be so many idle men, though wages will come down gradually, which will stimulate the building trades; the tendency will be toward concentration of the money power, as well as the tightening of the circulating medium; capital and the force it represents will be felt more keenly than in many years, and this will increase as the year of 1922 progresses, slowly but surely, as things will be done in scerecy and in quiet owing to the deep cunning and secretive Mercury vibrations which will be felt by everyone. Nevertheless splendid progress in the right direction will keep on as everyone seems to be willing to go to work as work is in the air.

The automobile industry will grow more rapidly than before, so the railroads will have to look out as half of the business of the country will be taken on by the auto trucks, which is going to hurt the railroads to such an extent that only a few will be able to pay any dividends to their stockholders, which makes it dangerous to hold railroad securities, though many of the motor securities will also be worthless, so the public should be very careful in placing of money, particularly as speculation is a dangerous thing; always my suggestion to the small investor is to buy bonds and mortgages, and some of the Standard Oil stocks, as well as those bonds which are always gilt edged. I also notice that the stock market will be a wabbly affair in 1922, as there will be an almost steady decline in prices from about January 8th to about May 7th this year, when an upturn comes and lasts till about May 23rd, then comes another severe and protracted bear movement in the whole stock market, which runs from May 23rd to about October 25, 26, so one can see how little show the bull speculators stand at winning in this treacherous game.

I feel rather sorry for such people as are born between December 23rd of any year and January 22nd, and between March 23rd and April 22nd, and between June 23rd and July 24th, and between September 24th and October 25th, as not all, but a great many of these people will have very bad health and social and business troubles of great annoyance in 1922, particularly from January 20th to 31st, February 5th to 10th, February 22nd to March 3rd, March 23rd to 28th, April 18th to 24th, May 4th to 9th, May 21st to 30th, June 20th to 30th, July 15th to 21st, July 31st to August 4th, August 17th to 26th, etc.

If these people have anything important to start in with in a business way they will get the best results in January, April, July and October.

The reason I mention these particular groups of people is that in 1922 Jupiter and Saturn will be in conjunction in the sign Libra almost the whole year, and that aspect is always very disagreeable to the people born in the signs Cancer, Libra, Capricorn and Aries; still there are a few people born in these signs who will profit in 1922 owing to some aspects in their personal horoscopes that overcome the evil of the Jupiter and Saturn vibrations.

Calculated November 10, 1921.

J. N. L.

* * *

BEYOND THE VEIL

Rev. G. Vale Owen

Volumes III and IV of this remarkable series of messages from the various spheres of the other world. The publication of Volumes I and II, "The lowlands of Heaven and "The Highlands of Heaven," caused a sensation in England and America. Sir Arthur Conan Doyle has called these books a revelation, the purest, highest, most complete, the most exalted in its source. The first two books caused a tremendous sensation among people of every creed and have been translated into six foreign languages. In these last two we are initiated into the highest spheres, inhabited by the most purely spiritualized. It is a swinging back of the doors spreading before one a vision of new worlds and totally new ideas, truly a startling experience even for the most incredulous And few can withstand the great sincerity with which the books are written.

A FREE THINKER'S VIEWPOINT

The outspoken and quite iconoclastic *Truth Seeker* of New York in its "Notes at Large" of October 22 makes the following reference to a long pending case in the Empire State courts which concerns mediums and Spiritualists at large. Note the writer's position supporting the contention of our people that *"the right of one sect is as good as another,"* emphasized by the closing words that "religious confidence men all look alike" to rationalists. Perhaps unwittingly the *Truth Seeker's* staff writer confirmed the claim and methods of Spiritualists as to the methods of correcting theological errors when it urges the "educational way" instead of that of legal persecution in securing reforms in those lines.

"Pastor John Hill of a Spiritualist church in this city professes to 'tell fortunes' or to reveal with spirit aid where lost or stolen persons or property may be found. Rival medicine men whose specialty is a little different from that of Pastor Hill convinced the law makers that his medicine is bad, and so 'we have a law' against vending it. Not long ago Pastor Hill was convicted as a 'disorderly person' because of the practice of his art or profession. On October 11 the General Assembly of Spiritualists of the State of New York brought before the Appellate Division this conviction as a test case to decide whether they are or are not the adherents and exponents of a religion and hence entitled to liberty in the adherence to and practice of their beliefs. In their brief they argue that Hill's conviction was unconstitutional in that it denied him freedom of speech, and they declare:

"'The Spiritualist religion not only believes but demonstrates and teaches the continuity of life. It believes in the efficacy of prayers for the dead. The defendant not only believes in the survival of the spirit beyond the grave but teaches that through his clairaudient powers he can hear, know and understand spirit communications of those who have passed from the physical body and dwell in the realm of the spirit.'

"If that is the Spiritualist's confession of faith his religion differs from other cults of the supernatural only in the emphasis it places on spirit communication, which is a part of the belief of the most orthodox of the Christian sects, the Roman Catholic. Catholics believe in prayers for the dead, and Catholic priests take money for them. They are sold under the name of masses. And Catholics believe that the dead, in whose behalf masses are said, may return to trouble surviving relatives who have neglected to devote funds to such purposes. The medium claims no more supernatural knowledge than the priest. The morality of receiving the money of the credulous for priestly or mediumistic intervention will not be defended here, but the right of one is as good as the other's—their morality the same—and we would interfere with neither except in an educational way. When a person has been duly informed that he is purchasing a gold brick, he will pay the penalty for his stupidity if he completes the bargain. There may be a satisfaction to the purchaser in buying prayers, communications and masses, and though soon parted from his money, he is spending his own. To the discriminating observer the religious confidence men all look alike, and they should be treated alike."

* * *

TRUE COURAGE

Much of success in life is impeded by a lack of common courage—the courage of conviction.

Fear is a foundation of failure, and timidity is a species of fear. "God holds with the strong," says Mazzini, and another philosopher likens courage to the kite, which rises as it encounters a contrary wind.

The cultivation of courage is an essential to success. Firmness in the right, strength in faith, determination in duty—these are the fountains out of which flows the courage that conquers all things. Most persons possess far more courage than they believe they have.

Fortune befriends the bold. True courage does not mean the overlooking of obstacles, but the perceiving and conquering of them. Those who meet all events squarely, hold resolute in a just cause, and fear only to do evil, have a lasting foundation of noble character.

TRANSITION OF ONE LONG IDENTIFIED WITH THE PROGRESSIVE THINKER AND FORMER PRESIDENT OF THE ILLINOIS S. S. A.

Dr. T. Wilkins passed to the higher expression of life at his home, 1107 N. Grant Ave., Springfield, Mo., October 28, 1921, at 2 a. m., at the age of 74 years, 7 months and 11 days.

January 5, 1918, he had three strokes of paralysis, from which he recovered to the extent that he was able to continue his work as N. S. A. missionary. April 30, 1920, he had a breakdown from overwork. While growing constantly weaker in the physical he was always hopeful that he would recover sufficiently to resume his work for the cause he loved so well. October 18th he returned home after spending a month in Kansas City, fully realizing the end of mortal life was near. His face was radiant with the light of the spirit that would soon be set free.

Thursday evening, October 27th, he spoke of his father and others being near, and he retired at 9 p. m. not feeling as well as usual. At 12:30 I talked with him, and he was resting, he said, and feeling better. At 2 a. m., laying my hand on him, I spoke. Having no response, I turned on the light, to find his spirit had taken its flight. Lying apparently asleep, without a struggle, he had passed, as he had always wished, quietly away in the silence.

Only a short time after he left me he was able to speak to me, saying, "When I was free, and looked at the old worn-out garment I had just discarded, my only regret was in leaving you in the physical." His assurance of being always near me, and the joy of the spirit being freed from its earthly limitations, will give me strength at this time, and bid me work and patiently wait until I join him there.

The services were held at the Paxson and Pippin Chapel in this city, Sunday, 2 p. m., October 30th.

Mrs. Odessa Carlton sang "Beautiful Isle of Somewhere" and "A Perfect Day," which so beautifully portrayed his life.

Mrs. J. Meek of Kansas City gave the invocation with a few well chosen words.

The following poem by Dr. Wilkins was read, "The Effect of Sadness Upon Our Loved Ones":

When a loved one passes from us—a companion of past years—
There's a time when naught will soothe us like a few consoling tears.
When the heart is pained with throbbing, and the sadness still is deep,
There is naught that seems to ease it as to sit right down and weep;
But the loved one over yonder cannot rise from sorrow free
Till we lift our souls from mourning and from woe they plainly see.

When we see them old and lifeless laid beneath a little mound;
When we hear the hard clods falling with a cruel, deadly sound;
When we know their human faces can be seen no more on earth;
When we see their vacant places, we begin to know their worth,
And the longing and the weeping sweep away the happy smile;
We attract them from uprising and postpone their march awhile.

When we feel their gentle touches and their silent voices hear,
It brings back a ray of sunshine that should dry each falling tear;
It should make our spirits joyful, just to know they're free from pain;
Just to know they are living in a higher, brighter plane;
It should give us sweetest comfort as they rise to heights above,
Just to know they carried with them all their old-time perfect love.

If this world was but the only, and in death was found the end,
If we know the coffin covered all there was of every friend,
Then our tears would only moisten for a time the mortal eye,
And give birth to one eternal grief and bitter mortal sigh;
But when smiling through the curtain we can see that same dear face,
It builds up eternal knowledge of a soul abiding place.

The body was laid to rest in Maple Park Cemetery, and in accordance with his wish, the services at the grave were under the auspices of Gate of Temple Lodge, No. 422, A. F. & A. M.

Spiritualist papers please copy.

MRS. ELSIE R. WILKINS.

* * *

THE BIBLE AS LITERATURE

BY MARY RIDPATH MANN

Daughter of John Clark Ridpath, Historian

(Will run through subsequent issues)

On the shores of the Mediterranean Sea, a few leagues north of the ancient cities of Tyre and Sidon, there lay, in the olden days, a little town called Byblus. Unlike Tyre and Sidon it has not written its name in history because of its splendor, its decay and its destruction. Yet it is no less historic. In their primitive boats, in huge quantities, the natives were wont to ship to this seemingly unimportant spot the *papyrus* on which were inscribed the very earliest writings known to the human race. That world-renowned collection of writings which we know as the Scriptures was first recorded on the papyrus. From the town itself, Byblus, we get the name of the World's Greatest Book—the Bible.

There are seven Bibles in the world, of which the oldest is our own. Moses lived and wrote his Pentateuch fifteen centuries before the birth of Christ and therefore has a clear margin of three hundred years over the most ancient of all other sacred writings. Next to our Scriptures the Zend-Avesta of the Persians is the grandest of all the sacred books. It contains the teachings of Zoroaster who was born in the twelfth century B. C. The Three Vedas form the most ancient sacred book of the Hindus, but it is the judgment of men such as Max Muller, Wilson, Johnson and Whitney that they are not older than the eleventh century B. C. The sacred writings of the Chinese are called the Five Kings, the word *king* meaning a web of cloth, or the warp which holds the threads in place. The Chinese have ever held and still hold that the teachings of Confucius are a philosophy, not a religion. The Bible of the followers of Buddha is called the Tri Pitikes. It contains the sublimest of morals, the highest of aspirations. But it is much younger than our Bible. It cannot be traced back of the sixth century B. C. Also, it contains nothing of excellence not found in our own Bible. The Eddas of the Scandinavians were first published in the fourteenth century. The Koran of the Mohammedans is the most recent of them all. It is a compound of quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas.

If, therefore, there are many Bibles, there are also many interpretations of them. Many there are who never think of the Bible except as a treatise on religion, a set of rules by which to order their daily lives, a table of commands, a collection of "don'ts" and "thou shalt nots!" And yet—. Where in the whole history of literature may one find a book so varied, so quotable, so readable, so beautiful, or so true? The Bible is not only the oldest and the truest history in the world. It is also literature, philosophy, poetry, romance. Likewise is it biography—the greatest biography that has ever been written. It is a book about people—not mythical, unreal creatures, but flesh and blood men and women such as we know today. It is a record of their lives, their friendships, their romance. He was a wise man who said that the Bible would have lacked something had it not contained somewhere between its pages a *human* love song! So the very first picture in it is that of a pair of lovers in a beautiful garden. Follow the love stories of Abraham and Sarah, of Isaac and Rebecca, of Jacob and Rachel, of Boaz and Ruth. Where else in all literature can one read the story of so beautiful a friendship as that of David and Jonathan?

It is the purpose of this article to speak of the Bible as Literature. It is well worth one's while to study it carefully, to read it repeatedly if only to add to one's own development and culture. It contains the key to all literature. Without a knowledge of the Bible, all that is best in the English language of the present century is as a sealed book. To appreciate and enjoy the best authors one must have for a familiar friend—the Bible. How else can one understand the works of Shakespeare, Milton, Tennyson, Mrs. Browning, Ruskin, Wordsworth, Longfellow, Whittier and Lowell? Their pages abound in allusions to and quotations from the Scriptures. Carlyle says that there is nothing either in the Bible or out of it which as a drama can equal the book of Job. And he is right. It has an epic story for its basis. The Curse is among the most famous passages in dramatic literature. The characters are finely, discriminately drawn, sharply contrasted. There is an open-air scene, a chorus of spectators, a plot which has its *denoument* in a thunderstorm. The drama as it progresses touches upon ethics, upon social science, upon philosophy, and so artistically is it blended that each stage either states or suggests a different solution of the world's great mystery of pain. This harmonious commingling of all kinds of interest in a single play cannot be paralleled in any other of the world's masterpieces.

William E. Gladstone says that all the wonders of Greek civilization heaped together are less wonderful than is the simple book of the Psalms—the history of the human soul in relation to its Maker. Coleridge called the book of Proverbs the best statesman's manuel ever written. Dr. Peabody, speaking of Ecclesiastes, says that it is the most impressive, touching, instructive autobiography in the world. It is told that Wordsworth was inspired to write his *Ode to Immortality* by reading the fifteenth chapter of First Corinthians. Goethe unhesitatingly pronounced the book of Ruth the most beautiful story ever written. John Milton declares (rightly) that there are no songs to be compared with the songs of Zion, no orations equal to those of the prophets, no politics like those which the Scriptures teach, while Sir William Jones sums it all up in a beautiful eulogy. "The Scriptures contain," he says, "independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, finer strains both of poetry and eloquence than could be collected within the same compass from all other books ever composed in any age or tongue."

The Bible is not merely one book. It is a small library. It is composed of sixty-six different books, and these were written at different epochs, for different readers, under widely different circumstances and conditions. Sixteen centuries elapsed between the writing of the first book and that of the last one. The Book of the Covenant, including the Ten Commandments, dates from the time of Moses. The Gospel of John was written at the close of the first century of the Christian Era.

(To be continued)

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The Bledsoes.—Since close of the summer camp meetings, Rev. A. Scott Bledsoe has held fifty-three public meetings in Ohio, Indiana and Kentucky, with good interest everywhere.

Mrs. Bledsoe, now at Santa Cruz, Calif., will join him at Southern Cassadaga, Fla., by January 1, 1922, where they will spend the entire winter season.

* * *

A letter before us from a stranger says: "Spiritualism has been a balm to my husband and myself and has smoothed the ragged edges along life's path. We have received many manifestations of the continuity of life. My father, a Catholic for 73 years, is now a Spiritualist, while my stepmother, formerly a Protestant, has stood with him in belief for two years. One sister is half-way converted, but two brothers are still as impervious as hard-shelled crabs.

INTERNATIONAL CONFERENCE CALLED BY THE SPIRITUALISTS' NATIONAL UNION, LTD., OF GREAT BRITAIN

25, Thornton Lodge Road,
Huddersfield, England,
Nov. 26, 1921.

Mr. G. B. Warne, President N. S. A., U. S. A.,
436 Oakwood Boulevard,
Chicago.

Dear Mr. Warne:

The above Union is arranging an International Congress to be held in London, July 1st, 2nd and 3rd, 1922. We are very anxious that this Congress should be representative of all countries.

We should be pleased also if your group would be responsible for one Essayist.

The Queens Hall and the Caxton Hall have already been engaged.

Greetings to all the friends.

Kind regards,
Yours faithfully,
R. H. Yates, Sec'y.

ECHOES FROM THE N. S. A. CONVENTION AT DETROIT

The Detroit Convention

The Detroit Convention has stamped itself upon the minds and hearts of the people of that great city who were fortunate and wise enough to attend its meetings, as the representative and promulgator of a most important truth for the present and future welfare of humanity—an immortality based upon the logic of facts and supported by the unimpeachable deductions of human reason. The discourses and demonstrations at the public meetings were, for the most part, eloquent, forceful and convincing. Those who came to scoff remained to pray; and I am sure that the listeners were impressed with the character and ability of the personnel of the program. I do not say that there was no room for improvement in the work of the speakers and mediums, some of whom might have raised their voice a little louder, spoke a little slower and clearer, so that the auditors could have heard them better; but, of course, the hall was a large one and its acoustics were not of the best and therein lies an excuse, while the fault was one of manner and not of matter.

The business of the convention was conducted in a businesslike way, the hard work being done by committees, saving the time of the convention itself. The reports of the committees presented many interesting subjects for action, and the discussion of them was edifying and helpful in the solution of the problems involved. The Lyceum symposium was particularly interesting, and clearly showed the necessity of educating the rising generation in the truths and teachings of Spiritualism. Now and then a little ginger was injected into the debates, but no more than was needed to give zest to the affair. The good-natured play between the Achilles of Texas and the Hector of California was enjoyed immensely by the audiences; while the joust between the knights partisans for and against the law limiting societies according to population was quite spirited and exciting and enjoyed by many, even by the champion that at last was borne from the arena limp and bleeding at every pore.

The N. S. A. as an organization is yet to some extent in a formative state. At the Columbus convention a new constitution and many new by-laws were adopted, and since then partially put into operation. Some defects had been discovered, and at Detroit much progress was made in perfecting these laws. Experience is our best teacher, and under its instruction the N. S. A. is fast becoming a most effective agent in the dissemination of the great and only gospel of good news and glad tidings foretold by prophet and seer and for which the millions are yearning today. A. M. Griffen.

* * *

The 29th Convention of the N. S. A.

I am too busy with the aftermath of the Detroit convention to write all I would like to say about its accomplishment.

In brief there were no great results of importance, unless the consideration of the great needs of the Progressive Lyceum will produce some useful helps to that much deserted branch of our cause.

The discussion of the relations of the white and colored auxiliaries was rather ill-tempered and unfortunate. This question lays over for further action at the 1922 convention. Then, it appears a segregation will be best; and an organization of the colored auxiliaries into their own National Association will be effected.

Much that was intemperate was said about mediums; and the influence thereof will create some heart sores. The first and paramount duty of the N. S. A. is to strengthen the weak and develop the whole cause of Spiritualism. Do not deny privileges of labor to anyone; and give praise for all good work attempted. We need all to serve, and cannot afford to set aside anyone in earnest, whose growing ability should be promoted.

It was unfortunate that uninformed people should set aside the National Temple project for a year. If we shall ever erect a National Temple, in Washington, the slow accumulations of that fund should not be prevented. I do not expect to remain until it is erected; but wanted to assist it. My busy career for Spiritualism is about at an end. The ensuing year will likely be one of perfunctory acts, with only a general advance of interests manifest, rather than great enterprises actively forced.

Missionary and propaganda enterprises await active development.

A spiritualization of the Cause of Spiritualism is needed. There is too much materiality in the public presentation.

We had some splendid addresses at the Detroit convention and a whole lot of talk from the floor. "Talk is cheap." But, talkers want to be doers. Opportunity is a great need. Financial assistance was a manifest quality of the convention. There was a large attendance. All who were present could not avoid being interested and satisfied with the always enthusiastic happenings.

George W. Kates.

* * *

Reflections on the Detroit Convention

It was a most genial and intensely interested body of delegates that gathered at the Hotel Tuller for the recent N. S. A. convention. Each year it is more and more evident that the up-to-date Spiritualists realize the *great* need of an *efficient* and *progressive organization* through which to carry our message to the world.

One of the choice and long to be remembered events was the fraternal exchange of delegates between us and the Universalists. The world does move all the time toward the center which is bringing all thinkers closer together.

Our reports showed that all together we are shaping so we can even now, and eventually will be, in a position to do much more active work in the field than we ever have.

I wish here to compliment Mrs. Kaine, of Boston, Mass., for her most *excellent* report as chairman of auxiliary reports. It was the finest ever given on the floor of any convention. We all could learn a lesson from it in clearness and conciseness.

One of the greatest steps taken was a move to help our colored people to help themselves. They are a wonderful people and will be equal to the situation.

Another excellent thing done was a vote to recommend the N. S. A. board to send out a commission this coming year to visit different parts of the country. Our Constitution and By-Laws Committee did valiant work. We are indeed blessed to have two such able men as Mr. Griffen and Mr. Barwise on our board for this heavy and detail work. Each year they have practically demonstrated we cannot very well get along without them, and the best of all is, they are such good pals.

Our president, Dr. Warne, is the most wonderful man of today, handling all *questions* and *persons* in such fairness and equity. It is a great mind and heart that can do it. We, indeed, are blessed, and when I would look on his tired face, yet always bright, I felt as never before "that indeed does God raise up men to do his great work."

The only shadow was the misfortune that befell our beloved Frank Hostak, who was run down by an automobile and received a compound fracture of the left leg between the knee and ankle. We all hated to leave him behind. He is one of the great and good men of the day, and is carrying his part of the load as president of Wonewoc Camp, Wonewoc, Wis.

May we as Spiritualists all unite in strong efforts to carry all the suggestions of this convention into effect, the main one being Unity of Purpose and Action. Elizabeth Harlow Goetz.

* * *

My Impressions of the Detroit Convention

My impressions of the actual results of the Detroit convention undoubtedly are affected largely by the official records which I have before me, as my position as stenographer of the convention naturally has kept me in exceptionally close touch with its real accomplishments, and to me the record is not a gratifying one. When completed it will show that there was more talk but really less said at the Detroit convention than at any previous convention in the history of the National Association. It was more like a parlor social meeting. I would compare it with a big ship which had set out to sea last year from Columbus, when its new constitution and by-laws were adopted, and it was trying out its new machinery.

One notable exception to its apparent inaction was in connection with the Lyceum, that question alone had new life imparted to it, but on every other question the spirit of lethargy seemed to prevail. As one delegate tersely put it "talk was cheap and there was plenty of cheap talk." Constructive brilliancy was certainly not over-abundant.

From point of numbers the convention was probably the largest in years, and the close attention and continued attendance of the delegates was remarkable. Considerable enthusiasm was displayed at times, particularly over the "colored" problem and on the subject of the formation of small local societies. The convention, however, was over-imbued with the spirit of "stand-patism," "do-nothingism" and "stay-where-you-are-ism," which predominated and won its point on all issues.

It is nice to say nice things and makes one quite popular, but Spiritualism is truth, and in the summing up of real facts truth beareth away the victory. I. C. I. Evans.

* * *

Contrast these words with the pessimism of Washington, D. C., Spiritualists:

Mrs. Anna Wallace, of Oklahoma City, writes of the N. S. A. Convention at Detroit:

"I look back upon our 1921 convention with pleasure. From no former convention of my experience have I received such enthusiasm and forward urge.

"Our educational work has come to fill the place it should in our movement. Insignificant differences, fear of sacred traditions that bound us to the past, localisms, seemed far away from us.

Our Spiritualist Manual and our now certain move for lessons for our Lyceums, beckon us to teach and to study. We are being intelligently carried on in a world-wide movement for human progress. In my house there is great rejoicing."

* * *

Among the many glowing "impressions" of the recent convention at Detroit which will be sent you by my fellow delegates it may bring an unwelcome surprise and prove a blemish on the fair record to have me frankly avow that my first impression was one of sadness; a missing of friendly faces who have gone from our midst since we first came together but whom memory immortalizes in our atmosphere; of others, whose absence has been enforced, because of the illness of dear ones, who needed their care. How short a time it will be before all our places will be filled by other workers, who will doubtless efficiently pilot our ship of truth. There was also an absence of the usual appreciative welcome of our honorable body from the city fathers and press.

Later, in our various sessions and deliberations, I was admiringly impressed with the ability and earnestness of our various committees; how eagerly they took up the work assigned them, how single was their purpose to spend themselves and be spent to advance the cause we all love, to which we have devoted our lives, and whose faithful followers will yet cover the earth.

Again, as at every convention, we were impressed by the wonderful tact and far-reaching wisdom of the master hand and brain, at the head of our organization, the never-failing energy, the wise and loving touch in every emergency. Evidently, from the beginning, he was raised up and trained for just the position he occupies, as was also that sweet serene spirit—always devoted to our interests—the gracious queen by his side.

God bless them and perpetuate our association to the last possible day of its valiant service and Christ-like mission—to show us the Way, to bring Life and Immortality to light, and to redeem the world.

SUSIE C. CLARK.

* * *

N. S. A. Convention Notes

Among the things noted at the National Convention held in Detroit in October is the fact that there is a great desire on the part of the public for Spiritualistic literature, and on the part of those who attend Spiritualist meetings for more knowledge of the truths of Spiritualism than can be obtained by just attending one of our public meetings.

This fact was amply demonstrated when at the close of the evening meetings the audience was invited to come forward and obtain one of the N. S. A. six-page propaganda pamphlets which has been issued by the N. S. A.

Before the close of the meetings every one of the 1,000 pamphlets which had been brought to the convention for distribution had been handed to those who had come to the platform and asked for them, and many more were requested. This makes a splendid pamphlet for distribution at all Spiritualist gatherings.

One hundred and fifty copies of the new revised edition of the Spiritualist Manual had also been brought to the convention, and the simple announcement that they could be procured at the platform brought forward purchasers so rapidly that every book was sold before the convention was closed and many more could have been disposed of had they been there. Every Spiritualist and liberal minded person should have and read a Spiritualist Manual.

Among the very interesting questions discussed during the convention was the one of restricting or regulating judiciously the granting of charters to many small societies.

The present law on this matter is not quite satisfactory, but is, I feel, better than no law, and perhaps a full discussion of this question during the months intervening before the next convention will unfold a law that will better meet the requirements as they should be met.

During the discussion good Brothers Grimshaw, Barwise and Herrick championed the cause of fewer charters and larger societies, and our Brothers Griffin of Chicago and Stertenreiter of New York stood out staunchly for more charters and more societies. That there are two sides to every question was valiantly shown by these veteran debaters, but the close found the question still an open one. What do you say?

Naturally the discussion of the question opened up the question of granting charters to mediums to hold meetings in their own parlors and calling such meetings *their church and their charter*. The point being also made that many mediums only partially developed and not fully qualified to represent a religious cause or to teach the Spiritualist philosophy too often were anxious to procure such charters. Thus opportunity was given to those who were speaking on the subject to show the danger of such conditions, also the need for many well-conducted societies under competent leadership.

Our present by-laws state that fifteen or more persons may apply for and receive a charter; perhaps if this were changed so as to read *"when twenty or more persons, properly organized to form a society or church, shall apply for a charter"* it might be a better way to regulate this matter, as a request of twenty individuals might be considered a guarantee of a well-sustained interest. Again I will ask, What do you say?

The discussion of the white and colored question was one of intense interest and was taken up with great earnestness by both the white and the colored delegates present. During the earlier part of the discussion it appeared as though an effort were being made to dispose of this question, definitely, at this convention, and very forcible but good natured and parliamentary language was used by the speakers. But when it become evident that all the discussion was preliminary and that the matter was to be referred to committee to bring in a recommendation at the next convention everyone was contented and happy, for all realize that some wise and well considered action is necessary, and one year is not too long to view and analyze the situation and to formulate a plan that will work out for the best interest of individuals and of the organization.

JOS. P. WHITWELL.

* * *

VIEWED FROM A DISTANCE

Seeing that I was not fortunate enough to be able to attend the N. S. A. Convention at Detroit, I was very pleased to receive my NATIONAL SPIRITUALIST and read all the news about what took place there. It was very interesting to read the many reports under the heading of "My Impressions of the Detroit Convention." One thing impressed me very forcibly—the closing remarks of one of the writers, who said, "We were a very harmonious family, and that his soul's desire was, that we all shall go along our pathways of love and truth, for which we stand, and give out this great religion to all mankind." I would like to add "Amen" to the last sentence.

It seems there are so many good features in the paper that time and space would not allow me to mention them, but there are one or two things I would like to say a word about. There is the article under the heading of a modern "Josh Billings and Wife," which is quite interesting from the beginning to end, and the story about "Love of Animals." In fact a person could write all day and then not tell about all the good they have received. It seems from all the reports at the convention that God and the spirit friends have done a wonderful lot of good for our cause everywhere.

I think Bro. W. J. Howes, of Chicago, pastor, and all his faithful workers, are deserving of lots of credit, because they have brought their church to where it is today by fighting and overcoming lots of obstacles.

CHAS. A. THOMPSON.

* * *

REPORT OF COMMITTEE ON BUREAUS

We, your committee on Bureaus, appointed to report on the Bureaus of Legislation of endowments of phenomenal evidence and of propaganda, beg leave to report:

We have carefully examined the report of the Bureau of Legislation and its various suggestions, and among them note the following:

1. Suggestion that in case of trouble in the courts for Mediums "That Spiritualists procure competent Legal Council for all cases in Court and those who are not only learned in the Law, but have appreciation of mediumship, its nature, and the natural laws governing it, and an ability to distinguish between the genuine and the false in every way possible, even though at added cost." We recommend the adoption of such course.

2. The Bureau has been called to furnish drafts of laws that should be effective to suppress the fraudulent and protect the true. To draft a law to accomplish the desired object pertaining to spirit mediumship it needs a lawyer who is, with his other accomplishments, fairly familiar with mediumship, its laws, conditions on the manifestations and the settled difference between the fraudulent and the genuine. It is the opinion of your committee that in order to get such bills before the legislature for action, they should be accompanied by proper printed matter for the education of our legislators, censored, printed, and distributed by the N. S. A. Board to the various state associations requiring them, and by them distributed to their legislators as soon as elected to be followed by one or more staunch workers to lobby for the same during sessions of the legislature, so far as possible, leaving religious differences and criticisms out of the question.

Bureau of Endowments

The only recommendation contained in the report of the Superintendent of this Bureau was to the effect that a Missionary be appointed at a fixed salary to solicit for such funds.

It is the opinion of your committee that under existing conditions country-wide, financially, and non-employment and the depleted condition of our general fund it would not be wise to take such step at present, but would recommend that the matter be left to the N. S. A. Board whenever in their wisdom they shall see fit to adopt such plans.

Bureau of Phenomenal Evidence

The Curator of this Bureau reports no cases submitted during the past year but several important cases under investigation to be submitted later. We would earnestly recommend the continuation of this Bureau, and also urge that the attention of local societies be called to the existence of such Bureau that in case of phenomenal evidence worth-while, each local society shall submit such evidence to the Bureau at once.

Bureau of Propaganda and Bureau of Lyceums

These Bureaus were acted upon previously by the Convention as a Body; we, your committee, can only coincide with the action already taken.

Respectfully submitted,

ABBIE E. FARR
WELLMAN C. WHITNEY
SUSIE C. CLARKE
O. PERRY ALLEN
MAGGIE SLUTTER.

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PROPOSED UNIFORM CONSTITUTION FOR STATE ASSOCIATIONS

PREAMBLE

We, the chosen representatives from the Spiritualist Association and Individual Spiritualists of the State of ..... in convention assembled, in order to form a more perfect and efficient organization, establish intelligent co-operation, insure harmonious action and financial success, provide for the advancement of educational, scientific and religious researches, purposes and enterprises germane to study of the phenomena, the promotion of the science, and the promulgation of the philosophy and religion of Spiritualism, and to secure blessings of equal liberty and protection under the law to ourselves and our posterity as a people, hereby establish this constitution for the guidance and control of the ..... State Spiritualist Association.

ARTICLE I

Section 1. The name of this association is ..... State Spiritualist Association, having been duly incorporated under the laws of the State of .....

Sec. 2. The initials ..... shall stand as an abbreviation of the name of this association.

Sec. 3. The seal of this association shall be circular in form with a sunflower design in the center, the name around the edge, and the date of incorporation between the name and the design.

ARTICLE II

DECLARATION OF PRINCIPLES AND DEFINITIONS

Section 1. The following Declaration of Principles is published to the world not as a creed binding on the conscience of the individual, but as the consensus of a large majority of American Spiritualists on the fundamental teachings of Spiritualism:

1. We believe in Infinite Intelligence.

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

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

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

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

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

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

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

Section 2. Definitions. The following definitions are published to the world, not as all-inclusive or all-exclusive, but as comprehensive and concise statements having the sanction of this Association, for use in court and in practical affairs:

1. Spiritualism is the science, philosophy and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the spirit world.

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

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

ARTICLE III

OBJECTS

The object of this Association is to effect a more complete organization of the Spiritualists of the State of ..... into one general association, by the federation of existent local societies and individuals, as well as by chartering new ones, for the advancement of those purposes, undertakings and enterprises germane to the study of the phenomena, the promotion of the science, and the promulgation of the philosophy and religion of Spiritualism.

ARTICLE IV

OFFICERS

Section 1. The elective Officers of this Association shall be a President, Vice-President, Secretary and Treasurer, each of whom shall be ex-officio a Trustee, and who, together with five others, all to be elected by ballot by the delegates at annual conventions as hereafter provided, shall constitute a Board of nine Trustees.

Sec. 2. The above-named officers shall be divided into three groups, and at the first convention after the adoption of this constitution of ..... the President, Vice-President, and one Trustee shall be elected for a term of three years; the Secretary and two Trustees shall be elected for a term of two years; the Treasurer and two Trustees for a term of one year; and thereafter one of the above groups shall be elected each year for a term of three years. All shall hold office for the term for which they are elected, or until their successor are elected and qualified. Vacancies from death, incapacity, removal or resignation shall be filled by the Board until the next convention thereafter, at which a special election for the remainder of the unexpired term shall be held by the delegates.

Sec. 3. All other officials of this Association, including heads of departments, attorneys, agents, representatives, missionaries, etc., shall be appointed by the Board of Trustees. The term of office of such officials shall expire at the close of the annual convention following such appointment.

ARTICLE V

DUTIES OF OFFICERS—PRESIDENT

Section 1. The President shall preside at all conventions of the Association and meetings of the Board of Trustees. He shall countersign all charters, certificates, commissions, powers of attorney, and all other papers authorized by the Board of Trustees bearing the seal of the Association, and shall transmit a message to each annual convention setting forth the activities of his office, reviewing the condition of the cause, and making recommendations for its advancement.

VICE-PRESIDENT

Sec. 2. The Vice-President shall perform all the duties of the President in the absence, upon [illegible] death or removal, and during the disability of that officer.

SECRETARY

Sec. 3. The Secretary shall have charge of the secretarial work at all conventions of the Association and at all meetings of the Board of Trustees. He shall, under the direction of the Board of Trustees, prepare and keep on file all records and accounts of the Association, attend to its correspondence, be the custodian of its seal, keep a faithful record of all meetings, receive all moneys, keep an accurate amount thereof, and turn same over to the Treasurer, taking his receipt therefor. He shall draw and sign all orders for payment of proper bills against the Association, and present same for approval to the President. He shall sign and affix the seal to all charters, certificates, commissions, powers of attorney, and all other paper requiring a seal, when authorized by the Board of Trustees. He shall make a report to each annual convention as to the activities of his office containing a full statement as to membership and condition of all chartered auxiliaries, together with his recommendations for improving the organization. He shall give bond for the faithful performance of his duties in such amount, conditions and sureties as the Board of Trustees may direct, and shall perform such further acts and duties as said Board may from time to time require.

TREASURER

Sec. 4. The Treasurer shall be the custodian of all funds, bonds, notes, securities and evidences of property, excepting deeds, belonging to this Association. He shall receive all moneys from the Secretary, and shall invest the same in such property or securities, or deposit in such banks as the Board of Trustees may direct. He shall pay bills against the Association only upon order duly signed by the Secretary and countersigned by the President. He shall keep a separate account for each of the several funds, including the endowment funds, and shall use such system of accounting as the Board of Trustees may direct. He shall furnish a statement of his accounts whenever requested by the President or three members of the Board of Trustees, and shall make a full report to each annual convention of the activities of his office, setting forth the condition of the several funds, the nature and extent of the investments, the disbursements, accompanied by vouchers, and the cash on deposit and on hand. He shall give bond for the faithful performance of the duties of his office in such amount, conditions and securities as the Board of Trustees may direct.

BOARD OF TRUSTEES

Sec. 5. The Board of Trustees shall appoint all appointive officials of the Association except such standing or special committees as the Association in convention may appoint; shall issue charters to all auxiliaries, and shall revoke same for cause; shall pass upon all recommendations of candidates for Ordination; shall conduct examination for applicants for Licentiate, and Associate Pastors, to determine their fitness, and grade them in accordance with established standards now being used in various schools and colleges, and issue certificates accordingly; shall examine and commission Healers and appoint Missionaries, and shall revoke all classes of certificates and commissions for cause. Shall appoint representatives, attorneys and agents. Shall solicit gifts, accept bequests, devises and donations; shall sit in judicial capacity as a court of first instance, to hear and give decisions in all cases affecting persons or auxiliaries chartered by it, and shall have general control and management of the business affairs, property and funds of the Association.

Sec. 6. The Board of Trustees shall act as Arbitrators in all instances where disagreement occurs in its chartered auxiliaries, and in case no agreement is reached between contestants, the Board shall take charge and hold in trust all property and money and charter of such auxiliary, and shall so hold the same until a reconciliation or reorganization of such auxiliary is effected.

Sec. 7. The Board shall have the power to make all necessary rules not provided for in the Constitution and By-Laws of this Association, for the performance of all duties enumerated in Sections 5 and 6 of this Article.

ARTICLE VI

MEMBERSHIP

The membership of this Association shall consist of all Spiritualist Churches and Societies chartered by it, and individual members residing in localities where there are no chartered auxiliaries.

ARTICLE VII

JURISDICTION OF AUXILIARIES

Section 1. Each auxiliary society shall have the utmost freedom in framing its own Constitution and By-Laws and in the conduct of its own affairs, consistent with this Constitution and By-Laws made in accordance therewith.

Sec. 2. No auxiliary to this Association shall have exclusive jurisdiction in any town, city or district, but additional charters shall only be granted by the State Association officials after thorough investigation has shown that the cause would be benefited thereby, and only upon the basis established in Section 4 of Article V of the N. S. A. By-Laws.

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ARTICLE VIII

SUBJECT TO N. S. A.

This organization is subject to the Constitution, By-Laws and Rules of the N. S. A. of the U. S. A., a religious body, incorporated under the laws of the District of Columbia, in all things wherein the same may not be in violation of any of the laws of the United States or of the State of .....

ARTICLE IX

FEES—DUES—PER CAPITA TAX

This Association shall establish by By-Law appropriate fees for charters granted by it, dues from auxiliaries and individual members, including per capita tax on membership of auxiliaries and when and under what conditions such fees, dues and taxes may be exempt or abated. (Fees for all classes of certificates are set by N. S. A. law.)

ARTICLE X

CONVENTIONS

Section 1. The annual Convention of this Association shall convene in the city of ..... on the ..... or at such other time and place as may be determined at the preceding annual convention. At the annual convention the election of Officers and Trustees for the ensuing year shall take place, and all necessary business be transacted.

Sec. 2. Each auxiliary in good standing shall be entitled to one delegate for its charter, and one for each ..... members in good standing. (Good standing means having complied with all the requirements of the church or society to which said member belongs.) The whole vote may be cast for the auxiliary by one or more delegates at the discretion of the auxiliary.

Sec. 3. Each delegate to the convention must be and have been a member in good standing of some auxiliary, or a direct member of this Association for at least three months.

Sec. 4. The Officers and Trustees of the Association shall be members of, and have a vote in, and have the rights of duly elected delegates to the convention by virtue of their office.

Sec. 5. Each individual member of this Association, in good standing, shall be entitled to the full privileges of the floor, and one vote upon each question before the convention, providing said member has been accepted into membership at least the three months preceding the annual convention.

Sec. 6. Not less than twenty duly seated delegates exclusive of Trustees and individual members shall constitute a quorum for the transaction of business.

ARTICLE XI

ORDINATIONS AND CERTIFICATES

The Laws, Rules and Usages of the National Spiritualist Association shall govern this Association in all matters pertaining to Ordination of Pastors, issuing of certificates to Licentiates, Associate Ministers, Mediums, Missionaries and Healers.

ARTICLE XII

BY-LAWS

This Association by two-thirds vote at any annual convention, provided that a majority of the duly seated delegates are present, may enact any By-Law not inconsistent with or repugnant to the provisions of this Constitution, or may suspend, modify or repeal any By-Law previously enacted.

ARTICLE XIII

AMENDMENTS

This Constitution may be amended at any annual convention by a two-thirds vote, providing that notice thereof shall have been given in writing at least thirty days prior to time of holding convention.

THOMAS GRIMSHAW.
ELIZABETH SCHAUSS.

Report of Resolutions Committee

WHEREAS, it has become an acknowledged fact that Modern Spiritualism is leading the world's work today in the realms of literature, art and science, and its progress is no longer a question of speculation, but has been proven in psychical research circles composed of the leading scientific men of the world. The unflagging effort and untiring zeal of its champions and adherents covering a period of seventy (70) odd years, who make up the body of Spiritualists, render it superfluous to present greater claims for recognition to this assemblage and the world; therefore be it

RESOLVED: That we recognize mediumship as the channel through which must come the administration of true spiritualism and urge that every action be taken that it be fully and carefully developed and protected before being presented to the public.

RESOLVED: That we hereby pledge our earnest effort to safeguard and protect every legitimate phase of mediumship, both in public and private presentation.

RESOLVED: That Spiritualism be recognized as the most valuable agency for the alleviation of human ills, whether mental, moral or physical, and in its demonstration should be protected and endorsed by wise legislation throughout the country.

RESOLVED: That it is the sense of your committee that every possible advantage of education be given to all workers in this cause, whether speakers or mediums that they may more readily take the position to which, by virtue of their teachings they are entitled.

RESOLVED: That while we fully appreciate the work of the educational bureau in the year that is past, we would suggest that this bureau be continued and in addition to the work already placed before the public that they provide pamphlets and small leaflets which may be used for distribution to inquirers along our line of thought. We recommend a generous support by societies and individuals in aiding and carrying out the above mentioned suggestions; and be it

RESOLVED: That we heartily endorse the idea of having a lesson pamphlet suitable for Lyceum use; same to be obtained through the National Lyceum Bureau.

RESOLVED: That we, the Spiritualists here assembled in the National Spiritualists Association Convention, place ourselves on record as endorsing the strict enforcement of the Eighteenth Amendment to the Constitution of the United States of America.

BE IT RESOLVED: That your committee present to this Convention for approval, their hearty endorsement of the coming Disarmament Conference appointed to begin the 11th day of November, 1921, at Washington, D. C., and that a copy of this clause be sent to the United States Delegation to that Conference.

That we, your committee, do deprecate capital punishment and urge all Spiritualists to use their influence for its early universal elimination.

RESOLVED: That we realize the desire of the North American Indians, and most heartily endorse any movement tending to give them their desire, feeling that they are the original American people, and to whom we, as Spiritualists, owe a debt of gratitude to those of their race in the spirit world, and their loyal support to America during the world's war. We would recommend that Congress take action to this end and in accordance with the general desire of the North American Indian, abolish the Indian Bureau. We would suggest the support of the Spiritualists in the paper, the American Indian Advocate; be it

RESOLVED: That we deprecate any and all attempts to revise the American history for use in the public schools that will give undue emphasis to any creedal system of religion.

RESOLVED: That we sincerely appreciate the activities of the Board during the past year, especially in their very satisfactory adjustment of the Jackson will case, and would suggest in this thought that in the future those desiring to aid the cause of Spiritualism instead of making it known through "will" should leave it in the form of a "deed of trust" which cannot be contested; then be it

RESOLVED: That the revision and reprint of the Spiritualism Manual published by the National Spiritualists Association, the leaflet and other propaganda literature, meets the long felt want in State and local auxiliaries. We would further recommend the endorsement of the NATIONAL SPIRITUALIST, our official organ, also the Progressive Thinker, the Banner of Life, and Reason.

RESOLVED: That we appreciate the courtesies and fair treatment extended by the Detroit Free Press, the Journal and the Times, and deeply regret the attitude assumed by the Detroit News, in ignoring the legitimate claims to recognition of so large a body of intelligent people gathered from all parts of the country.

BE IT RESOLVED: That we extend the heartfelt thanks of this body to the Spiritualists of the City of Detroit, for their courtesy and hospitality, and their efficient arrangement for our comfort during our convention.

H. E. BOERSTLER.
IDA L. SCHLUKEBIER.
ABBIE E. FARR.
HARRIET M. RATHBUN.
OSCAR N. EDGERLY.
DR. JULIA M. WALTON.

* * *

WHEN MOTHER AND THE MINISTER FAIL THEM

Harriette is a serious minded little four-year-old maiden. She was dining out with her mother and some of her relatives at a friend's home. The lively after dinner conversation was suddenly interrupted by a childish voice, "Mother! mother!" she cried. Her mother failed to hear her in the chatter and laughter that was going on.

"What is it, Harriette?" the daughter of the hostess, who sat beside the child, asked. "I do not want you. I want my mother," declared the child, earnestly. Her mother's attention was immediately claimed for her. "I want to know, mother, *what God died of,*" and the look of disappointment and discouragement on the childish face was as pitiful to behold as that which we have seen on the faces of bereaved grown-ups when told by their favorite and trusted pastor that he really cannot tell them where their lost ones have gone, that he really cannot furnish them with proofs and evidence absolutely, but they "must have faith," etc., etc.

* * *

Sir Arthur Conan Doyle, accompanied by Lady Doyle, has just covered 30,000 miles, lecturing, observing and gathering evidence for the cause of Spiritualism which he serves. He visited organized bodies of spiritualists in India, Australia, South America and France, investigated the advance made in the establishing of belief and found it immensely encouraging. "The human race is on the very eve of a tremendous revolution of thought, marking a final revulsion from materialism, and it is part of our glorious and assured philosophy that, though we may not be here to see the final triumph of our labors, we shall none the less be as much engaged in the struggle and the victory from the day when we join those who are our comrades in battle on the further side." He felt that he was an agent of God in this trip. "We should be stocks and stones if we did not realize that we have been the direct instruments of God in a cause upon which he has set his invisible seal." Price $2.50. Order from Geo. W. Kates, secretary, Washington, D. C.

PHILLIPS AND HAWLEY

At the home of the bride's sister, Mrs. Thorp Williams, Lakewood, N. Y., on Dec. 1st at high noon, the marriage of Mrs. Elnora Hawley and Fred W. Phillips was solemnized in the presence of the immediate relatives, Rev. Louisa L. Bramer of Cassadaga, N. Y., performing the ceremony with the full ring service.

Mrs. Phillips for many years has been associated with Jamestown, N. Y., and always loyal in the cause of Spiritualism, which is the paramount thought of her life. Mr. Phillips is a florist at Lakewood, N. Y., and has won for himself a host of friends in his untiring efforts to please his customers. The Spiritualists of Jamestown, N. Y., extended to them congratulations and wish them a long and happy life.

Books Solicited

The Young People's Progressive League of the Second Spiritualist Church of Cleveland solicits your assistance in building up their Free Circulating Library by contributions of books, especially those touching upon our Philosophy or Phenomena.

The attention of Authors or Publishers is particularly requested, with the further request that all books so given be autographed with the donor's name.

Send all contributions to The Second Spiritualist Church, 409 W. Superior Ave., Cleveland, Ohio.

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THINGS TO BE REMEMBERED

Do not remit us personal checks on your local banks expecting them to be credited at their face value unless you have added to each one enough to cover cost of collecting same.

* * *

Please do not send us checks or drafts payable in Canada or British Columbia, for they are not available to us until they have been forwarded for collection.

* * *

Do not fail to give your street and house number, either at the head or close of your letters. If placed on the back of the envelopes the latter may be lost when separated from their contents and delay caused in receiving answers.

Do you place your door plates on the back side of your barn or garage? Our office is a business center and too busy to fritter away time on the fads of fashionable social correspondence.

* * *

In communications for the editorial management, write upon one side of each sheet of paper. Save the compositors' time, patience and temper.

* * *

Contributors are asked to use paper 8 by 11 inches in size for their matter, whenever possible.

* * *

A Very Merry Christmas to each one of our steadily growing family of readers!

The day has passed far beyond the commemoration of a single birth and now becomes a sacred date when thoughts for the happiness of others stir every soul into action and for a little time heaven and earth interblend.

The Hindu proverb says: "They who give have all things; they who withhold have nothing."

Christmas Day of 1921 is another opportunity to test the words of Saadi: "To give pleasure to a single heart by a single kind act is better than a thousand head bowings in prayer."

A FREQUENT QUESTION

M. W. Ratliff, president of Second Spiritualist Church of Wheeling, W. Va., evidently resident of Bridgeport, across the Ohio river, asks: "Has an Independent Spiritualist the right to work on an N. S. A. platform?"

The conventions of the N. S. A. have never passed any law permitting or denying such privilege. It is therefore a prerogative of each State Association within its special jurisdiction to decide, or rests with each local society to act for itself when not auxiliary to a state association.

Self protection would prohibit anyone using a platform of the N. S. A. who is hostile to that organization and only seeks to thereby advertise some rival movement, or increase private patronage of such worker.

* * *

DO NOT OVERLOOK ADEQUATE PRELIMINARY PREPARATIONS

Whenever meetings for the advancement of Spiritualism are desired in towns and cities where there are no organized societies, or in cases of existing ones which are fast decaying, the outcome of such rallies is largely determined by the advance preparations made therefor by the resident Spiritualists. Preliminary work to that end done in a wise and and persevering manner means that one-half the battle for success is won before the public services are actually opened.

Judicious advertising in the local press is often worth more than its cost, but it is only one factor in the spreading of anticipatory interest. Parlor circles held for ten days, or a fortnight, prior to the central meetings, to which liberal minded people are personally invited, will awaken attention and create enthusiasm, thus escaping a coldly formal opening. Semi-private meetings in family homes are accessible to people who as yet wish to avoid local gossip but are still anxious to be convinced of truth.

Great care should be exercised in making wise choice of teachers and mediums for such home gatherings.

The forcing of public meetings upon a community without previous preparation therefor is generally injudicious and oftentimes the sure precursor of abject failures as to abiding results.

The following suggestion in a private letter sets forth clearly conditions in a single town, which are similar in many different centers: "I would venture to say that by instituting a rigid canvass literature and pamphlets on Spiritualism could be gotten into every home from now on, paving the way for a speaker and medium. It would, of course, mean *personal work in order to be effective.*"

No rally can be anywhere a failure if hard work is done *before* and *during* its continuance *and is kept up* after its close. Merely a spurt of effort often ends in a premature and short-lived organization.

* * *

AGITATION OF TROUBLED WATERS STILL CONTINUES

Even dignified *Scribner's Monthly* recognizes the current interest in the continuity of life after death by giving space in its Christmas number for an article by Winifred Kirkland upon "The Weakness of Psychical Research."

It is slightly amusing to the confirmed Spiritualist that one whose pen is so facile and whose flow of language is so free should ignore the words Spiritualist and Spiritualism and by studied effort intersperse spiritist and spiritism throughout her thirteen columns.

Eventually she may rise to a logical differentiation between Spiritism and Spiritualism, and also grasp the indisputable fact that Spiritualists were the original Psychical Researchers and but for their insistent perseverance in spite of theological anathemas and frequent baptisms of ridicule by the wiseacres of the press there might not have been today any sententious scientific self-centered research organization.

The above author boldly says: "No one who reads psychic records with a candid mind can doubt that we stand on the threshold of tremendous revelations."

In the very next sentence she writes: "Yet it is dogmatic to ascribe spiritist phenomena to spirits without more frankly admitting other possibilities."

How subtly she ignores the fact that Wallace, Lombroso, Crookes, Lodge, Hare, Edmonds, Hodgson, Hyslop and others expected to show different origins of mediumistic phenomena than natural laws manipulated by spirit intelligences and yet all reached the common conclusion that the despised Spiritualists held the only explanation that would uniformly, consistently and accurately account for everything they noted beyond bare trickery. This magazine's scribe must be a novice and have never heard that brains as able as her own had, long before she woke up, threshed out to positive conclusions the problems of accounting for facts by other than Spiritualistic explanations.

No matter how psychical researchers may hold, the Spiritualists regard the term "supernatural" as an obsolete word and know that nature's fixed laws govern in physical, mental and spiritual realms, all inviting mankind to the investigation, discovery and frequent application of their powers. In the present hour *supernatural* stands for something now unknown that may yet be mastered —in other words, it is a synonym for present ignorance, which, too, may pass away.

Winifred Kirkland will find thousands of Spiritualists agreeing with her that "It is not whether the dead speak but what they say, that could give us any valid assistance in living."

Is there nothing courage giving for weary burden bearers and sorrow stricken hearts in the messages from beyond the grave: "I am still a conscious personality—I yet love you—because I live you, too, shall live over here and future reunion awaits us"?

Are these words meaningless: "You make your own happiness or unhappiness, according as you obey or disobey nature's laws of soul—the doorway of reformation is never closed to any human soul either here or hereafter."

Listen to this gentlewoman again: "The only regeneration that can be proved from history, past or present, has come from spirits on this side of the grave, not on the other."

Have we found another Solomon, this time reincarnated in petticoats?

Have spirits on mortality's side of the grave always wrought without inspiration and impulse from spirits over there and done their work in their own strength alone?

Was it not the Voice of Jesus in spirit life that halted Saul on the Damascus highway and faced him about to become Paul the Apostle to the Gentiles and did not the same personality prevent Paul's going to Bithynia that he might immediately go over into Macedonia?

Was it not Jesus that might have summoned twelve legions of angels to His rescue from ignominous death for they were heaven's servitors of earth?

Was it not a Voice from spirit land that ordered the anointing of the son of Kish as king?

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Again listen to the interwoven relations between mortal man and spirit entities: "He shall give his angels charge over thee and keep thee." Few victories ever come to humanity in which spirit helpers have not been sharers, for the Nazarene's prophecy still holds good that a spirit comforter would guide into all truth after his physical form was discarded.

If we agree with this writer that meddling with electricity or medicine instead of delegating them to electricians or doctors may injure ourselves and our fellows, let us insist with her that all investigation of death shall be conducted as carefully as all investigation of life.

* * *

Aberdeen, South Dakota—"There are no mediums here, although I firmly believe there are quite a number of local believers in Spiritualism unknown to the public. I feel this would be a good place for a medium after the thing is duly advertised in one way or another. We have a population of about 14,800, the majority of whom are ready and willing to listen to anything new that may be offered."

* * *

At any rate, vital questions present themselves to every one: Is there a survival after so-called death? Can we communicate with spirits?

* * *

Individuals and their kindred are becoming convinced of the continuity of life for all souls, and scores of people still in physical forms are breaking the theological shackles of the centuries and moving out into the sunlight of eternal truth.

Forge and Field

UNVARNISHED FACT

A note from Richmond, Ind., says that Francis Schlatter, a divine healer, who is accompanied by his wife, claims to be a "National worker."

The couple does not have any affiliation with the National Spiritualist Association, in so far as we know, but recently worked in the West Side Spiritualist Church of Columbus, O., a local body, identified with the N. S. A. Such service does not warrant their use of the N. S. A.'s name to secure a foothold with the latter's subordinate organizations. Possibly they have been misunderstood in their representations.

* * *

H. Y. Dryden Busy in Ohio.—"Served the First Progressive Church of Alliance on Sunday, November 20th, Mrs. Estella Fiebrig, pastor, in charge. This is just a new church, and I must say they are very progressive and have a nice meeting place and a large audience in attendance. Sunday, November 27th, I held two services at the First Church of Mansfield, Mrs. Clara Conley, pastor, in charge. Good attendance at both meetings, and I am to serve them again in January. This coming Sunday I will hold two services at the First Church of Massilon, Ohio, Sunday, December 4th."

* * *

LAKE PLEASANT, MASS.

We, on last Sunday, answered a call to the dear old temple at Lake Pleasant, Mass., to hold services in the lower hall, which has been transformed into a place of real comfort through the faithful work of our good sisters, Mrs. Turney and Mrs. Gilford.

We were delighted to find so many people out to the meetings. Saturday evening they held a whist party, at which there were five tables. Refreshments of coffee, sandwiches and cake were served.

They plan on having these good times this winter, and with the help of our mediums we know our spirit loved ones will have this, the year of our Golden Jubilee for the New England Camp Association at Lake Pleasant, the most successful in its history.

MRS. CARRIE GOULD.

* * *

Miami, Fla.—Mrs. E. J. Walton, of Lily Dale, N. Y., is now located at Elser Pier, Booth 5, and found it very hot upon her return from the North—a single sheet was sufficient covering at night. Frequent rains are very welcome, since they cool the air for a time. A crowded season is anticipated, even though rental for a one-room apartment has advanced twenty per cent over that for the previous six months. Growing popularity of a resort increases cost of living there.

* * *

Spokane, Wash.—The First Spiritualist Star of the East Church is gaining every day. We have our Sunday meetings in the Knights of Pythias Castle, with a seating capacity of five hundred.

We kept going all summer with splendid results. There seems to be more interest in Spiritualism every day, and our membership consists of some of the best people in Spokane. August Brown, S. T., is our pastor.

THE NATIONAL SPIRITUALIST *is a splendid paper.*

* * *

RECOVERING

Thomas Grimshaw writes from Detroit on November 8th:

"I am happy to report that Bro. Frank Hostak is recovering nicely from his accident. Mr. Whitwell, Barwise and myself visited him at the receiving hospital, Monday, after the convention, and concluded he must be moved to some more desirable place, as his surroundings were very offensive, and after four days they had done nothing but bandage the leg. We arranged to have him moved to the Ford Hospital. They reported upon his leg the next day, and placed it in a cast; since then he has been getting along nicely, and they contemplate removing the cast in a few days. He will probably be in the hospital another two weeks."

* * *

BOOKS OUT OF PRINT

It is no longer possible to secure the following books because the supply is entirely exhausted and no further issue of them is being made:

"Encyclopedia of Biblical Spiritualism" (Hull).
"Our Bible" (Hull).
"Two in One" (Hull).
"Continuity of Life" (Lockwood).
"Poems of Inner Life" (Doten).
"Poems of Progress."

* * *

Alliance, Ohio.—It has been a long time since friends and readers have heard of Alliance, Ohio, and the whereabouts of J. Willard Hills, our pastor, of the First Spiritualist Church.

We are glad to report that much good is being accomplished here since Mr. and Mrs. Hills have been with us. The attendance is on the increase at every service. We have been successful in presenting a number of plays, entertainments, etc. The Lyceum is doing well and has prospects of doing better in the future. The Ladies' Auxiliary is constantly working to bring about harmony and good work, for the betterment of all. We have held a number of very impressive spiritual services, together with many instructive lectures upon the Philosophy and Phenomena of Spirit Return. We shall send in a report in full at a later date.

SECRETARY.

* * *

SUGGESTION FOR CHRISTMAS PRESENTS

A tireless worker in our American field of Spiritualism asks: "What better Christmas present could any Spiritualist make to a friend than to send a copy of the *Spiritualist Manual*, unless indeed they send him a yearly subscription for THE NATIONAL SPITITUALIST?

Why not send both?

* * *

An acquaintance who has escaped from the thralldom of the Pope sends this language: "Personally, I look upon A. F. and A. M. as the handmaid of Spiritualism and its co-worker in efforts to free the world from the darkness of ignorance and superstition."

"Any effort to undermine Masonry or Spiritualism I look on as emanating from Rome and any effort to place doubt, distrust, or antagonism between the Masonic and the Spiritualistic fraternities, I look upon as Jesuitical."

* * *

Minneapolis, Minn.—President Geo. D. Field writes: "The Central Spiritualist Church of Minneapolis, Minn., is under full swing now, so much so that on December 11th we move to the First Unitarian Church, 8th and La Salle, where we hope to be able to accommodate for a time at least the growing attendance; a third of the attendance of late in our large hall have been obliged to stand. Our new pastor, Rev. H. L. Clough, has certainly stirred up the community at large, both with his lectures and message work, and to what extent is shown by the clipping from the *Masonic Observer*, of November 26th:

"'Noble George E. Leach, mayor of Minneapolis, was the next speaker and referred to the great need in Minneapolis for an auditorium. Then came the fireworks, and take it from us, it was a real genuine display in the nature of an address by the Rev. H. L. Clough of the Central Spiritualist Church of Minneapolis, that brought forth loud applause and shouts of approval from the Nobles. His subject was "Does a Real Menace Exist in This Country?" and in the course of his address he said:

"'You gentlemen here today, Masons, representing the highest type of American manhood, at your door today stands a menace trying to gain admittance, and will, too, unless you wake up and see to it that every office in our national, state and municipal governments is ridded of the hand that works for Rome.'"

* * *

SYSTEMATIC WORK IN SAN DIEGO

Serving in the capacity as a director of the California State Spiritualists' Association for the southern section of the state, at this time I desire to send you an outline of the two union meetings conducted in the interest of the National Spiritualists' Association Mediums' Relief Fund. Mr. Wm. H. Shelby, my co-director, and self are anxious to make this a record year in every way possible. Gratitude Day affording an opportunity we invited the pastor, members and friends of the society in National City, Calif., to co-operate, to which Rev. Lee Morse readily responded. The meeting convened in their little temple on Sunday, November 13th, at 2:30 p. m., which was well attended. The speakers participating were Mrs. Margaret Scott Marshall, State Superintendent of Lyceums, of Culver City, Calif.; Rev. George H. Brooks, Rev. Josephine Edwards, Wm. H. Shelby, and self, of San Diego. In my appeal for donations I received the sum of eighteen dollars and fifteen cents, considered by all a very liberal response for such a small society.

At 2:30 p. m., Sunday, November 20th, another union meeting of the local societies affiliated with the C. S. S. A. was held in the First Spiritual Temple, 1240 Seventh Street, San Diego, Calif. Rev. George H. Brooks, pastor, and Rev. W. F. Peck spoke on the significance of Gratitude Day, after which I again appealed to those assembled for a liberal offering. Brother Frank W. Lindstrom contributed $20, and Brother James Bradish $5, and the remaining sum of $11.40 brought up the total amount to $36.46.

You will find enclosed herewith a postal money order for the sum of $54.61, made payable to the association. Would appreciate an acknowledgment of receipt at your convenience.

In conclusion, I might state you will receive under separate cover a check amounting to $24, representing quota from the San Diego Research Society (Spiritualist).

Our pastor, Rev. Wm. F. Peck, joins me in extending to you and your co-workers of the N. S. A. Board, greetings and sincere wishes for continued success through the ensuing year.

Being desirous of proving an asset worthy to my newly elected office with the California State Spiritualists' Association, have decided to bend my energies in the direction of meeting all obligations relating to national and state affairs. We united to raise funds for C. S. S. A. "Organization Day," and San Diego and its surrounding cities assisted in making the event a successful one. The sum of $65.51 being the amount added to the treasury of the State Association. Warm appreciation was expressed by the State Board, acknowledging this to be the largest amount ever subscribed from this vicinity. As you will note quota for Mediums' Relief Fund from San Diego and vicinity netted $78.61. Wish the amount could have been *much more*, however, take the "Will for the Deed."

JAY JOHNSON.

* * *

THE FLORIDA CAMP FOR 1922

The meetings at the Southern Cassadaga Camp will soon be in full swing, the official opening occurring on the 8th of January and the prospects ahead for the coming season are very bright. We shall have with us again for the third season Mr. and Mrs. A. Scott Bledsoe of Santa Cruz, Calif., and truly their work speaks for itself. The camp is indeed fortunate in securing them again. In addition we will have with us Mr. Wm. Hammond and Calvert C. Wilson of Columbus, Ohio, two workers who are destined to play an important part in the future history of Spiritualism. Their work is well known both North and East and Camp Cassadaga congratulates itself on securing their valued assistance.

There are yet a few single rooms and rooms for light housekeeping to be had and after Dec. 15th the hotel will be ready for business. Don't delay but come early and enjoy the benefit of the entire season.

ALDRICK HANSON,
Corresponding Secretary.

Galveston, Texas.—Bro. C. Bauman is home again from a trip to Germany after an absence of 39 years, the journey being made expressly to see again his mother, now 82 years old.

His outgoing trip, begun on June 24, was by way of Vera Cruz, Havana, Corunna, Spain, Plymouth, England, Boulogne, France, Amsterdam, Holland, while he landed in New York harbor, September 15, on his return.

He carried the truths of Spiritualism among relatives and fellow passengers, and found most people met with so tolerant as to be willing to listen to what Spiritualism represents. His aged mother listened to her son and said, "It is heaven enough to know that I shall go to meet my children for whom I have mourned so much. Why, Christian knows more than all the rest of you."

* * *

Temple Association of Philadelphia.—This body is otherwise known as the First Association of Spiritualists and was founded in 1852, or only four years after the Hydesville demonstrations of the Fox sisters.

Its monthly program reads like a record of ceaseless activities. During November Rev. Russell will speak Sunday mornings on Sun Worship, Ancestor Worship, and Fire Worship, and in the evenings on The Teacher, The Seer, The Reformer, The Thinker. Among co-operating mediums we note Mrs. Zoller-Lees, Mrs. Catherine Callahan, James Wallace.

We are glad to hear that the work of this body has not been set back by the recent change in pastorates.

* * *

Union Meeting in Philadelphia.—The seven Spiritualist churches of the city met together on November 9, with the Progressive Spiritualist Church, Mrs. Rebecca H. Clark, pastor, in Russell Hall, 306 S. 52d Street. Much good may be accomplished by such "get together" occasions, by which local misunderstandings may be cleared away, a spirit of real brotherhood promoted, personal jealousies smothered, the interest of outsiders stimulated and favorable conditions created for spirit agencies to work.

* * *

Why, Then, Independent?—A friend writes from an eastern city: "I am and have been an independent worker, yet I do believe in organization, *and know that the best results are had by concerted action.*"

Why, when different branches of single denominations are seriously planning merging together under a common name, creed and banner, and great Protestant bodies, formerly hostile, are aligning themselves for harmonious endeavors for common truths, should Spiritualists follow the past errors of older systems and divide themselves up into separate and often numerically insignificant bodies?

* * *

GLAD TIDINGS

Mrs. Anna L. Gillespie, superintendent of the N. S. A. Bureau of Lyceums, spent two hours in Chicago on Friday, December 2, while en route to her old field of labor at Battle Creek, Mich.

It made friends rejoice to see the evidences of restored health won by her vacation in British Columbia. It seems needless to say to those who know of her past devotion to children and youth that she hopes to put new energy into the Lyceum work, and to both merit and secure very general co-operation in advancing that vital cause. Join in her self-sacrifiicing endeavors with your cheer and support.

Sunday, November 27, was a day of rain, sleet and driving wind, in Lynn, Mass., but Mrs. Maude F. Torrey rode down to the Woman's Club in a closed auto, shared in the afternoon and evening state Massachusetts meeting, and in the dinner between served by the ladies of the Cadet Hall Society. She offered an invocation at each service as resident pastor, and stood the strain of the interesting sessions without acknowledging an overweariness therefrom. She has already regained twenty-five pounds of weight lost during the summer, although still without teeth to aid in the mastication of food. The outlook is for continuing improvement in her physical condition, since husband, sons and sister are joining in watchful oversight of her.

* * *

OKLAHOMA RALLY

Just a few lines to say that we are holding a four-day mass meeting in Tulsa, December 6, 7, 8, 9, at which time we will have with us Rev. H. W. B. Myrick and John Slater, as well as some of our best local workers. We are hoping that much seed will be dropped that will bring forth good harvest, as an aid to the propaganda we always try to do.

ALICE ADAMS.

* * *

Cincinnati, O.—Viola Mahoney writes: "God bless the National paper. May we be favored with it weekly."

* * *

The Vermont Field—Mrs. Effie I. Webster, president of the State Spiritualist Association of the Green Mountain State, conducts a local society in Barre during the fall and winter, another in Braintree, where she labors Sundays of the spring and summer and holds occasional week evening meetings in Roxbury.

* * *

CHICAGO FIELD

The Metropolitan Spiritualist Church held a very interesting service November 13th, when Mrs. Margaret Miller of the Chautauqua Circuit gave her splendid lecture on the "Song of Life." Having been a newspaper writer she is equipped to handle any subject. She speaks fluently and entertainingly, taking her audience to the heights or through the abyssmal depths, and gets in close touch with her audience. The lecture was followed by demonstrations by Emory Bailey, Mary Kerl, Maggie Waite.

November 6th Mrs. Bertha Fredericks gave the lecture. October 30th Mrs. Waite gave a lecture on the "Influences of Yesterday." October 23rd, Mrs. Kerl was the lecturer, taking for her subject "The Effects of Love." November 20th, Rev. John Wilson will give the address. November 27th, Henry S. Wilcox. Always a lecture and mediums to give messages.

All welcome.

Your "Josh Billings at Convention" was splendid. That character fitted that particular individual. Come again, Josh.

* * * CORRESPONDENT.

CHICAGO LEAGUE

On Saturday, November 26th, the Chicago Spiritualist League held a very enthusiastic meeting at 19 West Adams street, Chicago. Dr. Charles A. Burgess opened the meeting with an explanatory address on the necessity of abiding by the laws of the National Spiritualist Association and the Illinois State Spiritualist Association, so that mediumship can best be protected from unjust persecution.

His address was followed by a general conference in harmony with the lead of his address. Many of the members and certified workers of the League took part in the discussion, among the number being Alonzo M. Griffen, John Slater, Mrs. M. E. Cadwallader, Oscar A. Edgerly, J. W. Wilson and Mr. John A. Toren, while the following named certified workers added interest to the meeting by giving messages from the spirit side of life: Mrs. Marguerite Henry, Mrs. Anna Zurfley, Mrs. B. Haigh, Mrs. Anna Wardell, Mrs. B. Hilbert and Mr. Fitz-Ruffle.

Taken all in all, we think this meeting of the League was one of the most practical and far reaching for the best interest of Spiritualism held in a long time. CORRESPONDENT.

* * *

SPIRIT HEALING CHURCH

On Sunday, October 2, the "First Church for Spirit Healing" opened its meeting for the season of 1921-1922. We are pleased to report an unprecedented success so far this season. The audiences have been large and unusually enthusiastic in their appreciation of the work done. Dr. C. A. Burgess has met every requirement to indicate his wonderful power as a healer. The testimonies of hundreds who have been helped to health and well being indicate that this Church is all that it seeks to be, a wonderful healing center, from which radiates health for body and soul, as well as that intelligent instruction which makes for the best interests of our Spiritualism of which this organization is an integral part. Our able corps of certified mediums, in their messages given, have added much to the interest and success of the meetings.

For the last four Sundays, we have been favored by the services of that Peer of all Psychics, Mr. John Slater, and we concede that the ministry of his guides, in the marvelous communications they have given, has done more than we can estimate to aid in the success of our meetings. With confidence built up on the success of our Church in the past, we look forward to greater accomplishments in the future. I am fraternally yours,

OSCAR A. EDGERLY,
Pastor.

* * *

TORONTO, CANADA

The tenth semi-annual visit of the Rev. H. Gordon Burroughs of Cleveland was, as usual, much appreciated by the Psychical Research Association of Canada. His public lecture to a large and representative gathering in the Temple Building on Saturday evening, November 19th, on the history and evolution of religious dogma and thought, was a masterly presentation of "scientific truth." His messages on that night were most convincing. His private trumpet work has awakened an interest and inquiry amongst the intellectual and cultured people of our City of Churches. Our honorary president, the late Mr. W. T. Stead, says the Canadian association has lighted a torch that shall blaze a trail of knowledge that can not be put out.

MRS. E. A. CALVERT, President.

* * *

CLEVELAND, OHIO

The Second Spiritualist Church of Cleveland again held a memorable service.

On Sunday evening, November 6th, the charter of the Young People's Progressive League was presented in the presence of a large number of friends and attendants.

A special program had been arranged and the music furnished by "our very own" orchestra.

The names of the charter members were then read by the secretary, and as the members responded to their names by rising little girls in white pinned the membership badge of yellow, the League color, on each.

The League, which is the only one of its kind in our organized movement, is also very proud of its library. While only a few months old, we have several hundred copies of good books, many of them being on the philosophy of our great truth; also books of good fiction, history and references.

Once each month the League holds a dance and card party or some form of entertainment. In this way we become better acquainted with the young people and also affords the opportunity of inviting them to come out to hear the lecture given each Sunday evening. We earnestly hope that many more such societies may be formed throughout the movement.

MRS. F. KAPLAN,
Secretary.

* * *

HUNGARIAN WORKERS OF CLEVELAND

Upon the appeal made by the First Hungarian Spiritualist Church of Cleveland, Ohio, in the recent months to our American Spiritualist friends by means of the *National Spiritualist Monthly* and by circular epistles, the following things have reached us for the aid of our Spiritualist co-workers of Hungary, which we have forwarded immediately to them: Second Spiritualist Church of Cleveland, Ohio, a large bundle of clothing; First Spiritual Church of Methuen, Mass., $10 and a case of clothing; Children's Progressive Lyceum of First Spiritual Temple of San Diego, Cal., a bundle of clothing and $6; Believers in World Wide Spiritualism of San Diego, Cal., $6.25; Mrs. Bessie Trostman of Fort Worth, Texas, a small bundle of clothing; the Calumet Spiritualist Society of South Chicago, Ill., $4 and a bundle of clothing; Twelfth Spiritualist

Church of St. Louis, Mo., $5; Pearl of Light Lyceum Class of Fond du Lac, Wis., $3.50; Mrs. J. F. Jones of Kent, Ohio, 25 cents; the South Cleveland Spiritualist Church, Cleveland, Ohio, $10; Fort Worth Spiritualist Church of Fort Worth, Texas, $5; the Seattle Occult Society of South Seattle, Wash., $5; Golden Rod Club of Fond du Lac, Wis., $5.

The Spiritualist Church of Budapest will issue later on an account in detail of the entire result.

We know that our American Spiritualist brothers and sisters do not wish us to express our thanks and appreciation on this occasion, though we cannot help to bear them in our memory from heart, and frequently, for their brotherly love towards our brothers and co-workers suffering in need.

We also wish to express our sincere appreciation to those who, by means of letters, have made promises to help us in the future.

The total amount in cash is $60.

REV. FLORIAN KOCSIS,
President.
By J. S. VARGO,
Vice-President.

* * *

Dallas, Texas.—I submit herewith a short report of work being done by the Truthseekers Spiritualist Church of Dallas. We were chartered by the Texas S. S. A. August 18, 1902. We hold meetings every Sunday night in Maccabee Hall, 1808 Main Street, with an average attendance of 130, and more interest is being manifested at every service.

We extend a cordial welcome to all visiting mediums that hold papers from the National or State Associations and to all visiting Spiritualists from out of town.

If the National officers are ever in Dallas, we would appreciate a visit from them. Bro. O. B. Jones holds meetings at his home on Wednesday and Friday nights, one of them being for the benefit of the church.

Our present officers are: President, Mrs. May Lewellen; vice-president, Mrs. Theresa Deichman; secretary, O. B. Jones; treasurer, Mrs. C. L. Chase. Directors: Mr. Priesser, Mr. Harriss, Mr. Bennett. Our lecturer is Mr. W. F. Jarvis.

* * *

Westward Bound—Mrs. Laura G. Fixen is some better than during the summer, but still far from well. Thinking a more favorable climate desirable for herself, she started, Nov. 30, for Los Angeles, where her future residence will be at 4218 South Figueroa street. Her familiarity with that city and section serves her well in making her choice and the friends left behind will wish for her physical, mental and spiritual benefit in the coming days at the City of the Angels.

* * *

THE ILLINOIS S. S. A.

A mass meeting was held on the evenings of Nov. 30, Dec. 1 and 2, at the West Chicago Masonic Temple, Oakley boulevard. There was good attendance and much interest manifested. At the last meeting refreshments were served and dancing enjoyed in the hall across the way. Preceding the latter features, Oscar Edgerly welcomed President Warne and Trustee Griffen of the N. S. A. as special guests of the occasion, to which each made response. Next, Rev. W. J. Howes extended similar honors to John Slater and Mrs. M. E. Cadwallader, who replied, the former principally with appreciated message giving. Later, Jno. W. Wilson spoke eulogistically of State President C. A. Burgess while Secretary Flury spoke modestly and cheerily of the outlook for work in Illinois.

The honor guests did not court this special limelight and felt there might have been overpraise of their efforts.

Early struggles of the Illinois S. S. A., when it cost $600 to defeat Mabel Aber Jackman and former husband in Cook county courts are never mentioned now. The present realizations are in some degree made possible by loyalty in the past.

Evansville, Ind.—The Bible Spiritualist Church, Franklin and St. Joseph avenues, hold services every Sunday and Thursday evening at 8 p. m. Mrs. Anna Knoll has had a call to be their Pastor, Mrs. May Stevens to assist as Message Bearer.

Thursday evening, Rev. J. R. Clausser of Indianapolis gave a lecture on "What is spiritualism?" and followed with spirit messages. CORRESPONDENT.

* * *

Evansville, Ind.—The Union Spiritualist Church, at 4th and Sycamore streets, holds Sunday services at 8 p. m. Dr. H. J. Silvis recently gave a short talk. Rev. J. R. Clausser of Indianapolis, Ind., followed with messages. Dr. H. J. Silvis has consented to stay for a time and assist in the Union Church.

October 25th a social was given by Mrs. Jeanette Hoeppel for the benefit of the building fund, which netted $32.55.

November 16th a box social was given by Mrs. Anna Reese and Mrs. Burdette, netting $27.50. We wish to extend our thanks to those that have been so liberal and opened their homes to the cause.

MRS. EMMA V. SLOATS.

* * *

NEWPORT, KENTUCKY

Mrs. Sarah A. Charles, secretary, is looking forward to a good winter. Mrs. Martha Haupt, from Cincinnati and Columbus, O., has been called to serve as pastor of the First Spiritualist Church until September, 1922.

A. Scott Bledsoe has been of financial benefit to this body, having raised for it funds needed for repairs of building.

The congregation of the First Church of Spiritualists celebrated the twentieth anniversary of the founding of the institution yesterday. A Scott Bledsoe, speaker of the National Spiritualists' Association, was the principal speaker at the celebration, which was held at the church at 25 Overton street. Prof. D. J. Winston was in charge of the musical program. The church was founded by the late Edwin Crawley, Sr., father of Arthur Crawley, president of the Crawley Book Machinery Company. Members of the Woman's Aid Society served supper to those who attended the afternoon and evening services.

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MASS MEETING IN PITTSBURGH, PA.

Under the leadership of Mrs. C. V. Morrow, State President, special rallies were held on the evenings of October 25 and 26, in Carnegie Music Hall, with a success quite gratifying to their chief promoter.

The meeting place reflected credit upon our cause in the eyes of outsiders, while the musical numbers of the program were in themselves most attractive, consisting of vocal, organ, operatic and phonographic selections by Gene Kenneth Lord, a piano solo by Thomas Evans, vocal numbers by Miss Marie McCracken, Lee Marco, and a sweet voiced lady who was unannounced on the program. The formal addresses were by President Warne of the N. S. A. and Mrs. M. E. Cadwallader of Chicago.

Mrs. Maggie Waite's message given on both evenings was very accurate and caused intense interest among all present.

The *Post* said of her work: "She gave names of dead persons, described them exactly, persons in the audience said, and she delivered messages of condolence, which she said the dead wanted delivered to relatives."

The *Dispatch* wrote: "Mrs. Maggie Waite, 'the gifted medium of Chicago,' said she communicated with spirits of departed relatives and friends of members of the audience. She seemed to be passing easily from the 'spirit' world to that of the flesh, and made reference to past events and happenings to convince that proper identification had been established."

* * *

RICHMOND, INDIANA

The Science Church of Spiritualists, assisted by the Spiritualist Church of Truth, held an all-day mass meeting in the Knights of Pythias Temple, South Eighth St., where the Science Church of Spiritualists hold their regular Sunday evening services.

The mass meeting was given in honor and for the benefit of the Indiana State Spiritualist Association.

The program was as follows:

The morning service was called to order by the president of the Science Church of Spiritualists, Mr. J. W. Bolser, at 9:45 a. m., followed with a violin solo by Miss Fern Harris, accompanist Mrs. Jessie Wilson. Prelude, Miss Millvina Duke. Hymn No. 15. Invocation, Rev. Ruth Van De Beuken. Hymn No. 68. Solo, "They Needed a Song Bird in Heaven," Miss Margaret Wilson; accompanist, Mrs. Jessie Wilson. Welcome address by Rev. M. C. B. Austin, the pastor of the Science Church of Spiritualists, followed with a response by Dr. L. L. Bair, of Kokomo, Ind., the vice-president of the Board of the Indiana State Spiritualist Association. Symposium, subject, "What Is the Relation Between True Spiritualism and True Christianity?" Those speaking on the subject were: Mr. A. E. Benninghofen, president of the Board of the Indiana State Spiritualist Association; Mattie Bolser, secretary of the Indiana State Board; Rev. Ruth Van De Beuken, of Indianapolis, Ind.; Wilbur Hool, of South Bend, Ind., state trustees. Velma Hool and Hortense Wagoner also gave interesting talks. Benediction, Mrs. L. A. Morrow.

Afternoon service was called at 2 p. m. by the president of the Science Church of Spiritualists, Mr. J. W. Bolser. Violin solo, Mr. John Overhaulser; accompanist, Miss Dona Overhaulser. Flute solo, Mr. Birtchfield; accompanist, Miss Irene Mellvina Duke. Anthem by the choir, "My Constant Guide." Invocation, Wilbur Hool, of South Bend. Solo, "Let Not Your Heart Be Troubled," Miss Margaret Wilson; accompanist, Mrs. Jessie Wilson.

The afternoon lecture was delivered by Dr. L. L. Bair, of Kokomo, which was very instructive and followed the subject of the morning symposium, "What Is the Relation Between True Spiritualism and True Christianity?" Hymns Nos. 138 and 119. Messages by Agnes Domhof of Indianapolis, Wilbur Hool of South Bend, and Mrs. L. A. Morrow. Benediction, Rev. M. C. B. Austin.

Evening service was called at 7:15 p. m. by the president, Mr. J. W. Bolser. Musical selections by the orchestra of the Science Church of Spiritualists. Prelude, Miss Mellvina Duke. Solo, Miss Maria Wilson; accompanist, Mrs. Wilson. Cornet solo, Mr. J. L. Connoly, with violin and piano accompaniment. Invocation by Mrs. L. A. Morrow, pastor of the Spritualist Church of Truth. The evening lecture was delivered by the N. S. A. president, Dr. George B. Warne, which was very interesting and thoroughly enjoyed by all. Cello solo, Miss Hilda Farmer; accompanist, Mrs. M. C. B. Austin. "Song of the Sea," anthem by the choir. Messages by Agnes Donhoff, Mrs. L. A. Morrow, Mrs. Ada P. Titus and Rev. M. C. B. Austin. Benediction, Prof. Chas. May. M. C. B. AUSTIN.

Rev. H. G. BURROUGHS

Lecturer and Message Bearer

Is open for Engagements Thursday, Friday, Saturday of each week for Mass meetings or Local Societies.

Have some open time for camp engagements for season 1922.

Would be glad to hear from Churches in Ohio, Pennsylvania, Michigan, New York needing help.

Address

5511 Euclid Ave., Cleveland, Ohio

QUESTION COLUMN

Conducted by

Mrs. Elizabeth Harlow Goetz

Question. What is the foundation of hell?

Answer. We find in closely analyzing the question that the foundation of hell is *ignorance.* So long as man knows the cause of things, or conditions, he never thinks of ascribing it to any outside being or sending people to other places, either good or bad. But as soon as they reach a point where they *do not know,* then they begin to speculate and hell is an imaginary place where people put other people who would not do as they wanted them to do. It is an illusion, and the foundation for it is man's effort to control others against their will, and to frighten them into doing what they wanted them to do they have concocted a devil, and his abode is hell, where he could punish people for those who would rule.

Spiritualism has proven beyond a doubt that hell can in no way be other than a *condition* of *mind* or *body.* When we suffer intensely in either we speak of it as hell, because it is thought of as a place of suffering.

But, so far as hell being a *locality* which can be designated, either here or in the future, it cannot be done, for all localities have the possibilities of beauty and loveliness; but we, in our ignorance, may make such use of them become distasteful and uncomfortable—then we speak of it as hell.

Our ignorant use of the physical and mental often brings us suffering; then to realize the full force of our acts brings us into a conscious state of regret, which is hell. It has no other foundation than an *idea,* which *science* and *spirit communion* is fast disproving. To sum it all up; its foundation is *ignorance* of the *real.*

Question. If spirits can return, in what way does it help us; and why cannot all receive communications.—Mrs. H. M. Sarskow, Chillicothe, O.

Answer. The return of spirits is not so much a personal benefit, in the everyday affairs, as some expect it to be. They seem to think the spirit friends should be at their beck and call to do most of the work in life for them, or tell them how and when to act, that they may evade all difficulties and effects.

That is not the specific use of *spirit return.*

The great use is to prove the *continuity of life,* and to arouse us to our *spiritual nature* and its *possibilities, here and now,* that we may *benefit thereby.* Also to teach us the effect of one plane of life on the other.

Then, incidentally, the personal contact and interest gives us great comfort, courage and real help.

It is real help to be taught that we are spiritual beings *now,* and can so utilize our faculties and opportunities that we get much more from them than when we just live in the flesh and its powers.

All persons cannot at present communicate with the spirit plane, for they have not the capacity to register the rate of vibration that must be used by the spirit.

The great majority of persons can only register in the *mortal* octave, or the dimension of flesh. It may be that as the human family progresses it will develop the sensitiveness and vibration so that many more will be able to communicate than at present.

* * *

HOLD SPIRITUAL SEANCES

Within the past year or two the subject of spiritualism has held a foremost place in many of the leading scientific journals, as well as in many of the more popular publications. Many eminent men, including some of the eminent scientists of the world, have declared positive convictions on the subject, and much scientific investigation has been made, all of whch has developed interesting conclusions and important facts that have commanded popular attention in all parts of the world.

There are a number of prominent people in Ravenna who are students of the subject, who have read extensively, and have spent time and money in travel and investigation in an effort to inform themselves as fully as possible, and it must be regarded as significant that those who have given the matter most investigation have grown stronger in their faith and are now firm in the conviction that the time is near at hand when all doubts as to a future life and the immortality of the soul will be dispelled through direct communication with those who have passed on to the future life.

Local interest in the matter has resulted in the bringing to this city an eminent medium—Mrs. Ward, of St. Joseph, Mo., who has been conducting a series of seances during the present week, and of course the subject of spiritualism is for the moment a quite common topic of conversation in office, shop and at the firesides of the community.

Most of those who have had the privilege of attending these seances, many of them novices, of course, have witnessed some very interesting, not to say remarkable manifestations. Mrs. Ward, who is the wife of a practicing physician in St. Joseph, Mo., has impressed all with whom she has been brought in contact as a very intellectual and earnest woman, greatly devoted to a work she considers her mission in life, and deeply concerned in bringing hope and cheer to those who seek it in her presence.

That there should be all shades of opinion on a subject of this kind is to be expected of course, but it is noteworthy that those who have seen the most of the work are less inclined to scoff than those who have experienced but little, or none at all. In some instances those "who went to scoff have remained to pray" or at least confess that they are completely mystified and do not pretend to understand the phenomenal things they have witnessed. This is certain, however, that most of the messages received in Mrs. Ward's circles are of the most exalted and inspiring character, such as but few people have the privilege of hearing in an ordinary life time. This we believe will be freely admitted by all who have had the privilege of attending these seances. That they come from unseen speakers and unknown sources does not alter the fact that as examples of diction, logic and philosophy they are little short of marvelous.—*Ravenna, Neb., News.*

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DOUBLETS

(Original and Purloined)

"Riding habits cheap," says an advertisement. Walking habits cheaper.

Somehow there isn't much use for a man at a matinee.

"One bee stores up enough honey for ten." That's sweet of him.

WHY HUSBANDS LEAVE HOME

("Personal" Ad. in London, Eng., Times.)

Richard come back. Return to your wife and family. The phonograph has been sold.

JUST AS WE SEE THEM TODAY

Job 4:12. Now a thing was secretly brought to me, and mine ear received a whisper thereof. 13. In thoughts from the visions of the night, when deep sleep falleth on men. 14. Fear came upon me, and trembling, which made all my bones shake. 15. Then a *spirit passed before my face.* The hair on my flesh stood up. 16. I stood still, but I could not discern the appearance thereof; a *form was before mine eyes;* there was silence, and I *heard a voice* saying, 17. Shall mortal man be more just than God?

PER ASPERA

Social health note in St. Clair (Wis.) *Argus*: Mrs. Deacon Akers is enjoying very poor health at the present writing, but hopes to suffer a complete recovery soon.

A VERSATILE MEDIUM

Mass Meeting. Pennsylvania Spiritualist State Association will hold a mass meeting at Carnegie Hall, Shenly Park, October 25-26, at 8 p. m. "America's gifted medium and message bearer, Mrs. ———, of Chicago, Ill., will give messages and other special musical features."—*Pittsburgh (Pa.) Press.*

A WASTE OF GOOD PAPER AND POSTAGE STAMPS

We are in receipt of pamphlets and personal letters from the International Bible Students' League, in which we are advised to leave Spiritualism (the work of the devil) and pin our faith on Jesus and the Bible. Also a warning "that only through the blood of Jesus Christ can we be saved." Our dear misguided friends, we have cut loose from your so-called Christianity and its creeds, for yours nor any other creed every saved a human soul, and never will. When a vicious creed is in the utmost extremity it generally drapes itself in Christianity and says: "Now, what are you going to do about it? If you attack us you will have all the Christians in the country about your ears, for *we* are identical with Christianity." The International Bible Students' League is a superb adept in this convincing method. They forget that we are now living in the twentieth century, and not back in the dark ages. You beg of us "to come to Jesus and believe in Him as our Savior, and without belief in Him we are forever lost." If you say and believe, and would have us act on this preposterous idea, you are working for the destruction of the human race, blindly, but frightfully and inexcusably.

What right have we to say "inexcusably"? Because, the past 1900 years have written a new beatitude, far more important than any or all those contained in the Sermon on the Mount. More important because it contains in terse epitome the ripened experience of the 1900 years of life of the human race which were farthest from savagery and barbarism, and is, therefore, the profoundest and holiest experience of the race yet.

That new beatitude is: Thou shalt be intelligent. What guide is there that can help us at all in the fierce and complicated modern world except this? The International Bible Students' League offers love without intelligence for our guide, and the result would be a world of dead Christian sissies, with brutes of mankind surviving and possessing the earth. Your Christianity would land us in the kingdom of hell. We are at the crossroads and must choose between a religion of love minus intelligence which is a religion of slush and death, and a religion of intelligence directing and commanding love, by which alone can mankind outride and subdue the whirlwinds of brutal stupidity which slushy intellects have permitted to grow. No, we do not wish to forsake our religion of Spiritualism and join with you in a Christianity of love without intelligence, the religion of sanctified slush, promotive of the extinction of all the best that mankind has attained. The means of being intelligent exist, and, therefore, those who do not use these means are either dullards, morons, or wilful rejectors of light, and therefore criminally lazy or morally oblique. But whatever they are, they have no right to clothe their nakedness in religion. The effects on mankind of being stupid with good intentions are just as fatal as being stupid with evil design. Unintelligence cloaked in religion is not one whit better or safer for humanity than just sheer, plain, brazen unintelligence standing on its own legs. In fact, the latter is 1000 per cent safer and better, besides honester.

We thank you, but refuse to take you seriously. You are wasting good paper and stamps.

B'RER EPHLUNT.

* * *

THE RELIGIOUS ASPECT OF SPIRITUALISM

BY REV. H. W. MYRICK

Brother Chairman, Ladies and Gentlemen of this Convention: As I find myself unable to attend our great annual gathering of the militant hosts of Spiritualism this year, it remains my duty to write an article setting forth the thoughts which I had hoped to utter by word of mouth in your presence. I am going to ask our good brother, Doctor Warne, to read them to you and I trust they may accomplish somewhat toward the solution of the religious status of our movement.

The first thing to say, of course, is to reaffirm that our movement is a religion in every true sense of the word. We proclaim it in the official definitions adopted by the N. S. A., and published again and again in our periodicals, programs of camps and conventions. In order to get this official estimate of our activities before you, suffer me to quote to you those definitions as they appear in our Constitution and By-laws.

1. Spiritualism is the science, philosophy and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the spirit world.

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

Further, Section 1, of Article 10, in our Constitution, reads as follows:

"Every auxiliary chartered by this association shall embody the following sub-section A in its constitution:

"This organization is subject to the Constitution and By-laws of the National Spiritualist Association of the United States of America, a religious body, incorporated under the laws of the District of Columbia."

In these official definitions it is emphatically asserted that we are a religious body and that Spiritualism is a religion. In view of these official statements, representing the matured convictions of the ablest men and women in our ranks, it is folly for anyone to affirm that Spiritualism is not a religion.

To those who think or say that we have organized as a religion merely for the purpose of securing the rights and privileges of religious bodies under the Constitution of the United States, it is proper to remark that such is not the case at all and that those who so think are far from understanding the spirit and aim of our movement. The religion of Spiritualism differs from that of the so-called orthodox churches only in that it is based on scientific facts and deductions instead of tradition. We are supported by current events rather than by the alleged happenings of a former dispensation. Our witnesses are of today, not of yesterday. We establish our religion by the testimony of living witnesses, not by the depositions of a lot of dead men. We depend on the present, not upon the past to prove our claims. If all of history should suddenly be blotted out, Spiritualism could produce the facts upon which it is founded and establish itself by the method of demonstration.

Granting that the resurrection of Jesus was a historical fact, and which is the basis of the Christian faith, if that historical fact could be destroyed or discredited, then Christianity would fall. Christianity lives upon the truth or falsity of a thing which is said to have occurred nearly two thousand years ago—it depends upon history and the past to substantiate its claims. But Spiritualism is a religion of today, and if the archives of history were to be utterly destroyed from the face of the earth, Spiritualism would survive because it can demonstrate its claims by present day facts.

I shall not weary you by giving the various definitions of the word religion or its etymology but will give its meaning as revealed by current use and speech. Looking at the word religion as thus used we find that it means a preparation for a future existence. No matter what system of religion we examine we find that it consists of certain things to believe and certain things to do in this world in order that we may be fitted and prepared to enjoy happiness in the next world. That is religion—to live a certain kind of life here that we may have a certain kind of life over there.

Now when we define religion in that way we are giving the exact meaning that is implied and understood by all persons using the word—they understand that it means the preparation for a future life. One who is religious is one who is striving to live so as to be worthy of the happiness and fellowship of the heavenly world when he is called upon to leave this earthly sphere of life.

Spiritualism thus fulfills exactly the functions of a religion. It assures us that we shall live beyond the grave and it furnishes the proper instruction how to prepare for that life and its activities. Two things are affirmed in the definition of a Spiritualist as quoted a while ago, namely: First, communication with those who live in the spirit world; and second, molding our conduct and character according to the highest teaching received from such communication. A more comprehensive definition of religion than that cannot be formulated.

Do not make the mistake, my friends, of supposing that the world can be taught to do without a religion. Voltaire said that "if there was no God men would have to invent a God." But if there was no religion men would invent one. Someone has said that man is incurably religious, and that is so. As long as man believes there is a future life so long will he be found clinging to certain beliefs and practices which he thinks will fit him for a happy entrance into that life and an active participation in its enjoyments and privileges.

If gross ignorance and revolting superstitions have characterized the religions of the past, that does not justify us in trying to abolish the religious instinct in man. We cannot do so if we try ever so hard. We cannot find a substitute for religion. Human nature requires it and we should seek to attain a religion that will satisfy the heart while at the same time it will meet the demands of the intellect. Spiritualism cannot eradicate the religious instinct from the human breast but it can furnish it with a scientifically demonstrated religion that will satisfy the intellect as well as the heart.

Death has always brought the agony of separation to the human heart and torn it with a grief that seemed to be unbearable in the intensity of its woe, and every religion of the world has been devoted to the mitigation of that grief and sorrow. The chief element of strength in any particular religion has been the ability to comfort the mourner and to inspire in him the belief of immortality and a blissful reunion with his dear ones in a future state of existence. The emotions of love and friendship have all contributed their strength to the building up of a belief and hope in a hereafter and the prospect of living again with those who had passed from mortal sight.

Religion has thus builded its hopes and dreams upon the tenderest sentiments of the human heart, and has sought to alleviate human woe by promising that the severed ties of affection shall be reunited in the Great Beyond and our intercourse with loved ones be resumed on a scale of magnificence and satisfaction inconceivable to mortal mind. A victory over death has always been the acme of human desire, and out of this desire has been born the radiant dreams and hopes that have formed the warp and woof of every religion that has comforted man.

Faith and hope have erected innumerable rainbows whose prismatic glories sprang from the grave, arching the skies with their eternal beauty and resting their farthest ends upon some distant shore where the traveler might come to rest and happiness. And the pilgrims of the night and gloom, setting forth upon their journey after tearful farewells, ventured into the unknown realms, seeking to find the promised happiness that was said to await the faithful. But alas! no one came back to report whether the promised enjoyments were ever realized. Heaven was but a terra incognita, an "unknown country from whose bourne no traveler ever returned." If a pot of gold awaited the adventurer who departed upon his quest to find the end of the orthodox rainbow, none ever came back to tell of finding it.

But the tears of humanity continue to fall and on that rain of sorrow hope is still painting its rainbows of delight which gleam in unimaginable splendor and cast their enchantment over the tombs and homes of the dead. And as long as human hearts continue to throb with grief or thrill with love the human mind will erect its rainbows over the silent tombs of the departed.

Here is the basis of all religious hopes and emotions, and you would have to destroy the human heart to destroy its religion. Spiritualism could not, even if we so desired, rob the human heart of religion. The soul is not more immortal and eternal than its expression in religious beliefs and practices.

The mission of Spiritualism is not to antagonize these religious emotions but to furnish them with a rational basis and outlet. We are to demonstrate the continuity of life and thus show that the rainbow of hope, whose end on earth stands upon a grave, in another world rests upon a home and country as real and tangible to the arisen spirit as the spot of earth which it called home while in the flesh. Paul said that faith was the substance, or foundation, of things hoped for, but Spiritualism seeks to substitute fact for faith as the foundation upon which to erect our hopes.

Spiritualism has placed the "unknown country" on the map and charted its boundaries so that the immigrant may know to what port he is sailing when he leaves the shores of time. The terminal point of the journey of life is as well known to the psychic investigator as is the point of departure. The future life is as certain to the Spiritualist as the present life. The specter of annihilation has been banished so that it no longer haunts the student of spiritual manifestations. We "know that if the earthly house of our body is dissolved by death," the spirit that inhabits it will continue to live in a higher expression of life. The future is sure to us.

But what of the present? That is the question. A religion that does not prepare us to live here cannot be expected to do a great deal for us hereafter. We do not actually deserve another life unless we improve this one. I do not deserve another day unless I make it better than today has been. It is better that a man should be a materialist and live a clean life, than to be a Spiritualist and live an unclean life. If Spiritualism does not make men and women better and cleaner in their lives it is a failure, and no matter how much proof it may furnish of a hereafter can compensate for its lack of inducing men to improve and beautify this existence.

In competition with the orthodox organizations we can excel them in proving a future life, but the real problem is whether we can make a better, or even as good, a show of making this life clean, happy and beautiful. We must meet that test. While we are demanding "tests" to establish the fact of a future life, men are demanding tests of character and purity of us to show that our philosophy makes this life worth living.

The fact is we must give the world a religion to live by as well as to die by. We must show the world that Spiritualism affects character and conscience as well as hope and desire. We must demonstrate that Spiritualism not only promises more life but better life.

Brother Black used to say that "A religion that is not good for everything is not good for anything." If Spiritualism does not make this life better it does not bless us greatly in proving there will be another.

Spiritualism is great in its science and in its philosophy and its religion, but the greatest of these is its religion. The future of Spiritualism depends upon the manner in which we develop the religious element and foster strong and beautiful characters.

I want to see Spiritualism become a great church in which men may find scientific assurance to satisfy their reason and religion to satisfy the demands of their conscience. I want to see assurance of a future life so wedded to purity and conservation of this earth-life that the one will be as desirable in the eyes of men as the other.

I want to see Spiritualism take its proud place among the churches of the world and challenge the love and admiration of men as the peer and example of them all in truth, purity and personal righteousness. I want to see the time come when we can dare the world to measure us by any moral test which they apply to other religious organizations. I want our religion to produce a type of men and women whose very presence will sanctify and purify society of its sin and impurities. I want a religion of Spiritualism that will measure up to Paul's splendid conception as expressed in Ephesians 5:3-4:

"But fornication, and all uncleanness, or covetousness, let it not be named among you, as becometh saints: nor filthiness, nor foolish talking, or jesting, which are not befitting.

"Walk as children of light (for the fruit of the light is in all goodness and righteousness and truth) and have no fellowship with the works of darkness, but rather even reprove them."

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 messagebearers. 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.*

Dayton, Kentucky—*The First Spiritualist Church, 212 Fourth Avenue, holds services at 2:30 and 7:30 P. M. on the second and fourth Sundays of each month. Speaking by Mrs. Minnie M. Sabie, Pastor. Spirit messages given. Everyone welcome.*

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; Arthur Barrett, treasurer; Dr. W. E. Mansfield, pastor.*

San Antonio, Texas.—*THE SAN ANTONIO SPIRITUALIST CHURCH—822 East Houston St., 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, 23d 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—*Central Spiritualist Church, 703 Hennepin Avenue, Minneapolis, Minnesota. Geo. D. Field, President; Rev. H. L. Clough, Pastor; O. S. Bakken, Secretary. Services every Sunday at 3:30 P. M. and 8 P. M. Message Services every Wednesday at 2 P. M. Twelfth Annual Jubilee, December 30-31 and Sunday, January 1. You are welcome.*

Reading, Pa.—*FIRST SPIRITUALIST CHURCH—Seidel's Chapel, 117 North 5 St. Rev. S. M. Ellwanger, pastor. Services Sunday 10:45 a. m.; Healing Class 11:15 a. m.; Lecture 7:45 p. m., following 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.—*MISSION SPIRITUALIST CHURCH holds services at 1107 N. Grant St., the home of Mrs. T. Wilkins; Sundays at 8 p. m. Lecture and Messages. Mrs. Wilkins and coworkers. All are welcome.*

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.*

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, Flower Readings; 3:30, Circles. Church social 3rd Tuesday each month. Strangers and visitors welcome.*

Indianapolis, Ind.—*FIRST SPIRITUALIST CHURCH holds all services in its building, 608 N. Liberty St. Regular service every Sunday at 7:45 p. m. Rev. Ruth Van De Beuken, Pastor. L. J. Van De Beuken, President. Miss Dora Frain, Secretary, No. 9, 310 East North St. (business address). Message services every Wednesday at 2 and 7:45 p. m., conducted by the Ladies' Aid. Strangers invited. Public cordially welcome. conducted by the Ladies' Aid. Strangers invited. Public cordially welcome.*

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. 7:45 p. m., Address and Spiritual Messages. Mid-week Message Service, Wednesday, 8 p. m. The second Wednesday each month Rev. Hand demonstrates the science of Psychometry. You are welcome.*

Cleveland, Ohio.—*THE SECOND SPIRITUALIST CHURCH—E. 110th St. and Superior Ave., Sunday services: Lyceum, 10 a. m.; Healing meeting, 7 p. m.; Lecture and Messages, 8 p. m. Sessions of the Lyceum, the Loyal Ladies' League at 2 p. m. Tuesdays, the Mid-Week Service, 8 p. m. Wednesdays, and the Voice Seance on the second Tuesday of each month, are all held at 409 Superior Ave., the Pastor's home. Rev. Abbie E. Farr, Pastor; Associate Pastors, Rev. H. G. Burroughs and Rev. J. R. Deamude. Visitors will always find a cordial welcome. Our motto: Deeds, Not Creeds.*

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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Topeka, Kans.—*Corner 4th and Monroe—FIRST SPIRITUALIST CHURCH. Lecture Sunday evening, 8:00 p. m. Geo. Pratt, Pres., 23rd and Pennsylvanai Ave. Phone 2301, K2.*

BOOKS FOR THE HOLIDAYS

Give George W. Kates, Secretary, 600 Pennsylvania Ave., S. E., Washington, D. C., a chance to fill orders for books carried at headquarters and thereby benefit the N. S. A. Consult page 15 of this issue and write him about Psychic books not found there.

HOME

There lies a little city in the hills,
White are its roofs, dim is each dwelling door,
And peace with perfect rest its bosom fills.

There the pure mists, the pity of the seas,
Comes as a white, soft hand, and reaches o'er
And touches its still face most tenderly.

Unstirred and calm, amid over-shifting years;
Lo! where it lies, far from the clash and roar
With quiet distance blurred as if through tears.

O heart, that prayest so for God to send
Some loving messenger to go before,
And lead the way to where thy longings end.

Be sure, be very sure, that soon will come
His kindest Angel, and through that still door
Into the Infinite Love will lead thee home.

EDWARD R. SILL.

* * *

MEMORIAL FOR A PIONEER SPIRITUALIST

The wonderful meetings recently held in the cities of Australia by Sir Arthur Conan Doyle must have delighted the arisen soul of Mr. W. H. Terry, founder of the Harbinger of Light at Melbourne, whose faithful labors in past years marked him as a John the Baptist of the cause of Spiritualism in the Land of the Southern Cross.

His transition occurred October 27, 1913, after his pen and brain had won recognition of his devotion, daring, wisdom of counsel and forceful executive ability among the English speaking Spiritualists throughout civilization.

The Melbourne Progressive Lyceum has successfully launched a movement to erect a Temple of Spiritualism in that city as a memorial to Bro. Terry's life and labors. Some in other lands may wish to aid in this work and can communicate with Charles Chatfield, secretary of the trustees of that special fund, at 14 Lennox Street, Richmond, Victoria, Australia.

The present editor of the *Harbinger of Light* has said of this movement:

"There is no name held in greater honor among Australian Spiritualists than that of Mr. W. H. Terry, the founder of the Victorian Association of Spiritualists, the Lyceum, and also of *The Harbinger of Light*. The work he did for the cause is best known to the older generation of Spiritualists, and it is only fitting that some means should be devised for perpetuating his memory. It was the sturdy pioneers who bore the heat and burden of the day when, to be a Spiritualist was a very different thing from what it is today, and none among them rendered more yeoman service than the friend who for many years so capably conducted this journal. We revere his memory and wish him continued progress up the Spiritual heights, and if the Melbourne Lyceum authorities realize their anticipations of having the building erected twelve months hence, it will certainly be a very meritorious performance."

* * *

IN MEMORIAM

On October 8, 1921, Mrs. Hermina Richter passed to her home in the Spirit land. She was born April 21, 1855.

Sister Richter was a true Spiritualist in daily life. She was one of the first members of our church twenty-one years ago, and stood by it all these years.

She was a self-sacrificing mother and wife, and will be missed many times over in her home and other places.

Funeral services were held at the family home in Maywood, Ill., conducted by the Rev. F. Joseph. Many beautiful flowers were given by the many friends present. Her body was enearthed at Oak Ridge cemetery.

Mrs. Richter is survived by her husband, Carl Richter; by two sons, Paul and Max, and one daughter, Emma, besides one grand daughter.

REV. F. JOSEPH.

* * *

On October 31, 1921, Brother Ludwig Petzneck passed to his permanent home in the Spirit world. He was born on April 22, 1849, and reached his seventy-third year. He was ill for about six months. As the first one born of the Petzneck family he was the last one to pass on. A most glad and sweet reunion awaited him in Spirit life. He was an earnest Spiritualist in word and deed. He was a good student of the natural and spiritual laws, and he obeyed them to his utmost.

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Funeral services were held on November 2, 1921. Services were conducted by Rev. Frank Joseph, and a large attendance of Spiritualists and friends was present.

FRANK JOSEPH, Pastor.

* * *

WINCHESTER.—Wm. Winchester, an aged Spiritualist of Jackson, Mich., passed to the higher life on October 27th. A daughter, grandson and two brothers are his nearest of kin that survive him. The funeral services were held at Fifield and Wetherbee's Chapel on October 29th. The writer officiated. DR. JULIA M. WALTON.

* * *

MONTOUR.—Mrs. Margaret Montour, of Hamilton, Ontario, passed to the higher life, Nov. 23, and the funeral services were held in the cemetery at the Delaware Reservation line. She was one of a family of nine, and was noted for her good works. An ardent Spiritualist, she resided in Hamilton until last fall, and was a member of the First Spiritualist Society. Her husband, Willis Montour, mourns her absence, but knows she will manifest her presence to him when opportunity presents itself.

MRS. E. M. WHITNEY.

* * *

ANDERSON.—Oscar Anderson, of Sunnyside, Wash., passed to higher life, Sept. 15, nine days after he had fallen from a truck and struck his head on the pavement. He was a man of wonderful character, and a spiritualist for years, being vice-president of the Eureka Spiritualist Church of Sunnyside. All who knew him were his friends. He was a business man and well known in the Yakima Valley of eastern Washington. He was 62 years old, and he left a wife, Mrs. Minnie Anderson, who is a devoted worker in the cause of Spiritualism.

* * *

PUTNAM.—Passed to higher life, on Nov. 2, 1921, Lucelia Diana Putnam, aged 79, from her home in Cherry Creek, N. Y.

This was a most beautiful transition, as her earth gown was worn out and her progressive soul prepared to enter her new life, where she can continue her great work. Mrs. Putnam was a healer, and in her quiet, sweet way did many cures "without money and without price."

Her gentle presence will be missed by many friends.

She was well known at Lily Dale, where she has been going the past thirty-five years.

She is survived by her husband, H. D. Putnam, Stillwater, Okla.; two daughters, Maud Prather-Stuart, Buffalo, N. Y., and Emma L. Jordan, Cherry Creek, N. Y.; six grandchildren, four nieces and one nephew. MAUD PUTNAM STUART.

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"GRANDMOTHERS"

Grandmothers are very nice folks;
They beat all the aunts in creation;
They let a boy do what he likes
And don't worry about education.

I'm sure I can't see at all
What a fellow would ever do
For apples and pennies and cakes
Without a grandmother or two.

Grandmothers have shortcake for tea,
And pies, a whole row in the cellar,
And sometimes if they know it in time.
They make chicken pie for a feller.

And when he is bad, now and then,
And makes a great racket and noise,
They just lean over to Ma and say,
"Never mind—Boys will be Boys."

LESSON

Opening song, "Be Kind to Each Other," S. H. (Spiritual Hymns).

Invocation: Dear angel friends, will you walk with us this day and all days; helping us all to keep in mind that we may only serve you as we serve one another; help us to be clean in word and deed, and may we feel your presence at all times, and may we live so that we will be fit companions for you to walk with. Amen.

Song, "Be Happy" (S. H.).

Motto: Deeds Instead of Creeds.

What is a friend? One who will not let anyone be bad to you, who will be loyal under all conditions; the greatest gift a man can give, friendship.

What is love? God. It is helpfulness; it is compassion, sympathy, deathless.

Love and true friendship go hand in hand; never destructive but creative, bringing to us the ideals that will blossom into realities as we try to help each other. Love is never selfish, if true friendship is with it. Love worketh no harm to its neighbor, and selfishness is one of the worst attributes of the human mind.

* * *

BY THY WORKS SHALL YE BE KNOWN

I. Song.
Work for the night is coming.
(By Lyceum and Convention)

II. Our motto.
We cannot expect to be mowers,
And gather the ripe, golden ears,
Until we first have been sowers,
And watered the furrows with tears.
—*Alice Cary.*

III. Play. Written by Addie R. Eckert.

Characters: 1. Spring. 2. Sun. 3. Rain. 4. Summer. 5. Harvest. 6. Recreation. 7. Autumn. 8. Fruitage. 9. Glory. 10. Winter.

1. *Spring.*
The golden opportunity has come to be my guide,
The soil is, oh, so fertile, the seeds are scattered wide.
Great care directs our actions that naught but truth can grow.
Into each tiny garden with spade and shovel go.

2. *Sun.*
And I will send my radiance your task to help along;
Light and warmth I give you—come, sing your cheery song.

3. *Rain.*
Refreshing drops of water to relieve your sunkissed hills
And send down into the valley the tiny, rippling rills.

4. *Summer.*
Out in the harvest field laborers, where the golden grain stands high,
Let us work until daylight fadeth and night drops her shades o'er the sky.
Each stalk of grain bears witness and speaks in voiceless tone
Of love's reward for labor done, of an infinite plan alone.

5. *Harvest.*
As you sowed in the springtime early, the results you can see in me
Not only the gold of righteousness done, but the blight that ought not be.
As you have done to others rebounds again to you;
Not only the gross is your portion but interest compound for the true.

6. *Recreation.*
That you may go on with life's battle, regain that which might come to you.
I follow the harvest time yearly, true strength and courage to renew.

7. *Autumn.*
And, oh, of all seasons the gladdest, is this one which brings all again
Together in council most joyous, friends reach to each other a hand.

8. *Fruitage.*
On the face of each one who here enters can be read the result of his strife.
Has he brought here the best that is in him to aid in the problems of right.

9. *Glory.*
Each glorious tint of the rainbow is seen in the aura of light
That glows like a halo in autumn encircling all nature with delight.

10. *Winter.*
Just in time to join in the frolic I come blowing in on the scene,
Changing old autumn's glory to more somber shades of green.
To those who have sown in the morning and garnered the harvest at noon
I bring only exultation, sweet peace and rest come soon.

11. *All together.*
To each one of you, my dear friends, we extend in fellowship's name
Hands that are willing to help you in spreading the truth that came
To little children at Hydesville not so many years ago.
And ours is the work of the future; come, teach us to make our lights glow.

* * *

SONG BY LYCEUM

You need us, oh, you need us,
Every day you need us,
Dear friends, inspire, instruct us
In the ways you'd have us go.

The future lies before us,
There's work for us today;
Guardian angels, near us,
Will open up the way.

We hope again to greet you,
And every year to meet you;
Farewell until we join you,
In future days to come.

* * *

WEE BITS O' WISDOM

From Our Own Lyceumists, Both Young and Not So Young

WHAT IS THE MATTER WITH THE LYCEUM DEPARTMENT OF THE SPIRITUALIST CHURCH?

As I wonder why our Lyceums do not grow, and look for the cause, I am reminded of three childhood sayings, or phrases, I will call them.

The first is:

"NOW I LAY ME DOWN TO SLEEP
I PRAY THE LORD MY SOUL TO KEEP."

And I feel that this is the attitude of too many of our Spiritualists. They seem so perfectly satisfied and contented with the present and future conditions of the Church.

If they would take the attitude:

"NOW I AM UP AND WIDE AWAKE,
I PRAY THE LORD MY SOUL TO SHAKE."

I believe we could create a little enthusiasm that would benefit the Lyceum movement.

The second phrase is a portion of the song we used to sing in Sunday School:

YOU IN YOUR LITTLE CORNER AND ME IN MINE.

This should be entirely outgrown by all Spiritualists.

What we need is the co-operation of every member, not

YOU IN YOUR LITTLE CORNER AND ME IN MINE.

The last phrase is:

"EENY-MEENY-MINY-MO."

It meant nothing to me but it always gave me a thrill.

It is just so with many of our people. They talk because it gives them a thrill, but after it is said it is forgotten and does not mean anything to them. Words never come to fruition in action in their lives.

Now that we are grown-ups let us put away childish things and through co-operation and action work up a little enthusiasm.

Let us back up our words with actions and I am sure the Lyceum movement will grow and take its proper place, as the most important branch of our Church.

Mrs. G. H. Gearey,
Minnesota State Superintendent of Lyceums.

* * *

Commenting on the above, we are pleased to say of Mrs. Gearey that she is a most earnest and active worker in the cause of Lyceum work. For many years she has devoted her time every Sunday morning to her class in the Sun Flower Lyceum of St. Paul, and many hours during each week preparing her thoughts and lessons in such a manner that they are suitable, instructive and interesting to all of the many little children in her Lyceum Class. She has learned the beautiful and necessary art of making her children love her.—J. P. W.

* * *

CONTRIBUTIONS TO WEE-BITS-O-WISDOM COLUMN are cordially invited from Lyceumists, Subscribers, Readers and all interested, by the NATIONAL SUPERINTENDENT OF LYCEUM, Mrs. Anna Gillespie, 85 Upton Ave., Battle Creek, Mich.

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Rev. E. W. Sprague of Detroit writes: "I am busy, busy writing and preaching Spiritualism every Sunday here, in Pontiac, in Flint, and roundabout. Whether superannuated or super-animated, people seem to continue to like what we give them." Cost of printing a new edition of his "A Future Life Demonstrated" has obliged an increase in price of the volume to two dollars.