

# LIGHT IN THE WEST.



“LET THERE BE LIGHT.”

VOL. VI.

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## NOTICE.

In accordance with the request of its many friends "Light in the West" is now changed from a Semi monthly to a

### WEEKLY

publication. The advance subscription price will not be changed until September first.

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Free and open discussion is invited on all questions which tend to advance truth and right. Writers will be held responsible for their theories. Names must always be attached to communications as a guarantee of good faith, but may be withheld by request.

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SAMUEL ARCHER,

Editorial & Business Manager,

314 Chestnut St., St. Louis, Mo.

TRUE goodness is true greatness.

“JUSTICE does not necessarily mean punishment.”

WHEN the world laughs loudest then it is deceiving most.

THE use of wealth for usurious purposes has become the bane of the monetary world.

LABOR and Capital in the abstract are not at war with each other; it is their deaf and blind advocates.

“KNOW thyself.” In order to know yourself, study *self* and quit studying some body else, unless you are hunting a husband or a wife.

WHEN self sufficiency and self justification rule the intelligence, then progress, growth, development cease.

Book education is only valuable in so far as it serves to systematize and utilize ways and means of progress.

THE soul of man is the receptacle of good possibilities. Greatness is simply the development of these attributes.

IF we believe that we each one have imperfections, then what makes us so contentious with the imperfections of our neighbors? Secretly we do not let ourselves realize this; that's what's the matter.

“SELF preservation is the first law of nature.” This is right. Also, the adoration of God is love's rule number One. The preservation of our Neighbor is love's rule number Two. The one is no less than the other.

DECEPTION is the HYDRA EVIL MONSTER that permeates the vitals of humanity. Pride is his twin brother and together they retard more spiritual growth and impoverish more souls than any other influence in the world.

LOVE is the foundation and the great fundamental principle of happiness, both in this life and in the life hereafter. He or she who mistakes the mere sensual passions of humanity for this pure inspirational faculty of the soul, is just so far a fool, that's all.

WHEN Alexander asked Diogenes what he could do for him, that great philosopher quietly replied: “You can stand out of my sunlight.” A principle of eternal virtue, contentment, with electric speed flashed upon the brain of that ambitious emperor and forced him to exclaim, “If I were not Alexander I would be Diogenes.”

Each one of us can not be despot Alexander, nor may we possess the wisdom of Diogenes; but every one of us is in possession of the principles which actuated one or the other of these two men. Can't we bring ourselves to quit fostering the pride, arrogance and unholy ambition which goaded this splendid young man on to ruin, and instead thereof, cherish the principles of eternal love, truth and justice and thereby weave a wreath of fame that will continue to grow and shine brighter and brighter in the countless ages of eternity?

### WAR IN HEAVEN.

The conflicts in the spirit world, as depicted in the book of Revelations, is not all a myth, as many have supposed. In the lower spheres, at least, and immediately surrounding the earth, all the passions, all the prejudices, all the dogmas, all the persecutions, all the hates that have been exhibited on earth are to be found; and why not? That is the first stage of existence after this, and while the truly good merely pass through it, on their way to a higher and nobler sphere, there are millions of spirits who can get no higher; this is the hell spoken of by Emanuel Swedenborg, in his visions of the other world.

By virtue of the change of condition called death, man has ascended a step in the scale of endless life and progression; but that progression may be so retarded by his prejudices, or his hates, that he may remain a thousand years chained, as it were, to some of the dark abodes of earth. Take, for example, some of those tyrants in human shape who have reveled in the blood and torment of the innocent. Would it be right that heaven should stand with its gates ajar for such as they, —would not justice be crucified by the entrance of such into heaven before they had washed out, with agonizing tears the awful crimes committed against their fellow man?



And so it is; heaven is not only a locality but a condition of the mind; and with that condition comes the power to create one's own heaven externally, for it is already *within* each one.

Still, while the law of growth, of progress, is immutable, is eternal, man may thwart it for a time. Man is an individual and, to a certain extent, free; yet in the end is subject to the eternal law of progress, and if one condition will not bring him to his senses, another will; and if one century will not open his eyes to the fact that it is folly to fly in the face of God's laws, another, or still another, will. Thus, sooner or later, until all are brought into the fold.

#### GOD'S PURPOSE IN CREATING MAN.

There has been a class running back into the remotest ages, and connected with almost all religions, that seemed to think the only object in the creation of man, to be, to "glorify God," as expressed in the creeds; and that the only true way to do that, was to separate themselves from the world and live the life of a recluse, counting beads or saying Pater Nosters. Others have thought, and still think, that the best way to serve God, is to preach dogmas and doctrines for the salvation of the soul, all of these ignoring the life that now is, at least so far as the giving of any credit to the man or woman who performs his or her everyday toil carefully and well, working early and late for their household, and practising self denial, such as only a devoted and unselfish father and mother can cheerfully do. Can it be that the life of the recluse is more acceptable to God than the useful and unselfish one of every day life as just described?

Can it be that God does not smile on the productions of man in conjunction with nature, the growing grain, the luscious fruit brought up from the seedling to what it is to-day; the architectural adornments of this, and the many past ages, and all the various improvements in science and art, that have annihilated space and added so much to the comfort and elevation of man—can it be, that all these will count for nothing, and worse than nothing, as against a life of retirement, and crucifying of the flesh?

Is God really "angry" with man; does God really hate man, the crowning work of his own creation; and does He demand of man that he shall go through the world with head cast down, afraid to let a smile wreath his face, lest God be mad?

No; the God who made this world with all its natural and susceptible beauty, is not a tyrant. He who gave form and life to matter, who called the countless orbs of space into existence, sustaining, developing and refining them, has given man the privilege to co-work with Him in this grand and glorious development of matter. And shall we skulk into corners and refuse to bear our part in the "heat and burden of the day" in bringing up matter to a higher point of development in the grand march of the destiny of things?

The man who causes two blades of grass to grow where one did before, is not only a benefactor, but is doing his Heavenly Father's will; and so on up the scale, the mechanic, the artisan, the inventor, the musician, and the preacher of sound morals, all tend to make the world better.

If all ignored every day life, and led the life of a recluse, how long would it be before the world would relapse into barbarism; and all that is beautiful in art and much that is heightened in beauty in nature would be lost. Is it not clear, the Creator intended that man should be a co-worker with him in bringing up nature to the highest perfection possible, and that man should, step by step, take on the attributes of a Creator, and fit himself through the law of experience, to become the former of worlds yet in embryo, until the very stars would "sing together for joy," at the works of the Creator through man?

For what purpose did God give man his body and his mind, but to use them in every part. It is one thing to use, and another to abuse. The old biblical idea, that Adam sinned, because he found out he was naked, and that, consequently, God cursed man and everything He had created, is a libel on God. If there is a supreme being, and we believe there is, He cannot be otherwise than good, and design good to all created things; and having created all things, if they are not as He intended whose fault is it? But every thing is just as God intended it, through the laws of growth.

It is man's selfishness, man's greed, that makes "countless thousands mourn." God is all right if we will not traduce Him with dogmas and false statements of His character, frightening humanity with bugbear stories of the "wrath of God."

God wills every man, woman and child to enjoy life as best they may; but not to do that which will react to their injury or that of their fellow man. Doing the best

for oneself and those around him, not neglecting to do a kind act at every opportunity is the way for man to please God, and benefit, elevate and develop himself.

For Light in the West.

#### IN MEMORIAM.

This beautiful summer day  
A sorrowful sense steals o'er me,  
Thinking of her who has gone away  
To the silent city before me.

Ties that were tender and sweet,  
Love had woven about her;  
And the way seems lonely and long to the feet  
That walk henceforth without her.

Shadowed and hushed is the place,  
Where the spell of her presence lingers;  
And all through the quiet rooms we trace  
The touch of her skilful fingers.

The flowers she used to tend,  
And the singing birds have missed her;  
And the sorrowing heart of many a friend  
Mourns for the absent sister.

Beloved! what hast thou found,  
To ease the worn heart's aching,  
Immortal Life? or, in the ground,  
A sleep that knows no waking?

We can only give thee tears,  
And garland the sod above thee;  
And thy mem'ry keep, through coming years,  
Green in the hearts that love thee.

MARY P. TUCKER.

For Light in the West.

#### THE MANIFESTATIONS OF GOD IN HIS WORKS.

The belief in the existence of a supreme governing intelligence has been universal among all nations and peoples in all ages. The conception of the character and attributes of Deity has been governed by the intelligence and moral cultivation of each tribe or nation—hence more rational and just comprehension of the infinite power has prevailed among the more enlightened and advanced, than among the crude and undeveloped. The Hebrew and other semi-civilized nationalities entertained a far more imperfect view of the character, power and justice of God, than the Greeks and Romans.

The Hebrews imputed qualities of cruelty, jealousy and partiality to God. They assumed that He held them in special favor, that they were His chosen people, and that He aided them to inflict the most barbarous atrocities upon such persons as they desired to subdue for mercenary purposes, or for governmental conquest. Being materialistic they regarded their God as simply an individual, possessing the form and features of a man; maintaining that his government over them was direct



and conducted by his commands given in person to their rulers, who were thus constituted his properly appointed agents.

This system did not contemplate the preparation of the people for a spiritual existence, but was confined to simply material and worldly designs. As above indicated, a more noble knowledge of the Creator existed among the more advanced nations of antiquity.

While the deities of the Greek and Roman possessed many odious qualities, absolute spiritual existence was recognized. No burning or cruel hells were provided; and some degree of happiness was accorded to all in a spiritual life; nor was the immortality of the soul questioned. The writer of this has searched in vain for traces of atheism among those wonderful people, whose intellectual ken reached so many centuries in advance of their age, and can only conclude that the destruction of their religious system by the enforced establishment of ecclesiastical christianity not only sunk the world in ignorance, gross superstition, but obscured all along the track of dead centuries that high and rational knowledge of the purposes, power and goodness of God, which has only in modern times been conceded by those who have outgrown the teaching of an organized, tyrannical priesthood.

While the mind is fettered by religious dogmas and precluded from exercising natural contemplation, it is unfitted to comprehend in its fulness those grand and boundless creations of a deity which in a measure illustrate His character. The minds of the Grecians and Romans were not restrained by priestly edicts, but were left free to receive that spiritual intuition that led to a knowledge of a life beyond the grave, and to the recognition of the fact that the Creator possessed purely a spiritual existence.

It is now, we believe, universally conceded by all progressive thinkers, that the intellectual faculties are wholly incompetent to form a belief or conception of the personality of God; that our entire knowledge in relation thereto is derived from innate consciousness, the unfoldment of which is the true measure of the view entertained in each succeeding age.

Matter and spirit are a simple classification of all that is contained in the universe. Matter and that which controls it embraces all that we, with our finite minds, can conceive. An equilibrium exists between matter and the intelligent power that governs it. Hence, the universe is

controlled by universal law; and that erring government which extends throughout space exhibits that incomparable wisdom and power the contemplation of which should overwhelm us with admiration and awe. All intelligence is of the same character, whether incarnated in the animal, or human; the extent of its reflection being measured by the organism in which it operates—that its manifestations are thus graded will be seen by the most casual observation.

Hence, diversity being a universal law, no two things in nature being alike, it follows that the intellectual faculties of all must be dissimilar; common justice would revolt at the establishment of such a standard of conduct and belief as would be applicable to all—and it is certainly absurd to suppose that the law of divinity ceases in a spiritual existence, or that the same condition in all respects in the spirit world will be meted out to all; for the very reason of the thing exhibits the fact that if happiness is to be accorded in a spiritual state, diversified conditions must exist to minister to the requirements of each individual. Perhaps the best manifestation of the attributes of deity is displayed by the intellect of mankind, the development of which is governed by that universal law of progression which prevades all nature.

The elevation of the race from barbarism to that condition of intellectuality which resulted in the creation from sand of an instrument with which so much of the universe can be explored, and which, supplemented with mathematics, enables the astronomer to measure the distance, size and weight of suns and worlds, is certainly a striking exhibition of the divinity of the human mind. Nor is there any limit to the extension of human information, so far as is now known, in all the departments of life.

Truly, the attributes of the mind are incomprehensible, for they overturn mountains, extinguish the water in lakes and rivers, recreate and utilize the elements of nature for the advancement and refinement of humanity. They are evidently an emblem of that eternal, boundless, and throbbing brain of the universe, whose thoughts are eternal law, "on whose magnetic streams fleets of suns and worlds are wafted as toys that are borne upon the ocean's breast."

The belief that this grand march of intellect is checked or suspended in a spiritual existence is contrary to all the anal-

ogies of nature, and implies a reflection upon the divine and beneficent purpose of God; for as each particle of matter is an essential entity to the equilibrium of the universe, in like manner, each organized intelligence is a part and parcel of that spiritual counterpart which is in a state of endless progression.

While the eternal law referred to above, which governs terrestrial and celestial worlds affords convincing evidence of the existence of a supreme governing force, all nature conspires to evidence the direct control of deity in beauty, love and power. The cultivated garden and field, the ennobling influence of rocks and trees and flowers, the song of birds, the sparkling brook, transcending in loveliness the grandest conception of the poet's song, or the painter's genius, the lightning's flash, the reverberation of distant thunder, the aurora borealis, and the rainbow, that emblem of hope, and the rays of the setting sun as they robe the western horizon in a glow of ethereal splendor, are at best meager exhibitions of the display of the beauties and the grandeur which illustrate that which we shall behold in the celestial world.

Turning our eyes to the starry dome above us, we can with God-given intuition obtain glimpses of the wisdom and greatness of the Creator. Suns and systems exist in endless progression, freighted with immortal beings to inhabit throughout eternity the glorious summerland, the contemplation of which is, indeed, more enchanting than a well known tune which we have loved to hear in some dear, remembered scene, or the sweet cadence of the sounding string, heard in the melodies of the "sacred nine" where

"Harmonia's daughters ever swell  
The mingling tones of horn and harp and shell."

How overpowering and vast are the thoughts that crowd upon us when we view the millions of stars, the boundless exhibitions of an endless space, and heart-throbs of the beings that have existed in material worlds and have gravitated to higher spheres—

"Where innumerable systems roll  
And countless spheres diffuse an ever varying glory.  
Some are round like the crescent moon;  
Some shed abroad a mild and silver beam  
Like *hesperlas* on the western sea;  
Some dash athwart with trains of flame  
Like to death and ruin driven;  
Some shine like suns and eclipse all other light.

"Spirit of divinity, in this interminable wilderness  
of worlds,  
At which even soaring fancy staggers.  
Here is thy fitting temple;



Yet not a leaf that quivers in the passing breeze  
Is less instinct with thee,  
Or shares less thy eternal breath.  
Spirit of divinity, more incomprehensible than this  
scene,  
Here is thy fitting temple."

MARY L. MCGINDLEY.

Mandan, Dakota.

For Light in the West.

### HAS THE GEOLOGIC DISPROVEMENT OF THE MOSAIC COSMOGONY BENEFITED HUMANITY?

BY LEWIS OLIVER.

At this late day it is scarcely necessary to repeat that all truth tends to benefit the human race, however insignificant it may appear. At first thought, it might seem to make little difference whether the sun moved around the earth, or the earth revolved about the sun. But what correct estimate could be made of the influence of the sun upon the earth from such an incorrect basis?

While we are wholly dependent for life and light upon that, as yet, incomprehensible luminary, what study or research of greater importance to our world. How those dark and deleterious sun spots affect us, is now the question.

Louis Figuier, the French scientist and astronomer, claims, and ingeniously appears to demonstrate, that the sun is composed of the perfected souls of human beings, and that its life giving rays are their pure emanations. This theory, if by any future possibility discoverable and demonstrable, of what worth to mankind might not the knowledge be; instead of the common one, that the sun is but another and greater world than ours, shining, perhaps, as well, by borrowed light. The sun worshippers may have been wiser than we know.

Would it not, also, be a better, happier thought, that the moon was inhabitable and inhabited, rather than that it is but a massive and barren globe—but the clear, cold, unsympathetic moon it has been hitherto believed to be?

And in regard to the creation of the human race, what a blighting effect has that doctrine of the formation of woman from Adam's abstracted rib had upon womankind, throughout all ages. To that we can trace "all her woe," and largely man's, as well as his sinning.

Now that we know that the account of creation in Genesis is but fanciful myth, we believe the "curse" removed from both man and woman; and "labor" for him, and "travail" for her, dignified instead of degraded, a pressing need of the

present hour. While that other myth, of Satan, is demolished by the same hard science hurling slow-growing rocks at his horned head, cloven feet, and forked tail, leaving him but as an allegorical figure for the serpent, the savage beast, and the vices they represent in man. And now, as Eve is no more an adjunct of Adam, and "imputed to be first in transgression," therefore is her "subjection" lifted from overburdened shoulders.

O! what "a tangled web," out of their own "deceitful," (if not "desperately wicked,") hearts, did the writers of the Mosaic Cosmogony "weave," to fasten upon the mothers of the race all the misery and wretchedness of their own weak, self-indulgence. To this doctrine may be attributed the various practices of polygamy, ancient and modern, followed by its natural sequence of incest and murder; as among King David's numerous progeny, in the case of poor Tamar, wherein her brother Absalom nursed a natural spirit of vengeance, and finally slew the wretch Amnon their half brother. (II SAM., 12-13.)

Behold the consistency of this people! Attempting to put the Jewish God into our Constitution, and at the same time futilely endeavoring to suppress Mormon polygamy with, also, as in the times of David and Solomon, its "Thus saith the Lord." Not until such ridiculous ideas of God as that He gave David "his neighbors' wives" have been abandoned, will men come truly to feel, that one wife is all that they can deal justly by, love mercifully, and uphold righteously; that she is to "elect" them to that exalted position quite as much as they her; and that, withal, she is to be in no wise "subject" unto them, or unto the "powers that be," save as "her own sweet will" also elects, through the same silent governing power which the good Pierpont writes—

"Comes down as still  
As snowflakes fall upon the sod;  
Yet executes a freeman's will,  
As lightning does the will of God."

That this is eventually to be, in part, one of the most beneficent results of the hard, but brilliant and glittering facts of geological discoveries, which have cleared the fogs and vapors of creation myths, there is now small doubt. Hard, it may at first seem to man, as the relinquishment of any pet but debasing indulgence, but which will redound, in the end, to his as well as to her honor and glory, and advancement to a higher plane of being.

The lightning is nature's electric lights.

### THE LAMP.

This is but a common lamp, burning in a chamber damp, with the children near it playing, tumbling on their little bed; in its soft and mellow light, little care they for the night, or the wintry tempest howling like a demon overhead. Often, as they play they pass very near the heated glass, but they only laugh and tumble as the night wears on a pace. When they think they are in clover, then the lamp goes tipping over, and in less than half a second flames are sweeping through-

the place. Oh, what tears and woe and sorrow, when upon the gloomy morrow, they are found all burned and blackened in the chamber cold and damp; and their fate, at early morning, children you should find a warning — if you must have your enjoyment,

do not monkey with the lamp.

—WALT MASON in *St. Louis Whip*.

Now a lamp is suggestive of light, and in turn light suggests our LIGHT IN THE WEST. If it is so dangerous to trifle with the lamp, it may also be unsafe to "monkey" with our *Light*. So we give the lamp and the suggestion for what it is worth — at all events, the lamp looks well.—ED.

### INDEPENDENT SLATE-WRITING.

*Editor Light in the West:*

I saw an article in your issue of May 15 about phenomena in the dark; it can also be had in the light. I can bear witness to a sitting with Mrs. Thayer, on W. Thirty-fourth street, New York City, several weeks ago, between the hours of nine and ten in the forenoon. The slates when put together I know were free from any writing, and I held them perfectly tight together and could distinctly hear the writing, loud at first and the last as though the writing were finer; when it ceased the raps came. I opened the slates myself, and upon one was a message in coarse handwriting, covering the whole side of the slate, from Charles Foster, his name being signed. On the other slate, in fine handwriting, was a communication from my daughter in the spirit world: these messages were personal and applicable to myself, and the circumstances under which they were received were such that there was no possibility of trickery;



so let the light of truth shine. To those of doubting mind let me say, 'seek and ye shall find,' seek earnestly, as after hidden treasures, and surely thou shalt be rewarded with the Pearl of great price. Yours for the truth,

N. H. EDDY.

New Haven, Ct.

## SPIRITUALISM.

### CHAPTER II.

Investigators will find a new light shed upon many things that were incomprehensible to them before they will have their preconceived ideas of death and the judgment swept away by it, and be able to grasp the teachings in regard to the life continuing from this; and learn how knowledge from the spirit world is obtained, how children are received there, how cared for, and how taught; they will in the course of investigation, come to understand the ever-changing condition of that other state to the lovers of progress, and the fact that heaven is not a locality but a condition, as one may find a heaven, even upon earth. Harmony within, disturbed by no in-harmony without, is happiness, or heaven, while discord, turbulence and anarchy, just as certainly represent the opposite—or hell. The man who can extract the greatest amount of happiness out of life by the pursuance of an upright course of action, an equable frame of mind, with a philosophical acceptance of the bad with the good, certainly enjoys a comparative heaven; while the one who is wrangling and contentious, subjected daily to raging fires within, who courts the demon of unrest and dissatisfaction, blaming the world for every untoward event, and God, for not preventing it, can never find a worse state even after the change—called death.

Some object to raps, and table-tipping, as mere frivolities, and beneath the dignity of intelligent beings. God, we are told, "chooses the simple things of the world to confound the wise." To the earnest-minded seeker, they are the stepping stones to a vestibule that, once entered, leads to heights and knowledges illimitable; beside, if a person wishes to inspect the interior of an edifice, from basement to dome, will he not, naturally, seek for a ground entrance, instead of aiming to get in through the upper stories? But if, after having the steps pointed out to him, he should refuse to enter, because they were feeble looking, and bore no proportion to the supposed vastness of the interior, would not he be the loser thereby, and not another? Thousands have been led to bless the tiny rap that has now become a giant, whose arms encircle nearly the entire globe. It was the first sound that notified our world of the near approach of the dead still living—who were earnestly striving to arrest the attention of mortals that they might communicate the fact, and bridge the way for further intercourse. It may be, at the present day, that many can, and do enter this vestibule without the aid of these "insignificant" means; but, to whom they are

necessary to point the way, let them continue. It often happens that a search begun in curiosity, creates a soul necessity, the first crumbs of knowledge stimulating a desire for more, which if sought for in a true spirit, it always abundantly supplied. The "tiny rap" has opened up a way to an endless ascent that is continually widening, and unfolding new and varied truths to the toilers in search of them; therefore, let us cherish it as the first faint streak of auroral light, that has since spread, till the day has become, to millions who were in darkness, rosy-hued and glorious. It has chased away doubts, and rolled back the clouds of despair that overshadowed them, bringing hope and light in its stead. It has pointed the erring to a better road, and the helplessly ignorant here, to an assurance of better things in the future, where teachers, "without money and without price," are waiting to lead the unlettered and untutored up the steps and through the ever-opening doors of the divine arcana. Spiritualism, stripped of the fungous growths upon its body, is capable of bearing fruit fit for the "Father's Kingdom." It exhorts all to be "pure in heart," to be peace makers, and above all, to practice pure and undefiled religion, of visiting the widow and fatherless in their affliction; it teaches forbearance and liberality toward others in matters of conscience, a strict observance of every duty, both public and private; it whispers to you of caution in words, of brotherly love outworked in deeds of kindness, of unselfish acts in your intercourse with your brother man, transgressing none of his rights to secure your own; it offers a practical way for the most earnest desire of your heart for a life of usefulness, and a sure recompense for the good you do. In fact, it teaches nothing that is not for the elevation of mankind into purer and higher conditions, and that, continually, and rightly understood, need create no "nightmare" of apprehension that it will lead astray. It will lead you into broader paths, more liberal views, and a greatly enlarged capacity. One kept within limited bounds, from infancy to manhood, cannot be expected to know anything outside of that limit; but let him once learn that the barrier is removed, and be free to gather knowledge from every source, how bounds his pulse at the thought, how fleet his step, and how eager his soul to grasp what lay before him. Such is the experience of thousands who had been creed-bound from childhood.

Spiritualists are accused of ignoring the Bible, when it is only by this light that it can be rightly understood. Christ's teachings, and the miracles he wrought, are equally illuminated and through it, the writings of St. Paul are susceptible of truer interpretations. The "gifts" he exhorted his brethren to seek, are familiar among the mediums of to-day, who prophecy and heal by the laying on of the hand, besides many other phases of power, such as are mentioned by him.

It is objected by some, that returning spirits

do not all tell the same story. True, but all do not come from one place, all do not see alike. These discrepancies are just as intelligible to advanced spiritualists, as the conflicting reports two travelers might bring from a newly discovered continent; one had halted upon its borders, while the other, having gone prepared had pushed on into the interior. Their revelations of what they saw would, necessarily, be widely different. Many spirits tell, in a limited manner, what they encountered upon their entrance to the "spirit world;" some of what they realized in the spiritual spheres. To the unprogressed, it may appear as sterile as the sandy desert; to the progressed, a flowery meadow. Even here, nature spreads her beauties in vain to one steeped in animal enjoyments; a glorious sunset, with gorgeous clouds of blue, purple and gold, overhanging one of nature's grandest panoramas, is lost upon eyes blinded by sensuality, and filmed over by low desires, while to the refined and and highly cultured, it is a scene of ecstatic beauty.

There seems to be a diversity of opinion as to what constitutes a Spiritualist. Some call themselves such, because they get messages from their spirit friends, and believe; others again, who are used as instruments of communication between the two worlds, just as telegraphic wires are used, and when not acted upon are quite as lifeless, claim also to be of the number. But a true Spiritualist is one whose soul is aflame with desire to advance truth, and shed light upon darkened minds, one whose own progress keeps pace with his efforts to diffuse the light with which he is inspired, and whose self-abnegation amounts to martyrdom in the cause. Look at the men and women of to-day, who, stirred by this principle, forsake home and its coveted fireside enjoyments, and the endearing companionship of children and friend, to go forth and proclaim the truths that are shed abroad in their own souls; they are "instant in season, and out of season," ready at all times to give reason for the faith that is in them, for they "know whereof they speak," and their utterances of inspiration for the good of mankind, inspire all who are receptive of truth and reason to come up on a higher plane, and plant their feet upon the ladder of progress, whose height no eye can scale. Many are called, but few are chosen. The chosen are seized with an irrepressible desire to become workers in the great field of humanity; new springs of action, invisible to the world, are set in motion; they yearn to become sowers of seed that shall yield an hundred fold. If possible, they work within and without, looking abroad for openings of usefulness; home duties are presented in a new light, and every department of labor becomes dignified into something of worth; the welfare of their children, and their training, impress them with an added weight; the cultivation of their own faculties looms up before them, demanding their rights, till there is no rest for the quickened soul, except its



works of use—and its activity they feel assured is only the beginning of a never-ending life in the service of God, whose children they are.

Spiritualists are accused of disowning the Savior. No man disowns the Savior as long as he follows after the law of conscience. Jesus is a Savior as long as his teachings are accepted, and his example followed. If you fold your hands in idleness and sloth, you will enter your spirit home as poverty-stricken, as you may. Each individual, it will be found, shoulders the burden of his own sins. His acts are his while in the form as much as is his conscious existence. Another man cannot live for him, another man cannot die (physically) for him; his physical and mental sufferings are all his own, his pleasures and enjoyments likewise; then who can relieve him of his full share of accountability? none. Then let him come out and assume it, and like a soldier, tried and true, offer up the life-blood of his heart in sacrifice, that will class him with that metal which the assayer pronounces, without alloy; when the sentence, weighed in the balance, and found wanting, is no more applicable to him, for he has become a "law unto himself.

MRS. S. E. CALDWELL.

St. Louis, Mo.

For Light in the West.

#### ARE SUICIDES INSANE?

The christian world, and particularly the catholic portion of it, consider it a mortal sin to commit suicide, and refuse such christian burial; while the generally intelligent part of the community think any person who takes his own life is more or less insane, and if so, should not be held accountable for his acts. We believe that no general rule will hold good for all cases. We are convinced from the actions and writings of some just before committing the act, that they were perfectly sane, while the acts and sayings of others are quite incoherent and show every evidence of a "mind diseased."

Now, as to the deadly sin, or culpability of the perfectly sane person committing suicide. Take, for an example, a person meeting with an accident scalded by the explosion of a boiler, or any other mishap, by which his sufferings become so excruciating that, having the opportunity, he knowingly takes a sufficient quantity of morphine to produce death. That would be suicide, but would any one blame that person for doing so? Certainly not, nor will a just God do so.

Now let us suppose, on the other hand, that some person experiences the loss of very dear friends, or his entire property. The change of position and surrounding is such that his mental and physical suffering is more than he can bear, and to him life becomes unendurable. Is that person any more culpable or insane than the case first quoted? Surely not; for in the one case it was physical, while in the other it was mental anguish that caused the deed to be committed. But while the acts

of the suicides in these cases may not be a crime against God or himself, from a spiritual standpoint the suicide suffers loss by his premature death; for there is allotted to every human being certain life experiences, running through what was intended to be their natural life, and which by the act of suicide, they have cut off. These experiences they will have to acquire in the next condition to earth life, before they can advance to a higher; for there is no escaping the natural conditions or primates of every man, existence or organization, and no doubt, that was what Jesus of Nazareth meant when He said that no one could enter heaven except by the "straight and narrow way," and that all those who tried by any other way were "thieves and robbers."

The inference then is clear that it is far better for every one to face life as it comes to them; for if they try to evade it here, they will find it waiting for them over there. Life is an endless chain, and not only continuous to the individual, but it will be found that all humanity is linked together, and though we may not now, through the grossness of materiality feel the pulsations of the whole human family, the time will come when the spirit has parted with its grosser covering, and when the electric light of eternal truth and justice is thrown upon it, it will be found that every act and deed intentionally done in the body to injure or over-reach a fellow man, will recoil and it will be found that it has more deeply injured himself than the one he intended to injure. Alas that some should become so destitute of the necessities of life, in some cases after the most deserved effort, as to have nowhere to lay their head, nor the wherewithal to stay their hunger, while others within sight of them have their hoarded millions, whose hearts are harder than the gold they worship.

Whither is civilization tending? It is getting so now, that nearly every man is a Cain or a Shylock—his hand against every man's, or every man's against his. Brotherly love is forgotten in the inordinate desire for gold; we adopt ways and means utterly disreputable and unworthy the name of business to get the advantage of another, and acquire wealth. The wayside is strewn with physical, moral and mental wrecks, but still the scramble goes on, and the consequences to the body and spirit are lost sight of, until another mental or physical wreck is cast upon the shore, to pass into oblivion so far as those that are left behind are concerned; but not so with the individual himself. He will find that by the inordinate strain that he put upon his physical and mental faculties, he committed suicide as much, or more so, than the man who put a pistol to his head and blew his brains out. He will find that with him "Othello's occupation's gone," for he will find there no room or occupation for one in whom every energy was taxed to find some way to get the advantage of his neighbor, for there all gwork for the good of others. He will not only have to learn the lessons of life anew, but he will unlearn there

through the long years of self abnegation and toil, much that he did upon earth that was dictated by sordidness and self.

Our every act, be it good or bad, is like a boomerang, it comes back to us sooner or later, laden with what we sent, only intensified, and if we do an act or conceive a thought to injure another in our most secret chamber, that act or thought, will in time seek its parent and nestle in their bosom, be they gems of beauty or scorpions' stings.

Nature's laws are laws of divine justice, and while we are living here, we only see one end of the string—our step of the ladder, our turn of the road, over which we are traveling, and while we admire order in a well regulated family, or in the camp of a finely drilled army, order of these is confusion, compared to the order and ultimate design of every atom of the universe of God. Nothing will be lost. Nothing will be out of place, from the molecule to the archangel. All form

"One stupendous whole,  
Whose body Nature is, and God the soul." B.

#### THE TEMPLE OF HUMAN CHARITY.

FROM THE SPHERE OF JOHN WESLEY.

[Lecture delivered in Chicago, June 13 by Mrs. Cora L. V. Richmond; from the Weekly Discourse.]

(Continued from last issue.)

Then if the morally infirm are brought before your vision, and you are not also partially blind, can you not afford to see for them also; aid them with your sight, strengthen their feeble vision, with your possessions, give them of all that is divinest and best in your knowledge and understanding, and if the power of moral perception has grown to divine proportions in you, so that you cannot afford to see the fault of another, is it not of such magnitude that you can afford to cover that fault with a portion of your strength, and guide him into the light?

In all the feebleness of human existence, in that which is unworthy and faltering, there can be no greater imperfection, none that stamps the spirit with less unfoldment than this unwillingness to view the faults of others, in the light of charity. But says one: "shall we not censure the murderer, do you approve of crime?" When the President of the United States was sent into the world of spirits, by the assassin's hand, ours was almost the only voice uplifted among the millions of people of the United States who did not clamour for the blood of the murderer. Could you afford, as a nation, to slay a mad-man, and having done it, what good would it do the nation? The blood-thirsty spirit was gratified, but to what end? That there might be several million murderers, instead of one. Then, do you approve of murder? No, this is why we would stay your hands from bloodshed, who have moral enlightenment and know better, and are not mad. The power to compass the necessary knowledge of wrong-doing without adding another wrong, is to be learned in the great moral precepts of the



world; and if you are not following the law and teaching of Christ, who is the exemplar for Christendom, then take that of all the philosophers and highest teachers of every age, who have declared against revenge, against the wrong-doing which seeks to overcome one sin by performing another. It is the Jesuit, who justifies the means by the end but is the law of christian responsibility, which makes every human spirit to bend beneath the mandate of that high law, and causes you to know that no man's fault, and no man's judgement is in your keeping.

But says one; "if a man having intelligence, violates the laws of the land, he must expect to suffer the penalty." Then if those laws are founded in injustice, and in the lack of the highest mortality, every man must lend himself to be an executioner, must he? Why not be elected sheriff, at once, and perform the deed with your own hands? this will bring you face to face with your moral condition and show you what a thing a public execution is. Then if you have not a mantle to throw over the murderer, the thief and the outcast who daily violate your laws, then we say, charity includes the murderer, but not his crime. It is not evidence, because we do not believe in the sever it to the law, in the capital punishment of criminals, that we therefore approve of crime; it is no evidence, because we will not pursue the thief and follow him upon the midnight track, and hunt him down to his lair and drag him before the tribunals that are misnamed justice, that we therefore approve of thieving. No, we approve of nothing that is in violation of the rights and privileges of your fellow beings, but so long as moral standards are claimed, so long as physical violence is not maintained as the law of the land, so long as the highest standard is asserted to be the law under which you move, we say the highest and loftiest dominion of that power, is to bring into daily life and requisition the gifts that it commands, that challenge your daily attention to make them fulfill their work.

But, says one: "how can I have charity for the one who has wronged me?" Ah! it is easy, then for you to have charity for the one who wrongs others, to find excuses for him? You say: "he is not so bad after all, he might have been ignorant." But when the "amour propre" is wronged, it is then that charity faileth, but charity *never* faileth, suffereth long and is kind. If any man intends to injure you, can you place yourself on his level by wishing to injure him; is it possible for him to injure you, if he has in his heart to do so, if he has it not in his heart to do so, do you take that which is an inadvertance for an injury? Charity never faileth, and the one who intends to injure another, is so blind and so willful, that you can afford to be the eyes for him also, and not see his offense, not know that it has taken place, and be his moral mentor in looking straight toward the light and the right, without doing any wrong.

Then you say: "shall I be charitable to the

man who oppresses the weak, turns the orphans and the widows from their home, and violates the laws of life in every direction?" Yes, for the wrongs that they have done surely bring their punishment or reward. That which is the punishment of each condition is born within each spiritual state, and you can afford not only to wait, but so live, that your life will be a continual example to him whose offense you condemn. Remember, charity is not one half a truth, it is an entire and perfect truth; it is like the perfect beam of white light, that when broken is shadowy and distorted to the vision, but when revealed in its clear and perfect sense, is the crowning glory of the universe. That kind of charity that upon the Cross, saw those who were putting Him to Death, beheld their sneers, received their taunts, their stings, their persecution and the pain caused by it, and yet could say: "Father forgive them, they know not what they do." Nor did they know. These malfactors in human life, those who put truth and innocence to death, in any shape, those who revile and betray, their sin and their infamy is upon them, and is it not dark enough, bad enough, cruel enough and vindictive enough that they must walk in their own shadow? Supposing a hunchback having the venom of Richard III, seeing his shadow and cursing it, had also the shadow of your disregard and your sneers to bear? Supposing the body is deformed, what consolation is it to find there are those more perfectly formed who sneer, is it not enough to bear the deformity of a maimed and crippled existence, without being reminded of it every day? Suppose a man is a murderer in heart, as he sometimes is though not in deed, supposing a man is a murderer in heart as well as in deed, does he not bear the awful shadow of that deformity upon his spirit: would you hold the murder up before him, that he might see the terrible vision of his own condition? In the eyes of the angels, that man's condition is so hideous, that if they could, they would not let him see it, but would turn his gaze away from himself lest, despising himself, he should sink into despair.

When a man is in the shadow and darkness brought about by self examination, or by knowledge of his own debasement, does it help him or you, that you magnify this fault, set it before humanity, parade it as a thing that you censure and condemn, and show it as one of the horrors that the world is to gaze upon? Do you not condemn the exhibitor, who parades before the public gaze, those physical monstrosities, those deformities of human life; are they not outrages against all human taste; does it not cause you to shrink away, rather than behold these horrors? If a man is infirm morally, if he is a moral monster, if he in every respect, violates the perfect law of harmony, does it make more beautiful the earth, more glad and delightful the atmosphere, more correct and bright the lives that are about him, to behold this hideousness revealed in all its horror? It is in accordance with the law of the civilization of the nineteenth century, we know,

to display, with morbid desire, the imperfections of the weak before the world; the murderer is renowned before he awakens from his hatred, darkness and bloodshed; the thief is elevated, temporarily, to an infamous hero, and all the charlatans and malfactors of the world, are paraded before the vision of man, while the soft light of angelic lives, the sweetness and beauty of existence is all crushed out by little children reading, in startling letters and words, of frightful crimes, and ere their lips can syllable our Father they learn the name of the blasphemy that falls from the lips of the dying miscreant, yet this is considered enlightenment.

But says one: how shall we correct these faults, if we do not know that they are present in the world, how shall we be able to avoid them? You do not avoid them by this display, the history of the world, proves that in all countries where public executions have been permitted, the stolidity and bloodthirstiness of the community was increased instead of diminished, and we see that in the countries, where executions even though private occur, crime still prevails; newspapers are permitted to pander to the morbid public taste by relating the actions, thoughts and deeds of murderers before execution, that there is the same stolidity, the same criminal intent in all those who are on a level with that murderer.

#### "CHICKENS COME HOME TO ROOST."

*Editor Light in the West:*

The old and homely saying, "Curses, like chickens, come home to roost," is a prophecy much more unerring than most people are apt to believe.

The planet on which we live revolves around its parent sun, and all the planetary system is governed by the same law. Our days, weeks and years seem to revolve, coming back to the same center; and while we seem to be carried on, we are really going about in a circle, which must necessarily be, for if we ran in a straight line, we would come to the end. ( But I seem to hear the reader say, "What has this to do with the 'chickens' in the caption of this article?" ) A great deal. We wish to show that events, also, move in a circle, and 'that what we mete unto others, will be measured to us again,' and that we certainly shall reap what we sow. There seems to be a fatality, a purpose, destiny or design governing everything, from the smallest, to the greatest: that fatality brings the "chickens home to roost." I have noticed, during a long lifetime that the one who overreaches his neighbor, sooner or later, finds his "chickens" coming home, when least expected, and when least prepared for them.

A proverb of the Greeks was to the effect that 'the mills of the gods grind slowly, but exceedingly fine,' and this should teach us to be exceedingly careful, in dealing with our fellow men. Every act of our lives is weighed in the scales of eternal justice, and sooner or later, we will be paid back in kind. How careful we should be, then, in sending out our "chickens" for like Noah's dove, they will come back, laden with the spirit that sent them. J. N.



## THE LIGHT IN THE WEST.

There's a Light in the West  
That is shining for each, shining for all;  
And by its pure rays, so steady and bright  
Pilgrims are guided, if they walk in its light.  
That light brightly shines from its eminence high,  
Its pure rays casting from earth towards the sky—  
Guided and cheered each day and each hour,  
Onward we go in this light—in this power.  
Awake! be on watch, ever active to seek  
The lost, the sad, the weary and weak;  
Our hearts ever ready to aid sister and brother,  
Th's, the law of all laws, to *love one another*.  
Then we may sing with a voice full of glee,  
"Unfettered, unfettered; we rejoice to be free!"  
Re dy and steady—and fight for the right—  
Keep the eye upwards—Look to the Light.

W. E. WILLIAMS.

St. Louis, Mo.

## WHY I BECAME A SPIRITUALIST.

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CHAPTER VII.

For a number of years I had been watching with a great deal of interest, the development of a young lad as a medium, having known him and his family from the time he was a small boy, and I often sat with him and received communications, both written and orally.

When he wrote he would very often talk with me at the same time, upon other subjects. There was one spirit (Agasis) who wrote so blindly that we were often puzzled to make it out. While writing, the medium was entirely conscious, but his mind seemed to have no connection with the subject matter of the writing,—indeed, some things were written that were anything but complimentary to him, and he would sometimes get angry and say he 'didn't believe he would sit any more.' But as the time came around, he would generally make his appearance. Sometimes after having made such a threat, he would drop into my room in a sheepish kind of a way; and when I would say "I hardly expected you to-night, as you rather talked as if you would not come any more," he would sometimes answer, "Well, I went out to take a walk and the first thing I knew, I was landed here."

We were in the habit of meeting twice a week at my room, and I suppose he was entranced there more than fifty times; so that I have quite an amount of manuscript of his and my own writing, taken down at these meetings. Then on Sundays, and other odd times, that he would drop in, seemingly without any object; and quite frequently he would pass into an unconscious state. It was at one of these times that the communication or dialogue which follows took place.

The young medium and myself were sitting facing each other, talking on commonplace subjects, when I noticed his head droop on his breast, and he seemed to be in a doze. I said nothing but watched him, and soon he began to straighten himself up. After making some passes across his throat and chest, and

apparently examining and sizing his head with his hands, he rose and straightening himself back, said:

"I don't know that I shall be able to say all, or as much as I desire, through this boy man of yours: he is susceptible enough, but he has not the education or brain capacity; he has command of only about twenty thousand words, you have about two thirds more, and I had, when I inhabited a mortal form, fully one third more than you. So you see how I am restricted: for we are subject to conditions as you are, and we have to use such material as we can control. You must know that many, very many, of your highly intelligent people, and particularly church members, are so positive and opposed to spirit control, that we cannot get near them. By this you will understand that though we have parted with our body, and become spirits, we are yet finite, and many very finite, indeed, having to unlearn much that we imbibed in earth life."

As there was a short pause here, as if he were in deep thought, I ventured to ask, "Will you please give me your name?"

"Yes, before I leave."

"Did I know you in earth life?"

"I don't know whether you did or not; you have often heard of me, and while I did not know you when in the form, I have watched your course in political and everyday life for some years, and I feel that I know you better than you know me.

"I have a statement to make," he continued, "involving a part of my life history; and while I would gladly expunge it from my memory, and blot it from the records of time, it will not do—the 'damned spot will not out,' and I am told that by coming here, and making a clean breast of it, I shall feel better and that much of it will sink into oblivion."

"I was a man in political life for more than thirty years, and think I did my state some service; yet I had an indomitable will, and, I may say, passions. I could brook no antagonism, and can now see that I was overbearing, arrogant and haughty. There being much of that spirit in the times in which I lived, I became embroiled in a number of acrimonious quarrels, until I found myself standing face to face with an antagonist in a duel. I felt that I had been slandered and insulted, and that nothing but blood could wipe it out. In the heat of passion and hate, I took deliberate aim at my victim, and sent him unstriven into the other world, with all his sins upon his head, as I then thought, and afterwards felt.

"As my passion and rage cooled down, I began to think about what I had done, and I tried to excuse myself, on the grounds that I had to vindicate my honor; many other palliations did I try to bring to bear, but above all, like the roar of the ocean would sound the voice of my conscience, and I would wish that I had been the victim instead of him.

"From that day on, and all unknown to my most intimate friends, I was a coward

not of my fellow men, for that I never was, but of death; for I believed in a future life, and I knew that I should meet him.

"Time wore on, and while to the outward world I was the same indomitable, fierce antagonist of all that opposed me, I was at heart a coward,—yes I, who at one time thought that no man could teach me anything, nor cause me to swerve from my way, was now a moral coward. As age crept on, and disease and decay took hold of my frame, I saw them with dismay; while at other times in very desperation, I would wish that the ordeal of death could take place, and I could know the worst. And as if to heighten the agony of my last days, or years, upon earth, I felt an insidious disease preying upon me, from which I knew there was no escape.

"At last the change called death came, and on becoming conscious of this, another state of existence, I stood *face to face* with the man I had murdered. He was the first disembodied spirit I saw, standing a short distance away, looking intently and fixedly at me, and I expected him to upbraid me, and call me his murderer, for I felt that I was

"But what was my surprise, when he came forward and held out his hand. I took it with much misgiving, but he said, 'We were both to blame, and circumstances outside of ourselves had much to do with it. I do not blame you; you have already suffered enough.' 'Oh, no,' I answered, 'I feel that I was to blame. The passions of my nature goaded me on, and I became your murderer.'"

Here again he seemed to enter into deep thought; and I ventured to say, that he lived in a time when public opinion had much to do with goading people on to acts of that kind. "Ah, yes," he answered, "that is where I was a coward; I was afraid of the monster, public opinion. I was not only a murderer but a moral coward: suffice to say, we are now the best of friends; and while I know he harbors not the slightest resentment against me, I have not, and cannot yet, forgive myself.

"It is a blot, a scar, upon my soul and I find here, that every evil act committed against our fellow man, knowing it to be such, has that effect upon the soul or spirit, which in many cases, it takes long years to erase.

"Now I am ready to tell you who I am. I am Thomas H. Benton, formerly of Missouri and the man I killed in the duel was Mr. Lucas. It will be remembered by some, still living, that I was challenged by another of the family, but refused to accept it, saying I had 'killed enough of the Lucases!' And I will say here, for the purpose of identification, that there was an undercurrent of facts not connected with politics, that was the *real cause* of the encounter, and there are still some living in St. Louis who are aware of it.

"Many may say, 'Oh, this is not Thomas H. Benton, he was too proud a man to come back in this way.' Ah, yes; he *was* too proud a man, but he has learned that humility and self abnegation are the first lessons taught in



the spirit world, and there are always those delegated to attend upon the new born spirit, who understand what is best to reach their case, and make them become as little children, willing to be taught the light and the way.

'No matter how arrogant and stubborn will of the newly arrived spirit, the means are always at hand to bring them to a realizing sense of their true condition; not by fire and brimstone, or any act of punishment inflicted, but by lessons and conditions thrown around the wayward and refractory, as well as by magnetic influence, and many other means unknown to earth, that shows them to themselves in their true light.

"Sir, the standard of the worth of the individual, in the world of spirits, is very different from that of earth life. Man is judged in earth life by what he *seems*: but here, he is known to be just *what he is*. There are qualities in men that in earth life, force them ahead in the estimation of their fellow men, and they are called successful, as merchants, business men, or politicians; but when they come over here, they find that that counts for nothing, and often worse than nothing. Spiritual worth, spiritual growth, is made up of charity in thought, word and actions, in kindly deeds, and in the development of the spiritual nature.

"The man who has devoted no thought to the spiritual side of life, to self examination, but has gone on in the maelstrom of every day life, never attempting to settle his accounts with his conscience, will find a long account to settle here,—one that may take long years to balance. There is no getting away from it; it is all here—everything, from the least to the greatest, from the first to the last, and the *motive that impelled it*.

"You little think when you commit some act in secret, which you think is forever safe from the knowledge or inspection of the world, that you will find it all here, and that it will cause the mantle of shame to color your cheek. There is probably nothing in this world that causes more genuine chagrin and regret, than to find in very many cases the transposition of the status of people. The servant is often above the master in spirituality, and many who stood in earth life as high beacon lights in intellectuality, and apparent holiness, are found to be mere specks in spirituality; and those who have prostituted these to base purposes, find they are disgusting even to themselves to behold. Pride, arrogance, self-sufficiency, selfishness, uncharitableness, are all crimes against humanity, and against yourself. And those who have practised them, on coming here, would fain hide their heads in shame.

"Jesus of Nazareth told the very truth, when he said, "Ye must become as little children to enter the kingdom of heaven." I am told there are countless spheres and localities in the immensity of space which no man can number, and which may be called, and are heavens: still, heaven must be within your own soul—you must be at peace with yourself,

else no locality can be a heaven to you. Sir, I thank you and this young man, for this privilege; for it has unburdened my mind, and I feel a light flowing in from above, like a *golden glory*, now that I have made this open confession. I hope to have this privilege again, for I see you have been one of the few honest public men of late years."

This message was received on the Pacific coast about two years ago. The young man was born after Mr. Benton's death, and of course never could have seen him, and possibly never heard of him; yet, if those who knew Mr. Benton could have seen the boy medium as he stood on the floor, while speaking, (severely erect,) with the head thrown back and at times making gestures and pulling down his vest, they would have seen much to remind them of the thirty years' Missouri Senator.

(To be Continued)

Washington, D. C.

B. O. J.

### LEAVES FROM MY OWN BOOK OF LIFE.

RY J. H. MENDENHALL.

#### CHAPTER III.

The scene continued; and ere I returned to my natural body—while I was yet in the illimitable sphere of transparency, I was made cognizant of the fact, that two very ancient, distinguished spirits both of Orient nativity, were and had been superintending my pupilage in the grand lesson herein portrayed: though, who, up to this time, had, from some cause, kept their presence from coming within the ken of my vision. One of these, I knew by impression to be of Egyptian nationality: the other, by similar means, I recognized as a Grecian philosopher of the Aristotelian school, though I had never read his philosophy. The Egyptian was the more ancient of the two, and was, undoubtedly, during his mundane career, a Priest of no low rank or celebrity. And though I am sure he, in company with his illustrious companion, had been instrumental in giving me my broad and comprehensive experience, the deep import of which I have barely hinted; now presented me, personally, a large, beautiful onion composed of some eight parts or coatings, including the germ. Passing it to me from his own gloriously illuminated hand, I perceived his purpose in the deed, without his uttering so much as one word in speech: for in the presence of his great and glorified soul

"Each thought was visible that rolled within,

As through a crystal case the figured hours are seen."

But this onion was to be dissected, analyzed and its nature and relation of structure as applied to the principle of world-making to be ascertained. This task was assigned me, which I gladly accepted, though in my normal state, I am sure I should have shrunken from the task. My great teacher stood by in watchful mood of mind. Carefully I removed the outside coat, laid it aside, but with a consciousness, in the highest sense, I perceived that which I held in my hand was an onion still. Again I stripped it of its next outer layer, but there it was, in every sense of the word, a perfect onion. I repeated the process again and again until the seventh and last development layer was removed, and the very germ itself made bare: and lo, the very germ in its *atomic life form* was *onion*—the eternal *ego* from whence the

large, beautiful onion in its wholeness had been evolved. Here I was made conscious of three things: first, of the germ as the living formative principle or *causa*; secondly, the substance constituting the onion, as the means; and thirdly, the fully developed form was the effect. Nay, another triune or tri-fold principle of action was clearly manifest. There was to be seen the *positive* element of power in the evolving or unfolding process: the negative or receptive element of power, resulting in growth or increment; and the repetition of layer upon layer, demonstrating the truth, that the dual forces—positive and negative—are cyclic in their movements: they acting and resting upon each other. Having done the task assigned me, dissected, analyzed the parts and discovered the truth that *effects* are characteristic of the cause whence they proceed; then lifting my eye to rest upon that of my master teacher to await his approval or disapproval, as the case might be; he knowing my thought, responded in tones of melody, speaking these never-to-be-forgotten words: "Right, philosopher! Thou hast in thine analysis reasoned a *posteriori*. This principle in logic hath led thee, retrospectively to the origin of the onion—its life-germ, and, which thou seest is as perfect as its ultimatum. Thou seest it was onion in its beginning, and onion in its ending; therefore, whatever the germ in its eternity of origin is, that, will it be in its grand *ultimatum*." I regard the statement of my noble teacher as a grand basic truth in the science of evolution; and yet it is at variance with the tenets of the modern evolutionists, viz: that, "man was once a monkey"—prior to that, a "vegetable," etc., etc. I saw it thus: that as man, in his primary germ state, he possesses the sum-total of all principles attributes and potentialities belonging to all subordinate kingdoms, and even more; only they were in an undeveloped state; and that in the process of his evolution, he passes successively through these various stages of unfolded being, beginning at the lowest and thence rises to the next higher, and then the next and then the next as they stand related in their natural order as parts or links of the whole; hence he (man) in his evolution manifests the characteristics of the subordinates, respectively; and for the time occupied in each specific unfolding, he is or was a true typical representative thereof; when, at last he reaches the status of unfolded manhood—his *ultimatum*, or summit of the great *formative law*, and in this respect, found the goal of his destiny, he having emerged from *manhood undeveloped*, to find himself immersed into *manhood unfolded*. But my Egyptian teacher having filled his mission withdrew his presence with a bow of courtesy, when the Grecian philosopher stepped forward, presenting me an egg, not as a primate or atom, but one fully developed as the fruit of an organized fowl. Receiving it into my own hand, I was addressed by him thus: "Brother, look and tell me what thou seest." I looked, and at first saw only what I recognized as being an egg—the shell and its contents. But with a more scrutinizing search, I perceived the phenomenon resulting through living motion, which proved to be a succession of life-wavelets, resembling those seen in the blood, caused by the heart pulsations. Each beat or wavelet produced a change of condition in the substance of the egg subsequently, resulting in the form of a cell-like nucleus, from which anon issued streaks of fibrous nature—



resembling the fine spears of moss, finally assuming the outlines of a very imperfect skeleton. Repetition of movements developed the skeleton more numerous in its parts, and more perfect in form; continuing thus, until at last the chick was perfectly formed, organized and fledged. The work was done. I said to my Grecian philosopher, "I have seen a chick develop from the egg through motion." "Right," responded he, fixing his keen magnetic eye upon mine. "And" continued he, "in thine observation, thou hast reasoned an *a priori*—that egg, as such, is a true representative of the original monad or atom from whence the *first chick upon your earth sprang*. That atom is the eternal germ, possessed within itself all the essential properties and qualifications for its ultimate form—the organized chick. It was a magnet in the eternal order of things. Its destiny was a fixed thing, waiting its fulfillment. Being positive it reached out—acted upon the kindred elements, and in return was acted upon. It run its own specific round—started atomically a chick, and organically ended one, and as the chick, reproduces its kind. Take this as a key to life, evolution and formation." The curtain dropped, and I found myself as I imagine a drowning man would on being restored to consciousness—*Spiritual Offering*.

### CHIRO-PSYCHOMETRY.

OR THE READING OF THE SOUL BY MEANS OF THE HAND

BY ROBERT ALLEN CAMPBELL.  
IX.

Large hands are the hands that work; that easily, naturally and patiently put forth manipulating activity. The person with large hands naturally works out his plans, acts out his impulses, puts his ideas into material form. Large hands belong to him who naturally finishes one piece of work before commencing another; who himself carries out his plans—unless judgment or necessity leads him to employ assistance or a substitute. Large hands are the index of a man whose work is characterized by completeness rather than one who is fertile in theories; who masters what he undertakes rather than one who has a wide range of abilities.

Long hands show one who notices, appreciates and works in detail; one who cares for and has ability in the minutiae of his business and profession; one who will be conversant with the details of whatever interests him.

#### SMALL HANDS

Show the man who has great plans, who aspires after the grand; who sees results to be attained and the general plans by which to accomplish his ends; who readily states his views in general terms, but who rarely of his own accord, goes into details; who is generally satisfied with sketching his plan in outline, and then calls upon his larger-handed associate or assistant to fill in the minutiae and finish that part of the work which requires routine, exactness and muscular application. Small hands like light work, dainty work, activity; work not tied down to set rules. They delight in work which is graceful rather than exact, general rather than particular; work which requires invention and careful adjustment.

#### THE SLIM HAND,

Warm and dry, shows activity, only little muscular strength, and usually accompanies a practically

sympathetic disposition. The slim, hand lean, dry and cold, shows little strength, nervous irritation and—other characteristics assisting—uncertain temper, quarrelsomeness and cowardice. The slim hands soft, indicates a weak person, loving ease and unfit for heavy work or constant activity. If the slim hand is damp and cold, bodily weakness and inactivity are increasingly indicated, and the probability is that consumption or some other depleting cause also exists.

Minutiae, finish, exactness, elegance of execution belongs to the large hand.

Magnitude, generalities, grace are the characteristics of small hands. Persons with small hands see the whole, the mass, and work for grand effects, and hence with long, free swinging stroke, with graceful, rapid, independent motion.

The person with large hands sees the parts, the factors, and works with an eye to the perfection of details—with an exact, calculated, careful, steady motion

Innumerable illustrations of this being the true index of the large and small hands might be adduced.

James B. Eads, who originated the great tubular steel bridge over the Mississippi, at this place, and who secured the aid of capitalists to build it, has very small hands.

The engineer who worked out so many of the details of strain and construction, had very large and very effective hands. The former conceived the grand idea and to both legislators and capitalists dealt in golden generalities of advantages and income; while the latter filled in the general outline of plan with the needed sinews and nerves of detail.

Abraham Lincoln was alike remarkable for his very long hands, and for his peculiarity of giving personal attention to many minor matters, usually delegated by men in similar positions to subordinates.

Jay Gould, who forms and carries out immense plans, who aims at grand results, but who does nearly all his work through large handed subordinates, has small, short, shapely hands.

Corot, the celebrated French painter, who makes no attempt at detail, and who seemingly avoids elegance of finish, but who secures grand effects from his bold, free and generally indistinct strokes, has very small hands.

Redoute, on the other hand the exquisite flower painter, remarkable for the wonderful detail of leaf and petal, and for his exact and elegant finish, has very large, long hands.

The monuments and statuary of the Greeks are unapproachable in the perfection of every detail, and in the exact elegance of their finish, but they are all of limited dimensions. And while the Greeks were an artistic and imaginative race, still they worked all out in detail, giving their gods even the most definite and exhaustive characteristics. The model male hand as shown in the ideal statuary by the best Greek artists is large, with a moderately thick palm and a prominent thumb.

The pyramids and monoliths of Egypt and the temples of India, as remarkable for their magnificent grandeur and solemn uncertainty of outline as are the Greek sculptures for their exactness, finish and detail, were planned and their erection superintended by a race noted for their limitless chronology, ineffable mysticism

and indefinite, almost infinite sweep of imagination. This race are celebrated as having the smallest and most delicate hands in the world. The contemporary sculpture adorning their vast works as well as the mummies of the ranking classes show hands small, of medium thickness, having short, smooth, tapering fingers, with square or spatuleus ends.

#### THE HARD HAND

Indicates a person who naturally and easily puts forth muscular force; one who enjoys and endures heavy and continued muscular effort; one who loves energetic action.

#### THE ELASTIC HAND.

Or, as it is often termed, the sinewy hand, although the former designation is the more exact description, tells us of one who is skilfully active. It teaches us that the man is energetic rather than enduring; one who masses his strength for an effort; one whose nervous power is great, and who rapidly expends force and as rapidly recuperates. The elastic hand types the man of resources; one who under excitement or necessity is capable of great muscular or mental effort. This hand is the index of the industrious; often, therefore, of the advanced thinker and worker.

#### THE SOFT HAND

Is often the possession of one who was "born tired," and who is chronically indisposed to heavy work. The person with soft hands is one who lacks the endurance to put forth continued, heavy exertion. To such an one hard work is a burden. Continued activity at light labor, is however, easier and more habitual to soft hands. One with soft hands may feel and express much sympathy with overburdened or suffering humanity, but will not be likely to carry the burden or put forth great effort to avert the suffering. A person with soft hands tires easily, and recuperates slowly; and hence deserves the sympathy of his firm-handed friend, who can only in a moderate degree appreciate the disabilities of one so differently constituted.

#### THE PLASTIC HAND.

Which is very soft and non-elastic, announces the lack of muscular strength and a disqualification for continued activity—void of endurance—and, usually, a low state of vitality. The plastic hand is very rarely a warm one; and when it is it usually tells of a diseased brain, shattered nerves, a tendency to sensuous indolence; and, generally, great selfishness. Moderately warm, the plastic hand suggests a recent severe illness and a slow-moving recovery. Cold, it shows ill-health, with little hopes for speedy recovery. Cold and damp, the plastic hand is every way weak and undesirable, showing poor health—usually lung disease—or worse, depletion from undermining and depleting habits. Such an one's only hope is a triune training in health, mentality and morals.

The skin of the hand is an important index of health, disposition and power. Good health is shown by the skin becoming moderately warm, the colors varying from rosy white to a healthy, swarthy redness, which, of course, will conform to the complexion, occupation and age of the person. The skin should be even of texture and fine grained, but not smooth or glossy. A good "toothiness" which causes a gentle and genial warmth when gently rubbed, is an essential requirement in the cuticle of a good hand.

When the skin is too white it suggests a cold



temperament, retarded circulation of the blood, and consequently cold feet, inability to bear a change of temperature, and in women is one of the indications of depletive functional diseases. It suggests, other indications concurring, a lack of strong attachments, an inclination to selfishness and egotism.

When the skin is tanned it shows high living, excessive stimulation, heated blood or a tendency to inflammatory diseases, and suggests coarseness, violent temper and strong passions.

Both extremes of color are undesirable, especially so when the entire hand is of one color. The hand should, like the face, shade off gradually but unmistakably into harmonious gradations of color.

If a moderately strong pressure of the thumb upon the hand leaves a pale or white result, which slowly becomes the color before pressure, it shows a slow and weak circulation of the blood and the consequent mental lethargy or easily exhausted feeling that follows from this condition. If the spot with returning color appears too red, especially as subinflammation is shown, it shows a tendency to skin eruptions and an irritable temper.

In the next article will be discussed the effect of labor upon the hand, also the thumb and fingers, with their peculiarities and interpretations.

For Light in the West.

**ELECTRICITY AND MAGNETISM AS CURATIVE POWERS.**

The mysterious efficacy of these agents began to attract attention A. D. 1744. But by the aid of newly discovered instruments and appliances, medical electricians have been enabled to demonstrate at these subtle fluids can be administered to the human body with advantage in all diseases.

The universal law of electricity is not generally understood, and all attempts to apply it without strict adherence to the *Electro-Therapeutic* system have and always will prove a failure. The indiscriminate use of electricity without reference to *Diagnosis* or *Polarity* is a hazardous experiment, and it seems strange that anyone acquainted with this mighty agent should subject himself to such reckless experiments.

The nerves being the telegraph wires numbering millions and running in every conceivable direction through the body, are liable to become weakened by excessive use or paralyzed by not being brought into use, and in many ways become unservicable as transmitters; and like the electric wire that has been broken from its insulator on the telegraph poles must be put in proper position again before it can transmit the vital fluid to parts designed to receive it. And if this electric fluid has been drawn upon faster than nature could supply it, by over-work of the business man which consumes it rapidly, or by exposure or excesses of any kind, nothing will supply this waste so naturally and so much in harmony with nature's laws as electricity and magnetism; for by their gentle electric, painless action they excite a vigorous and healthy flow of blood to the weakened and diseased parts, the body aiding nature to carry off disease in her own way and causing the whole being to bound forth into new life. Electricity is the life when scientifically applied, and thoroughly diffused through the human system. But this, when applied by

the use of belts and appliances should be done by those who are not only experienced in its use but its application. The beneficial effects of electricity have long been recognized by the medical profession, but few among them understand its curative properties. In applying electricity it should be done scientifically by inducting the negative current into the spinal column, which is the center of all the nerves of the system, and placing the positive current on the abdomen. The scientific mind will see at once that a belt passing around the body cannot pass a current through the body, as there must be a positive battery, on one side and a negative on the other connected on *one side only* by a conducting wire or cord which carries the current from the positive to the negative battery and then through the body, thereby forming a complete circuit. One of the aims being, then, to preserve health and renew it when impaired by "nature's own restorer, electricity," prompts the writer to give to the suffering his views on the application of electricity when scientifically applied.

Our advanced thinkers are adopting this mode of treatment more universally than heretofore. We live in an age of progress and should keep pace with the times, and not allow bigotry or superstition to bury us in the ruts of the past, for "the very essence of life is to live healthily." Having thus given the only true system of electricity I am well aware I have not touched some of its most essential points on account of want of space; for the subject is one that can be dwelt upon at great length and every word and line proclaim indisputable facts, only obtainable through a thorough and scientific study of the effects of electricity in the various diseases of the human system, of which electricity is the life and health.

R. M. THOMAS M. D.

Carlington, Ohio.

**PROCEEDINGS OF THE FRUIT AND VEGETABLE GROWERS ASSOCIATION OF THE UNITED STATES.**

The Fruit and Vegetable Growers Association of the United States met at the Neil House, Columbus, Ohio, June 17, 1886. The meeting was one of unusual interest. The various papers read all embodied deep thought and research. The most interesting discussions were on the value and use of fruits, and regarding the best methods of preparing fruit for market and preserving it for family use. The opinion seemed prevalent that evaporated fruit was bound to obtain and hold the highest position in public favor. Not only is evaporated fruit superior in appearance, in flavor, in healthfulness and in keeping properties, but it commands a much higher price; ordinary dried apples are worth from two to two and a half cents per pound, evaporated apples from eight to ten cents. Common dried peaches are worth from three to five cents, evaporated from eighteen to twenty-two cents. Ezra Arnold, the Illinois fruit grower, presented drawing and specifications of a cheap evaporator made and used by himself with which he has had better success than with the more expensive dry houses and evaporators. He evaporated apples in two hours, strawberries in three hours, peaches in two hours, cherries in two hours, corn in two hours and all kinds of fruits proportionately quick. The evaporator is a marvel of simplicity and ex-

cellence and can be made by any one at a very trifling cost, and by its use millions of dollars can be saved the producer and consumer each year. There are thousands of families that dry large quantities of fruit annually in the old fashioned slow way, and sell it at the old fashioned low price, when they could with little expense make an evaporator and evaporate five times as much fruit and sell it for five times as much per pound. There are thousands of families in the cities that can at times, when the market is glutted, buy fruit for less than the cost of production, and with an evaporator can prepare in a few days sufficient fruits for a year's consumption, and at one-tenth the usual expenditure. Mr. Arnold said he did not intend to make or sell evaporators and would consign to the Association his right and title to his evaporators, provided the Association would procure cuts to illustrate the different parts and distribute gratuitously among the farmers, fruit raisers and consumers of the United States complete illustrated directions for making and using this evaporator. On motion Mr. Arnold's proposition was accepted, and the following resolution adopted:

*Resolved*, That the secretary of the Fruit and Vegetable Growers Association be authorized to inform the people through the leading newspapers in each State, that illustrated direction for making and using Arnold's fruit evaporator can be obtained by addressing our secretary, W. Orlando Smith, P. O. Box 104, Alliance, Ohio; enclosing stamps for return postage, and that the secretary draw on the treasurer for the necessary amount to defray expense of wood cuts, printing, etc. On motion a vote of thanks was tendered Mr. Arnold for his valuable gift to the Association. On motion a vote of thanks was tendered the press throughout the country at large for the courtesies extended to us in publishing the call for the meeting of our Association, and for publishing the proceedings of our previous meetings. On motion the Association adjourned to meet at Southern Hotel, St. Louis, Mo., Dec. '86, at 10 a. m. W. ORLANDO SMITH, Sec'y.

From the Boston Investigator.

**INFIDEL NOVELS BY A WOMAN.**

MR. EDITOR:—"Mary Jones, or the Infidel Teacher," is a delightful story of the conversion of a man to Infidelity by an Atheistic woman. As in the case of our first parents, so in this case, the woman gave the man the fruit of the tree of knowledge and he did eat thereof, where by he fell—that is to say, he fell into the arms of the Atheistic woman and they twain become one flesh. The story purports to be a novel, but has none of the stilted hifalutin style of novels in general, and reads as if it might be a plain narration of a fact. It is the beginning of a series of Infidel novels by Mrs. Elmina D. Slenker. Price 20 cents. Yours, ANTICHRIST.

**SPECIAL OFFER TO SUBSCRIBERS FOR LIGHT IN THE WEST.**

All those who are now subscribers can have their subscription renewed for one year after the end of their present time by sending one dollar for themselves and one dollar for a new subscriber, provided they send in both at one time and before September First.



## FIRST MEETING.

On the evening of July 6th at 8 o'clock p. m. a few friends met at the office of LIGHT IN THE WEST to devise means to organize an association for the advancement of the cause in St. Louis. Mr. Archer was called to the chair and Mr. Lyle appointed secretary of the meeting.

As there seemed to be a disposition to talk the chair allowed a rather informal discussion which took a pretty wide range over subjects connected with the purpose of the meeting and consumed more than an hour. The result of this talk and some more formal remarks resulted in the adoption of the following resolutions, viz.:

1st. by Mr. Fay, that there be another preliminary meeting held next Tuesday, July 13th, at 7.30 o'clock p. m., in this office to take such steps as are necessary to the formation of a permanent organization of a spiritual association and that all Spiritualists are invited to attend.

2nd. by Mr. Goettler, that the chairman appoint a committee of four to interview Spiritualists, the members of private circles and mediums and to obtain information about procuring a hall for future meetings, the first of which is to be called for Tuesday evening July 20th and to report at next preliminary meeting. Com. consists of Messrs. Goettler, Fay Tibbett and Lyle.

3rd. by Mr. Tibbett, that Spiritualists in St. Louis who are favorable to securing the next meeting of the Southern Association's annual Celebration at this city be requested to attend these meetings or at least give their views by mail to office of LIGHT IN THE WEST.

Adjourned to meet as above stated.

M. LYLE, Sec'y.

In reference to the 3rd. resolution there has been a good response to a similar request in our paper and a report of which was talked over. A desire to invite the association is very generally manifested. A good number are yet to hear from. There seems to be nothing in the way but a united and formulated purpose to accomplish it and extend the invitation, which we are pleased to see is rapidly assuming that shape and reaching that point.—Ed.

## WISCONSIN STATE ASSOCIATION.

JUNE 28th, 1886.

Editor Light in the West:

Meeting of State Association in Milwaukee was a success financially as well as otherwise. Although not so large in number as heretofore in consequence of stringency of money matters, it more than made up in enthusiasm. All the questions of the day were ably discussed by the speakers, Prof. A. B. French, Mrs. S. E. Warner Bishop, Pres. Lockwood, Prof. Randall of Chicago, A. B. Smedley of Milbank, D. T., and others. A large number of mediums were present, among which I will mention Mrs. Josie Miller of Green Bay who gave tests in public through the influence of E. V. Wilson. Daniel De Vroey and Philip Burkhart also, from Green Bay are both being developed as seers, Mr. De Vroey being ready to begin his work. Mrs. R. L. Wheeler, of Sheboygan Falls, a medium of rare merit, of several phases the most peculiar is that of cutting faces out of paper which are exhibited by lamp light showing the likeness on the wall. Several were recognized as friends and relatives of those present. The vocal music by Misses Cora and

Vinnie Phillips gave universal satisfaction. The next meeting will be held in this place, due notice of which will be given in the Spiritual and Liberal papers.

DR. J. C. PHILLIPS, Sec'y.

## BOOK AND OTHER NOTICES.

WARREN CHASE

lectures in Springfield, Mo., July 11th and in Warsaw, Ind., July 18th; in Clyde, Ohio, July 25th; in Geneva, Ohio, August 1st, and at or near Saratoga Springs the other four Sundays of August. His address for August will be Lyman House, Saratoga, kept by those old veterans in Spiritualism, Mr. and Mrs. Henry Lyman.

MEETING AT LIBERAL, MO.

While visiting members of my family in St. Louis I had a call to visit this quite celebrated if not notorious young settlement, which has the name of being Godless, because it has no churches, a few if any sectarian christians, but is mostly settled by Spiritualists, and religious sceptics of which there are some five hundred or more. I was invited to come and join in a three days' liberal meeting to close on the fourth of July and give an oration on that day, it being Sunday and we certainly had a most pleasant, interesting and instructive time, and one thousand or more participants. No prayers were offered and not a sign of intoxication, as no liquor is sold in the place. No quarreling and not a sign of riot or disorder and no inharmony. Music, speaking, games of ball and dancing, a general greeting and good time interspersed with private circles and general greeting from the writers from abroad with the city, and all of which I enjoyed very much, and during my visit I spoke one evening on Spiritualism and one on Labor and Capital, and in the convention made three speeches which did not seem to be too radical for the audience, among whom were many old friends.

WARREN CHASE.

Liberal, Mo., July 5th 1886.

ELECTRO MAGNETIC BATTERY.

Dr. Thomas of Cardington Ohio, under date of July 6th. in sending us the testimonial given below says: "We are in receipt of such reports daily and are having wonderful cures. Our consumptive patients are all getting well; one case went to work in the harvest field yesterday, that bled at the lungs a pint a day for two weeks before I took him in charge. He was reduced to a living skeleton. We have had him under treatment only five months. We have many others who came to us as a last resort, that are finely progressing. We have a very fine Lung Battery that sends the current through the lungs and draws all the impurities to the surface and heals up all cavities that may have been made by ulceration.

Wishing you success I remain fraternally,

R. M. THOMAS M. D.

CHARLESTON W. VA., JUNE 10, 1886.

"Dr. R. M. Thomas, Cardington, Ohio.

Dear Sir: For upwards of ten years I have suffered from Kidney and Liver disease. I have treated with almost every Physician in the county with but little success, and paid as high as \$5 per bottle for medicine, that did me no good. Some time in Jan. last I met your Agent and bought one of your electric Belts. I have never met with anything that did me as much good during all these many years of suffering.

I would not now take one hundred dollars for the belt and do without it.

Yours very gratefully.

THE YOUTHS COMPANION,

In view of the Fourth of July seems to get away ahead of even itself in the good and interesting reading for its hundreds of thousands of little readers. Their happy faculty of preparing matter to suit an occasion was never more fully illustrated than in their issue of July 1st. now on our table. May it have many happy returns of our national holiday.

The C smopolitan Company, Limited, 44 Broadway, New York, comes forward in their 'Metropolitan Idle Hour Series' with No 1, or

UNCLE BEN'S CABIN,

by Rob Roy. The author has pictured a world of trouble times for the old negro in his lines

"Nobody knows de trouble I see,  
Nobody knows but de Lord an' me,"

Then following along with a story in a plain life of the negro on the plantation since the war, he brings all the characters together, blending in one harmonious picture where he says: Wrinkled and black old faces, faces of strong men, and faces of matrons and fair girls all tearfully evidencing that

"One touch of nature of nature makes the whole world kin,"

If the whole series of these quarterlies are to be as good as this one they are richly worth the price, 10 cts. apiece, or 35 cts. per year.

POCKET GUIDE TO THE CITY OF ST. LOUIS

Is a little volume of some ninety pages descriptive of interesting and important places in our city. It gives a historical sketch of the city, a brief description of places, and objects, distances, and a directory of parks, and places of amusement, churches, and street railways, illustrated with map and engravings. It is neatly printed in paper cover. The possession of it will save visitors both time and money, who want to see and learn about the city. Price 35 cts, with map 40 cts. Send to T. J. Gilmore, 213 N. 8 St. St. Louis, Mo.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.

The July number of this journal has for its "leader" a biographical and phrenological sketch of Prof. Jas. B. Richards, M. A. The portrait is of unusual excellence and the character sketch must take rank as one of the best of Prof. Sizer's instructive contributions to the fast-growing literature which looks to the general weal of mankind. The sketch is at once a study of causes and their effects; a eulogy on the greatest of greatness, practical humanitarianism; a tribute of affection to a dearly beloved friend and co-worker. The reader's sympathies are at once enlisted with the work to which Prof. Richards was so fully wedded. Who is worthy to wear "the royal mantle which he has let fall?" "Familiar Talks about Phrenology for Young People" grow in interest. "Dublin, Ireland," "Latter Day Pilgrimages to Mecca," "The Use of Phrenology in Business," "Some Floral Gossip," "People of an Old Massachusetts Town," "Whose Fault?" are all interesting, while editorially this number of the *Journal* is up to high-water mark. Subscription \$2 00 per year; 20c. per number. Fowler & Wells Co., Pub., 753 Broadway N. Y.



THE SECOND ANNUAL MEDIUMS' CAMP-MEETING.

Season opens Sunday, August 1st, and closes Tuesday August 31st Rindge, N. H. Speakers engaged for the season are Mrs. Abby N. Burnham, Geo. A. Fuller, Dr. H. B. Storer, N. S. Greenleaf, Dr. James A. Bliss, Mrs. Almon Booth, and others. Lecture or conference meetings held every day during the entire season. Trance, healing and test mediums will be upon the grounds, and can be consulted at any hour. Physical, slate-writing and materializing mediums expected and heartily welcomed by the management. The meetings will be under the charge of Geo. A. Fuller, for many years the popular President of Sunapee Lake Camp-Meeting. The Rindge Medicinal Spring, a cold, bubbling stream of the purest water, acting like magic on the afflicted, is free to all. Grand Opening Day, Sunday, July 4 1886. Grand Celebration, Monday, July 5, 1886.

Committee: { Dr. James A. Bliss.  
Sam'l S. Goodwir.  
Nelson Woodbury.

SPECIAL NOTICES.

We invite attention to our Jan. 15 issue; in which it may be seen that we purchased, paid for and absorbed the only spiritualistic journal in the city or in this region and thereby harmonized with our own work the good will, not only of that elder paper, but of its supporters, who, without exception express themselves as being entirely pleased.

TERMS.

Again we must refer to terms and say that the subscription price will remain until

SEPTEMBER 1st AT ONE DOLLAR

per year in advance but we will not send the paper to any person without payment in advance unless with a distinct understanding as to terms of payment—\$2.00 if not in advance and we will not send it longer than the time paid for unless requested to do so at the above rates. The date with the address on the wrapper shows the subscriber when the time paid for is to expire.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have list of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you. Now since the paper is to be a weekly, there is no paper that offers such inducements and for which subscriptions can be had readily.

From this time on the paper will be printed so as to reach most of our subscribers in the large cities by each Saturday morning mail. Any who do not get their paper regularly will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

CAMP MEETING OF THE

MISSISSIPPI VALLEY SPIRITUALISTS' ASS'N.

The Fourth Annual Camp Meeting of the Mississippi Valley Spiritualists' Association will be held at Mount Pleasant Park, the grounds of the association, at Clinton, Iowa, commencing on the 4th day of August and continuing through the month. These grounds possess a healthful and beautiful location, situated on an eminence overlooking a city of twenty thousand people and the delightful scenery of the Mississippi river. Speakers and Mediums have been engaged, and a programme prepared that will interest both believers and investigators in the philosophy and phenomena of Spiritualism.

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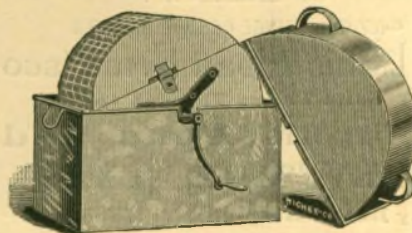
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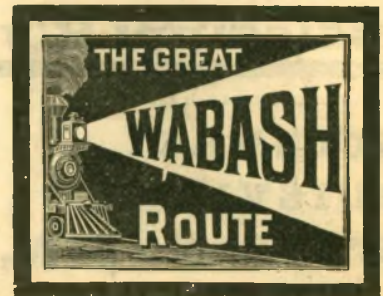
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