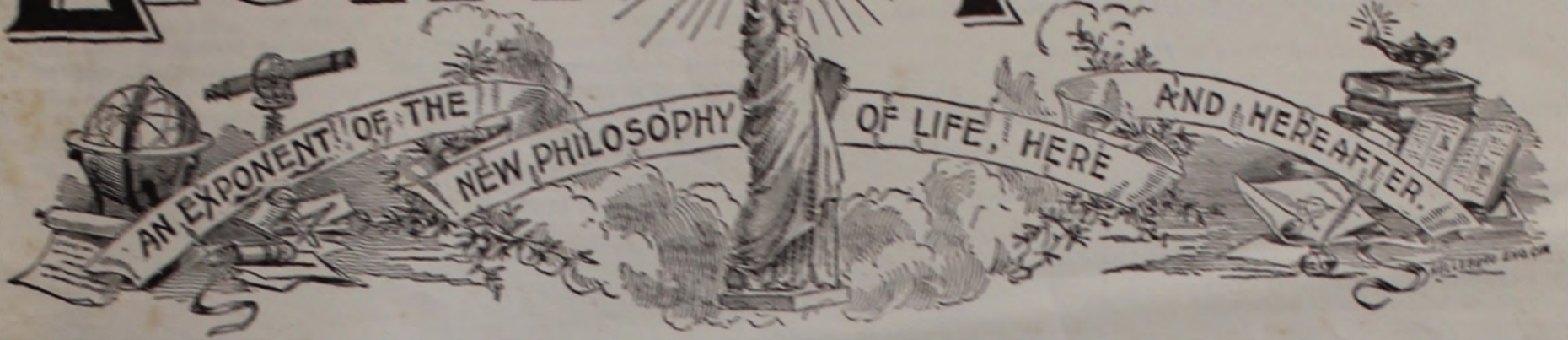


Marion Spidmore Bureau

# LIGHT OF TRUTH



VOL. XXVIII, No. 2.

COLUMBUS, O., JANUARY 12, 1901.

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## CENTURY WATCH.

Ring the bell, toll the knell;  
The last of nineteen hundred years,  
The last of all the glooms and tears,  
Since Jesus drew the mortal breath  
To prove that life ends not in death!  
Let voice and bell and music swell  
The sounds that note this passing knell.

Ring it out, with song and shout,  
The sorrow of a dying age;  
A century mark on history's page.  
Farewell, old year, the time is here  
To drop a jewel on thy bier—  
A tear that bids the Old adieu,  
And glimmers for the coming New.

Ring once again, a sweet refrain;  
To usher in the glorious morn—  
The Twentieth Century is born!  
Comrades, we sing, mid joyous tears,  
The coming of the better years;  
The years, we hope, when truth shall reign  
Triumphant over error slain.

May they be years of Wisdom birth,  
When Love shall be the queen of earth,  
When human kind shall seek and find  
The nobler purposes of life  
Than anger, greed and mortal strife;  
When war and cruelty shall cease  
And leave the world to white-winged peace.

Glad years, that make a future age  
When higher powers shall engage,  
That man's humanity to man  
Shall signalize the better plan;  
When each shall feel the vital flame  
That vivifies this mortal frame  
Has nobler work on earth to do,  
And higher hopes of Heaven in view.

All hail the dawn of better days,  
When man shall know and love the ways  
That lead us all to Love's caress,  
From out the thorny wilderness!  
God of the Universe, to Thee  
We look for that sweet Liberty  
To taste the fruit which Thou hast given,  
Ere yet we wholly find Thy Heaven!

—J. Marion Gale.

Quilicura, Wash., Dec. 31, 1900—Jan. 1, 1901.

## SOCIALISM AND LIBERTY.

By George D. Herron.

Socialism comes to remove the causes that prevent men from being lovers and brothers one with another, and to bring in that equality of opportunity without which there can be no true fellowship, no abiding social love.

Some who read this are doubtless indulging in the popular saying that socialism might answer for a society of angels, but not for a society of human beings such as we are; that we must wait till we have a better brand of human beings before we can have socialism. All of which is very much like saying that it is not safe to cure a man of his disease until he gets well; or like saying that we will not come in out of the rain until we first get dry; or like refusing to abolish the devil in order that we may preserve the job of saving the people from him. It is a strange superstition that makes men regard what they know to be elementally good as dangerous in

practice, and what they know to be elementally wrong as practically safe. Socialism strikes at the root of the chief cause of our unangelic conduct, and proposes to abolish that slavery and competition and capitalism which sends all its forces in the direction of making men brutal and dishonest. The whole influence of competition and capitalism is to war against love and liberty, and to make all that is noble and lovely in human life impossible.

Many, too, are raising the question of whether people are yet prepared for the economic administration and liberty involved in what we call public ownership. The question is often raised with reference to a public utility, such as the railway system. First of all, there is the principle that nothing prepares people for responsibility save experience in responsibility. It is only in liberty that man learns to be free; only in the possession of his rights does a man learn to practice the highest right. And in the immediate question of advisability lies the foundation fact that it is elementally wrong for public functions to be privately owned and administered for private profit.

No principle of expediency can make this elemental wrong result in the good of either individuals or society. That I may think some other man shiftless with his money does not excuse me in taking it away from him and spending most of it for myself. The lesson of co-operation in liberty has got to be learned, and it can only be learned by practising it. We shall have to go the whole length of liberty or finally have no liberty at all.

You doubt whether liberty can be trusted. I am very sure that tyranny cannot be trusted, and I am furthermore sure that the care of liberty cannot be delegated to any representatives. Liberty cannot be put under bonds to keep the peace without liberty being lost and peace unattained. All the so called evils of liberty have been the evils of the lack of liberty. We shall have to accept the real logic of liberty at last, for there is nothing under the sun that can be trusted in its place. The lesson of co-operation has got to be learned, and learned in liberty. And the lesson of liberty has got to be learned, and learned in co-operation. We had just as well set about the task.

Again, some are offended at the class-conscious appeal of socialism. I think it is because they do not rightly understand its meaning. Socialists have no thought of arraigning one class against another class as individuals; class consciousness does not mean class hatred. Let us admit that socialists sometimes give utterances that have the class-hatred ring about them. Class hatred is none the less

alien to the spirit and genius of socialism. Even so bitter a controversialist as Karl Marx says that of all men socialists can afford to be tolerant and kindly toward the capitalist class, knowing that class to be the victims of a system as truly as the laborer.

What the socialist does mean by class consciousness is this:

That nothing can obviate the hideous fact that one class of human beings is living off another class; that a capitalistic is heaping up the produce of the producing class. And he appeals to labor to become class conscious because he knows perfectly well that the laborer cannot achieve his freedom, nor have the produce of his labor, until he becomes conscious that he is the real producer and the owner of the earth. Capital lords and landlords will exist, and despoil the earth with economic and military wars, until the disinherited labor of the world rises to nobly take possession of its inheritance. So long as the laborer is willing to be a mere wage earner, so long as he is led about by politician and agitator, so long as his weariness and poverty, his dependence and hopelessness, so eat out his nerve of soul and body that he will not act, just so long will his condition wax worse and worse.

Labor must achieve its own liberty, if it is ever to be achieved. Liberty cannot be handed down by a superior class to an inferior class; it has never been so achieved and ought not to be so achieved. If liberty were something that could be imposed upon one class by another, or could be presented as a gift from superiors to inferiors, it would vanish in a night. Men are not free until they have won and established their freedom in experience, and in the power of their own manhood. The class-conscious appeal is not for strife or hostility or antagonism, but for manhood; for constructive purpose, and spiritual nerve and genius.

The end of socialism is the abolition of all class and parties, and the coming in of but one class, the people, with opportunity for every man to produce his own living, and at the same time to become, as Charles Kingsley, "a scholar, a saint, and a gentleman." Unless American laborers as a class are so spiritually awakened that they become noble and courageous enough to adopt the co-operative commonwealth as a working ideal, and adopt it in the spirit of good will toward all men, no one can achieve liberty for them.

## TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

"OHNE HAST; OHNE RAST."

Chas. B. Newcomb.

We are troubled by some problem of the hour; yet when it has been solved it will surely be followed by another no less difficult; for the only purpose of life is education.

As we grow, our text books become more complicated.

Let us then enjoy the lesson of today—the work in hand.

To-morrow will add nothing to our life, for like the spider, we spin our web from our own centres.

The opportunity that we anticipate is always ours.

We do not have to wait for it.

Another's opportunity is no greater than our own, nor is his problem less.

We may be glad of today, whatever its conditions.

We may enjoy God NOW.

Nothing else that is enjoyable has ever been discovered, nor have we any reason to believe that anything else exists in all the universe.

The only Atheism is a belief in the Devil, and from this alone springs every fear.

We can lose nothing that is really ours.

Nor can we retain anything that does not belong to us.

This consideration should relieve us of all anxiety in the domain of the affections as well as in that of material possessions.

Tenacity of disposition always implies a fear of loss.

We can have no unrest and no unwillingness if we really believe that God is equally good in every experience of our life and that God is really ours.

If this power is omnipresent and continuous in its action we are certainly in just as close relations to it in this life as in any other, and can never speak of death as "going home to God."

Death is but the awakening to a larger consciousness, and this awakening is in no degree dependent upon a mere chemical process.

The great privilege of a present immortality is just beginning to appear above the horizon.

We need not be concerned because we have not yet attained to the standards we accept as true.

Let us glory in the progress we have made.

Let us be glad of all that we have overcome in the long climb through matter.

Let us press forward with confidence in the ego that has achieved so much. Let us go on our way rejoicing, "without haste and without rest."

Have you a copy of Dr. Talkwell, a Preacher Preaching to Himself?



**Buffalo Arranging A Magnificent Display For The Year 1901.**  
**The Wonders of Pan America To Have An Artistic Setting.**  
*Elaborate Floral, Horticultural and Electric Features.*  
*Exterior Views of The Exposition.*

The hand of the artist has labored without restraint in arranging the grounds and grouping the buildings for the great Pan-American exposition, to be held at Buffalo in 1901. The plan was completed after protracted and painstaking study of the grounds and their surroundings, and with a keen appreciation of all the requirements of an exposition upon the scale of magnificence here contemplated. The completed work will be a masterpiece, in which the designer of buildings and the landscape architect will alike share the honors. American architectural genius has indeed here produced glorious results.

The exposition grounds include 350 acres, of which 133 acres are improved park lands, a part of Delaware park. The grounds are about one mile from north to south and a half mile from east to west. Their situation is in the northern part of the city, accessible from every direction. The park lands

sently, the views widen and the water scenes meet the eye. On the right is the refectory. The lake is dotted with boats. On the left is the Albright Art gallery, presented by a Buffalo citizen, who has taken this opportune time to make the city a magnificent gift. It

A winding path leads around the shore of the north bay to the permanent building erected by the state of New York in conjunction with the exposition directorate. It is to be the home of the extensive, valuable and interesting collection of the Buffalo Historical society.

The temple of music, designed by Esenwein & Johnson, of Buffalo, will cover a plot of ground 150 feet square and will be located on the northwest corner of the esplanade and court of fountains. The exterior of this hand-

gans in the United States. It will be an exceedingly beautiful and complete instrument, with all the latest improvements in organ building. It will have four manuals and about 50 speaking stops and will be voiced on three different wind pressures. The action will be the most complete style of tubular pneumatic. The mechanical contrivances and combinations will be most complete and include many varieties not hitherto used. Of the four manuals the great organ will have 14 stops, two 16-foot stops, six



some building will be treated architecturally after the style of the Spanish renaissance. It will be octagonal in shape, with octagonal pavilions at each corner.

The auditorium, which will seat 1,200 persons, will be a few steps up

8-foot stops, three 4-foot stops, one 2-foot stop, a twelfth and a four-rank mixture.

The esplanade. In this broad open space there is room for an assemblage of 250,000 people. This will be the scene of special celebrations and notable ceremonies during the continuance of the exposition.

The grand court is formed by the main group of exposition buildings. The court is of the shape of an inverted T. The approach, fore court and bridge are about 1,000 feet in length, 300 feet wide. The main court is 2,000 feet long, 500 feet wide, and the transverse court, across the esplanade, is 1,700 feet from east to west. On either side of the triumphal bridge are the mirror lakes. These are a part of the grand canal which completely encircles the great group of buildings, and upon which the visitor may ride in one of the many electric launches or take a more leisurely trip in a Venetian gondola. The canal is lined with young trees and banked with grass on its outer edge. Picturesque bridges cross it at many points.

The main government building, in which will be sheltered a greater portion of the government exhibits, is 418 feet long by 130 feet wide. A central dome rises to a height of 250 feet above the main floor, and is surmounted by a statue of Victory, 20 feet high. The lesser buildings, each 150 feet square, are west of the main building 150 feet on the north and south lines of the main structure. The government exhibits will include the aquariums and ichthyological collection of the United States fish commission and extensive collective exhibits from the Philippines, Porto Rico and Hawaii.

At the far western end of the transverse court is the horticulture build-



form the southern part of the extensive grounds, and are pronounced by expert landscape architects to be among the most beautiful in the world. The trees and shrubbery in wonderful variety, the romantic footpaths leading in all directions among the thick foliage, the loveliest of lakes, on whose surface numberless swans and other water fowl of immaculate plumage are constantly at sport, the wide reaches of lawn and the rich embroidery of flowers, everywhere to be seen, all combine to refresh and restore the mind of him who tarries within these delectable precincts.

The visitor who approaches the exposition from the south will enter the grounds on Lincoln parkway, a broad, beautiful, shaded boulevard. Nature has been assisted with consummate skill by the landscape architect, and here she presents her varied colors with the grace and refinement that years of culture have given her. Pre-

is a permanent building of white marble, designed to be the future home of Buffalo's best art treasures, and serving the purposes of an art building for the exposition. Its cost is placed at upwards of \$350,000.

from the grade of the building and in addition the restaurants and balconies will give further seating accommodation to 1,500 people.

In the temple of music will be erected one of the largest and finest or-





square, flanked on the graphic arts building south by the forestry and ling. They are connected arcades, forming a broad ar to that enclosed by the group. Behind the arch conservatories. The es-made beautiful with foun-en gardens, pergolas and

ely north of the esplanade of fountains. At the right ology building and at the music building, each 150 meter. The court of foun- be the great center-piece osition. Here the principal displays are to take place. s are to be illuminated at the diffused light of more 000 incandescent electric distribution being so per- there will be no shadows. ll be extensively employed fantastic effects. The huge r, 375 feet high, which stands th end of the court of foun- l be used in the production dinary electric features. One will be an electric water-fall ide and of 70 feet descent; che in the tower. The tower of imposing design and intri-kmanship. The many foun- the great basin of the court made beautiful at night by electric lights of all colors. ery extraordinary electrical of the exposition are made by the fact that electric pow- the largest power plant in the t Niagara falls, is to be pro- unlimited quantities. This lant is half an hour's ride from and is one of the great sights tors to the exposition to in- their itinerary.

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mall is a broad street shaded poplars. To the right is the ture building, 500 by 150 feet, the left the electricity building, same general proportions. East agriculture and manufactures' ngs are the live stock exhibits. ten acres are devoted to these. of the machinery and transpor- building is the service building,



the headquarters for all the exposition officers and departments of public service that are required on the grounds.

The massive steel tower already mentioned is between the court of fountains and the plaza. It stands in a large aquatic basin, and a picturesque bridge enables the visitor to reach it from the plaza. In the tower, at the height of 70 feet, is a large restaurant and roof garden. There are promenade floors at various heights, and a balcony near the summit, from which a bird's-eye view of the exposition, the city, Lake Erie, Niagara river and the open country may be obtained. All the floors are reached by means of elevators.

The plaza is 500 feet by 350 feet. Standing at the tower bridge, at the right, is the Stadium building, 341 feet long by 52 feet wide, with towers 164 feet high. This ornate building forms the main entrance to the athletic field or stadium, where 12,000 people may be seated to witness the athletic contests to be provided. The athletic carnival of 1901 is intended to be the greatest ever given in America. The stadium resembles in a general way the one erected at Athens a few years ago. It contains a quarter-mile running track and ample space within for

exhibitions of skill and feats of strength. The entrances are made large so as to admit floats, etc., as the stadium is to be used for certain pageants, exhibits of automobiles in operation, the judging of live stock, agricultural and road machinery.

On the west side of the plaza is a large restaurant building of the same dimensions as the stadium entrance. This forms also the entrance to the midway, to which 20 acres of space are devoted. The large number of applications for space in the midway has enabled the director of concessions to choose entertainments possessing exceptional novelty and merit.

At the north side of the plaza is the propylaea, consisting of two monumental entrances connected by a curved colonnade forming a highly ornamental screen and separating the railway station from the exposition. It is at this station that the steam railway trains from all parts of the country may discharge such of their passengers as desire to go direct to the exposition. Electric cars will connect for all parts of the city.

Whether the exposition is approached from the north or south the effect is impressive and inspiring. The general style of the buildings is that of

the Spanish renaissance, modified to suit the character of an exposition. There is a generous use of color, the red roofs and tinted walls giving the completed work a festival aspect. Domes, lanterns, pinnacles and statues, waving flags and streamers, make gay the sky line. The facades of the buildings are everywhere broken with elaborate architectural features, and arched effects are much used throughout the vast group. There are more than 20 large buildings and grand architectural works, besides the numerous state and foreign buildings, buildings for special exhibits, public comfort and other purposes. The extensive use of trees, shrubs, flowers and aquatic pools relieves the severity that is usually encountered in exposition groups.

The buildings will all be abundantly filled with the most curious and interesting exhibits, representing the latest and best achievements of the civilization of the western hemisphere. The profound educational value of the Pan-American exposition at Buffalo in 1901 cannot be gainsaid.

Paul Tyner has a fine letter in the October World's Advanced Thought. I have long loved both the paper and its editress for: the uniform love manifested in her pages. No harsh words and no antagonism save when carried away by her sympathies for the brute she overdoes the vegetarian fad. Paul, in that letter, incidentally gives his idea of what a paper should be and draws the portrait of the ideal that has been before NOW from the beginning. It shall never have in its pages a word that is not inspired by Truth and Love. Here is what he says: "May I not join in an appeal to you, to show the world how strong and sweet and true and forceful a journal may be, obeying the rule that every sentence in every number shall be positive, loving, kind and true, as is, we all know, the underlying and constant spirit and purpose your paper stands for."

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ing. 220 feet square, flanked on the north by the graphic arts building and on the south by the forestry and mines building. They are connected by curved arcades, forming a broad court similar to that enclosed by the government group. Behind the arcades are the conservatories. The esplanade is made beautiful with fountains, sunken gardens, pergolas and colonnades.

Immediately north of the esplanade is the court of fountains. At the right is the ethnology building and at the left is the music building, each 150 feet in diameter. The court of fountains is to be the great center-piece of the exposition. Here the principal electrical displays are to take place. The courts are to be illuminated at night with the diffused light of more than 200,000 incandescent electric lamps, the distribution being so perfect that there will be no shadows. Colors will be extensively employed to produce fantastic effects. The huge steel tower, 375 feet high, which stands at the north end of the court of fountains, will be used in the production of extraordinary electric features. One of these will be an electric water-fall 30 feet wide and of 70 feet descent; from a niche in the tower. The tower itself is of imposing design and intricate workmanship. The many fountains in the great basin of the court will be made beautiful at night by means of electric lights of all colors.

The very extraordinary electrical features of the exposition are made possible by the fact that electric power from the largest power plant in the world, at Niagara falls, is to be provided in unlimited quantities. This power plant is half an hour's ride from Buffalo, and is one of the great sights for visitors to the exposition to include in their itinerary.

Opposite the court of fountains are the two big buildings of the exposition, the machinery and transportation building, and the manufacturers' building. These are each 500 by 350 feet.

The mall is a broad street shaded with poplars. To the right is the agriculture building, 500 by 150 feet, and to the left the electricity building, and of the same general proportions. East of the agriculture and manufacturers' buildings are the live stock exhibits. About ten acres are devoted to these. West of the machinery and transportation building is the service building.



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## THE NERVOUS SYSTEM THE BASE AND INSTRUMENT OF MEDIUMSHIP.

(From "An Essay on Mediumship" by Professor J. S. Loveland.)

Science assures us that it was almost innumerable years before the first forms of life were extended as worms, with a single nerve running through them. Millions of years more before a ganglion, or bunch of nerve matter, formed on one end of this straight nerve, and millions before that bunch of nerve substance became an animal brain encased in a bony covering, as we see in the animal kingdom. But we would have to add ages more before the human brain was evolved with its correlated nerve system as it exists today. Yet, through all these interminable ages, the great law of evolution, the differentiation of the particular, the individual, from the homogeneous, has been going on. When there was but one nerve in living things, there was but one sense—simple feeling. From this primary sense, hearing, seeing, tasting and smelling have been evolved, and separate and distinct portions of the nerve system constitute the basis or instruments of these special senses.

Let us approach nearer this wonderful nerve organization. At the first view we are constrained to exclaim, "I am fearfully and wonderfully made." All the brains are masses of nerve substance, and each one has its own special function in the human economy, though there is no question but that there is a vicarious action at times, one brain, or portion of brain, doing the work of another. Wherever there is gray nerve matter there is thinking capacity. The largest brain mass is the cerebrum, or top and front brain. Then comes the cerebellum or back brain, which, with the medulla oblongata, constitutes one of the most important portions of the nervous system. The spinal marrow is a continuation of the brain. The solar plexus is another most important mass of nerve matter, and may perhaps be well termed the organic brain, or brain of organic life. Functionally considered, we have three systems of nerves: 1. The nerves of special sense—hearing, seeing, tasting, smelling and feeling. 2. The sensor and motor nerves, though the sensors may include somewhat those of the special senses. 3. The great sympathetic or ganglionic system, or nervous system, but it is safe to say that we very poorly understand many of the functions thereof, and especially of the ganglionic system. And yet this is the most important of them all in very many respects. Especially is it so to all who are investigating the question of mediumship. The activities of all these nerves are purely automatic except the motors, which are mainly controlled by the will. Some of the others may be controlled, to some extent, by the will; but their normal action is purely automatic. The nervous system, as a whole, is a reservoir, refiner and user of vital energy, manufactured by the vital chemistry of the digestive organs. The brains and ganglions, which are really little brains, are the reservoirs or depositories of the vital energy. We may say, their general function is to receive, refine, retain and use the energy manufactured mainly by the digestive process, though respiration has much to do with this work. We inhale life as well as oxygen.

The cerebrum uses up or wastes the life force in passion, thinking and the action of the muscular system. Its building or thought-creating is a depleting process of the physical man. It continually wears him out. The organic brain, on the contrary, builds

him up. It makes him, in the first place, and entirely rebuilds as the other tears down. The mental brain kills; the organic gives life. This killing has been done largely in ignorance, and the discoveries of the present have opened the eyes of the thinking ones, and henceforth the mental brain will be used more and more to assist the organic brain in its great work of conservation and recuperation.

The nerves, which run to and from the great brain centers, are conductors, and are as perfectly insulated as the wires of the ocean cables. But we know the wires of electric batteries, though insulated, do not confine all the electric energy. Secondary currents are produced by the primary, although completely insulated. So also an insulated current will induce most powerful magnetism in a piece of soft iron, around which it circulates. So also the circulation in one set of nerves will induce action in another set directly connected with it in any manner. The nerves of sensation transmit information to the brain, and those of motion carry the orders of the regal will to the muscles and they obey.

Mediumship is trance; and trance is sleep; that is, a condition of artificial sleep; in other words, some of the physiological conditions of sleep are present in all cases of trance or mediumship. There are any number of degrees of trance, from the state of complete catalepsy to the feeling of simple quietude, or passiveness, as it is sometimes termed. We find the same variations in our natural sleep; from the profound and dreamless slumber to the half-waking condition, where you hardly know whether you are asleep or awake. But sleep or trance, in any degree, mean a recession of more or less of the nervous circulation from the cerebrum—the mental brain—to the organic brain. It is substituting the night—the automatic, for the day, which is the regnant condition for the intelligent ego. It is passing from the contraband to the controlled condition. And this difference in condition depends entirely upon the change of the nerve circulation. It is a more or less surrender of the helm, which guides the bark of life to some other hand than our own. It would naturally suggest itself to every careful person to beware as to whom we surrender the control of our selfhood. Certainly we ought to be acquainted with both their character and capacity before intrusting ourselves to their direction. And it may be well to say right here that all those distressing cases of so-called obsession are largely due to the neglect of this necessary caution. No person ought to be indifferent to the character of those who are to teach, guide or control his life. Sleep is nature's normal trance. Nature's trance and the medium trance may be simultaneous. All prophetic dreamers are entranced in this double sense. But there are many dreamers who are not in a state of perfect sleep in either one of those senses. They are the day dreamers, who so often find themselves, as they term it, entirely lost to all outward surroundings, during which they may have developed some grand principle—solved some profound problem of thought, or perhaps invented some valuable machinery, or an improvement of the same.

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**SAYINGS AND DOINGS**  
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**Rev. Dr. Talkwell,**  
 ۞۞۞۞۞۞۞۞  
 BY G. S. CARR, M. D., Columbus, Ohio.

**A CHRISTMAS SERMON BY DR. TALKWELL. — A CHRISTMAS THE WHOLE YEAR ROUND.**

Just Sunday morning at the close of his regular report, Dr. Talkwell made a few remarks about Christmas day. He said some things not commonly heard in the pulpit, although generally known to scholars. He said among other things:

Last Tuesday was Christmas day. The origin of this day is a curious tangle of tradition and myth. Among the masses of the people it is generally thought that Christmas day is the anniversary of the birth of Jesus. There are many people who still believe this, and many churches that, either ignorantly or deliberately, persecute this fable.

No scholar today pretends to believe that Jesus was born on the 25th day of December. Everything that is known about the subject bears directly against this supposition. There are no shepherds, nor grazing flocks on the hillsides of Palestine on the 25th day of December. All is bleak and bare in that country at this time of the year, and has been as far back as history can take us. Yet the masses have been led to infer, even where they have not been directly taught, that Jesus was born on the 25th day of December, and that we are keeping Christmas as an anniversary of his birthday.

To set aside a day to commemorate the birth of Jesus is very natural, and doubtless could be made very useful in promulgating the teachings of Jesus. But why should the 25th day of December have been selected? Surely, any other day would have done as well, since no scholar pretends that Jesus was born on that day. October has a great deal better claim as being the month in which Jesus was born than December. Indeed, every month of the year has been fixed upon by some theologian as having been the month in which Jesus was born.

Why, then, was December chosen, and why the 25th day of December? The answer is, without a doubt, an attempt on the part of the early church to accommodate itself to a very popular pagan holiday or feast. The early church fathers were very wise. They were as wise as serpents, though not entirely as harmless as doves. They took Paul's motto of being "all things to all men," in order to gain adherents to their ecclesiastical system. They were willing to go in partnership with the pagan holiday in order to perpetuate their church traditions.

The pagans were sun worshippers. They had noticed that the sun, in its daily passage overhead, gradually shifted towards the south, as winter approached. Farther and farther toward the south were the circles of its daily revolution as the December days passed by, the sun no longer passing broad the north over the equator. But gradually each day the equator shifted a little towards the south until, on the first day of December, the equator became coincident with the tropic of capricorn.

On the 25th day of December the sun gradually began its journey toward the north again. The short, cold days, and the long, cold nights, began to vanish and slowly change back into the equal days and nights of spring, with their genial warmth and balmy air.

This, to the pagan, was the birth of the sun, the sun being born anew to the world, and was kept as a holiday. The early Christians took advantage of this already well established holiday, and by an ingenious manipulation of history and scripture texts, they were able to transplant to the place of the birth of the sun, the birth of the Lord Jesus Christ. Thus it was that the 25th day of December became fixed upon as the birthday of Jesus Christ. This brief and very inadequate statement can be verified by referring to any standard encyclopedia or reliable history on the subject.

Well, what of it? Does this make Christmas day any less desirable? Can not good cheer and the exchange of gifts be made with the same appropriateness as if it were really known to be the birthday of Jesus?

Yes, I think so. I do not think historic dates are in any wise essential to the gospel of Jesus. His was a gospel of good cheer, festivity, absolute equality, a gospel in which all distinctions were dissolved, all classes obliterated, all castes dissipated, all social inequalities made level. To commemorate the advent of such a wonderful gospel as this, any day of the year is equally appropriate. Whether we shall ever know exactly the month, or the day of the month in which Jesus was born, matters little or nothing. The essential thing is that we understand the message that Jesus came to bring.

Jesus did not come to preach to us. He came to live with us. He did not come to tell us the way. He came to show us the way. He did not say, "This is the way," or "That is the way." He said, "I am the way." He that hath seen me hath seen the father." The gospel constrains us not so much to give heed to his words, as to give heed to his life. He spoke as one having authority, not as the scribes, who simply taught doctrines.

I do not exhort you to do as Jesus commanded so much as I exhort you to do as he did. His life was his gospel. He did not stand up in a pulpit dressed in double breasted, broadcloth, Prince Albert coat, with a white necktie, and tell the people what to do; but he dressed in the garb of the common people and took his place among them. Became poorer than the poorest, without home or property. He showed by his own life how even the meanest and the poorest life can be made noble and happy. It was the problems of the weary and the heavy laden that he sought to solve, and he sought to solve them by becoming weary and heavy laden himself.

Christmas, properly understood, is the commemoration of the advent of this sort of a gospel. The idea that is behind the commemoration of Christmas has my entire approval, but, alas! like all other formal observances,

we are apt to overlook the spirit of the day, and remember only the traditions that have sprung up about it.

That a single day in the year should be selected into which we try to crowd the good cheer and benevolence which should extend through every day of the year, is certainly a great misfortune. On Christmas day, poor people who have starved 364 days are now showered with useless gewgaws, stuffed with indigestible confectioneries, and loaded down with perishable food, capable of doing them far more injury than the frugal bill of fare to which they have been accustomed.

I have been in the habit, for several years, of furnishing different benevolent institutions the addresses of a large number of poor families with whom I am acquainted. These families are as worthy as it is in my power to select.

A Christmas present was delivered at their door, and, in many instances, a good, substantial Christmas present, such as coal, flour, meat and presents for the small children. It has been my habit to make a circuit of these families immediately following Christmas, and note the effects of these presents. I am anxious to know exactly what we are doing.

In some instances the effect was good, but in the majority of instances the effect was bad. With all the care of selecting seemingly worthy people, and with all the precaution in selecting substantial presents, yet the incidental evils are greater than the real good accomplished.

A book might be written narrating the facts of these after-Christmas visits of mine, but I can only drop a hint about them at this time. The duplicity of one family is rewarded by receiving five or six sets of presents from different benevolent enterprises, while the modesty of other families is punished by receiving nothing at all. Toys and sweet-meats, picture books and bite-a-biscuits are scattered from attic to gutter in one house, while in the next house are crouching three or four envious children, who are learning the first lessons of hatred to the social system which discriminates so unjustly with her down-trodden families.

I note with pleasure and approbation that the Shriners (who, by the way, are really one of the most benevolent institutions of this city), I note that it is their intention to no longer distribute their usual Christmas presents, but are willing to dispense their charity during the whole year to such families as may seem to them worthy and needy. I am not advised as to how they came to reach this conclusion, but I certainly endorse it, and feel sure that they are outrunning some of the churches in this particular at least.

But if Christmas presents that are so carefully dispensed as the ones I am speaking of, do harm, what can be said of that indiscriminate, reckless, harum-scarum mode of distributing useless rinkets, which is in common practice? Acquaintance ought to precede any Christmas gift, close acquaintance. Otherwise the gift is likely to do more harm than good. Mobs of unknown children are gathered around a Christmas tree, to push and grab, where all sorts of cunning and greed are unconsciously encouraged, and juvenile avarice unintentionally cultivated, constitutes one of the ways in which we are in the habit of desecrating Christmas day. The impulse that is behind these attempts at impersonal good cheer is a good one, but because it lacks system, because it not only fails to reach scores of the more worthy and retiring children, but furnishes an opportunity for youthful miscreants to take their first lesson in

crookedness, which will sooner or later land them in the penitentiary.

Then there are other children, who are gathered about other Christmas trees, in church and home, who already have a surfeit of everything that they wish. They have toys galore, clothes beyond any rational necessity, and everything that palate or caprice can suggest. These children will, with blasé indifference, endure the ordeal of going through with the same old performance again.

If all these things could be evened up; if all these good impulses could be distributed through the whole year could be systematized, could be brought into some just, business like regulation, the giving of gifts might be made a beneficence, instead of a curse, to the world.

A gift should be spontaneous in order to be either appropriate or timely. Every day we should be doing these little things as our opportunities permit us. Do not understand me that I would abolish Christmas day. I would rather try to make every day Christmas day. To set apart a single day in which to practice benevolence, and then turn a deaf ear to poverty the rest of the year is a horrible sacrifice to the gospel of Jesus. No greater indignity could be committed to the memory of our gentle Master. He knew nothing of special days, or special blessings, but all the while, everywhere, he was the same sympathizing friend and helping brother.

It may be that the keeping of Christmas day, with its present customs and traditions, tends to perpetuate the historic event of the birth of Jesus, but it certainly does not tend toward the perpetuation of the beautiful gospel that he gave to the world.

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A story of our civil war has embalmed the memory of an unknown army chaplain who preached Christ to a soldier lying wounded on a battlefield, and seeing that the end was near, said, "Would you like me to read you something from the Bible?"

But all the wounded soldier could answer was, "I am so thirsty. I would rather have a drink of water."

The chaplain quickly fetched him some water, and then, when the soldier asked for something under his head, he took off his own overcoat, and rolled it up to make a pillow.

"If I only had something over me," moaned the soldier, "I am so cold."

In a moment the chaplain had taken off his under coat to cover the sufferer, and as he was doing so the dying man looked up in his face and said:

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LETTERS FROM THE PHILIPPINES.

How the 'Light of Truth' Was Received For a Waiting Soldier Boy.

The following interesting letter from a soldier reader of the Light of Truth in the far-off Philippines has been furnished by Professor Pearce of Wichita, Kan., by whom it was received a few days ago.

Order, Lopez, P. I., Sept. 11, 1909.

Prof. W. F. Pearce, Wichita, Kansas.

Dear Professor—It is with the greatest pleasure that I endeavor to answer your letter, which arrived about a week ago. Although written at this date it may be quite awhile before a boat comes along that will carry it away. Although you probably read in the papers that the war is about over in the Philippines, you will probably not be very much surprised when I tell you that the fighting is fierce and that more American soldiers are being lost than at any other time since the beginning of the insurrection. As I sit writing tonight everybody is expecting an attack, and we are sitting with our guns at our sides and our eyes on the town, which was formerly considered one of the most peaceful towns in the entire island. On the 15th of last month a small detachment of our company, which had been out repairing the telegraph line between here and Jaro, were ambushed by the insurrectionists and miraculously escaped with one man killed and three wounded. Day before yesterday Major Gilmore, with a detachment of the Forty-third, left here with the intention of going to Baguio. But all day today natives have been coming into town with the report that he is engaged in fighting a band of rebels about ten miles from here. As about half of our company went on a scouting expedition, we are momentarily expecting word that they have met the enemy and are unable to bring their wounded back to quarters. That an attack is to be made upon us soon is to be expected as the presidents, officers and all of the rich and influential Spaniards, natives and Chinamen have removed their belongings and packed in quarters not known...

You wanted to know if I received the Light of Truth regularly. As I will answer by saying that I do. And by the way, a very peculiar thing happened the other day. One of the boys who is detailed as captain of the post came over and notified me that a package had been found on the beach by a native, who had turned it over to the president, from whom he had received it. It was a Light of Truth addressed to me and had been lost somewhere somewhere on the night beg, though how I can not tell. But true to its trust, the vessel washed it ashore at the proper time and place, although when carefully tried it left its mark in the form of a thin layer of glistening white salt through which the address on the label could be plainly seen. You may know that I think a great deal of it as a souvenir. Well, I must soon close, as it is about time for "lights out" to sound here, so write soon. Your friend,

BENJ. G. BROWN, Co. D, 4th Regiment, U. S. A., Manila, P. I.

We know conscientious hearts, but that is not saying anything about a regenerated conscience.

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LOVE IS LIFE.

All that men know of motion, life, attraction, repulsion, gravitation, association, and all that is known concerning the truth or falsity, and all results in truth that science and experience have proved as proceeding from motion or life, or from their immutability and dissimilar modification in the eternal and objective worlds, are almost referable to the principle of Love. Indeed, Love is the primary cause of all phenomena in physical creation.

Love is the Soul of the Deity; from His Soul was created the outer structure of the universe. Everything according to its capacity, is a receptacle of Love—a moved, sustained, sustained by Love—and there is nothing which Love does not penetrate. The gross materials which compose the planets in space are distributed and associated and evolved and vitalized by Love. There is not an element known in chemistry, nor in all physical nature, that has not a more interior essence as fine and imperceptible as invariably to escape the detection of chemical instruments and the minutest analysis—an essence which is Love.—A. J. Davis, in Great Harmonia.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for its money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered willow charcoal, and other valuable antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I always Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but 25 cents a box at drug stores and although in some cases a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



# Light of Truth

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WILLARD J. HULL, - - - EDITOR.

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I HONOR ANY MAN OR WOMAN WHO IN THE CONSCIENTIOUS DISCHARGE OF THEIR DUTY DARES TO STAND ALONE. THE WORLD, WITH IGNORANT, INTOLERANT JUDGMENT, MAY CONDEMN, THE COUNTENANCES OF RELATIVES MAY BE AVERTED AND THE HEARTS OF FRIENDS GROW COLD, BUT THE SENSE OF DUTY DONE WILL BE SWEETER THAN THE APPLAUSE OF THE WORLD, THE COUNTENANCES OF RELATIVES OR THE HEARTS OF FRIENDS.—CHARLES SUMNER.

### HOW TO BLESS OTHERS.

If we are correct in the assumption that Spiritualism's greatest message to the world is that the mortal life, its social and civic states should reflect the life of the higher spiritual world, then we have a firm basis upon which to answer the problem at the head of this article.

Through the windows that it has been their privilege to look the vast majority of spiritual beings in the other world see a realistic life in vogue there, and are taught that it has a single working hypothesis, that of service to others.

For over half a century through all manner of media they have iterated and reiterated this fact to mortals. Their purpose thus universally declared is to bring about through concerted action of spirits and mortals, along lines of the least resistance, the establishment here on earth of this working hypothesis, so that universal brotherhood shall be here as in the spheres, the work of service.

Exalted spirits maintaining that this love labor is a prerequisite and must be established through and by the laws of growth among mortals ere they as spirits can be permitted to enjoy their own highest aspirations, and become gods of grace and power, are impelled by every conceivable interest to hasten the establishment of the Altruistic state on the earth.

This kinship and desire is a sort of bondage due to the relations existing between all souls born to the earth whether now in spirit or on the mundane plane.

It is due also to the fact that the degree necessary to be conferred upon

mortals before they can institute Altruism is strictly of the soul through spirit, and as no previous experience is recorded in the annals of the world, as centuries have witnessed the exhaustion of effort to extemporize such a state, and man mortal now humbly confesses his failure and inability to evolve the Altruistic state through all the ponderous achievements of intellect, wealth, law and gospel, the spirit realms, patiently waiting until called to lead and create this high degree on earth, are restless to begin, and as soon as the natural spiritual connections are established will show great celerity of movement.

And this is the last and crowning expediency. Without the help of heaven intellectualism can no longer buffet the sea its own storms and tempests have aroused to ungovernable fury.

This state once established would be known as the one grand universal blessing. Therefore we say to all who, owing to their knowledge of spirit return, know how to bless their brother man, must lead the van and engage in removing within themselves every obstacle that prevents the free action of these exalted spirits who are chosen through the appeals of a world as leaders of both spirits and mortals to establish this state among men.

Slight reflection is required to convince one that this work is accelerated by each evolving from within himself the maximum spiritual unfoldment.

Experience has taught us that development in mediumship which proceeds from motives of curiosity or personal gain simply lets down the bars to the spirit tramps of the lower planes of the other life. Hence to serve and to bless at this juncture it is required of such mediums to connect their mediumship with guides who come from the higher spheres, and from beyond the spheres, declining absolutely to be the automata or mouthpiece of incarnated persons who need enlightenment as seriously as the average mortal needs it.

This done and mediumship will become the avenue for phenomena fit to be classed among manifestations of the Christ, the elder brother, our greatest medium.

Therefore, to be possessed of spiritual gifts, the wage of the true laborer, and to have about us the companionship of the elder brother together with the great reformers who throughout time have labored for a life based upon the golden rule, we must, as affirmed above, establish connections with these exalted planes of being.

That connection is made through and by, and in fact is, prayer, or states of prayer, the true telephone of the soul, unmarred by thought of self or gain, simply holding to the thought that we may be a means of blessing another, or others.

If we will but see this and do this these blessings will greatly augment themselves until we have that universal blessing, the Altruistic life, a perfect reflection of the life in the unseen which is the real, the eternal life.

We wish that a few of the bigoted writers and preachers who hurl their fulminations at mental healing would read and digest, if possible, the papers, by two eminent clergymen, in the January Arena, touching sectarianism's attitude toward the subject, a subject which these same fulminators ought to know something about even though they might not find it politic to keep their mouths closed about it.

### MAGNIFY YOUR OWN TRUTH.

I do not assail any man's thought of God, but declare my own.—Ewing.

The above is a text for many timely sermons and essays at this juncture. In it is imbedded the germ of all charity and wisdom in polemics or argument. Wherefore need we argue at all? If we are possessed of a truth let us expatiate upon that. Argument failed to convince Paul, but when a light from the inner life struck him down and the voice of Jesus cried out to him: "Saul, Saul, why persecutest thou me?" that settled all controversy with him. After that he declared Jesus and him crucified, and that only; to the end that Paul's theology became the bulwark of Christianity. It will be found that names and memories, and the works of men most revered now, are those who have bent their energies to the elucidation of their ideals. Witness Plato, Emerson, Thoreau, Swedenborg, Andrew Jackson Davis, Theodore Parker and Whittier.

Like foils against these great idealists stand the names of Voltaire, Thomas Paine and Ingersoll, the eminent iconoclasts of the centuries. Builders, too, they were, but their field lay in razing the structures of false thinking and preparing the way for an army of builders.

There was a time and place for these men who fought others' thoughts of God rather than declare their own. They made it clear that men must do their own thinking, exercise their own powers, if they would invite the flights of genius.

With all deference to these mighty destructionists and their work, can we declare there is any real place for men of their calibre now?

The characters of the great idealists of history grow big as time removes their day from us; and in this bigness they draw nigh unto us who have a message for mankind, and they say: Speak of that which is good in all things and in all men. Magnify your knowledge of that which is divine. Exploit your own thought of God, man, goodness.

And this, we take it, is the better part. The Spiritualist rostrum and press essay to be the mouthpieces of the truths of Spiritualism and its relationship to all and every good thing in the history of men's thought. Let us keep to that. In the ratio that we depart from it and assail others' thought we weaken our own position. The man and woman who have plenty of goodness within themselves do not perceive all the time the seamy side of the coat their fellows wear, nor the weakness of their thought.

### GREETINGS FROM HON. S. M. JONES AND WIFE.

We deeply appreciate the sentiments in which this noble humanitarian and his companion clothe their new century greeting to us:

Mr. Willard J. Hull:

Equality the Basis of Our Hope.

"My spirit has passed in compassion and determination around the whole earth; I have looked for lovers and equals, and found them ready for me in all lands."—Whitman.

"For myself I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbors."—Spinoza.

Twentieth Century Greetings.

SAMUEL M. and HELEN B. JONES.  
Toledo, O., January, 1901.

A new subscriber for The Light of Truth is a new force in the work of better conditions.

### MR. BOK ON HIS CRITICS.

We have been seriously looking about of late to find a proper method of treating and thanking our friends—some of them we know are friends—on their rallery and jokes regarding the course this paper is taking to present clean, wholesome and palatable food for thought as found in plentiful abundance in the higher inspiration of Spiritualism. And now Editor Bok, the genius at the head of the Ladies' Home Journal, comes to the front and fills the gap with some fine remarks on his own predicament in this respect which we take to ourselves, because he says just what we want to say, and besides it shows that "there are others."

"The conductors of the Ladies' Home Journal have not been unconscious of the fact that this periodical, its methods, its editors and its contents have been made the subject of innumerable jokes in the newspapers and periodicals of this country," confesses Editor Bok. "Probably no other modern magazine has been in this respect more generously favored. And I use the words 'generously favored' because again and again when these jokes have appeared, the friends of the magazine have taken up arms and rallied to its defense, mistaking good-natured rallery for malicious attacks. I am free to confess that in a few instances it was pardonable to be misled. But, as a general rule, the spirit of malice was farthest from the minds of the writers; in fact, many of the writers of the jokes are numbered among the warmest admirers of the magazine and the best friends of the editors. Instead of harming the magazine they have been one of the largest factors in its success. They adopted the surest and speediest method of making the magazine widely known. More than once they have had our thanks. The objection of some of our friends has been most strenuous where allusions have been made to the policy of this magazine as being 'goody-goody.' It has seemed to these good friends of ours that moral cleanliness was thus questioned or made light of. But never were motives more thoroughly, although honestly, misconstrued. It has been my opportunity to meet personally the authors of scores of these paragraphs. Some are my personal friends, and not in a single instance have I ever found a desire or intent to criticize seriously the policy of this magazine so far as it applied to clean, honest reading. Newspaper writers may have their faults, but throwing mud at an honest effort to uphold moral cleanliness, when it is adhered to for the benefit of their mothers, wives and sisters, is not one of them."

The idea now fast taking root outside our ranks is, we maintain, indirect communication or inspiration, i. e., the idea or doctrine that love is law, and is now by many conceded as the motive for remodeling and reconstructing the world, the greatest leader, perhaps, being Herron.

The roof of Herron's house, making it a finished structure, will be put on when he and they consent to the guidance of spirit voices speaking from day to day through exalted mediumship.

### GOETHE SAYS.

The thought of death leaves me in perfect peace, for I am thoroughly convinced that my spirit is an indestructible entity.

Within every mortal is a higher ideal. That is the God we all hope to see, but we can only divine or feel it. All mankind is permeated with this divinity, and each has enough to be conscious of its parts.



## EDITOR'S QUESTION BOX.

Would you advise a young man to enlist?—W. J. M., Bethlehem, Pa.

We suppose our questioner refers to an enlistment in the army with a view to stopping some stray Filipino bullet, if perchance he got within range of it. We don't know what motives might actuate a youth in this connection, whether for the sake of a ride to the Philippines and back, or for the sake of his country. Perhaps he is imbued with that patriotism which gushes from an empty stomach and finds consolation in \$13 a month, and canned—no, army rations. Perhaps he feels that fate in the Philippines might lead him as near to a lieutenant's straps as cadet Booz got at West Point, where the government trains and educates legal murderers. If the young man will tell us what he wants to enlist for we will try to answer his question.

Why do theists always speak of atheists in a spirit of derogation and ostracism? Ought not theistical Spiritualists to learn a lesson of the past and cease to display a spirit of egotism and persecution toward those who know they have taken a step upward on the grand stairway toward infinite knowledge?—B. F. F., Tucson, Ariz.

We do not know that theists always speak derogatorily of atheists. Some of them do very likely, and for reasons similar to those which prompt atheists to laugh and poke fun at theists.

Arguments on theism and atheism take their generic root in organization, temperament and consequent feeling which produces thought in the disputants. If these facts were observed much bile might be put to better uses. We have no disposition to enter into any argument of this kind. If B. F. F. wants to be an atheist that is his privilege. He has probably reached his conclusions through experience satisfactory to him. He doubtless would not want to disturb a theist and by the law of reciprocity if on no better basis, as a theist we do not wish to disturb him.

Is it not a fact that free thought and free speech are essential to intellectual progress?—B. F. F., Tucson, Ariz.

If by free thought and free speech is meant the progress which has followed the works of such men and women as Darwin, Buckle, Wallace, George Elliot, Dickens and Elizabeth Cady Stanton, we say that free thought and free speech are essential to intellectual progress, but the army of ranters and dogmatists who follow in the wake of these illustrious personages, abusing every body who does not think as they do, and calling themselves free thinkers, are not essential to any kind of progress. In fact they are hindrances upon progress.

Intellectual progress, however, is not the end of mental effort, rather is it the beginning of progress. It is the liberator of those faculties which in their development round out the true man and woman, the ideal society and nation. The world has had two centuries of intellectual progress, and today the spiritual man, the ideal man, the gentle man, is just budding. Amongst the masses of humanity he is yet encased, nowhere to be seen, a mere promise which the future years are to bring forth as the flower and fruit of evolution. The purposes of evolution are by no means fulfilled as yet in the human economy.

Free thought should have its arena within the compass of man's own solvent powers. It should be exercised by him upon the wondrous habitation he occupies and the eternal verities before and above him. A little less of free speech would rebound to the betterment of men. Nobody regrets silence.

Mr. Samuel Curtis, aged 79 years, died at Cleveland, O., on Dec. 17. Mr. C. was an avowed Spiritualist for 52 years, but an adopted daughter whom he and his wife took when an infant but a few days old, raised and educated as their own child, leaving their property to her, positively refused to accord him a Spiritual funeral, and insisted on having a Baptist clergyman to officiate, although her husband and his mother plead with tears for a Spiritualist. What think you, Mr. Editor, of such doings. T. A. B., Cleveland, O.

Ignorance and prejudice lie at the bottom of all such contemptible narrowness as this, and where power is added by reason of money such persons are liable to do much injury. Doubtless this woman is sincere, but she can not be excused on that score. A robber or a bandit is sincere enough. Ingratitude is the basest of crimes. Whatever may have been her own feelings with regard to the matter, the faintest instinct of gratitude, had it existed, would have prompted her to follow what might reasonably be supposed would be her foster father's wishes as to his funeral. It was the last and only wish she could have honored. Cases of this kind are common enough, although rarely so repulsive as this one. Many a Spiritualist has been cheated in like manner by those he or she thought might be trusted to carry out their wishes.

Do you believe all this hue and cry about Spiritualists being in and going to the churches? Please give us light on this.—B. J. W., Chicago.

Those who can look back 35 years and note the transformation in the person and enthusiasm of the Spiritualist rostrum cannot but be impressed with the tendency of the spiritually and reverentially minded people who have taken to their hearts and souls the truths of Spiritualism, to take their treasures into such circles of decorum and congeniality as may feed these essential cravings of their natures. They have failed to find the sociability, culture and religious spirit they looked for among Spiritualists and they have gone to the liberal church organizations, such as the Unitarians and Universalists, to find them.

Other thousands already in the churches, of many denominations, have learned the truth of spirit return and stay in the churches for the same reasons that prompt outsiders to drift into them.

Whether William Denton had this tendency and its cause in mind when he told the Spiritualists that their churches were already built, we know not, but he did forecast the present situation.

It is a fact that there are thousands of Spiritualists in the churches, and while they may know of the chaff and stubble mixed up in the churches they prefer it to the illdirected efforts, and the iconoclastic and irreverent methods employed by the average Spiritualist society or church.

The sooner that branch of the Spiritualist cult having to do with church work wakes up to the fact that Spiritualism is leaving them, the sooner they will either close their halls or inaugurate methods that will invite and attract the people to them.

Still we are far from condemning the working forces of Spiritualism in their entirety. We do not apologize for the shucks and husks of militant churchianity when we say that Spiritualists are supporting liberal churches. There is great and meritorious work going on amongst some of the Spiritualist organizations and men here and there of herculean mold, mentally, are striking the eternal altar fires of Spiritualism practically alone and unaided by any force of mortality. These are the men and women who are consecrated to the divine uses of the spiritual philosophy. A church would be an incumbrance;

## THE PITH OF EDITORIAL WRITINGS THIS WEEK.

The angel, standing guard over the portals of the coming century, bids us all to look with hope and confidence, and at the same time promises the greatest rewards to the energetic and progressive men and women of the coming era, whose watchwords are "desire" and "expectation."—R. P. Journal.

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse, it may be you have conversed with the inhabitants of the spiritual world. This may have added to your knowledge—if so, what use are you making of this knowledge?

"He that hath a truth and keeps it, keeps what not belongs to him."—The Temple of Health.

First the body was elaborated by infinite gradations, toils and adaptations. Then the great Economist worked at mind, affection, conscience, and so gradually created man a living soul. The tremendous story, as we are now spelling it slowly out, "shows us" as John Fluke says, "Man becoming more and more clearly the image of God, exercising creative attributes, transforming his physical environment, incarnating his thoughts in visible and tangible shapes all over the world, and extorting from the abysses of space the secrets of vanished ages. From lowly beginnings, without breach of continuity, and through the cumulative action of minute and inconspicuous causes, the resistless momentum of cosmic events has tended toward such kind of consummation."

We may call that what we please; but it is essentially the process of Incarnation—the manifestation of the Divine Spirit on the plane of Matter and Form, for far-reaching purposes, including the production of a race of self-conscious, discriminating, and ultimately ethical and spiritual beings, culminating in the appearance of one who discovered the heavenly secret, and who could say: "Beloved, now are we the sons of God."—Light.

For thousands of years men have gazed into the night of the future, trusting to discern some prodigy in the heavens which would tell indeed of the birth of the Prince of Peace.

Some say he has been born, and that men have rejected him. True!

The Prince of Peace has been brought to birth—true it is; but thou, humanity, hast fettered him. Within thy bosom his tender voice may be heard even now pleading with thee to release him from the dark dungeon into which thou hast clapt him, and from which thou never releasest him

they glitter as suns in a galaxy of planetoids.

There is good everywhere and in everybody. This is a question of utility and tendency toward certain culminations. Those churches harboring Spiritualists are the leading churches of the world. That much is certain. They may not point in pride to tall steeples and long rent rolls, but they are in touch with the constructive thought of the world. Others will come around.

Of this we ought to be quite sure. The truth will come uppermost and whatever makes manifest is the light of truth.

Professor George D. Herron, formerly of Iowa college, has gathered about him four young men to enter upon a crusade of social reform. Applied Christianity is to be the theme of these reformers and they expect to travel about the country preaching in somewhat the same manner as did the old circuit riders. A paper called The Crusader is to be published in connection with the movement. Professor Herron began the work himself in Chicago Jan. 6th, where he delivered his first lecture on "The Economics of the Kingdom of Heaven."

Dr. H. F. Merrill is publishing a neat little monthly paper at West Gardiner, Me., called "The Gates Ajar." The subscription price is 25 cents a year. It contains many spirit messages given through Dr. Merrill's own mediumship.

save for a few moments at a time, when his holy countenance strikes terror into thy churlish heart as it brings back remembrance to thee of thy hypocrisy—professing to love him and to want him as a ruler, and banishing him in reality to the deepest darkest oubliette within the balls of thy castle.

He has indeed been "despised and rejected of men, a man of sorrows and acquainted with grief."

Ye have sung to him your psalms, ye Christians, Moslems, Buddhists, and anon ye have stricken your fellowmen, and tortured them with the bloody horrors of the unhallowed battlefield. And every scimitar stroke, every bayonet thrust, every ~~exp-~~ult discharge, every musketry volley, has been another torture lash applied to the torn, maimed, and bleeding body of the Prince of Peace.

Look within, humanity, and thou shalt truly see him whom thou seekest.—The Two Worlds.

If asked, "What system of religion is best adapted to the needs of humanity, and most worthy of adoption by a free people?" would not the answer be, "That one which best protects the rights, the property, the person, and the lives, not only of its devotees, but all persons with whom it comes in contact?"

And should we not discredit that system where the inalienable rights of man are least respected?—where murders, robberies, burglaries, arson, and crimes generally most abound?

Is it not a fact that a people enshrine their virtues in their God, and ascribe to him characteristics that belong to themselves? If they are cruel, jealous, malevolent, revengeful and tyrannical, will they not clothe their God with these qualities, and make him jealous, cruel, revengeful and oppressive?

If we can trust statistics gathered by governments, is it not a fact that in Brahmanical and Buddhist countries there is less crime and more of the real virtues than in any other parts of the world, and that property and life is more secure there than elsewhere?

They who respect all life as an emanation of the divine, and refuse to destroy beasts of prey because they are the product of God's unerring wisdom, are not very liable to plunge the dagger in the breast of their fellows. Observation through all the ages shows that in those countries where God is esteemed a despot, protracting the miseries of this life into a future one, there human rights are least respected, wrong is in the ascendant, and violence imminent.—The Progressive Thinker.

## THE SEER PRECEDES THE INVENTOR.

A member of Signor Marconi's staff announces that: "According to reasonable calculation we shall have America and Great Britain upon speaking terms before the first Christmas of the new century."

Somewhere in Andrew Jackson Davis' works, we can not cite the exact place now, will be found a passage which forecasts all that is likely to result from the wondrous invention of Signor Marconi. It is called his invention, but it really emanated from the spirit world, as all other great inventions have. Mr. Davis, the seer, tells how the spirits informed him more than 30 years ago that mankind would eventually communicate across great distances by means of vibration of the atmospheric waves and without the use of any material connection.

From the realms of love and light all betterments to humanity come as rapidly as the world is made ready to receive them. The illumination of mind has its reward and its utility in the adaptation of the wisdom of the world of spirit to the needs of mortals. Organizations are now being attuned to receive these subtle impressions to a greater degree than heretofore. Marconi is one of many psychics of this character.

In A. F. Melcher's article, "The Spiritual Growth," in No. 26, page 5, third line from bottom of first column, read "Belief does not constitute knowledge of truth."





Address all Communications for this Department to its  
Editress, "Aunt Rose," Box 65, Rollin, Mich.

#### THE MOON-BABY.

There's a beautiful golden cradle,  
That rocks in the rose-red sky;  
I have seen it there in the evening air,  
Where the bats and beetles fly;  
With the little white clouds for curtains,  
And pillows of fleecy wool,  
And a dear little bed for the Moon-Baby's  
head,  
So tiny and beautiful.

There are tender young stars around it,  
That wait for their bath of dew,  
In the purple tints that the sun's warm  
prints  
Have left on the mountain blue;  
There are good little gentle planets,  
That want to be nursed and kissed,  
And laid to sleep in the ocean deep,  
Under silvery folds of mist.

But the Moon-Baby first must slumber,  
For he is their proud young king;  
So, hand in hand, round his bed they stand,  
And lullabies low they sing,  
And the beautiful golden cradle  
Is rocked by the winds that stray,  
With pinions soft, from the halls aloft,  
Where the Moon-Baby lives today.



HARRY G. SETZLER.

Is one of our bright Minnesota boys, having been born in Maple Grove township, June 8, 1890. He has attended school there since he was six years of age, and has now reached the fifth grade. Harry does not tell us the name of the dear little four-year-old sister with whom he is pictured, but to be like her it must be very nice. His address is Osseo, Minn.

Battle Creek, Mich.

Dear Aunt Rose:

This is my first letter to you, and also the first letter from Battle Creek. My papa takes the Light of Truth. We have a medium at our house. Her name is Mrs. Weatherford. She has two daughters who are also mediums. Well, I must close now, hoping this will not reach Aunt Rose's waste basket. Your loving niece.

HAZEL WELLS.

And very very glad are we to hear from Battle Creek, Hazel, and to know that the Children's Hour has friends there. Please tell us more about the

mediumship of Mrs. Weatherford and her little daughters when you come again.

Columbus, O., Dec. 19, 1900.

Dear Aunt Rose:

I had never written a letter to you, and so I thought I would write you a few lines.

I am a boy 13 years old. I have four sisters. Their names are Mary, Gracie, Fanny and Blanche. My father, my brother Samuel and my sister Rhoda are in the spirit world.

I am staying with my aunt and uncle, Johnny Grove. My Aunt Lydia is a medium, clairvoyant and magnetic healer. I fell from a tree, a swing, and sprained my spine, and my aunt is treating me. My aunt lives in Columbus, No. 277 Nineteenth street. I live in Laurelville, Hocking county, O.

VIRGIL STUMP.

We are much pleased that our boys are manifesting more interest of late, and you, with the others, are very welcome, Virgil. We hope and trust that that auntie can soon make you well and strong again, and that we shall often hear from you.

Houston, Tex., Dec. 12, 1900.

Dear Aunt Rose:

We get the Light of Truth and I like to read the letters. I am 11 years old, and have got five brothers and one sister. She is small, and I feel lonely without any big girl to play with. I am in the low fifth grade.

The Fruit, Flower and Festival show is here. We went to it Tuesday night. It was grand. The king's name was Notsuch, and King Nottoc.

Jay T. Church, your letter was fine. Come again.

Christmas is coming. I go to the St. Mary's church. It is going to have a Xmas tree, and I am a going to say a speech for them.

We have got a cow, calf, horse, colt and a canary bird. I had a Polly, but it died.

It is raining here. My letter is getting long, so I will close.

Jay Church, I would like to correspond with you. From your niece,

LEAH RIENHART.

401 Myrtle street.

It would seem quite strange to we northerners to attend such a festival at Christmas time. You must report later about that tree and what fruitage it bore for Leah, for we shall be greatly interested in that part of it. I am sure Jay would be much pleased to hear from a southern cousin.

Allegan, Mich., Dec. 15, 1900.

Dear Aunt Rose:

As I have never seen a letter in the Light of Truth from Allegan, I thought I would write to you. I was 10 years old yesterday, and am in the fourth grade at school. I like my teacher very well. Her name is Edna M. Gibson. I live seven miles from our nearest town. I live in the country on a farm. I have been to a Spiritualist

meeting once with my grandpapa. I had a good time and would like to go again. They are putting in an electric car line three miles from our house. They have stakes set for it now. It runs from Grand Rapids through Allegan to Kalamazoo. I will now close.

Yours truly,

CLEO MOON.

Aunt Rose was greatly pleased, you may be sure, to hear from you, Cleo, and to know that you and Clarence are interested in the Children's Hour.

When the new electric road is completed perhaps that dear old grandpa will sometime take you to the Grand Rapids camp, where I am sure you would both have a most enjoyable time.

Come often now and tell us all about your school and home and work and play.

Allegan, Mich., Dec. 15, 1900.

Dear Aunt Rose: As I have never written a letter to The Light of Truth before, I thought I would write one. I am 13 years old and go to school, and am in the eighth grade. I live in the country on a farm in Allegan county, in the township of Monterey. My grandpa takes The Light of Truth.

I like to read the letters and stories very much. I have been to Spiritualist camp meeting four times. I had a nice time. It was held at Vicksburg, Mich. I saw your brother Elmer there.

As this is my first letter I will close, with best regards to Aunt Rose and cousins.

Your nephew,

CLARENCE BELDEN.

You are progressing finely in your studies, Clarence, which shows that you have good teachers.

Aunt Rose will explain to the other cousins that although she has never met Cleo and Clarence, yet the grandpa of whom they speak is her "truly" uncle, which relationship, you see, accounts for Clarence's having seen the materialized form of her spirit brother at the Vicksburg camp.

Come again, Clarence, and tell us more about your camp experiences.

Toronto, Can., Dec. 13, 1900.

Dear Aunt Rose:

It is so long since I wrote that I think you must have forgotten me. We have only had two light snowfalls, not enough to cover the ground, and it seems so queer to be so near Christmas, and yet have no snow.

Enclosed you will find a story which I hope will be printed in the New Year's paper, as it is suited to it. I received letters from Agnes Edson and Minnie Anderson about a week ago.

I will close, wishing you a Merry Christmas and a Happy New Year.

Your loving niece,

MYRTLE CAMPBELL.

No, indeed! We had not forgotten you, Myrtle, and were pleased to again hear from you, and also to know that Agnes and Minnie remembered you so pleasantly. Minnie has not written to us for some time, and we were wondering about her.

We were very sorry that we could not comply with your request, but manuscript to appear in any special number must be sent at least a month in advance.

#### THE KIND-HEARTED MONTHS AND HOW THEY HELPED LITTLE 1901.

Contributed by Myrtle Campbell.

The gates of the Palace of the Future slowly opened, and 12 young people came out, looking around as if they did not know where to go, but at that moment an old man came and said, "So you are all here at last; I thought you would not disappoint me, and now, I suppose you want to know why I sent for you." "Yes," they said.

"We should like very much to know." "Come with me then," said Father Time, for that was the old man's name, "and I will show you."

He led them a little way on, into a store-house. "Now you shall see." The 12 visitors pressed forward to see, and it was a sight worth seeing. He opened his cloak and showed them a little baby laughing and cooing, and holding out its hands to be taken. "This," said Father Time, "is my youngest son, 1901." "Now," said he, "I want you all to help little 1901 to carry all gifts to the people. Who will help?" "I will! I will!" they all cried together.

"Yes, you can all help, but each must take his turn. Come, January, I guess you are first. Come into the store-room and take your choice. January came, and a jolly fellow he was. He went into the store-room and brought out a banner with New Year's Greeting on it, and a big pack of snow to make coats for the children.

"You have chosen well, January; the children have lots of fun when you're around. February," called Father Time, and a rosy little fellow ran out into the store-room, but soon came back with a handful of valentines. "Now we will have fun," said February. "Lots of sport on Valentine's day."

"March! March!" called Father Time, quite sternly the second time. "Come and get your load." March came; he was a sort of a rough, burly, windy fellow, but he had a kind heart. He went into the store-room and brought out a lot of kites for the boys and some flowers for the girls, and on his finger perched a little blue warbler. "This," said March, "is the best of them all."

April came next. She skipped into the store-room and soon came out again, her face all covered with happy tears and her lap full of lovely violets, and a few pretty birds flying around her. May came next, and such a pretty sight she made, all covered with apple-blossoms and wreaths of other flowers, and holding a long pole covered with flowers for the first of May is when the children have may parties, and I think May herself looked like a May queen.

"Be quick, June," called Father Time. "There are still others to follow you." June came out all covered with beautiful roses so that you could hardly see her lovely face. Father Time smiled on her as everybody smiles on dear June, she is such a favorite with all.

July is a jolly fellow, he brings fun. He ran into the store-house, but soon came out again shouting, "Hurrah! I thought you would leave the best for me," and waving an American flag, he showed his hands full of firecrackers. "Come, August," cried Father Time. "Come and choose your load." August went into the store-house and brought out a big basket of lovely fruit. "I can't carry as much as I would like to, so I will leave the rest for you, September." "Thank you," said September; "It is just what I want to make the children happy."

October came next. He went in and brought out handfuls of nice ripe nuts, and Oh, how he painted the leaves. I don't think the most skillful artist could do better, but you must remember October was taught by Mother Nature who is a very good teacher.

Everybody laughed as November trotted out of the store-house, loaded with big, fat turkeys and lovely yellow pumpkins. "They say Thanksgiving belongs to me," said November to Father Time. "It is true," he answered.

"Now come December, it is your turn, and you have the most precious



gift of all. December went and soon came out again, holly berries covering her beautiful white dress, and oh, such a light shone around her. It came from the picture of the Christ Child lying in the manger, and the angels singing their carol, "Glory to God in the highest peace on earth, Good will to man."

The procession slowly filed past Father Time and passed on. January is now on his rounds, while the rest are waiting patiently in the Palace of the Future for their turn to come to bring all little 1901's gifts.

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## A SPIRITUAL BOY.

(Or the Gentle Boy.)

It was many ages ago that a gentle boy, the child of love and of the true spirit was roaming over the arid hills of Caldea. Going from town to village or lonely hamlet he was led by his Spirit Guide who was Lelah by name.

This spirit Lelah, when in his earth life had been the king of the land called Arabia, in the very ancient time. Before it was a sandy desert, when it was still a land of fountains and flowers, of a peaceful and holy people. Lelah held wise and just control in his kingdom; but he was a most pronounced Theist; believing that the Spiritual Light of Heaven and of all life is God. He always worked faithfully through his earthly days to bring humanity to the knowledge of the light of life.

But on the occasion of his visiting India during his fifty-fifth year, he was overheard by some priests to say: "There is one God and one God only." For this 'crime' against their teaching he was beheaded by the orders of the priesthood.

As a spirit he had controlled in all the countries of the world declaring the unity of God. That "Light is God;" and teaching those divine principles of love, equity and kindness which are taught by many of the spiritual teachers and inspirational speakers of our day.

This controller used to call the child "His holy boy," and he was such indeed. What a wonderful man he was. What a labor he undertook when he declared that he would free the earth from all heathen, idolatrous teaching and worship.

The little boy was delicate, weak physically from his babyhood. He could not walk alone until his eighth or ninth year, for he had a spinal weakness that disabled him. But his guardian angel "Light" and his controller "Lelah" worked with him and he grew stronger year by year under their control.

But it is of one of the touching adventures in his child-life that I must tell you. It was on one of those sultry, suffocating days, the sand baking as the tropical sun beats down its pitiless rays, that the little fellow was trudging wearily over the hills and old roads that lead from town to town through the borders of Caldea. He was often led away by his guide as Lelah saw conditions and earthly instruments for his purpose. He always sought to gain such humble comforts for his mediumistic boy as the state of the country would permit, though these were few and far between.

We may see the boy alone with his ideal thoughts and hopes. Alone with the blistering rocks and the scorching sun, the burning sands. Hungry but heedless of hunger. Thirsty but reckless of his thirst. A few wild berries, or the tender leaves of the blackberry vine, being often his only food for days. A cup of brackish water moistening his parched lips while thoughts that lie "too deep for tears" and hopes, aspirations and longings for home and the affection of his family vied with each other in his peaceful breast.

He met a peasant who was alone on the hillside, and about to return home for the night. This peasant was called "Andrew," and shall tell you the incident in his own simple, truthful way.

I was a Caldean, Andrew was my name. My father was a herdsman, and he had eight boys. I was the fourth one. I was herding my cattle on the hillside, and the hot sun was going down. It was a custom among the

herdsmen to leave their cattle secure and go home for the night. As I got ready to start for my home, I espied a lad coming toward me. His face and arms were bare, but fearfully burned by the hot rays of the sun.

"Come here, little boy," I said. "Have you got lost?"

He answered, "God loses none of His children, but, in His own due time, He calls them all home."

"Where is your home?" I asked.

He answered: "My home is where God's children are, while I walk the earth, but when God calls me away, I have a home beyond."

Then I said: "Well, have you a home for tonight?" He then said:

"Can I go home with you, and sleep in your home? If you will let me, I will go away at early dawn."

I said: "Come boy, let me take hold of your hand, you seem so tired."

He lay his hand in mine, and we went down into the valley together. When we reached our home, my mother said: "Where did you get that poor little frail boy? And he is all burned with the hot sun; he must be bathed in cool milk and water." I then said: "Boy, are you not hungry?" He answered: "I am hungry, as I have had nothing to eat since the day before yesterday."

Then my mother gave him some bread and milk, but ere he tasted it, he knelt down and prayed. Then he arose to his feet and said: "I will eat my bread and milk. Then, if you will let me lay down and rest, as I am so tired."

After he had eaten, my mother bathed him over with milk and water; then she laid him down on a fresh hide, and he fell asleep. In the later evening when my father came home, he saw the boy laying there, and he looked at me and said, "What beggar have you been bringing home? My family are more than I can take care of, without bringing in beggars." He said no more; but early in the morning the boy arose and prepared to go away. Even my father had not arisen from his bed, but he was awake. As the boy was going out my father called him, and said: "How is it, boy, you are going around the country? Have you no home?"

He answered: "My home is in a brighter world beyond, and I long to go there. I have a father and a mother, but they are poor, and my father is a carpenter."

"What is your father's name?" said my father.

"Joseph," he answered, "and Mary is my mother."

"Are they Hebrews?" said father.

The boy answered: "My father is a Hebrew and my mother's blood is from Holland, through Sodom's border."

Then said my father, "If you have a father and mother you had better be at home with them, than to go around the country half starved and getting all burned up as you are now."

Then the boy answered: "My God calls, I must obey, and if death falls upon me, He will bear me away."

Then my father said: "He is a poor sickly thing. Here, wife, give him a piece of bread, that he may not starve to death, and I would like to know, boy, what is your name?"

He answered: "My name is Jesus I was named for my grandfather,—Mary's father." Then as he turned away, he said, "God bless you, boy; this bread will keep me for two or three days."

How my heart beat, when he reached out his hand to me. A holy feeling fell over me and I could not help shedding tears, and I said, "Stop one moment, boy." I went to my mother and asked her if there was not a buckskin

shirt she could give the boy. She said, "I have one that Peter left at home, the last time he was here." She brought it forward and I assisted him to put it on. He then said: "Farewell, God's children all. I shall see you again, brother, after many days, but your mother will be destroyed by the dark heathens, good as she is."

He then went away, and I did not see him again for twenty-two years and four months. But from time to time I heard from him. He was then sometimes in Antioch, Cana, Bethpage, Shina and Jerusalem, and all along the border country. Again and again a price was set upon his head, but no one could find him.

But in after time another heretic came to Caldea, and his name was John; but when I drew near him, I felt the same holy calm fall over me that I felt in the presence of the boy Jesus. I followed him from place to place, led by the spirit, until I felt I could not live without him.

When John fled Caldea, I followed him and when we reached Chaledon, there I looked upon the holy angel again, but he was a man. I folded my arms around him and did not leave him again until we entered Jerusalem. There I, with three others, was dragged away and hung, while the rest of the followers of John and Jesus fled.

If I had not attempted to have held Jude from his father, Calphas, I too, could have had a chance to have got away, but as it was designed, so it was fulfilled, and all I can say is, God doeth all things well.

Holy Infinite Father God, I will declare thy glory here, hereafter and forever!

Now I go, returning to my friends beyond, but ere I leave you, I would tell you and all faithful hearts:

"In that bright land where flowers bloom,

There is no darkness, death, or gloom; Eternal Light will surely reach you there,

In that bright land where all is fair."

—J. P. COOKE.

## A PRIVILEGE

Thrown Away Entirely.

It is curious to observe how hard it is for some people to give up coffee drinking after they have become, at least half satisfied, that it is the cause of their ill health, but it becomes an easy task to give it up when one takes Postum Food Coffee in its place, providing, of course, that Postum is made according to directions, for then it has the rich, beautiful color, and a satisfying taste, while the rapid improvement in health clinches the argument.

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## CORRESPONDENCE.

THE FIELD AT A GLANCE.

Mrs. Maggie Stewart is open for engagements with societies as lecturer and test medium. Address No. 264 East Main, Piqua, Ohio.

The host of friends of Mrs. A. E. Sheets will regret to learn that she has been ill since August and is now in the Reed City, Mich., sanitarium, where all mail should be addressed.

G. W. Kates and wife are engaged to serve the St. Paul, Minn., Alliance during January and February. They are making local engagements for 1901 and 1902 season. Address them at 58 Royalston Avenue, Minneapolis, Minn.

E. W. Sprague writes: We are working our way back to Indiana and wish to hear from every locality where our services are needed, and especially where a Spiritualist society may be organized and chartered with the N. S. A. We will hold two meetings at Columbiana, O., Jan. 3 and 4th, and two meetings at Salem, O., Sunday, Jan. 6th, and two meetings at Lorain, O., Jan. 17th. Address until Jan. 17th, 745 High St., Alliance, O.

Bandon, Ore.—This little city is situated at the mouth of the Coquille river, with about 800 inhabitants. I have a hall that is free to lecturers and mediums and a pleasant home for them while they stay with us, if they will come this way. Two steamers making regular trips to and from San Francisco. We have the finest ocean agate beach on the coast of Oregon. I have been studying in the modern spiritual field of thought for over thirty years, and the more I learn the more I want to learn. I have just finished reading "Hudson" on the "Law of Psychic Phenomena," and I think he should learn more, too. Fraternally,—M. I. Swift.

## WATCH MEETING IN MINNEAPOLIS.

Under auspices of the State Spiritualists' association of Minnesota, G. W. Kates managed a watch-meeting in the Unitarian church, Minneapolis, the night of Dec. 31.

The Twin Cities joined to make the meeting a success, and the results were all that could be expected. An interesting meeting was held from 8 to 10 p. m., participated in by Mrs. Zaida B. Kates, W. J. Erwood, Mrs. Anna Shaft, Mr. and Mrs. C. D. Pruden, Mrs. J. P. Whitwell, Mrs. S. M. Lowell and Mrs. White. G. W. Kates acted as the chairman, Cecil Chadsey and Mr. Younggrist gave recitations and members of the choir rendered vocal solos. Dancing was a feature in the basement room from 9:30 to 11:30 p. m.

A liberal lunch was served. The midnight service was held from 11:30 p. m. to 12:30 a. m.

Mrs. Laura G. Fixen, of Chicago, gave a few remarks. Mrs. Kates was inspired to make the midnight address. J. S. Maxwell, president of the State association, made a stirring address. A liberal collection was taken to aid the state work. The occasion was well observed and is a fitting prelude to active and earnest efforts to be made this new year and century in Minnesota. SCRIBE.

Philadelphia, Pa.—At a meeting of the Philadelphia Spiritualist society held in Haydn and Handel hall, Philadelphia, Pa., Dec. 30, 1900, the following resolutions were offered by Mr. George S. Bowen and were unanimously adopted: Mr. President—Having enjoyed the enlightened ministrations of our brother, E. W. Sprague, and his estimable wife, during the past month,

to this society, it seems proper that some general expression of appreciation should be offered to these inspired and earnest apostles of the truth and beauty of the Spiritual philosophy and the importance of its promulgation throughout the world. I therefore submit the following resolutions for your consideration: Resolved, that the sincere thanks of this society are hereby tendered to brother and Sister Sprague for their refined and inspirational teachings rendered with such clear and unanswerable logic that every thought expressed carries conviction and finds a response in the heart and soul of every unprejudiced man or woman, for it is the truth that makes men free. Resolved, that the messages from the many spirit friends given with such clearness that recognition is universally prompt and satisfactory to recipients is a proof of their ability to provide conditions whereby spirits may communicate to mortals and definitely answer the great question, "If a man die shall he live again?" to the delight of so many who have been kept in darkness and ignorance as the result of the blind teachings of theology. Resolved further, that every member of this society desires to express their thanks to Brother Sprague for his practical teachings in reference to the importance of preparing to live—the positive certainty of punishment for sin—the inconsistency of the vicarious sacrifice—the inspiring and uplifting principle of love and good will—the doctrine of individual assertion that health and happiness are universal and that the highest moral state is productive of the most perfect spiritual condition, and our regret is that thousands have not enjoyed listening to his words of wisdom as given in his various discourses.

Resolved, that in their departure from among us to engage in other fields of labor they carry with them our best wishes and an earnest hope that the new century may bring to them all the good things that their hearts may desire, and that health and continued years may be theirs. Resolved, that a record of these resolutions be placed in the books of the secretary of this society and that a copy of the same be sent to the Spiritualist papers for publication. (Signed) Thomas Locke, Pres.; Samuel Wheeler, Vice Pres.; Josephine L. Smith, Sec'y; Julia R. Locke, Treas.; Josephine M. Hinds, Mary R. Galloway, Charles Hammer, Lawrence Bessinger, Marie Wheeler, Charles Dougherty, W. R. McGlenn, executive board of the Philadelphia Spiritualist society.

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## OBITUARY.

Passed to the Higher Life, at his home in Port Washington, O., on the 17th inst., Brother Augustus Ley, aged 56 years. The change came without warning, unless he received it at a seance he attended on Sunday night, when his father spoke to him through the trumpet. Mr. Ley knew the great truths of Spiritualism and had the courage of his convictions. When the summons came he was in his place of business. He had written a letter and crossed the room for a postage stamp and fell with it in his fingers before he could place it to his tongue. A daughter was present. It is supposed he was stricken with apoplexy or heart failure. Mr. L. was an honest, conscientious citizen and now experiences the truth, and I am told he manifested to friends the next evening. He will be missed by scores of earthly friends.

C. H. MATHEWS.  
New Philadelphia, O.

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Mrs. M. G. Stott, W. Philadelphia, Pa.—"Dear Sister, Brothers Henry and Richard are both with me. I have also met father but he is not able to communicate yet. Yes, there is brighter days coming for you and you will marry again. Do not neglect business for the season, for we are with you every day. Ever your sister, Maria Garfield."

W. C. Wasson, Columbus, O.—The spirit of a Doctor comes and says: "Dear Brother," but the relationship seems a little off or mixed. I get the names of Isaac, Samuel, Lawrence, William and Edward. I also hear the name of John H. Wasson but get no message. You should sit for development, but do not worry about yourself and bad conditions.

Mrs. F. D. Waite, Palmetto, Fla.—A spirit now comes who passed out with a fever or some wasting disease. I get the names of Andrew, Frank, David, Daniel and Margaret. Some of these have come to you before and with Andrew I get a father's influence very strong. You are mediumistic, but more on a business plane of thought, but having spiritual foresight.—Intuition.

Mrs. E. Hood, Lawrence, Mass.—Dear Mother, your guides are all right, myself included. Yes, the old folks are still in memory and often do I come to you; and you could develop, Dr. Williams says, if you will practice the instruction printed in Light of Truth. This is my second message and when the medium finds your sealed letter you will get it back. Love to all—Your son William."

William C. Tallman, Boston, Mass.—Again we come to you. William why are you so short sighted? Yes, you say, "the mistake is all my own fault but I did not see it before." I am happy when you are and am often with you but you could have done a great deal better. If you will go to Mrs. Bliss, I will try and materialize and tell you more concerning the future. Ever your loving wife—Mary."

C. E. Kittell, Rockville, Neb.—I hear the names of Rachel, Edward, Myrtle, Mary, Alice, Susan and Rebecca. I see on your breast a mole. The spirit of a lady points it out to me as something that no one knows of but you and her and also refers me to a time when you came near passing out by accident and how frightened she was. She says you will remember it. I also get the initials of R. M. K., I see them in the magic mirror.—The Medium.

Mrs. J. E. White, (no address)—

"With love and truth I come to you, With counsel in distress; With thoughts of me your mind imbue, And life powers you possess.— Sit in harmony and seek the light, Within your Heaven find For I am with you day and night, To each other be thou kind.— "Ever your loving father in spirit land.—George M. Eison, M. D."

Mrs. G. F. Brown, Charlevoix, Mich.—"Dear Mother, I have waited long to let you know of my condition called spirit life. Yes, I remember how sick I was and how I longed to go, only for you did I want to stay, and while you were sitting with bowed head weeping. The flowers on my coffin and afterward on my grave. While kneeling there I have kissed you but yet you knew it not. God bless you, dear mother, my lungs are sore, I cannot speak more tonight. Lovingly, Beulah."

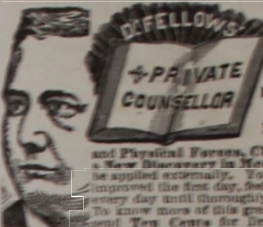
Mrs. A. Young, Carbondale, Kan.—"Dear Friend: I often speak to you but am not heard, but it's not your fault. Spiritual unfoldment is only in its infancy, mankind are just beginning to hear and see spiritually. Well do I remember the last time we met, and believe me, my dear Amanda, I am still the same to you. I cannot express as well as I would if you were here and talk face to face together. I shall always remember you.—L. D. Bacon."

There are several here who wish to reach friends in Charlotte, Mich. I hear the name of Webster; and George says tell mother not to worry, I am better now. Some one calls Sarah and I hear name of Hiram "Oh, where is she?" I seem to want to go to Lansing or Grand Ledge, but undecided which. There is a George also for Mrs. Saunders. And some one is calling Jennie Ellertson. Father Hooker and many others send love to their old friends.—The Medium.

William Benson, Lansing, Mich.—We are sorry we cannot send a more flattering message, although we have tried to reach you with better influences. The good you do will all be undone by undeveloped spirit forces. When you find your true self and become a light to the world, then your spirit guides can use you for the advancement of the spiritual cause on earth. Your guide—General Thomas. P. E.—Communicate with my medium, John Williams."

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NEWS OF THE WEEK

The vast majority of Hindoos do not drink intoxicants.

Ignatius Donnelly died suddenly of heart failure in Minneapolis, Minn., on January 2d.

The new laws for the government of the Filipinos are to be printed in the English language.

New York city owes more by \$60,000,000 than all the forty-five states in the Union together.

"Spiritualism—No. II." by Dr. J. M. Peebles, will appear in the February Free Thought Magazine.

has arrived Chamitta, a Buddhist nun, poses to speak through out the country in behalf of her chosen religion.

Recent sales of real estate in Galveston show that current property values are held at only about one-half the figure prevailing prior to the storm.

A scientific expedition is to start from St. Petersburg to examine the immense number of manuscripts discovered at Mukden by Russian troops.

The population of the Indian Territory, as officially announced, is 391,960, against 180,182 in 1890. This is an increase since 1890 of 211,778, or 117.5 per cent.

In the state of New Jersey it is proposed to bring up again the regulation providing that every bachelor shall pay \$2 a year whether he lives with his parents or otherwise.

There are again to be "mitred abbots" in England, and several heads of monasteries will be consecrated and mitred in the new Westminster cathedral (R. C.) soon after it is opened for service.

The Gokteik viaduct, in the Shan Hills of British Burmah, the highest railroad bridge in the world, has been completed by the Pennsylvania Steel company and formally handed over to the Burmah Railway company.

A balloon fitted with automatic instruments was sent up in Paris and came down safely. The instrument showed that it had risen to 56,000 feet, or over 10 1/2 miles. At that height the temperature outside the balloon was 102 degrees below zero.

In New Zealand there exists a brass band whose members are wholly mounted on bicycles. This band, which is located at Christchurch, consists of ten players, and these not merely ride their bicycles to practice, but fulfill their engagements on the wheel.

The American District Telegraph company is about to adopt the audiphone system in New York city. The ordinary call boxes will not be done away with, but the audiphone will be substituted where desired. A monthly rental will be required for the new system.

Automobilism and the increasing necessity for some form of traction for goods and passengers better suited to cities than that furnished by the horse have given another impetus to the search for a storage battery that combines lightness with high output and enough mechanical and electrical strength to insure long life.

It has been decided to prolong the period for the competition for the Deutsch prize of \$20,000 for a navigable airship for an extra six months, from May 1 to Oct. 31, 1901. It has also been decided by the Aero club of Paris to carry out a series of monthly balloon ascents under the auspices of the International Aeronautical committee for scientific purposes.

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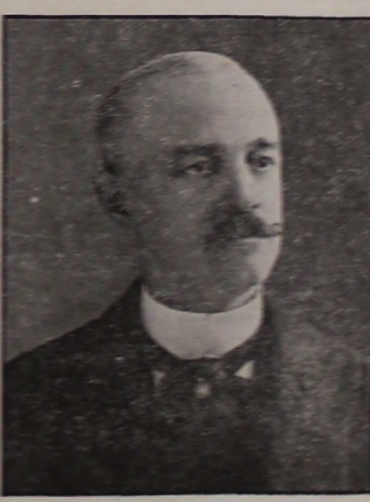
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