

The National Spiritualist

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To Those Who Suffered and Those Who Served SOME THINGS FOR WHICH TO BE GRATEFUL

AMERICA'S ANSWER

Rest ye in peace, ye Flanders dead!
The fight that ye so bravely led
We've taken up! And we will keep
True faith with you who lie asleep,
With each a cross to mark his bed,
And poppies blowing overhead
Where once his own life blood ran red!
So let your rest be sweet and deep
In Flanders' fields!

Fear not that ye have died for naught
The torch ye threw to us we caught!
Ten million hands will hold it high,
And Freedom's light shall never die!
We've learned the lesson that ye taught
In Flanders' fields!

—R. W. LILLARD.

MORNING

Ye that have faith to look with fearless eyes,
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life—
Rejoice, whatever anguish rend your heart,
That God has given to you the priceless dower
To live in these great times, and bear your part
In Freedom's crowning hour;
That ye may tell your sons who see the light
High in the Heavens—their heritage to take—
"I saw the powers of darkness put to flight;
I saw the morning break."

—OWEN SEAMAN.

Long since a philosopher said: "If I have the will to be grateful, I am so."

Jeremy Taylor, theologian and author of the seventeenth century, exhorted his followers: "From David learn to give thanks for everything. Every furrow in the Book of Psalms is sown with the seeds of thanksgiving."

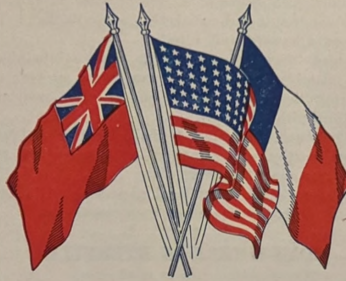
It needs the overflowing heart to inspire the keenest intuitions of the mind and give to the lips most perfect speech.

If there is a living man or woman anywhere in the civilized world whose innermost depths of being are not profoundly gladdened by the lessening of world wide horrors and the rude shattering of myriads of alabaster boxes filled to the full with choicest human affections such a person must have a mind as dull as the clods and emotions as cold as the stately granite columns of some God's acre where dwell the bodies of the dead.

Hon. Carter Glass, secretary of the United States treasury and therefore a member of President Wilson's cabinet, recently said in Chicago at a meeting for promoting interest in the coming Victory Liberty Loan, the last popular appeal in this form to be made by our government at present:

"As a tribute to the 50,000 American boys who lie under the sod of France, as a thanksgiving offering to God Almighty for his bringing back 2,000,000 others who were willing to give their lives to their country if need be and who do not lie under the sod of France, the American people will make the fifth loan the greatest success in the financial history of the world."

True blooded Americans will long treasure hallowed memories of the heroic dead whose supreme



sacrifices have listed them among the Saviors of Humanity and at the same time will withhold no act of helpfulness that can ease the sufferings of the maimed, relieve the needs of their dependents or advance the financial welfare of those returning to civilian life from the discomforts they have endured and the terrors they have survived.

Let us be thankful together that our men of military age no longer face the fateful die which can summon them from the walks of peace and the companionship of dear ones to chance the uncertain outcome of the mighty undertaking!

Who is not stirred with gratitude that a cursory glance at the headlines of the morning newspapers no longer tells of appalling carnage and of battles raging continuously on the earth beneath and in the skies above?

Let us be proudly thankful that our lot was cast with the valiant soldiers of Great Britain and her dominions who when told by Field Marshal Haig that they must fall back no further, faced about and advanced with a power so irresistible that they seemed just beginning to fight. We can not be grateful enough to the countrymen of LaFayette who from Foch, Petain, Joffre, Mangin, Gournaud and others down to the humblest Poilus wrote in indelible and sacrificial letters that the infamous Huns "Shall Not Pass." How nobly the countrymen of Garibaldi rallied from the demoralizing influence of German propaganda that left its trail into inner circles of the Vatican itself and hurled back the Austrian hosts at the Piave.

Let us be grateful to Greece, Serbia, Japan, China and all other countries who gave a helping hand to the Allies for preservation of civilization.

Since much time must elapse before all contributions to the World's War can be fully uncovered, so it is the historians who write at a later day who can give the nearest approach to a comprehensive grasp of the segregated activities which made the efforts of the United States so forceful in the victorious outcome.

We owe grateful recognition to the efforts of President Wilson for a leadership that has appealed to the confidence of the world and crystallized civilization's voice for a united effort to at least minimize, if not wholly prevent, future wars between nations and kingdoms.

Mr. Wilson's partisan appeal for the election of a Congress entirely of his own political adherents is already appearing as a blessing in disguise for the

views of the opposition majority returned will have a needed influence in formulating the final provisions of the Constitution of the League of Nations so as to more clearly protect our republic. In a multitude of counselors each one possesses some part of wisdom.

We should not forget those members of both Houses of Congress who rose above puling pacifism and partisan plotting to enable our country to present a united front to the common foe by hastening real preparedness.

Credit is due to our Navy and War Departments for much efficient work done and for making so few mistakes in the face of their stupendous tasks whose complete fulfillment would have required nothing less than perfect omniscience and omnipotence.

While we make unstinted acknowledgment of our mighty indebtedness to Pershing and Sims, and to the rank and file of our army and navy, not forgetting the priceless skill of surgeons and nurses nor overlooking the daring devastation wrought by American aviators, let us give thankful recognition to the united individual efforts of plain American citizens.

The American Red Cross has done a humanitarian work that angels themselves might envy. Its devoted workers have not known the limitations of nationality or race, but simply saw in every sufferer a human brother who had need of succor. Homeless families have been reunited, sheltered and clothed; starving parents and children have been fed and the hopelessly bereaved comforted. When despair seemed utterly dominant a ray of cheer was brought by Red Cross nurses who faced dangers and even died in their discharge of duties. The half of their beneficent deeds will never be fully told.

We should include in our roster of gratitude the salutary work done by the Salvation Army, the Young Men's Christian Association, the Hebrew War Relief Body, the Field Ambulances of the Spiritualists, the well financed endeavors of the Knights of Columbus, and the organized aid of all other religious and fraternal bodies who consolidated personal endeavors for the comfort of the heroes of the trench, the battleship, the transport, the airplane and the hospital, by promoting the sales of war stamps, the purchase of Liberty Bonds and increases in the world's food supply.

Never before have women more clearly shown their value to this nation in keeping home fires burning, while grandam, matron and maiden have fashioned with tireless fingers articles of comfort oft baptised with falling tears of tenderest memory and dedicated by the sacred affections of hearts keyed to the point of breaking.

Let us be grateful that life has fallen to us at that point of time when although the waste of physical bodies has been stupendous and never before equaled, yet in the same period there has been more done for the care of those still living and for the welfare of generations yet to live, than in all the centuries since legendary Adam first drew breath.

Ours is an age on ages telling and to be living is sublime. New conditions bring new duties on the checker-board of time. Let us quit ourselves like men and women who are panopied by justice, armored with Truth Eternal and inspired by mercy.

Finally—Rejoice with exceeding joy, "for your dead dwell near—you may commune with them!"

JOIN THIS SYMPOSIUM Shall It Be "Reverend" or S. M. (Short Meter?)

JOS. P. WHITEWELL—Replying to the question propounded in the March number of *THE NATIONAL SPIRITUALIST*, "Shall we discard the word" "REVEREND," I would express the thought and opinion that we should be much more respected and self respecting if we discard the word which fails to express often times even a partial truth, and adopt in its stead a term which will convey clearly and concisely a correct understanding of the position and office held by the bearer of the title.

I would heartily favor the use of the term "SPIRITUALIST MINISTER" with the letters S. M. to be used as an abbreviation when so desired.

JESSIE S. PETTIT FLINT—The word is a constant reminder of our pledge and our responsibility. It also is a guide to those who are seeking our assistance. In a court of justice and in the social world, its meaning is established.

If we cannot honor this word by our manner of living, will we be able to honor any other word?

The word is but a sign board. Our work, our influence, our manner of living—these are the important things.

MISS LINA SCHANBACHER—As long as Independent Spiritualist Alliances, Mediums' Alliances and Independent organizations are rubber stamping anything and everything that makes application with the title of "Reverend," and these same individuals are permitted to affix themselves to State and National Auxiliaries, you cannot expect much quality under the title of Spiritualist "Reverends."

Let the National Association take the position that no State or National privileges shall be accorded to anyone holding membership in any of these independent organizations, and it will soon be able to separate the sheep from the goats, and the sound of "Reverend" as applied to State and National ministers will have a clearer and more wholesome sound.

The probate judge of Akron, O., refused to honor a State ordination recently, because of the character of the Independent applications that had preceded it. The judge wanted to be shown the difference. What are you going to do or say, when you are confronted with the facts that a person holding Independent ordination, who could not qualify for a State or National ordination on account of incompetence or moral laxities, yet belongs to and is working with State Association organizations? Isn't it time to draw some sharp lines of demarcation?

S. H. WEST—No mortal man or woman is entitled to the title of Reverend. Its use by a Spiritualist is a sorrowful imitation of Churchanity, and is a dead weight. Spiritualism and Churchanity don't blend together.

I note with great pleasure the recent formation of a compact by the preachers of all denominations in half a dozen towns in southwest Missouri to discard the use of all titles such as "Rev," "D. D." This is evidence of true religion.

The title of pastor is suggested as eminently suitable for our preachers.

A. M. GRIFFIN—I would like to see "Spiritualist Teacher" substituted as a title for "Reverend" for our ordained ministers. The latter is a badge of ecclesiasticism and does not fit or belong to the representatives and advocates of the enlightened and progressive philosophy, science and religion of Spiritualism.

We are not a sect, branch or offshoot of any other religion, school or cult; and should create the forms and modes of our expression, and they should be really expressive of the thought and philosophy they purport to symbolize. Instead of "The Rev. Thomas Grimshaw," make it "Thomas Grimshaw, S. T., et sic de caeteris. (Note: Look in the dictionary and see what that means—I did!)

THOMAS GRIMSHAW—I agree with the editor, there is no inherent sanctity associated with the name "Reverend." In the Orthodox churches the men and women who use the title have earned the right by diligent study extending over a period of years. We, too often; grant ordinations to people who are in no sense qualified to teach; these ordinations are granted as favors, or because some

auxiliary is threatening to withdraw from the State Association unless their Speaker is ordained.

To change the name to "Spiritualist Minister" or anything else would make little difference so long as we are so lax in our standard of qualifications. Personally I have become so disgusted with the parading of the title by incompetents in our ranks, that I blush every time a chairman introduces me as the Rev. Thomas Grimshaw.

Mrs. CLARA WATSON—The title Reverend is objectionable as applied to Spiritualists.

First—Because it is distinctively Christian. What right have we to appropriate it?

Second—Because of its meaning. Reverence—means veneration, awe, adoration, worship. A "Reverend" expects to be thus adored. Think of worshipping some of our Reverends! The title has been so trifled with by the unfit, who by some hocus-pocus have acquired it and constantly parade it, that it has become a byword and a jest.

Third—Such title applied to Spiritualists blinds and misleads. Those within our ranks, or out, not knowing the party thus titled, at once associates the term with orthodoxy.

"Spiritualist Minister" is the noble title for those found worthy of ordination. Minister—One who ministers; one who serves.

I have signed many legal papers as "Minister," and my authority has never been questioned.

SOMEWHERE IN ETERNITY!

Never did amount to much,
But I helped to lick the Dutch!

Last I knowed we clim' the top,
Then a bomb came down, ker plop!

Now, I'm in the angels' hum!
Perty soft fer me, I vum!

Flowers a settin' long the road,
Allus tended, allus hoed.

Guess the angels make 'em grow,
Anyhow, they're some fine show.

Tell ye, pays to do yer part,
Better see 't you get a start!

'Taint no use to bluff it through,
Angels, they is on to you!

They can read yer very soul,
Plain as through a gimlet hole.

Never had no larnin' much,
But I helped to lick the Dutch!

G. W. H.

PSYCHIC PHENOMENA AND MEDIUMSHIP

By

Elizabeth Harlow Goetz

As yet little is known in regard to the action of the law called Psychic. It is too often considered as special and apart from other actions of life and so is not gotten at in its truest and strongest activity.

While there are different planes of action they are not separate and distinct from one another, but gradually and emphatically merge into each other. There is a condition and manifestation that partakes of both planes to such a degree of expression that many have become confused, and the explanations of such results have been only half true. It is in this department that the late Charles Dawbarn found his "Fog Land," and blamed it all on the superior state of existence.

The truth is the balance of blame and uncertainty is in THIS PLANE of action. The entire approach from this side has been arbitrary and too often trivial, thus repelling, instead of inviting the more intelligent and desirable friends to come and walk in our atmosphere.

When we realize that activity continues and increases until we are unable to follow because of the limitation of our capacity to register, it is then we ought to begin to understand that the Spirit Friends have had something of a problem to solve, not only

to learn HOW TO OVERCOME, BUT HOW TO USE the mortal plane in spite of great difficulties so as to get the best results and those within our comprehension.

THEY HAVE BEEN FORCED TO BRING THEMSELVES TO US and USE OUR SIGNS, SYMBOLS AND SOUNDS that we might comprehend them through our own experiences. This has been one of the reasons why our communion has not been more exalted, definite and reliable. We have constantly put a material, trivial and commercial value on every thing and much that had behind a great value has been lost at its best, because of this. The attitude of the people has been physical, arbitrary, cunning and often deceitful, thereby destroying the purpose and opportunity of all psychic or mediumistic manifestations.

The great majority of students of this law have come to it in DEFIANCE. If it had not been one of the fundamental phases in life, all possibilities of its use would have been lost. But instead, through all the "Foglands" of ignorance and superstition the Higher Intelligences have kept the way clear enough so the basic has never been disturbed, though it has often been enmeshed in an awful setting.

ONE VITAL MISTAKE THAT HAS BEEN MADE IS TO TEACH THAT EVERY BODY HAS MEDIUMSHIP IN SOME DEGREE. Under the head of Mediumship the world expects unusual manifestations from the next plane, and very few possess the quality that can be used for these unusual demonstrations. Under the thought waves taught for years that every body was a Medium, we have opened an avenue where Charlatans and self deceived persons have infested our ranks. TRICKS AND CHATTER ARE NOT MANIFESTATIONS OF LIFE CONTINUOUS.

The genuine article when properly approached and guarded can be put to the most rigid test and always leads to definite results, helpful for either the body, mind or spirit. It may come through what seems to be a very inferior channel, but in it is the Pearl of Greatest Price: the intelligent proof of the continued life of one we have supposed dead.

While every body is NOT a Medium, EVERY ONE IS PSYCHIC IN SOME DEGREE, or expresses the extension of the laws beyond the physical sensations. This brings us into another world of opportunities and life study, both here and further on.

The plane of Mind action is a wonderful world of vital and subtle action. It has great effect on our lives in every direction. We have many expressions that, by some are called Mediumship, which are only degrees of mind reading or telepathy and nothing more. Psychometry is NOT Mediumship, but a state of Psychic consciousness which, instead of being directed and prompted by contact with the extending planes, is induced by contact with the different activities here which we have been unconscious were all about us. It occasionally helps us to the open door of the next plane but seldom. Clairvoyance may be a natural development or it may be induced by a friend from the next plane. When induced, the Seer will be discerning almost entirely things on the next plane and thus bring wonderful proofs of continuity of life. But in the natural development of the present stage of life it is too often a mixture of this and the next, and then we get into "Fogland." The difference is best realized when we recall the experience of seeing with the naked eye, and then with the powerful telescope.

It is in the former state we usually find the average Professional Medium who gives sittings for so much per person. They are so content with the result financially, and the world is so eager to have its fortune told, that we really do assume the appearance of a business, instead of demonstrators of a real Truth in the eyes of the general public.

BUT WE DO HAVE THE REAL ARTICLE AND THOSE WHO POSSESS REAL MEDIUMSHIP can and do bridge the span between the two planes of life. They are God's messengers on earth today.

That there is constantly being an effort made on the Spirit plane to bring out Mediumship is very evident from one case here in Baltimore right now. A lady who knew nothing of Spiritualism, and had no inclination toward it, was taken ill with nervous trouble. She consulted both her regular physician

and a specialist, but to no avail. She began to hear voices; her people thought she was going insane, so she was ordered to Martha's Vineyard for a change.

When she got there a voice said to her: "I am Dr. Frank, go to the cemetery here and you will find my tombstone; go to the side entrance and follow as I direct." She asked her husband to go with her to see if it were true. He feeling sure she was losing her mental balance, went to watch and protect her. **THEY FOLLOWED AS THE VOICE DIRECTED, AND FOUND EVERYTHING CORRECT.**

Her husband now began to realize it was something to consider. So when later Dr. Frank told him to send to Cincinnati for a certain remedy, which was not on the market and could only be gotten at one place there, he followed the directions, and now, from the use of it, the lady is perfectly normal and has a wonderful development of Mediumship though they do not open it to the public.

THIS IS MEDIUMSHIP. She is a Mediator between the two spheres of activity and has positively proven in definite manner the presence of a third party who demonstrated memory, consciousness, and an ability to express them through the organism of another, thus proving both a knowledge of the human organism and use of it not known to life's activities on this plane.

The average result received at the average sitting at scheduled price is **ANY THING BUT REAL MEDIUMSHIP.** It is much like boarding house hash—the leavings. As a rule it is **CHATTER** of the most careless and unreliable character.

But there are also those who do give degrees of psychic power, some of them very excellent. The time is here when we should be very careful in our classifying, and pushing to the front that which really does demonstrate our Truth, especially on the public platform.

Mediumship is one of the greatest facts in nature and has brought more real stability, comfort and light into life than any other one fact. It should be safeguarded and used only for the uplift of men.

Psychic development means the unfolding of our lives here and now. We should seek it for it is the Great Possibility of the race and will bring it up out of many limitations and shadows to a point where great freedom abounds and where we will understand each other much better than now. Mediumship should not become a profession for livelihood only.

Let us all become **MORE STUDIOUS AND CAREFUL** so that we may protect, preserve and enlarge our opportunity for doing good, thus benefitting ourselves and others. **WE ARE THE PEOPLE WHO HOLD THE "GOLDEN KEY." LET US LEARN TO USE IT MOST EFFICIENTLY.**

DOUBLETS

Blairstown Banner—The choir at St. Bridget's church, Sunday, was full and the music was excellent.

Any wife should be happy on an income of \$3,000 a year, especially if she is spending \$4,000.

The Bible mentions 19 different stones, six varieties of metals and 35 different animals.

That proposed tax of \$500 on each ice cream or candy shop isn't going to be popular with the new women voters.

How delightful it is to enjoy a rest in a boiler factory after listening to some people explain something.

Some people say spring began March 1, others say that it begins when the sun crosses the line March 21, and still wiser people know it is when the young hopeful is seen in the back yard turning over boards and digging for worms.

In Piscataquis County, Me., out of 4,734 families, there are 2,705 who are non-church going. Of these 225 live in places where there is no church. There are 1,487 children between the ages of 4 and 18 who attend no Sunday School and 92 Protestant families confessed to having no Bible.

Plain "peepul" are still demanding, Mr. Taft is hollering himself hoarse for a league of nations. Socialists, Anarchists, I. W. W.'s, Laborites and Uplifters are clamoring for them to back the "No beer, no work" move. Daylight savers request them to prevent the repeal of that measure and they are also asked to free Ireland. This is our busy week.

Another proposal to amend our Constitution is projected. The title to this proposed amendment reads: "Proposal to Amend Constitution to Make the Well-to-do Support Poor Relations." For the benefit of the father and sponsors of this anarchistic piece de resistance we quote from the inimitable essayist, Charles Lamb's Poor Relation: "A poor relation is the most irrelevant thing in nature, a piece of impertinent correspondency, an odious approximation, a haunting conscience, a preposterous shadow, lengthening in the noontide of your prosperity, an unwelcome remembrance, a perpetually recurring mortification, a drain on your purse, a more intolerable dun upon your pride, a drawback upon success, a rebuke to your rising, a stain in your blood, a blot on your escutcheon, a rent in your garment, a death's head at your banquet, a *Mc decal* in your gate, a Lazarus at your door, a lion in your path, a frog in your chamber, a fly in your ointment, a mote in your eye, a triumph to your enemy, an apology to your friends, the one thing not needful, the hail in the harvest, the ounce of sour in the pound of sweet." That's some food for thought, anyway.

Speaking of prophecies made before the war. Here is one from Walt Whitman's "Years of the Modern," first published in "Drum Taps" in 1865 and lately printed in the London Times.

I see not America only—I see not only Liberty's nation but other nations preparing;

I see tremendous entrances and exits—I see new combinations—I see the solidarity of races.

I see that force advancing with irresistible power on the world's stage;

I see Freedom completely armed, and victorious, and very haughty, with Law on one side and Peace on the other.

A stupendous Trio, all issuing forth against the idea of caste;

—What historic denouements are these we so rapidly approach?

I see men marching and counter-marching by swift millions;

I see the frontiers and boundaries of the old aristocracies broken;

I see the landmarks of European kings removed;

I see this day the People beginning their landmarks (all others give way);

—What whispers are these, O lands, running ahead of you, passing under the seas?

Are all nations communing? Is there going to be but one heart to the globe?

Is humanity forming, en masse?—for lo! tyrants tremble, crowns grow dim;

The earth, restive, confronts a new era.

The performed America and Europe grow dim, retiring in shadow behind me,

The unperformed more gigantic than ever, advance, advance upon me."

And this was written 54 years ago.

BR'ER EPHLUNT.

THE BUREAU OF PHENOMENAL EVIDENCE

Spiritualism differs from all other religions in that it is evidential rather than traditional.

The National Association has felt for a long time that the imperative need of our cause along its scientific side was the collection and preservation of well attested mediumistic facts. The leaders of our movement have seen the need of our doing within our ranks the same kind of work which the Society for Psychic Research has been doing outside our ranks. Accordingly, at the Waldorf Convention the National Association established the Bureau of Phenomenal Evidence with the undersigned as its Curator.

The object of this Bureau is to collect and preserve as a matter of permanent record, open to

hostile as well as friendly critics, clear and exact statements of mediumistic phenomena supported by affidavits of witnesses.

The Bureau invites all Spiritualists of America to correspond with the Curator or with any of his assistants named below, calling attention to any striking or unusual mediumistic experience, having in mind the need of collecting those kinds of experiences which preclude the possibility of telepathy as an explanation. It is quality and not quantity of evidence that the Bureau seeks during the first few years of its activities.

The rules governing the admission of evidence adopted by the National Board are as follows:

1.—Only cases of exceptional evidential value can be accepted.

2.—Phenomena must have occurred within two years of date of affidavit.

3.—No hearsay evidence admitted. Persons testifying must have actual personal knowledge of the facts stated, and all statements must be accompanied by sworn affidavit.

4.—There must be corroborative testimony.

5.—Statements must be strictly confined to a concise recital of the facts, entirely excluding all theorizing and personal opinion.

6.—If the phenomena be of a physical nature, such material exhibits as practicable must accompany the statement.

7.—Statements must contain:

(a) Date of occurrence.

(b) Town, county and state.

(c) Names and postoffice addresses of the medium and all principal witnesses.

(d) Whether at private residence, and whose, and whether for anyone's financial benefit.

(e) Such a description of the conditions under which the phenomena occurred as would preclude the hypothesis of fraud; and if in darkness what precautions were taken against confederates of medium.

(f) Where phenomena consists of verbal message, words of message, if possible, otherwise the substance.

(g) Where the message may be verified by concurrent or subsequent events and facts, such events and facts.

8.—In their final form statements should be typewritten, if possible, on one side only of plain white paper, sheets of standard size, 8½ in. by 11 in., numbered consecutively, and have margins of two inches at the top and one and a half inches at the left of each sheet.

Correspondence is solicited by the Curator and his assistants. All communications should be addressed to some one of the following: Mark A. Barwise, 9 Columbia Bldg., Bangor, Maine; Dr. Julia Walton, 507 S. Blackstone Street, Jackson, Michigan; Dr. Otto Vierling, 4555 Adkins Ave., St. Louis, Mo.; Mrs. Elizabeth Schauss, 849 Wright Ave., Toledo, Ohio; Dr. B. F. Austin, c/o Austin Publishing Co., Los Angeles, Cal.; Mr. Thomas Grimshaw, 2531 N. Spaulding Ave., Chicago, Ill.; Mrs. Elizabeth Harlow Goetz, 721 Harlem Ave., Baltimore, Maryland; Edith C. Wallenburg, 482 Fuller Ave., St. Paul, Minn.; Mrs. Minnie Grammer, 88 Maryland St., Wheeling, West Va.; Anna Wallace, P. O. Box 63, Oklahoma City, Okla.

It is highly important for the welfare of our cause that every leading Spiritualist in the country take an active interest in corresponding with the Bureau in this important undertaking.

MARK A. BARWISE,
Curator.

MRS. BARBARA HILBERT

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Intelligent Spiritualism and encouraging high grade
Mediumship in all phases.

DECLARATION OF PRINCIPLES

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

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

DEFINITIONS

Adopted by the National Spiritualists'
Association October 9, 1914

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

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

IMPORTANT

Use Post Office Money Orders payable in Chicago for your remittances to us, or else Express Money Orders.

Banks composing the Chicago Clearing House Association have established a graduated scale of charges for handling checks on local banks in the various states. Some are covering this cost by adding ten cents to each remittance of that nature under fifty dollars.

At the present time we can use free of expense checks and drafts on Boston, New York, Philadelphia, Chicago, St. Louis.

ORDER AT ONCE

Extra copies of this Gratitude number of THE NATIONAL SPIRITUALIST will be supplied to auxiliary bodies, both local and state, upon our receipt of 7½ cents for each copy so forwarded.

Send us the addresses of Spiritualists and personal friends at a distance who you believe have not seen the paper and to whom you would like to introduce it.

All persons receiving a copy of THE NATIONAL SPIRITUALIST who are not now regular subscribers therefor are invited to enroll themselves right away. Do not allow timid fears to possess you as to how such a step will be received. Just try it out—and then encourage acquaintances to follow your example.

THE BLAME NOT OURS

Complaints of belated delivery and even of non-arrival of copies of our March issue have reached us from St. Paul, Jamestown, N. Y., Baltimore, and elsewhere.

The Chicago P. O. has been handicapped for months by a shortage of competent mail handlers and this condition has been recently aggravated by an effort to reach that city's voters with electioneering documents by the ton during the mayoralty contest, beside the necessity of giving first class matter preference in prompt transmission.

Since the municipal election is decided readers and publishers may hope for a nearer approximation to that promptness in service which the Government promises and for which it is paid.

An indignant woman of the Chicago Equal Suffrage League lately said: "I think it is a shame that the rest of us should suffer from this deluge of campaign material and not be able to get our ordinary mail."

WE ARE DEBTOR TO MANY HELPERS

Our steadily increasing subscription list is due to various co-operative causes. Lists of yearly readers are reaching us, in more than one instance, from people who we did not know had heard of the birth of THE NATIONAL SPIRITUALIST.

Donations have been unexpectedly received from good friends whose desire for the success of this periodical is so earnest and practical as to lead them to make their remittances much larger than merely the subscription rate.

The idea is spreading that this publication is useful for a Cause and not to flush the pocket of any individual or to gratify anyone's insatiable desire for continuous and obsequious personal laudation. All income in excess of necessary expenses is to be used to broaden the usefulness of the National Spiritualists' Association as its management shall deem advisable.

The other day we learned that Miss A. M. Robinson, whose address is P. O. Box 422, Valhalla, N. Y., is attaching to correspondence sent out from her studio a slip reading as follows: "Miss A. M. Robinson, Mentor and teacher of Divine Science. Send your subscription to me (\$1.00 a year) for the Monthly Magazine Newspaper, published by the National Spiritualists' Association and called 'THE NATIONAL SPIRITUALIST.' No Spiritualist, liberal thinker, earnest investigator or student can afford to miss this great publication."

Our very modest board of managers would never have ventured to say so much for this child of their devotion but they feel like tendering Miss Robinson and Dr. Wm. J. Bryan their most sincere gratitude for having said it for them in such a fraternal and practical fashion. Truly the unexpected does sometimes happen.

MESSAGES FROM JOHN R. FRANCIS

Many friends of the founder and long-time editor of the Progressive Thinker will read with delight any words inspired by him on either plane of existence.

We are debtor for them to Mrs. Louisa C. Francis of Los Angeles, who was his wife, his collaborating counselor, and his first successor in the management of that publication.

* * * *

The first one came recently to her through a reputable medium on the Western coast in these words for Dr. Warne: "I am glad that you have started a paper. It is much needed. I will do all I can to promote its growth and make it a success."

* * * *

The three following are excerpts from his writings while in the physical form and breathe the uplifting inspiration so characteristic of his heart, brain and pen:

"Each one who is ushered into this life with its sunshine and storms, should realize that he is a soul builder, a builder of an angel or a devil, and should have blooming in his nature the flowers of goodness, charity, self-sacrifice, and love towards all humanity."

* * * *

"Character is the fairest flower that blooms in the garden of life, but it is a sensitive plant and requires careful nursing."

* * * *

"By cultivating thorns only, you cannot realize the beauty of the rainbow-tinted flowers. You cannot die sublimely, beautifully, if you have not cultivated in your soul the deeds of life that correspond therewith in all respects."

* * * *

Detroit Mich.—E. W. Sprague: "I am delighted with the paper and the fact that the N. S. A. now owns and controls an official organ that shall state its acts and purposes and give to the world pure and unadulterated Spiritualism discriminating between the genuine and the false and adulterated. I trust it will become the leading advocate of Modern Spiritualism the world over."

* * * *

Pittsburgh, Pa.—A. Rasner, President of Life Dale Assembly: "I have often thought the National Association should have its own representative publication, so I am glad to see the first number so ably presented."

I feel that all Spiritualists owe their allegiance to the support of the enterprise and should subscribe for the paper."

* * * *

Gentryville, Mo.—H. W. B. Myrick: "Privately owned and personally conducted papers have done a great work for Spiritualism and deserve our unstinted praise but there is both room and need for an N. S. A. organ devoted to organized work especially free from fads, truly representative of the N. S. A. aims and purposes. Make it a weekly at \$2.00 a year if necessary."

LOCAL VISITING LIST

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

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

Chicago, Ill. — CENTRAL SPIRITUALIST CHURCH, Recital Hall, Auditorium Building. Rev. Thomas Grimshaw, Pastor; Mrs. Anna Zurfley, Message Bearer. Services 8:00 p. m. Sundays.

Denver, Colorado. — PROGRESSIVE SPIRITUAL CHURCH. Meets Sunday, 8 P. M., in L. O. T. M. Hall, Exchange Building, 15th and Arapahoe Streets. Pastor, Emma Lee. President, I. B. Scott. Secretary, J. T. McClure. Treasurer, Arthur Barrett.

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

Forge and Field

Washington, D. C.—The Unity Spiritualist Church celebrated the 71st anniversary of modern Spiritualism at the Concordia Hall, with afternoon and evening sessions and circles between sessions Sunday, March 30. Large audiences greeted each session and splendid meetings were enjoyed. The following persons took part: Mr. and Mrs. Kates; Mr. and Mrs. Hemen; Dr. J. S. Riley; Mrs. White; Mrs. Gray, and others.

I. C. I. Evans presided. Financial results were the largest in records of this Church.

G. W. K.

Onset Camp, Mass.—Neither dead nor dying. Its program is just at hand for season of 1919, which opens July 27 and closes Sept. 1. In addition to Mrs. H. M. Corey, president, C. Fannie Allyn and Susie C. Clark, vice presidents, Mrs. S. G. Rowland, secretary, H. M. Corey, treasurer and musical manager, the directors are L. E. Bullock, Mrs. Ida P. A. Whitlock, Mrs. I. C. Pettigrew, Edward Morse, Edward I. Ripley, auditor.

Michigan—Suit, brought by the Pere Marquette railroad, in Livingston Circuit Court, to recover Otter Lake camp privileges held by the Spiritualists' Association of Michigan, resulted in a verdict for the plaintiff. The railroad contended that the 100-year lease, which had 60 years to run, had been made void through the abandonment of the annual camp meeting the last two years. The defendants, Adam G. Brown and his wife, Barbara Brown, may appeal to the Supreme Court.

Can it be possible that beautiful Island Lake is to pass beyond the Control of our Wolverine Spiritualists? Our people hold many happy memories of past meetings there.

Evidently the trial court does not believe one lecture on Sunday and another in midweek before small audiences constitute a camp meeting.

Our summer assemblies run for the good of the cause and not for private gain promise to be most lasting.

Alliance, O.—The First Spiritualist Church opened its doors to the public last December, at which time J. Willard Hills was called to occupy the pastorate, and is interesting many people in both the philosophy and phenomena of Spiritualism.

Fifty new members have been received, making a total of over one hundred members, who are fortunate to own their own church, with seating capacity of five hundred (500) people. The average attendance is three hundred people.

Services are held Sunday afternoon and evening, with message service on Thursday evening.

Mrs. Luella Fisher, a strong factor in the work, assists the pastor with her inspiring discourses.

The Ladies' Aid is a strong and growing organization, which all in all promises to be a prosperous aid in the city of Alliance.

Inasmuch as the Pastor was a student of the Morris Pratt Institute, education is the basis of the church, hence all workers are striving together for the upbuilding of a powerful organization, of which the state will be justly proud.

Oklahoma City—Mrs. Edna Bacon writes of the mass meeting held at that point March 13, 14, 15, that it was most interesting, all sessions being well attended with good lectures and messages as the attraction. We assume it was under the auspices of the State Association of that jurisdiction.

Indianapolis, Ind.—Our long-time worker, Mrs. E. E. White, who has been ill the greater portion of the time since the last week in October, supplemented that weakened condition by a fall down the cellar stairs on March 3, resulting in a bruised right shoulder, the skin of an arm peeled off, a bad laceration of one thigh and a hip bruised, one rib broken loose and two others fractured, all of which will compel her to be quite careful for some time. Friends can

reach her at 810 Pine Street with cheery words of sympathy or suggestions of another acrobatic stunt for her to attempt. May recovery come to her speedily, steadily and complete!

Rochester, N. Y.—We noticed, in a recent issue of your very excellent paper, a note from Plymouth Church of our city, and we feel that you would be pleased to publish a supplement to the same, showing the work that has been accomplished by our assistant pastor, Rev. Tillie U. Reynolds.

Those interested in our church will be pleased to know that through her efforts there have been added to our membership over 40 persons since our opening in September, 1918, notwithstanding the fact that during the epidemic our church was closed for a full month.

Mrs. Reynolds can be seen at the church every Tuesday and Thursday afternoons, from 2 to 4, where any one may talk with her on Spiritualism, or feel they need a pastor's help, but not for readings. Wednesday evenings she gives a message service, which also has proven of great benefit and comfort to all who attend.—Stutchbury, Secy.

South Bend, Ind.—On Sunday, March 9, Dr. Wm. Sutton of Muncie, Vice-President of the Indiana S. S. A., spoke under control for the Progressive Spiritual Society. The audience filled the hall and by close attention and the vibration of their helpful thoughts made excellent conditions for the speaker. At the close of the hour's address persons were overheard to say: I wish he had continued longer because the talk was such a treat, for it compared present-day Spiritualism with that recorded in the Bible of the churches.

The local pastor, Chas. A. Thompson, was one of the message bearers at the close of the lecture.

Sunday, March 30, was observed as Anniversary Day. In the afternoon Red Men's Hall held a fair sized audience with Wilbur Hool and Mr. and Mrs. Chas. A. Thompson as Message Mediums. In the evening the room was packed with people, some standing all through the services, Mishawaka, four miles away, having sent a large delegation. Mr. and Mrs. Thompson, who are the backbone of the local work, again gave messages in most interesting manner. The President of the N. S. A. spoke at both services.

South Bend claims 75,000 population, with the Studebaker Corporation anxious to find housing facilities for 20,000 more employees, while Mishawaka boasts 17,000 in its own right.

Joliet, Ill.—The First Society still meets on Sunday afternoons in Castle Hall, of which it may well feel proud. Henry Yost is president and Mrs. Lillian McGinnis secretary. One who only visits there at intervals is saddened by memories of old friends who no longer gather in mortal forms.

A good sized audience attended on the afternoon of March 23 when the address was by the president of the N. S. A., followed with messages given by Mrs. Barbara Hilbert of Chicago. Undismayed by local frictions the workers of this center are pressing forward for Truth.

New York City—Following Mrs. Helen Brigham's Sunday morning lecture on March 2 at the Ethical Spiritual Church, messages were given by Mrs. Laura S. Ellsworth of Schenectady, N. Y. The room was packed with people, numbers standing throughout the services.

Los Angeles—Mrs. Mary C. Vlasak, pastor of the Temple Society, is just taking up her labors again after three months of sickness, in which she was aided in various ways by her spirit helpers and passed through some wonderful experiences.

All departments of her society's work are going steadily forward. On the afternoon of March 20 its Sunshine Club gave a Birthday party at the Temple in honor of Dr. J. M. Peebles' 97th natal day. In spite of a hard rainstorm 150 friends were present,

refreshments were served and the building rang with Good Will Greetings for the Pilgrim. A pretty cake contained 98 candles, one being added for the guest to begin the new year on.

Kokomo, Ind.—A city of about 30,000 inhabitants, whose name is said to be abbreviated from that of a once local Indian Chief, known as Kokomokis. It is one of a chain of enterprising industrial centers of the Hoosier state and points with pride to forty-five manufacturing plants, among which are glass factories and steel mills.

An audience of over 300 people gathered Sunday evening, March 16, in the Labor Hall, occupied for its public services by the First Spiritualist Church of Kokomo. Congregational singing was led by Miss Nina Lang at the instrument. The evening address was by the president of the N. S. A., after which Mrs. Mina Simpson followed with messages, creating much interest by the quality, number and accuracy of them, even though she herself has not entirely thrown off an attack of gripe.

This church is wide awake and therefore numerically strong. It will soon move into a larger and very attractive hall. The officers are: T. V. Benbow, president; B. T. Warner, vice-president; Mrs. E. M. Anderson, secretary; Elmer D. Haas, treasurer. Trustees, W. E. Swisher, James Harwood, W. A. Lamb.

San Jose, Calif.—The last month has seen the disappearance of the "Flu" and fear is leaving the minds of the people.

Our audiences are increasing—also the seances well attended.

We had a fine "watch meeting." Over a hundred attended and our February social was a decided success; the last Friday of each month is social night. We have a fine array of talent, Mrs. Linda Zink-Roper, Mrs. Bock, Mrs. Viel, Miss Helen Bock, Mr. John Leib and Mr. B. Lieb, all fine musicians, who are ever ready to assist, and Mr. York always with a poem suitable to the occasion.

On "Lincoln Day," Sunday, February 16, Col. J. W. Stone and Mr. York assisted and little Leulah Shorey and Hazel Shorey in recitations.

I am also glad to report that I started a Lyceum in January. The first Sunday I had seven boys and girls come, now I have twenty-four and by March 30 will take our part in the anniversary service.

But it saddens us to see by the paper the passing out of so many we knew personally and our thoughts of love and sympathy go out to those who are walking mid the shadows. We always say, "I wonder who next?"

All who have been given the numbers of "THE NATIONAL SPIRITUALIST" speak in praise of it in every way: "Fine paper, clean cut type, fine ideals and I will subscribe for it." San Jose is alive and we hope to add a dozen new members to the society this month. More anon.—The Herriicks.

READY FOR FIELD WORK

Robert W. Henry, both Speaker and Message Medium, formerly of Ohio, is now about to take up his old work, either as local pastor or in the general field. Mail in care of the shipping department of the Jones Store Co., of Kansas City, Mo., will reach him.

After two years of service in war industries George A. Johnston of 119 Mt. Vernon avenue, Detroit, Mich., is ready to enter our field as a lecturer. He has been an ordained orthodox minister for some twenty years, serving in Baptist, Methodist, Presbyterian and Christian (or Disciple) pulpits until recognized by each in turn as heterodox on Spiritualism. He refers to State President Clyde Garnsey, 898 Baldwin avenue, Detroit, and to W. H. Manns, local president, 719 Page street, Flint, Mich.

BAKER, MRS. ALICE—I am planning an eastern trip, leaving home about May first and will be in Chicago three weeks. Would be pleased to serve Societies and Churches as Lecturer while there, also to give short courses in class instructions and will make class work of interest and benefit to Societies. Address Mrs. Alice Baker, Founder-President, Christ-way College of Occult Science, 203-205 American Bank Building, Los Angeles, Calif.

PENNSYLVANIA STATE PRESIDENT

I have read the two numbers of THE NATIONAL SPIRITUALIST with great interest. I wanted to tell you about the paper before the second issue, but press of events held me back.

THE NATIONAL SPIRITUALIST starts under auspicious circumstances. Having the benefit of the national organization solidly back of it, edited by the National President, and prospective contributions from Spiritualist officials and workers, it should speedily become an organ of wide influence. From the mechanical point of view the paper could hardly be better, and I am glad that personal advertisements and advertisements of questionable character are to be kept out. Of course, the shortage of advertising will be reflected in the production cost. I hope, however, that very soon the price of the paper will be materially lowered, and eventually a larger paper published.

It might be well to cast an ideal for THE NATIONAL SPIRITUALIST, even though my ideal undoubtedly will not be entirely the same as the ideals of your other readers.

My ideal paper will be built around its editorial page. For several years I have been on the lookout at various times for expressions of opinion by Spiritualist officials upon the important topics of the day. Always I have been disappointed. Despite the fact that Spiritualism is an every day religion and despite the fact that the philosophy of Spiritualism has a bearing on all our actions there has been no explanation of the Spiritualist attitude on the vital problems that have confronted us so often during the past few years.

While the people of the world have been in sorrow and in the anguish of expectancy, many times in wonder as to what shape their actions should take, the Spiritualist movement has done its best to keep aloof from the affairs of the people. This should not be so, and my ideal paper will help to change this condition by having an editorial department which will be alive to the needs of the people at large.

My ideal paper will find the Lyceum Department absolutely essential, and I am glad to note the excellence of that department in the second issue of THE NATIONAL SPIRITUALIST. I might take this opportunity to compliment Miss Wallenberg and Miss Hall on their very interesting letters.

In the same way your "Forge and Field" Department is worth cultivating. Newsy items from workers are always welcome and it is good to know what the churches in the various parts of the country are doing. All new methods for collecting money, obtaining converts, increasing membership, promoting social relations, etc., should find their way into the paper.

My ideal paper will have a Query Column to put the doubtful ones on the straight path. It will tell from time to time what the N. S. A. is doing. One of the first effects of the paper should be to bring the individual churches nearer to the National Association, and it will do that very easily if a little care is taken.

I should say a Book Department would be a good addition. I don't mean a book department to be used in place of publishers' circulars, but a department where an honest review can be seen of every new book that touches upon any phase of our philosophy.

There remains now the propaganda and educational features. Since most of the readers of the paper will be members of Spiritualist Societies the propaganda most needed would seem to be that which would tend to build up the N. S. A., and the individual churches. I think a great deal could be done in that way. As for the educational side of the work, that is unlimited, both original articles and extracts and quotations can be very effectively used.

Now that is my ideal. There is nothing very wonderful about it to be sure, but I am certain that it can be relied upon as a basis that will wear well, and will stand expansion. Now that THE NATIONAL SPIRITUALIST is launched we must all do the best we can to extend its influence and make it the paper of our ideals.

My very best wishes to THE NATIONAL SPIRITUALIST.
HARRY B. BIRTWISTLE.

AN N. S. A. MISSIONARY AT WORK

As one most deeply interested in all the movements for spreading the propaganda of the National Spiritualist Association in an authoritative and impartial manner, I am truly glad to note the steady improvement, and growing usefulness of each issue of this paper, and am much pleased to report the organization in Benton Harbor, Mich., lately, of a society of more than half an hundred members.

The writer was called upon, Sunday evening, March 16th, to give an address and messages, under the auspices of this society. The meeting was held in Library Hall, which has only been used for educational purposes hitherto. The room was filled to its utmost capacity with a very intelligent and enthusiastic audience. An enthusiastic reception of the address and message work following the same was vouchsafed me.

Mrs. Lane, one of the officers of the society, entertained me, in her tastefully appointed and harmonious home, where the influence of a carefully selected library was very manifest. The philosophy of Spiritualism had been well digested and intelligently applied by my attractive hostess, whose delicate physique is a contradiction of her vigorous and versatile mentality.

Mr. Winfield is a forceful president, and with the enthusiastic support of liberal members of their society there must be an opportunity for a good spiritual harvest for the cause in Benton Harbor.

DR. JULIA M. WALTON,
N. S. A. Missionary-at-Large.

WISCONSIN FIELD

Undoubtedly an official epitome of the recent very successful State Convention in Milwaukee will reach us later for we heard only a part of it.

We extract some practical points from the annual report of President Chas. R. Smith: "Never has Spiritualism had so golden an opportunity to win a place in the hearts of men and women as is opened at present, if we will but act, for never has it been in their minds so much as now."

"I therefore urge upon you the necessity of organization. Let us forget the labor and remember the fruit! Let us forget the price and remember the pearls! Let us forget the temple and remember the souls!"

"Be a Spiritualist at all times and in all company Truth commands respect."

"I would also urge strong measures to purge our ranks of those that use the name of Spiritualism for purposes of fraud, free love affinities, the worship of the body instead of the soul, and exposure of the Madams and Professors whose Spiritualism consists of stock messages and a dollar sign."

"I would urge a more rigid inquiry into the personnel of new societies seeking charters—that the strongest efforts be made to interest everyone in the justice and necessity of franchise for women—that some action should be taken looking to the establishment of Lyceums in each chartered Society—that only by activity and straightforwardness can we impress the outside world with the importance of our movement for self assertion by the individual Spiritualist is progression for the entire organization."

"The need of able representatives on our platforms is more apparent today than ever before. Because of its work in preparing teachers and speakers for our field the Morris Pratt Institute at Whitewater should receive the support of every Spiritualist and aid to increase its student body, for some of its graduates have made a national reputation as workers, orators and scholars."

Speakers on our platforms teaching the old doctrines of Christianity under the guise of Christian Spiritualists have retarded rather than helped the growth of Spiritualism.

"The circulation of THE NATIONAL SPIRITUALIST should be encouraged by a subscription from every Spiritualist."

Miss Louise G. Loebel, State Secretary, supplemented the detail data of the year with these observations: "Never in the history of the office has there been so great a demand for work and workers as in the past year. Notwithstanding the unsettled condition of the universe and the epidemic ban on public meetings the Secretary's missionary work has

won a better financial support than ever before. Local society reports show a very active year with much good work done and an increasing demand for workers."

STATE SPIRITUALISTS' ASSOCIATION OF MISSOURI

The 1916 State Convention and Rally will be held beginning Wednesday, 10 a. m., May 7, to Sunday night, May 11. The Business Sessions will be held each morning and afternoon, May 7 to 10. Public Mass Meetings will be held Sunday, May 4, at 3 and 8 p. m.; Monday, May 5, at 8 p. m.; Tuesday, May 6 (Reception), at 8 p. m.; Wednesday, Thursday, Friday and Saturday, May 7 to 10, at 8 p. m.; and Sunday, May 11, at 3 and 8 p. m.

All the above sessions will be held at the Second Spiritualist Church, 1735 Summit Street, Kansas City, Mo.

Churches have their per capita dues to pay from their treasury (50c per member); delegates to elect and their credentials to fill out and send in, with one vote for each member; full annual reports to make (carefully read and comply with By-laws, Art. 6, Sec. 1), using enclosing blank, and sufficient extra paper.

All certificate holders shall send full report (By-laws, Art. 10, Sec. 2). Separate report shall be made for each kind of certificate or office held.

State individual members, attending Convention, will be seated therein.

Amendments: A complete revision of the Constitution and By-laws will be submitted to the Convention, by the Committee appointed a year ago.

All visiting delegates should, before May 1, notify State President Oliver Wroughton, 801 Graphic Arts Bldg., Kansas City, Mo., of their intention to attend Convention, so that entertainment may be arranged. Please do not apply or write the State Secretary about this, but write to Kansas City.

All aboard for the 28th Annual State Convention! A splendid Spiritual, Social, Musical and Business Program is being arranged. Welcome, and Welcome again!

"PROPAGANDA PAMPHLET"

The Propaganda Pamphlet which has been adopted and published by the National Spiritualists' Association is still meeting with unusual and unexpected success. So great has been the demand for copies of this Pamphlet, dedicated to "OUR BOYS OVER THERE AND THEIR MOTHERS OVER HERE," that the first two editions have been entirely used up and the third edition is now in press and will be ready for mailing by the time this announcement appears in "THE NATIONAL SPIRITUALIST." This third edition will appear in a new dressing. It will have on the front page a beautifully designed copy of the Three Great Democratic and Altruistic Flags of the World, the American, English and French. The pamphlet will be dedicated "TO THOSE WHO HAVE SUFFERED AND TO THOSE WHO HAVE SERVED, UNDER THE UNITED FLAG OF THE NATIONS FOR THE LIBERTY AND FREEDOM OF THE WORLD."

The pamphlet will also contain some few other minor changes which have been approved by the committee of the Board. It is particularly well fitted to be sent as a Propaganda Missionary, also as a token of esteem and respect to Leaders and Organizers, to Soldiers and Sailors, to Y. M. C. A. and Salvation Army Workers of all the Allied Nations of the World, and especially to those Noble Women and Workers of the RED CROSS who have served and sacrificed so well for the Cause and for Humanity.

This edition of the Propaganda Pamphlet will be forwarded postage prepaid to any address in bundles of 100 for \$3.00, bundles of 65 for \$2.00 or 35 for \$1.00. They should be on sale on the news stands of every Spiritualist Society. Camp Associations will do well to order a liberal supply well in advance of their requirements as the demand for them will be great and many hundreds can be sold on the news stands or sale tables of every Camp Association during the summer season. Individual copies of the pamphlet will be mailed to any address on receipt of 5c to cover cost of publication and postage, by Jos. P. Whitwell, 17 East Third Street, St. Paul, Minn.

Passed Through the Gates Ajar



MRS. PAUL BEUHLER.

Beuhler—It is with the deepest feelings of sorrow and regret that we record the passing to The Higher Life, from out the ranks of Minnesota Spiritualists, of one more of our most earnest and faithful workers.

In the transition of Mrs. Paul Beuhler of Minneapolis the State Association loses an earnest and loyal supporter, the North Side Spiritualist Church a loving and devoted Pastor, and all will miss her as a true, tried and kindly friend.

Mrs. Beuhler served her church as Pastor for over twelve years and during all that time was a source of Harmony and Strength to those to whom she ministered. She was ordained by the authority of the National Spiritualists' Association at the sixteenth annual convention of the State Spiritualists' Association on Sunday, September 14, 1913.

She was born at Cleveland, Ohio, on March 17, 1863, and passed to the higher life after many months of sickness on Friday, March 14th. Living her life a true Spiritualist she also passed out a true Spiritualist. In compliance with her wishes Mrs. Laura Johnson, acting Pastor for her church, conducted the funeral services at the beautiful chapel in Lakewood Cemetery, on Monday, March 17th.

Memorial services in her honor were held at the halls of the North Side Spiritualist Church on Sunday, March 23rd, many of her co-workers and friends taking part in paying loving tribute to her memory.

We pray that her life and beautiful example may be an incentive to all to remain true, faithful and earnest to the end, so that when we come to meet her we may be able to do so with the knowledge that we have completed the work which she has left for us to do.

JAS. P. WHITWELL.

* * * *

Stevens—Mrs. Annette Stevens, daughter of Mr. and Mrs. William H. Moore of Dryden, N. Y., was released from her frail physical form at her parents' home on Saturday, March 8, in her forty-fifth year. Besides her parents she leaves to mourn her transition an only daughter, Miss Vera Elma Briggs, a sister, Miss Victoria C. Moore, formerly of the Morris Pratt Institute Teaching Corps, one brother, Franklin Moore, and his wife, together with three nephews, a niece and a circle of admiring friends, embracing all who shared acquaintance with her in social and business walks of life. Gentle in spirit, independent in purpose, efficient under responsibilities she impressed her womanly nature upon all with whom she came in contact. Throughout two years of declining health she was hopeful of final and complete recovery.

Memorial services were conducted by Harold Bradford of Lily Dale, N. Y., ending with physical interment in the family plot of Willow Glen Cemetery, at Dryden, her burial and birth places being hard by each other.

Reams—On March 13, 1919, A. J. Reams, after over two years of great suffering, was released by transition at his home in Enid, Okla. He had been a Spiritualist for many years and was a charter member of the local church. Born near Greensboro, Ky., September 3, 1856, he was united in marriage to Miss Belle Hackley, September 17, 1887, who together with five children sorrow over the separation, but know he has joined the three children who had gone before him. Final services were conducted at the home of his daughter on March 17 by Mrs. Edna Bacon of Blackwell, Okla., in the presence of many friends and the members of the I. O. O. F. lodge to which he belonged. The Angel of Death was a welcome messenger to him. * * * *

Morse—The Spiritualists of England have lost by the transition of J. J. Morse, on February 16th, one who has long been a leader in their cause. Indeed it may be said that their sorrow in that event will be shared by the Spiritualists of Australia, New Zealand, North America and the United Kingdom, or the countries where the English language is dominant.

He was best known in recent years as the Editor of Two Worlds, of Manchester, England, but for almost fifty years his public work has had a diversified character and he has borne many official responsibilities in the organized movement in Great Britain.

London Light recently said of him: "Old files of this journal contain many of his trance discourses, some of them of rare eloquence, and all notable for their wisdom, mingled with a rich fund of humor, and their high literary quality. The fine, sane teachings of his inspirers have immensely assisted to maintain the level of high thinking so necessary to Spiritualism on its philosophical side."

Perhaps a little more than a dozen years ago Mr. and Mrs. Morse and daughter Florence came from Australia to California and in various cities visited in crossing our country, his chief guide "Tien" and other spirit helpers were listened to with great interest. They attended that year's N. S. A. Convention in Washington, D. C. Soon afterward he held for a short time the editorship of the Banner of Light of Boston, at the termination of which he returned to England.

Mrs. Morse preceded her husband by several months in the flight to Summer Land after forty-seven years of wedded life together, only briefly broken, and now followed by a glad reunion.

Waves of sympathetic thoughts will speed across the Atlantic to the surviving daughter whose personal mediumship will often become the open doorway for her noble parents.

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LYCEUM BOOKS

The British Manual, 60 cents; the British Songster, \$1.25. Outlines of Spiritualism for the Young, 50 cents.

A small shipment of the above just received. Increase in cost of publication, postage, U. S. duty and war tax compels a slight increase of former prices.

We can send post free as above.

N. S. A., 600 Penna. Ave., S. E., Washington, D. C.

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LYCEUM DEPARTMENT

Conducted by

Mrs. Annie L. Gillespie

National Superintendent of Lyceums

85 Upton Avenue Battle Creek, Mich.

A PICTURE

A little cottage standing
At the narrowing of the street,
Where maples bend to kiss the
Yellow roses at their feet.

Green fields like the western sea
Creep to its very side
Within whose billowy surface
The children used to hide.

To a stranger it is homely
They find no touch of art,
But they do not see the picture
Which is graven on my heart,

Of a lady in the doorway
Brown of hair and tender eyes
Who now watches o'er her children
From the door of Paradise.

The white hands seem to beckon
The tender voice rings clear
Come home dear one you are weary
Come and rest with Mother here.

All of this came up before me
As I passed what was my home
And some way in my memory
Is still my very own.

And my soul holds just the picture,
In the doorway fair and sweet
While the roses bend to kiss
The yellow roses at their feet.

ANNA L. GILLESPIE.

To the State and Local Superintendents: May I ask if you will send me a report of your Lyceum as soon as possible? Am anxious to complete records for the year. Especially as to number of pupils and secretary's name and address.

ANNA L. GILLESPIE.

Anniversary Day, with its gathering of the faithful and curious, the earnest and the entertainment seekers, the glad meeting of old friends, many of whom have this privilege one day in the year owing to feebleness and other causes, is numbered with the past.

At the First Spiritualist Church it was surely a red letter day. Never in the history of our organization have we had such a multitude of guests. Our day really began the night before with a most successful message service opening the festivities Saturday night.

The message mediums, composed of Mr. Clarence Barrows, Battle Creek, Mrs. M. Giltner of Jackson, Mrs. Elinor Reeves of Detroit, were at their best during every meeting of the series. Their tests were fully recognized and given in a clear cut, convincing manner.

Sunday morning the Lyceum gave a demonstration of their work in such a manner as to cause round after round of applause from the large audience. They were well versed in the history of Spiritualism and not a child but could tell why they were Spiritualists and the message the Lyceum has for the world.

Their lessons were followed by the work in expression, consisting of posing, tableau, stories without words and living pictures. It was wonderful to see how the smallest child caught the meaning and exemplified in motion and perfect grace.

We have not a large Lyceum, about 25 children and a dozen adults who really attend the work. Sickness has interfered with us during the year. We are fast gaining ground again and teachers and pupils are working with increased enthusiasm.

WASHINGTON AND LINCOLN

Again the month of February is here, bringing with it the birthdays of the two men so greatly loved and honored by all loyal Americans, those of Lincoln and Washington. What lessons we may find in studying the lives of both.

Abraham Lincoln, we learn, was the son of a poor man and had to work hard for everything he gained from life. His education he earned by very hard work, in return for which he was able to obtain the books which he studied so earnestly at night by the light of the fire. His whole life is one of perseverance against all obstacles while following the high aims of life. There are many who overcome obstacles but few who remain upright and truthful while doing so, yet all of us are familiar with and love the man who was called "Honest Abe."

What Lincoln became, we all know, the highest honor in the land was bestowed upon him; from railsplitter to lawyer, from lawyer to speaker and then to president. But being president did not mean ease and contentment for life. He came into office a man unknown and undesired by many of the people of the United States. He came at a time when the nation was full of unrest and bitter states enmity. To him was left the dangerous decision of whether to thrust this country into war or to permit a great wrong to go on being done some of his fellow men; his decision was the issuing of the Emancipation proclamation. This meant war, and Lincoln loved his country and suffered at the thought of his country's hurt, yet lived up to his determination to do what he felt was right.

Through his love for the right, his justness to all, his sympathy and kindness shown to those who had been against him, and his wonderful personality, he gained the love of the whole nation, and when he met death, at the hands of a crazed man, the whole nation mourned.

Washington, whose birthday we next celebrate, had a very different sort of a childhood. He was born to luxury, and had a happy youth, was well educated and trained for an army officer. Yet when he reached manhood he decided to cast his lot with a cause unfavored by the people of his class and to become the general of an army of generally ill-clad, ill-fed, and ill-acquainted men, but the cause he believed was right. History tells us of the difficulties he met with before we as a nation declared ourselves independent and were considered so by the world, but these difficulties George Washington refused to be conquered by.

That his country appreciated is shown by their making him the first president and calling him the "Father of His Country."

Many are the stories told of his truthfulness, the best known being that of the cherry tree. Stories are also told of his kindness to his men, cheering them when they became disheartened, of his endurance and perseverance.

In comparing the lives of the two men we find that although they are very different in most ways, still both have some characteristics in common. Both are faithful to what they believe is right, no matter what others may think, both refuse to be halted by the difficulties which they encounter, both have the great characteristics of love of country.

Well may all Americans endeavor to be like them in these things, and may we as lyceumists set these men as ideals for rich or poor; they both had their trials and overcame them.

HAZEL DRAKE.

BOBBIE'S AWAKENING

The little, new-green blades of grass said "spring is here"; the peach trees, all pink with blossoms, a robin-redbreast, chirping and hopping about, even a bunch of old hens busily pecking about in the garden next door, all said, each in his own way, "spring is here," but there was no happy feeling that comes with spring in Bobby's heart.

He sat on the woodpile in the back yard, thinking. The trouble was this: Bobby had a New Mother!

Bobby and little sister lived with grandma, and on Father's last visit he had held them both, one on either knee as they loved to be, and had told them about the new Mother.

It had sounded all right and very pleasant as Father told it all to them; he had said that the lady

was sweet and young and pretty and that they could all be together again.

How fine it would be to live with Father once more, in the old home in the city! They had all been quite happy about it and Father had kissed them goodbye and said that when he came again he would bring the new Mother.

Little Sister and Bobby had talked about it a lot and it seemed almost like Christmas or Fourth of July; quite a pleasant excitement was in both little hearts—but, everything seemed to be all wrong now.

Bobby kicked his heels against the woodpile robin-redbreast eyed him curiously and hopped little nearer, but Bobby's thoughts were far away. He was thinking about what he had heard that morning, when Grandma, Auntie and the Neighbor were talking in the kitchen. Bobby, quietly playing on the back porch, could not help but hear them. Auntie said, "poor little things, no doubt she will abuse them." Grandma said, "and she's young and I know that she won't know what to feed them and they'll get down sick, poor dears"; and the Neighbor said, "what a pity that he could not have left them here where they would be treated right," and with a deep sigh she added, "poor motherless little things."

Bobby had always thought that whatever Father did must be right, but now—well, she would be here this afternoon. Father was going to bring her. It was time to go and get dressed. Auntie had called twice.

"I won't call her Mother. I had one Mother and a boy can't have two Mothers. I won't call this one Mother."

Little Sister slipped her hand into the lady's, and smiling sweetly, looked up into her face and said, "I like you, I don't mind calling you Mother," but in Bobby's heart was a bitter feeling because of what he had heard that morning.

The home in the city was a pleasant one. Everybody seemed very happy. Father was younger looking and laughed more than Bobby ever remembered his doing. Bobby felt terribly out of it all, but nobody seemed to notice. They let him alone and that hurt most of all. The new Mother was always kind but there was a curious look in her eyes at times.

Bobby sat on the curbstone and kicked his heels, very much the same as when he sat on the woodpile, only that, if possible, kicking the stone was just a little harder on his shoes than kicking the wood, and Bobby was thinking—thinking—

She had not abused them, he really had to admit that, and there was plenty to eat, in fact, he liked some things that she made better than the things at Grandma's and with her and Father both there he did not feel like a poor orphan as the neighbor had said, and it was all a puzzle and he was very unhappy, and—and—

Just at this point some boys chased a cat past Bobby. The boys were having lots of fun but the cat escaped them by taking refuge under Bobby's front porch.

Bobby looked on without interest. He had troubles of his own. The boys, finding that the cat had escaped them for the time being, moved on, and finally Bobby's mind came back to the cat. "Poor thing; maybe it's an orphan, too," thought Bobby; so he decided to pull the cat out and feed it; feeling so sorry for himself made him think of the poor, hunted cat. Loosening a board, he reached under the porch for the cat, but his hand came in contact with a piece of sharp tin sticking up out of the ground, and with a shriek of pain, Bobby started for the house, calling Mother! Mother! at the top of his voice!

The new mother heard him coming and was ready with "first aid" for the injured hand. Bobby manfully kept back the tears while the wound was dressed, but when it was finished he turned and buried his face in her dress and sobbed, "I'm sorry—I didn't know—I'm—I'm sorry—I—didn't understand—". The tears stood in the new mother's eyes, as she patted him consolingly; she was too wise to say anything; as they stood there a great peace stole over them; for back of them stood the spirit mother, a hand on each head and a beautiful smile on her face, for she understood.

ALICE W. DEVORE.