

# LIGHT IN THE WEST.



"LET THERE BE LIGHT."

VOL. VI.

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NO. 18.

## 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,

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PROSPERITY gives a cheerful countenance, but adversity purifies the heart.

THE pure minded Spiritualist approaches death with calmness and without fear.

SPIRITS do not hear the words of conversation which express our thoughts; they perceive the thoughts.

IF we would only drive out selfishness, there would be an abundance of "room to let," in most of our hearts.

PRIDE in poverty is certainly a very unseemly thing, but ignorance with riches is very much more disgusting.

THE soul is most happy when it is learning and accomplishing most; this is the spiritualistic heaven, "over there."

"TIME is a leveler." The engineer levels

by reducing elevations and depressions to a common plane. Wisdom levels by elevating ignorance to the heights of knowledge.

INTUITIVE souls all over the world, and all through the ages, have felt their immortality, and the earth itself is ominous with the idea.—*Shadows.*

WHEN we realize that what we know is only a preparation of the mind to comprehend what we do not know, then are we in a condition to learn, and not till then.

"A CONSCIENCE void of offense toward God and toward man" is a condition of peace for the soul, and it is useless to say "peace, peace," while the monitor within is still crying out, "there is yet a wrong which must be righted."

THE surprise of the aristocratic rich man when he wakes up in the other world and finds himself only the equal, if that, of the beggar who was at his gate in earth life, is only equaled by the consternation of the priest, who upon waking up finds a few hundred of his old, ignorant parishioners waiting for him to continue the work of lifting their souls out of "Purgatory." It will be no short job. A few minutes spent in the giberish of unknown and unknowable tongues, will not answer there. It may take thousands of years in heart sorrow and anguish of soul. Does not this view give true spirit to the saying that "many that are first shall be last and many that are last shall be first?"

"HEAR us, good Lord." This oft repeated, stereotyped expression in the service of the Episcopal Church is probably as meaningless to these who are obliged to hear it as it must be to the God to whom it is addressed.

To our mind true prayer is from the heart, and if from the heart, words will flow to the mouth, and, if not in the choicest language, will be expressive and to the

point. A person in any danger, or in great distress, has no difficulty in finding words to express his feelings; and to see one in that condition turning over the leaves of a book, hunting a prayer suitable for the occasion, would excite our risibilities, instead of our sympathy.

Prayer by proxy we consider a poor substitute for the heart utterances of a spirit sorely tried, or in great distress,—or if it is unfit for such occasions, it is useless. "Prayer is the soul's sincere desire, unuttered or expressed," says Watts; and it is reasonable to suppose the agonized throbbings of a heart will be heard and answered long before the mouthings of a robed priest, cardinal or Pope, unless they happen to be like situated. Then they might come in with any other sin-sick or distressed soul, and share the divine afflatus of a loving and forgiving Father, who feels and sympathizes with every soul.

## IS, MAN MERELY A WORM.

Does the Materialist think for a moment how low an estimate he places on man and his capabilities, when he allots to him only the life that now is, and then consigns him to the dust beneath his feet?

No. Far be it from the Creator to bring man into existence, with all his faculties, all his aspirations, and then after a few fitful years of life here, merely giving him a taste, a longing, for immortality, to throw him back into the vortex of nothingness,—thus losing the vantage ground gained by his existence here.

We are told, that in matter nothing can be lost, which is correct; so is it in thought worked out,—when once individualized, that thought becomes an entity in its realm, as much so as matter, in its department in the universe. Can any one believe that the combined productions of the brain of man will go out like the flickering flame of a candle, leaving no trace

behind? Is it possible that the thing produced is greater and more lasting than the producer? That would be inconsistent,—it would be placing the creature above the creator.

Is it true that there are no other states of existence than the one we see with this puny natural eye? Limited as is our knowledge, we know that much exists which we cannot see, cannot comprehend, and we know of their existence only from glimpses, or inference, which says, "If such and such things are so, then such other things must be so." And while some may cavil at this mode of reasoning, it is the best known by scientists.

It was thought at one time that only one substance, one thing, could occupy the same space at the same time, but now we are told by advanced spirits that the things of the physical world are no obstruction to them, and that one world may, and actually does, occupy the same space with another world of totally different conditions and entities. In other words, like the body and spirit, both inhabit the same space, and yet are different entities. Or, take the case of a piece of cold metal, then heat it, and we have the metal and the heat, and both occupying the same space.

Our senses and susceptibilities are made to be cognizant of materiality only as we see it, or sense it, in the physical life of to-day; but shall we circumscribe the bounds of this universe, or of God's power and will, by our physical senses that are only a little above that of the worm; and yet have advanced enough, through the aid of a little "ground glass," to discover a universe, aglow with worlds, in comparison to which ours is a grain of sand.

How must such materialists feel, when they gravitate "over there," and come to get a glimpse of the workings of the "Eternal One," who never sleeps, and who never takes a step backwards, whose will is the motive power of the universe. We never feel our littleness, our insignificance, so much as when taking the name of the great "I Am" into our mouth. For the finite to attempt to solve the Infinite is a task all too great for the highest archangel, no matter how far advanced he is.

But we know one thing; we know that evolution, change, progression, is his divine law, and that nothing is lost; that while the perfume of the rose may seem to evaporate, still it is in the hollow of his hand and will be given out again in good time. And so with the spiritual. Jesus said, "Seek and ye shall find; knock and

it shall be opened unto you."

The short-sighted, blind Materialist may shut his eyes here, but the light of eternity will shine in upon him, sooner or later, and he will find that his Heavenly Father has done better for him than he knows of; that he has provided for all his children, of every clime, race, sect and belief. All are the objects of his creation and love, and he will gather them all in, in good time.

In this number we allot to "Spirit and Matter—Evolution and Progress" more space than usual to one article; but the whole theory as set forth by this eminent writer could not well be separated into more than two parts, the Second of which will appear in our next issue. In this philosophic disquisition on Spiritualism it is evident that the impressions received on the subject and given to our readers by Bro. Cuninghame, of Charleston, S. C., emanate from a high source, and whether accepted by all or not are worthy of most careful consideration. Mr. Cuninghame has succeeded in setting forth the theory and views clearly and there is no uncertain ring in the sounds. Inasmuch as he is openly over his own signature he proclaims his responsibility.

Our readers will notice in "Spiritual Communications" some that are published by "Justitia." We have examined the MSS. of all these Communications. They were given to a medium of high standing of whom we will have more to say, and concerning them also, in a short time.

For Light in the West.

#### THE SPIRIT OF LIGHT.

BY DELAVAN DE VOE.

(Continued from No. 15.)

Or, extinguish that innate part of life,  
The Spirit, and in obscurity end  
The grandest of all God's munificence,  
Eternity, the present hour, as well as  
All time, prior to this life, and after death,  
A sphere too full to comprehend.  
Roll back the cycles of years for all the time  
That decimals can number, and then,  
As now, afar off is that torch, lighted  
By the eternal fire. Roll on in like  
Proportion the future to explore, and  
All is lost in vain endeavor. No thought  
Can solve the ebb and flow of time's  
Awaking tide, whose silent breakers roll,  
And fold on fold encircle immensity  
Of worlds, unseen, unknown, but by the thought  
That launched them forth, unfolding as they roll  
The force of God's eternal laws unto  
His inherent offspring.

His spirit ever there, and beaming brightly  
As when the first command came forth to this  
Terrestrial sphere: "Let there be Light," henceforth,

And to forever shine, bearing on its wings  
Harmony, the first grand law of Heaven.  
Adown the flowery path of time, dashing  
Waves float on; lingering not upon the way,  
Encircling a multiplicity of suns.  
No tardy guides to child, or urge to speed  
Them on,—suns on whose gleaming rays innumerable  
Spirits ride, whose chariot wheels revolve  
From sphere to sphere. By chart they travel  
To and from each circle, halting here and there  
To give out, and take on etherial cargo,  
The essence of God's immortal love,  
And thus disseminate, according to his will,

Within, and by a cause unknown,  
The temple built by earthly clay, the spirit  
In man dwells; a tenement furnished  
By the inner lights command the soul's  
Itinerant castle, wherein the great  
Eternal mind is prone in part to act  
Commensurate to his earthly home.  
By Jehovah blessed, and wherein his  
Etherial presence dwells.  
Far reaching thought can never touch  
The infant folds of time's infinitude,  
Nor can forgetfulness detract therefrom  
One jot or tittle; but like the misty  
Gathering cloud that floats in darkness for a time,  
Only to be absorbed by the light of its  
Central sun: or, like an urchin pondering  
O'er his task, under the shades of night,  
Each part obscured and sleep arresting thought,  
Awakes when Aurora calls, to find  
Stamped upon his mind, the study of  
The evening hours.

And thus the beacon of the soul  
In constant emanations casts particles  
Of thought upon each individual mind.  
On the scroll of time there is naught set down  
But what is fixed by law; no erasing,  
Nor false entries made,—each and forever  
To fulfill its given purpose.  
To sever time and space, or light and darkness,  
Would be to abrogate the law of the Divinity.  
No demarcation of the inner light  
Itself can draw a line between.  
He who sits upon the eternal throne  
In all his wondrous power, commanding worlds,  
Unfolds no law of separation:  
Nay, would not deign the safty of the whole  
Were He to strain or abrupt one cord  
Connecting worlds, without involving, to  
Each and all, confusion and disorder.

But there are those on earth  
That are by the world's environments  
So much absorbed, who deem it well to place  
All life by God immutable, upon  
The plain of dark mortality.  
Go to. Do not forget the providence  
Facing worlds and earth. The ladder on which  
Jacob saw the spirits come and go,  
Ascend and descend from earth to heaven,  
It still erected there: and still they pass  
And repress, to and fro, on steps innumerable,  
Reaching afar off unto the center  
Of immortal life,—e'en to Jehovah's Throne.  
From harmony once gained no discord comes,  
Nor from the center of eternal love  
No imperfections fall. Prevarication  
Existeth not with God; else He would be  
Too frail, with all His wondrous power,

For e'en the spirit of mortal man to worship.  
 And who with base ingratitude  
 Would so offend the Author of all life  
 As to deny a pre-existing God—  
 With love all powerful,—triumphant  
 Over worlds, omniscient and omnipresent.

For Light in the West.

## SPIRIT AND MATTER—EVOLUTION AND PROGRESS.

BY JOHN CUNINGHAM.

PART I.

I know that through *clairaudience* I have an easily sustained communication and discussion with the spirit spheres; and that I receive luminous inspiration where language is inadequate. The above subjects, which are essentially cognate, have been topics of free inquiry and analysis between my spirit-friends and self; and I am now instructed to discuss them in one or two articles, succinct enough for publication in a spiritual journal, and bearing practically on their relations as *issues*, made to the injury of Spiritualism or engendered within it for its clarification.

The spirits who advise me—some who are understood to be ancient sages and some modern philosophers—deny explicitly the validity of two new speculative tenets of certain adventurous materialistic schoolmen now living, and who are to-day the impressed mouthpieces on earth of those who are in the spirit-sphere near to the mundane plane (so I am impressed,) and who are the exponents there of the rigid, naked *physical sciences*, (predecessors of such *savants* as Hackel, Tyndall and, even, Huxly and Herbert Spencer,) at which they labored when here as the only sources of knowledge. These tenets are, that "Spirit is Matter," however refined; and, man is a descent and evolution, whether in his physical or spiritual constituents, from remote lower orders of *different animal existences*, however involving *transformations*—and which they misinterpret to be, and miscall, Darwinism. It is well known to developed mediums and to experienced Spiritualists, that there is contrariety of opinions upon numbers of subjects among spirits, similar to differences of ideas among men.

These new tenets thrust aside the previous spiritual teachings as to *incarnation*; the *status* of spirit, in innocent inexperience, and awaiting instruction and development, antecedent to incarnation; the apparent fact that its incarnated condition is a passage of it as an *individual* through vitalized earth-matter as through a school-

state of experience and instruction to it in character of a distinct personal *intelligence*; and that carnal death is a severance of the "soul" from earthy elements. The great Goethe complained that *words* too much take the place of *ideas*, and that mankind have become too much dominated by phrases. It is true, that among Materialists and so called Spiritualists, the English words: soul, matter, spirit, substance, nature and intelligence, have been either ignored or perverted in their lingual meanings. The word Entity has been disregarded in its subtle significances; and Herbert Spencer substituted the term *evolution* for Darwin's more definite phrase, "natural selection." Spirit and soul are identical as an entity.

A spirit incarnated; its first *rational consciousness* is of or relates to its own nature or entity. By this is not meant, precisely, its original intuition of its existence; nor yet its idea of itself is a primordial intelligent essence or, rather, *personage*. These preceded its submergence into Matter, and its constriction to an active and mission work within its realm. Its primary realization of this new relative condition consists in an act of *reason*—a new spiritual or a *mental function* arising from or springing out of the *new organic relation* of soul and body. Hence the ever leading *human consciousness* as to oneself may properly be termed *rational*. But there is a *primitive consciousness* in spirit (not existent in matter,) apart from incarnation or matter, which may be self-perceived as inherent, and may be termed *innate*, and which informs it what is its essence or its identity with the original *self-existent Supreme Entity*.

I observe and start from the standpoint of the Present, and not the Past or Future, in regard to what man must think or conclude as to *himself*. This precludes, by the sense of present conditions, all mere surmises or imaginations as to his suppositious previous make-up. The present is the test of every thing; and its manifestations are the most available and reliable guides. It is his proximate external surroundings in time and place which inform man of the existence and partly the nature of the universe; and by contract of his connection with and relation to it. And it is by evidence internal to himself that he knows of his capacities to see and feel; to think and perceive. It is, also, his instant consciousness that prevents his confounding his mind with his body, or a thought with flesh and dust, or the mys-

tery of his *life* and its destiny with changing physical substances. Mankind, in the greater mass, have ever, and now, had both intuitive and rational conceptions of souls and supposed gods, have distinguished their elements and objects from those of the material universe, have even in a system of idols only esteemed them as types and symbols, and have in all their languages framed words expressive of their distinctive ideas as to psychic and physical natures and essences. And now Spiritualism has come, revealing the deeper meanings.

Spirit is a substantive entity; but not a physical one. It is the element which has intelligence; and is conscious of its existence and powers. A leading distinction between it and matter is that spirit is *personal* and matter is *impersonal*. It is the personal consciousness of spirit which is the *touchstone* or absolute test of the difference of *essence* between itself and matter—one knows itself, the other does not, as I will further on illustrate.

The question of greatest *gist* is, not whether spirit is matter or evolves from it, but when and how spirits became existences and intelligences. Every being, element or thing that exists has a form of expression of its nature; even what is called God or the "oversoul" has the universe for the manifestation of His or Its qualities. Both what is called spirit and what is called matter are emanations and displays from this central source and force. If this supreme Being or power be deemed, for illustration, a Creator, then I may say that spirit and matter are creations; but it does not follow that these creations were the same in elements, times, spaces and purposes, simply because they are each an expression of that Supreme Entity. Apparently there is an infinite diversity of expressions; and why should spirit and matter be pronounced, by any inferior intelligence, to be of only one essence or quality, in presence of such variety and of the *a priori* fact that Omnipotence could create them different in natures and expressions? This palpable aspect of the *issue* places the "burden of proof" upon those who assert that spirit is but the sublimated form of matter, and not on those who deny or disbelieve the proposition. Now some assume that Spiritualism stands on both sides of the question; this it is which elicits this exposition.

Many of those who have become convinced of the facts of Spiritism have evinced the disposition to engraft upon the

philosophy of Spiritualism their previous educational ideas or their own notions. Of or in the ranks of self-called Spiritualists are some who had been blatant Materialists, but who being dumbfounded by spirit-manifestations, have sought to inculcate (in order to appear consistent) the theory that spirit was only an "attenuated" outgrowth of matter. These champions of clay have sought to raise a beclouding spiritual dust composed of material souls! We may not, in courtesy to freedom of thought, seek to incense Agnostics about their tricky assertions; but I must, on the inexorable principles of fact and reason, protest against the submergence, by sophisticated effrontery, of Spiritualism in Materialism. And does not the dogmatic proem, by the followers of Jesus, to their supper-sacrament that bread and wine must be *imagined* to be the very essence of the blood and flesh of their cynosure, array the Orthodoxists and Materialist spiritualists as speculative colleagues, although different sects, of a religion of Matter? And of or in those ranks of hybrid Spiritualists, also, are some of these Nazarene followers who, possessed of some conception of ecclesiastical spirituality and clinging with mundane bias to a church and clergy dominancy, desire to engraft on Spiritualism (on our psychic Tree of Life,) all their superstitious dogmas; yes, even to the fullest incongruity of elements, such as: "total depravity" creeds, the Satan and hell machinery, and priestcraft vampirism, with God's beneficence and man's ennobling immortality! I respect Jesus, if he ever lived, as a good and wise man; but the real character and title of the numbers of Christs, who have been prominent as mediumistic revelators, are other considerations.

To recur. Every erroneous thought, education, belief or philosophy which has occurred to men on earth, has passed with their minds into the spirit-realm, and been direfully reflected back, for a time, in all the mistakes resultant from ignorance or deceptive jesuitry; and through Spiritism (spirit return and communion,) such spirits have sought to propagate the errors, despite the true and higher spirituality and its teachings. Is Spiritualism to be the pack-horse of all the mental and moral obliquities which the imaginings of men (defunct or living) may suggest to and for their wishes! or of the prurient vagaries which a defect in knowledge or capacity may engender? It really demands logical analysis and synthesis, as well as scruti-

nous investigation; and its philosophy cannot serve as a sewerage for all the offal of the human brain. Human enlightened reason must help to clear the channel for higher spiritual rapport and instruction.

To recognize the existence of spirit, and then to regard and proclaim it to be matter of any kind, is a more morally dangerous theory than ordinary Materialism itself—the latter being understood as, a mere denial of the entity of the soul and its future life, or the assertion of its annihilation. The doctrine that spirit is refined or attenuated matter is but the seed and root of sheer Materialism. To my regret and horror, it pervades all the *fundamental* premises of the books of Andrew Jackson Davis; although, by a strange discrepancy, generally *not* his superb deductions as to the spiritual and their applications. (I have heard and met him personally, and warmly esteem and appreciate him.) This fatal creed was at the outset assumed by the set who started, wrote for and conducted *Light for Thinkers* (God save the mark!) at Atlanta, Ga., and who organized the meagre self-styled "Southern Spiritual Association." (I except the Rev. Mr. Watson, its President, who is to be esteemed a genuine Spiritualist.) This paper assumes to be a spiritual one, and flaunts itself as the only spiritual organ of the South! These parties named have too wide a public notoriety, to not be mentioned and canvassed in this connection; and their influence is too misleading and deplored by too many Spiritualists, not to be confronted on the transcendent issue involved. That class in the world who has only affected and studied the physical and not the psychic elements and forces, notably drugging doctors, are mostly materialists; and it was one of their ancient founders, Galen, whose spirit having admittedly powerful control over Davis as a medium, *lowered*, not *inspired*, him into his so-called "superior condition" of *mind*, not spirit; and "*impressed*" (a very indistinct form of Spiritism) upon him a material mythicism, which looms and jars as an effrontery in all the realms of the entity of intelligence. And *Light for Thinkers* but flounders in the dull mire of its own deficiencies, spiritual and others. The Spiritualists of the South, who are non-materialistic (and they must now have voice) utterly repudiate such organship; and they, also, repudiate its man-of-straw authority—yclepped the Nebraska scientist—who, being in ignorance that an immaterial spirit occupies a gross material body in

its earth *life*, and that when by transition (called death) from it to a more advanced sphere of life it is invested with a body or encasement which Allan Kardec was instructed to call the Perispirit (inclosing refined material-vest to the spirit,) might only possibly through magnifying glass lenses have seen a spirit *body* or physical wrap, but who claimed it was the spirit itself. I more than doubt the fact, and I challenge the honesty of the story. Even some clairvoyants have mistakenly supposed *that* body to be the spirit itself, in the same way unthinking people associate and confound a man's flesh body with the man himself (soul) as an intelligence; and have even they seen a spirit proper thus through the spiritual sense of clairvoyance, who, in addition to its partial materialized form assumed for the purpose of meeting their vision, was not, also, at the moment, clothed with partially materialized garments in the style of mundane fashion.

God is to be regarded a Spirit—the most High Being. When we speak usually of spirits, we mean the de-carnated beings of our planetary system; and of them as persons. *Personality* is of important significance. The individuality of man is for me such strong analogous evidence or proof of the personality of God, that I cannot see or imagine any reason sufficient to rebut it. Be it specially observed that denial of divine personality comes usually and chiefly from Materialists at bottom. I am *inspired* with the conception that the Oneness of Deity is an infinite individuality as personality, commensurate with the physical universe; and that matter is impersonal as to all attributes of intelligence. And I am *impressed* and told that these two facts should be deemed to demonstrate that the spirit of man is an *immaterial* personality, eternal in identity and unchangeable in form; and that this is not true as to material forms.

(a.) If Spirit is an evolution of Matter (Darwin does *not* propound or affirm it,) it is matter still. If Matter is the primary of the Existent, it will and must be the ultimate of the universe. If the essence of the existent is physical, there cannot be any higher or lower than such element. Then what mankind presume to be God, with all His imputed and discernible attributes, is but the same with material nature. Hæckel and his materialistic compeers affirm these propositions; and are their tenets either *rational, intuitive or inspiring*?

(b.) All matter exhibits gravitation

and, thus, ponderosity, tending toward some point. Gravitation engenders an ever-inclination to *motion* in a direction to the substance and central *locale* of the attraction which induces it. This applies alike to what are termed \*atoms and molecules of matter, as constituents of its bulk. Can this apply to the elementary of thought or of Omniscience? To what centre in infinitude is God irresistibly drawn—a centre which must (*a priori* if He be subject to the material law,) be external to and controlling over Himself?

(c.) Can Supreme Wisdom emanate or be eliminated or evolve other than from intelligence? Is matter intelligence? If not, God is not matter. Omniscience or a lesser intelligence must have a term—man uses the words *soul* and *spirit*. If God is spirit or "Oversoul," then any sub-individualized spirit is not matter in any essence or any degree of it. Thought cannot be subject to physical gravitation, for its nature must be *aspirant* and of an opposite tendency. Inherent consciousness proves this. I will illustrate.

In an article of mine, published in *Light for Thinkers* of date January 12, 1884, in which I confronted its materialistic contributors on their own premises (not those of the Spiritualists,) is this paragraph: Man knows more of his soul nature than he does of his body. He takes spontaneous cognizance and feels comprehension of his thoughts—his impulses—his emotions and wishes—his mental action and knowledge—and his conceptions and aspirations. *The body obeys it.* It is the spirit, or *ego*, knowing itself. But, man has no innate knowledge of the specific elements, such as the hydrogen, oxygen, nitrogen, carbon, iron, electro-magnetism or other earthy matter, which enters into and constitutes his physical nature. Of their properties and actions he has to acquire information. He has to study and realize their chemical affinities and mechanical forces. They do not appear to be more than an incidental part of him. When the body is dead, its very brain matter (the *ego* of the Materialists,) is food for worms. It is on the side or in the domain of the soul, whose vibrating consciousness seems to compass the universe, that is found the grand and sublime field of spiritual ethics.

\* The accuracy of the theory of atoms is admittedly doubtful in itself; because it is a *deduction* only based more on mechanical than chemical analogies. It is a medley of assumption, yet has some probability. That of the *molecule* (a tiny compound of particles) has a more practical significance. Each theory is still maintained by chemists.

The paragraph suggests: why should only *one* element be presumed in the existent, and not *two*. The universe is and must be a government; and this implies two elements—the *governing* and the *governed*. Wherein does matter show that it is a governing power? All physical nature incessantly illustrates that it is a *governed* element, or, as a whole in its manifestations, that it is an effect and not a cause. If there is any thing in Spiritualism demarking its difference from Materialism, it is the constant display, in myriads of ways, of the power of spirit-will over matter.

What produces variety? Can *one* material element or atom produce a *variety* of its oneness! Where the instance or sign of any self germination in matter? An effect cannot be two things, nor a cause two causes. The *duality* at least of the Cosmos is an inevitable hypothesis. As to the Primary, which is the most rational and probable—that spirit eliminated matter, or matter evolved spirit? Variety can only be produced by a God!

Spirit and *life* (*bios*) must be assumed to be the same or correlative, in order that either may be understood in its normal character, and in its varied manifestations in the cosmos. *Life* is the expression of spirit through matter. If spirit is matter, why is not all matter *animate*? Wherein, how and when has matter in itself and *per se*, intelligence and life? Man can only judge from appearances and through experiences as to what is *life*. As the expressions and manifestations of life and inert matter are *apparently* so *utterly different*, why, (what tangible reason,) is it or can it be conceived that the *dissimilarity* is no proof that they are not the same or that there is proof, in despite of the contrasts of their natures, that they are the same in elementation? And what and where is the proof? Spirit and life are redolent with the *ideas* of design and purpose.

Does granite *think*? Every element or its form in existence must have and has some evidence or expression germane to the fact and its quality. What evidence is there that granite or clay is *evolving* into spirit or of the expression in spirit of *evolved* granite or clay? Thought seems to express itself—is automatic in semblance; granite *appears* to be a different expression and of *something else*. And guided by observation man has only had cognizance, through both his physical and spiritual senses, of the differences between spirit and matter, and nothing *per*

*contra*, except assertion. I challenge Materialists, of any class of them, to furnish a *scintilla* of evidence, either in fact, manifestation or expression, indicating any identity of essence between spirit and matter, of import enough to rebut and annul the significancy of the daily myriads of illustrations of the *appearances* of difference between them in those respects. At the instant of dissolution (called death) of the "sublimated matter" (some aver to be *spirit*,) from a man's body, leaving it a corpse, what variation of *weight* occurs? *And why such dissolution of matter!*

That a portion of matter can be refined into spirit, except by a process of *transubstantiation* from or of one element to another, is a proposition that the fixedness of material laws seems to repel. It is admitted on all sides that matter *remains matter*. Both transubstantiation and spirit are unknown to physical chemistry. Nor does chemistry report any *atomic* or molecular change or *refining* (sublimation or attenuation) in matter; it only admits changes in *compounds* of molecules and in their chemical and mechanical *forms*. Even coloration depends on compounding or resolving. Let Materialists explain these discrepancies. Spiritualism has not revealed that transubstantiation is a process of either the material or spiritual universes. At least, my spirit advisers deny it. It has proclaimed the existence of spirit-intelligence within the range of the material universe; and that it is the correlated controller and mover of it. But neither correlation nor association makes or implies identity and oneness in element. And however conjoint Nature may by "natural selection" or Evolution cause matter to undergo changes to *keep pace* with the progress of spirit in its exigent mission, matter will ever be the subject-negative, and spirit the object-positive in its great meaning. There are some others beside Mr. Davis (author) and Mr. G. W. Kates (editor), who hold communion with spirits. Infallibility cannot be accorded to any or a set of either men or spirits. I must stand on my own mediumship and enlightenment, with responsibility only to my reason and conscience, and to the Most High.

Man must be guided in his convictions, partially at least, by Reason. I cannot conceive or understand what is meant by: "Spirit is sublimated matter." My rational consciousness would not have been shocked by an averment that either earth-matter or sublimated matter (if such be)

has a production and one form of expression from the most High Spirit; but it intuitively repels the assumption that spirit is an evolution from matter. The latter postulate involves the theory (this remark is somewhat for illustration,) that matter created God, and not God created matter. As inert matter does not manifest either intelligence or life-growth, at what stage or condition of it does the "sublimation" begin? At the protoplasm in vegetation or the *ovum* in animal generation? The transition or transmutation (sublimating implies such a change,) begins then and there, if ever. That there has been preparation for it does not affect the issue. But subject the protoplasm or egg to chemical analysis; and it only detects in them the ordinary substances, carbon, nitrogen, hydrogen and sulphur. So says Hæckel. But what is that force behind, or acting on, them which quickens them into life and growth? Are they self-generative; if so, naught else is in or behind them. If it be matter still behind, why has chemistry (the detective of materialistic scientists, whether on earth or in the spirit spheres) been unable to divulge the material element and method? But if not physical, but psychic, then the *enlivening* power must be the Most High Spirit; and again I ask: Is God, Matter?

The doctrine that spirit is matter—however etherialized or celestialized—virtually assigns to human-spirits now on earth, in their own estimation and as operative beings, a sort of "essential bestiality;" it annihilates by material merger at large (as no other entity is admitted by it,) man's *distinct essential automatic separate thought LIFE*, his psychic attribute and its self-demonstrative and self demonstrated possibilities, his individuality denied. It ignores mind; the life-sentient, the soul, thought and its work and aspirations, all intellectual and moral responsibilities; and it reduces humanity to a species of mere sentient molecules in a cosmos of matter. It would convert the transition (called death,) of man's psychic essence from his material body into a mere chemical flare—ignoring the difference between the living man and his corpse. It assumes even more; it nullifies knowledge and its advantage, by admitting there is something *known* or to be known, and denying a distinct and superior some one to *know* it. What is the nature or the value and purport of knowledge, if in all its surroundings and sequent ultimate there is no substantive element different from itself, to be known and acted on

by its influence? The doctrine, therefore, denies God and all our intuitive afflatus of admiration and reverence for and hope in *omniscient* Divinity. And, thus, this physical pretension would desire artfully to eat out and destroy the core of Spiritualism—the *immortal and unchanging essence of thought and will power*. If matter is the single entity of the universe, then intelligent mental or physical exertion, liberty, piety, government or any organic moral law, and spirituality, are less than mythical theorems—for all *imaginings* ever have and must have in fact some source and basis. The doctrine "puts the cart before the horse."

This article was written some months ago. I see by a late publication of a lecture by J. J. Morse, in the *Banner of Light*, that certain spirits (or Mr. Morse,) representing Spirit-Materialism, claim that matter can become imponderable by volatilizing; and thus lose or be freed from what has been deemed its inherent quality: *attraction of gravitation*. All tests furnished by Nature, without exception, prove that the ponderosity of matter, however *relative* in some respects, is *absolute* as a fact and principle in it. Solid matter may through intense heat be turned into gas, which if lighter than air or any other fluid, may float or rise in it. Its expansion however, only changes its relative *weight*, in regard to *space*, to that of more condensed material substances; but it is well ascertained by all scientists that this change does not destroy its essential or absolute ponderability—the latter is still innate and something. My spirit friends declare that: *an entity, physical or spiritual, never loses its element or quality*.

Yet on this sheer assertion or pretext that matter can lose its ponderability, Mr. Morse affirms that spirit and matter may become the same or merged into each other as factors in the universe. This far-fetched effort at novelty and originality is preposterous. Even Andrew Jackson Davis (in a book later than his main works—in his "Diseases of the Brain and Nerves," page 83,) pointedly stops short of *such materialism*, and repudiates it.

Part Second next week.

Before accepting the advertisement of the "Lion Remedies" which appears on another page, we made careful inquiry through persons we know and were by them assured most favorably of the company, and so far as they could learn and judge, the medicines were reliably as represented. We make this statement in fairness to the Lion Remedy Co., and others who may have need of their remedies.

## OUR DEAD.

BY MARY F. TUCKER.

Dead! why do you call them dead,  
Who, out of the sin and strife  
Invisible angel hands have led  
To the beautiful realms of life?

Gone! why do you call them gone?  
Is heaven so far from men?  
Is the way by which they went, withdrawn  
That they come not back again?

Lost! why do you count them lost?  
And why do we sorrow so?  
There are peaceful calms for the tempest tossed,  
By the Islands of Rest we know.

Then why do we grieve and mourn,  
When out of our fading bowers,  
The gentle souls, whom we love, are bourne  
To the land of fadeless flowers?

We call to our beloved,  
Who walk on the other shore,  
Can they hear the cry of our souls unmoved!  
And do they return no more?

## WHY I BECAME A SPIRITUALIST.

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CHAPTER XI.

I will in this chapter, attempt to give an unvarnished account of what occurred to myself, aside from the agency of any medium; and in order to do so it will be necessary to go back and give some account of my relation with the person while living, who afterward appeared to me.

I had known this person, whom we will call "John," intimately, and whose full name can be had, if desired, at the office of "Light in the West." For more than forty years I had known him, in the height of prosperity and power, and though, like many other men, he made some fatal mistakes in business, still even then, I always found his "heart in the right place," and his hand was ever ready to respond to suffering humanity. He was at that time a member of the Unitarian Church, but I think, like many others, it never took a very deep hold on him.

Later on in life the financial crash came, and left him high and dry, beached on the sands of time. He left the city of his adoption and went to the Territories and by herculean efforts to try and retrieve his ill fortune; but the ventures he made, while they afterward proved valuable, and repaid others who were able to hold out, drove him to the wall, for lack of ability to hold on, until the proper development came.

As I saw him fail again, and again, after some heroic effort, even when his hair was silvered, I could not but admire the pluck and perseverance of the man, who had had the control of a million, if not millions, putting up with all kinds of privations; traveling by stage, on horse-back, or on foot, over trackless mountains, covered with snow, to try and restore a fallen fortune. And I said to him one day, "Why is it that you at your age will persist in making such herculean efforts to accumulate a fortune,—you who in the nature of things cannot live any great length of time to enjoy it?"

"Oh," he said, "it is not done for myself; I would so like to pay my *old debts*. I could die more contentedly if I could only pay them."

"Yes, but if others could have paid you in 1873, you could have paid all, and had a big

surplus left; so you could not help it."

"No, but that does not take away the *sting* of my indebtedness."

And so the years rolled on, until I met him in San Francisco, broken down in health, from anxiety, over exertion and exposure; from climbing mountains, whose altitude would almost take away one's breath. Here it was in San Francisco that we daily, and almost hourly met, and interchanged the experiences of our lives, and lived over much that was sad, with here and there a gleam of sunshine. We would sit for hours almost every day, except Sunday, playing games of cards, and whenever we would get tired of that, take up again the theme of our past lives, and endeavor to "reason out" the problem of life; but to each of us there were many places, many things we had done, and the incentive that caused them that remained an enigma, a mystery to both.

One afternoon, as we sat listlessly whiling away the time, the cards having palled on our taste for amusement, I said to him, "What are you going to do to-morrow (Sunday)?"

"The same as usual, I suppose; stay at home and read what comes in my way. I would go to church, but its the same old 'hum drum' sort of thing,—an angry God, an innocent sacrifice, a nonentity of life and a prison house of a heaven for man after death, even if he is so fortunate as to get there. And really," he continued, "I don't think the orthodox heaven is much more inviting than the orthodox hell, which I think is the most appalling thing that ever entered the brain of man to conceive."

"Why don't you go and hear Mrs. Richmond at the Temple," I inquired. "I have listened to her, and think she is one of the finest speakers I ever heard, in this or any other country. Not only that, but she will give you some new ideas of the life that is, and the life that is to come."

Suffice it to say, we went together and sat side by side; heard Mrs. Richmond lecture; and deliver impromptu poems, the subject being frequently given by the audience. Our subject being frequently taken, we knew there could be no collusion; and in various other ways, visiting her privately, we tested her powers and truthfulness, until he became thoroughly convinced there was a fountain of great intelligence above and beyond her, for which there was no way of accounting, except through spirit intercourse.

This seemed to afford him great comfort, great satisfaction; as he said prior to that, he had felt that his life had been a failure, without the ability to remedy it here, and the hereafter had seemed so vague, so doubtful, so unnatural, that he had placed no reliance on it. But now he saw and felt it to be only a continuation of this life, with an opportunity of remedying the defects of this; and with the experience of this as a guide to, avoid the mires and quicksands, into which many plunged here, often all unwittingly, until it was too late to retrace their steps.

We frequently took short trips together on foot, and by conveyance; and as San Francisco abounds in fine views with pure, dreamy atmosphere, we would often express our wonder to know, if the next stage of life would be as real, or even as beautiful, as some of those scenes we were looking at.

In fact, our thoughts and conversation ran very much on the world beyond, for we were both well up in years, and the gray sombre shades of the evening of our lives were gathering fast around us, and more particularly about my friend John, as he was the older. He had had a somewhat harder road to travel through life, and, as before intimated, he had overdone his physical powers, so that he had become subject to heart disease. As we

would climb some of the steep streets of San Francisco, or in its suburbs, he would often say: "I'll have to rest here; I find my heart is fluttering, and admonishing me *that my time is near at hand.*"

"Oh, you may live many years yet," I would say.

"No, do not say so; I do not wish it. I am more than willing,—I really desire to go; for since I have become a firm believer in spirit return, and their most reasonable, most just teachings, as between God and man, I am ready and anxious to make the change, to enter upon it. For I feel that my usefulness is over here, and I do not wish to lose any time, but to face whatever settlement I may have to make, and enter upon a life of higher possibilities."

It was during one of these conversations that I said to him: "Now I'll make a bargain with you, that whichever one of us goes over *first* shall, if by any possibility, come back, and manifest himself to the other."

"I will do it, if it is possible," he said.

"Oh, you are taking it all to yourself. I may go before you do," was my reply.

"No, I shall go first, and it won't be long, either; and if it is possible, I will manifest myself to you in *some unmistakable way*, so that you will *know it is I.*"

We dropped the subject, but it was made in all earnestness, and entered into us by an agreement that was to be kept if in the nature of things it was found possible. We had got to look upon, and talk of, those over on the other side, as *our next door neighbors*, and those with whom we could communicate quite as easily as to write a letter to some neighboring town; for we had sat in private circles, had heard communications and seen materializations, that forbade the possibility of fraud.

A month or two after this, the writer was called east to attend the death bed of a relative, and the telegraph one day brought the announcement that that my friend "John" had passed the gates suddenly, almost instantly, by the way of heart disease. So I had one more added to the great army over there, of those I had known on earth. And while he was no blood relation, there was that between us which often reminded me of the story of David and Jonathan, whose hearts were knit together. Indeed, we were so much so that we often found on comparing thoughts, that they ran in the same channel, on the same subject, and at the same time, although we might be miles apart.

I have been thus particular in describing my friend John, and our intimacy, so as to show how natural, how probable, it would be if circumstances permitted, for what follows to occur:—I was more than two thousand miles away from the scenes I have described in San Francisco, and the fact of the agreement made with my friend John, if not forgotten, was at least dimmed in my mind, and certainly I had had no idea of *how* I might see him, or how he might manifest himself to me; so that if what I am about to relate, was a hallucination, it was made out of whole cloth, and while I was asleep.

I had retired one evening about two weeks after I heard the announcement of his death, and had left the gas light about half burning so that everything was distinct in the room. I dropped to sleep about twelve o'clock, and had slept soundly and peacefully, about an hour, when suddenly I felt some one take hold of both my feet, between both hands, and rock them to and fro, two or three times. I waked up suddenly, wondering who it could be, and how they could get in the room, for I knew I had locked the door. I looked up, and toward the foot of the bed, and there, under the gas

light, stood my friend John, dressed in a black suit, with black cravat, turn down collar, and black soft hat, looking squarely at me, from under his broad brimmed hat, which rather shaded his face from the light. I recognized him instantly, and was about to speak. When he saw that I recognized him, he turned slightly and seemed to take a step or two, and then vanished into thin air.

At first, I was so taken by surprise, that I was neither agitated nor frightened, and yet I could not realize what had taken place. To be sure there had been no intrusion, I got up, tried the door, and looked under the bed, but all was clear, and there was no other conclusion to arrive at, but that my friend John had kept his contract, and had shown himself to me. This is the second dear friend and loved one I have seen without the aid of a medium, that has passed over. But their appearance was different from those I have seen in the presence of mediums, where materializations take place: for these seemed to be much more ethereal, more like gaseous matter, if matter it may be called. And before closing this chapter, I will say, that I have other evidences of the continued life of my dear friend John and his frequent presence, even though far removed from where I last saw him in the form. I have received two messages from him through mediums, where he has answered a number of questions and given a history of his present surroundings, but says, "I can see and realize now, the difficulties that spirits often labor under in communicating; for it is a different condition of life, and while there is a correspondence, still, it is a different sphere of existence, and words fail to express it."

At another time and not long ago, I called on a medium, intending to stop but a moment when suddenly she was entranced, standing on the floor, and my friend John said it was he, that he had followed me into the house, that he often walked by my side, and that I would yet become conscious of it. That he was glad to have an opportunity to speak with me *face to face*, as he had tried to communicate with me by writing, but that he found it difficult to convey his thoughts through that medium and in that way.

He then gave me some private information that was an excellent test, and also said that he had been taken traveling, and that the wonders he had seen, far transcended his highest imagination while on earth, that he felt even now, that he had but just entered the portals of spirit life, and that one great pleasure was to know, *that it was without limit, without end, onward and upward forever and forever.*

(To be Continued.)

B. O. J.

For Light in the West.

## MATERIALISM—MATERIAL SCIENCE.

BY DOREMUS.

In the first paper, in making a comment on the three views or aspects of material science presented, the writer made this statement:

"It is time that we begin to take the facts which the first view presents, and carry them *through* the second, and *into* the third, and there make use of them."

Possibly some may read this over—admit the truth of the statement, and stop right there because it does not occur to them *how* this is to be done.

Therefore, it may be desirable to enlarge a little in this direction.

An inquiry into the methods successfully

used by scientists themselves will here be of aid to us:—

Take, for instance, Prof. Tyndall; and he is selected because of his acknowledged high standing and eminent attainments, and because he has more published works and popular lectures before us than any other scientist of his ability. At the close of his first lecture on "Light" he says:

"At all events, whatever nature meant—and it would be mere presumption to dogmatize as to what she meant—we find ourselves here as the issue and upshot of her operations, endowed with capabilities to enjoy not only the materially useful; but endowed with others of indefinite scope and application, which deal alone with the beautiful and the true."

Now the business of the material scientist is to secure and arrange his facts and also to discover their individual and collective laws, their mutual relations and their correlative position in nature. To do this they have to get beyond or rather *underneath* the domain of the senses—they have to go into a world that underlies the sensible world. What is their plan of operations to attain this end?

"To realize this subsensible world,—if I may use the term,—the mind must possess a certain pictorial power. . . . It has to visualize the invisible. It must be able to form definite images of the things which that sub-sensible world contains; and to say that, if such or such a state of things exists in that world, then the phenomena which appear in ours must, of necessity, grow out of this state of things. . . . If the picture be correct, the phenomena are accounted for; a physical theory has been enunciated which unites and explains them all." (Tyndall, Second Lecture on Light.)

Here is the process candidly and tersely stated. The scientific imagination must be called into play, and in regard to the use of the imaginative faculties in scientific research he says:

"The conception of physical theory implies, as you perceive, the exercise of the imagination. Do not be afraid of this word which seems to render so many respectable people, both in the ranks of science and out of them, uncomfortable. Without imagination we cannot take a step beyond the bourne of the mere animal world, perhaps not even to the edge of this— But in speaking thus of the imagination, I do not mean a riotous power which deals capriciously with facts, but a well ordered and disciplined power, whose sole function is to form conceptions which the intellect imperatively demands."

Calling especial attention to the careful statement of the above, let us hear what he says regarding the verification of the theories thus framed:

"There is no more wonderful performance of the intellect than this,—and we can give no account of it. Like the scriptural gift of the Spirit, no man can tell whence it cometh. The passage from fact to principle is sometimes slow, sometimes rapid, and at all times a source of intellectual joy. When rapid, the pleasure is concentrated and becomes a kind

of ecstasy or intoxication. To any one who has experienced this pleasure, even in a moderate degree, the act on of Archimedes when he quit- ted the bath, and ran naked, crying, "Eureka," through the streets of Syracuse, becomes intel- ligible."

Remembering that Material Science works from the facts backward, or into the subsensible world, and that the development of the Esthetic view must be forward and upward into the Super-sensible world; our course of investigation then may be similar to the one indicated; and, judging from the past no real, solid progress will be made until strict scientific methods are adopted.

We may theorize all we please, but no theory is good without facts to substantiate it, and no theory will stand until fully and satisfactorily demonstrated to be *in full and entire accordance with facts*. A theory thus fortified becomes like the house on a good foundation:—

"The rains descended, and the floods came, and the winds blew and beat upon that house and it fell not—for it was founded upon a rock."

Now while it must be admitted that Spiritualists have not *as yet* presented the world with any definite system of philosophy, and also that they are generally regarded as not being able to agree among themselves, still it remains true that they have given the world a great deal of advanced thought which has without doubt largely contributed to mould its condition, and it is also true that there exists, concealed under many individual definitions, and under many different aspects, a general consensus of opinion on very many points which probably will before many years be so stated that they can be generally accepted and taught. Among these we find—

A belief in the existence of God.

A belief in the existence, communion and aid of the Christ spirit.

A belief in the Immortality of Man, which implies a belief in a future state of existence.

Regarding this, they believe that life is begun in the "future state" at the point where it is left here,—in other words, you go "over the river" just as you are. They believe—

That man is a free moral agent and the arbiter of his own destiny in the future state as in this.

That there is a law of compensation by which those who do good will get good and those who do bad will reap the consequences. In other words that it is true, "that whatsoever a man soweth that shall he also reap." They also believe, that "like attracts like" in the next world as it does here, consequently:

The good will harmonize with the good, and the bad seeing themselves *for the first time* as they really are will be stimulated to put away and atone for their wrong doing and by the aid of wise and loving friends to make an effort to "come up higher," and that,—

Ultimately good will prevail.

Omitting from our consideration for evident reasons, the first two propositions of belief, what have the rest to do with material science?

Very much. If these propositions are true they will be found to be so *because they are in full accordance with natural law*.

We can now, almost, demonstrate Immortality from a purely scientific stand-point, and without the aid of revelation; and as to the condition of man in the "future state" the doctrine of Evolution when finally and distinctly enunciated must enlighten us.

The law of compensation may have to do with with the pleasure which naturally ensues form being in harmony with your environment or the pain which a physical and moral discord produces. And so on through the list.

The laws of the great hereafter must find their antecedent in the laws of visible nature, and our duty is to know and to understand these laws thoroughly, and on this knowledge additions to build for the future.

Matter and life force, Matter and Intellect, Matter and Morals are so closely interwoven and associated in nature that there can be no system of laws for *one*, which will not apply to the other.

The sooner we recognize this and begin earnest labor and investigation on this line, the sooner will we be able to make important additions to our stock of truth.

He who devotes his life to the study of nature is a benefactor, no matter by what name the world may call him; for the declaration and demonstration of one genuine truth makes the world richer with that wealth which "moth and rust doth not corrupt, and where thieves cannot break through and steal."

History tells us that when he who is called, "Wonderful Councilor," stood before the Roman Governor,— "Pilate said to Jesus, 'What is Truth?'" To-day all the world is asking Pilate's question, and there are those who have faith to believe that, in response to the general prayer, the question will be answered.

For Light in the West.

#### BOSTON MATTERS.

BY JOHN WETHERBEE.

There is not much going on in this city at the present time to interest Spiritualists; it is nearing the first of August, and it will be then and after, before this letter reaches type life. The meetings are all over and have been for a month or two and so are the two Lyceums. All who wish to attend seances now will have to go to Onset, or some of the other Camp-meetings, as the mediums are all there now. Mrs. Fairchild is an exception; she still remains giving two or three seances a week, instead of seven or eight, so she avails herself of the general dullness to take a little rest. I do not know but Eben Cobb, who runs three interesting Sunday meetings at College Hall, and Prescott Robinson, who does the same at Eagle Hall, will take exception to the foregoing statement about meetings; still these small, interesting and always well attended meetings do not come under the head of the three or four Spiritual Societies, which we meant when we spoke of being closed, viz.: W. J. Colville's



society at Berkley Hall, the New Temple society on the Back Bay, the Old Temple Society, held in Horticultural Hall, and the Phenomenal Society,—these during the meeting season are well sustained, with audiences of from eight to ten hundred, employing the best of our speakers. The new Temple may be an exception, that being elegantly equipped, churchy in character and seating over two hundred. I have seen it full on some occasions; but usually from its location and its methods, its audience is quite small,—from one to three hundred. It is, however a splendid edifice, and the President, who was moved by the spirits to build and devote it to the cause, is a level headed man, and an executive one. I have no doubt but that the institution will yet be a popular one, as well as being by the builder's generosity, a financial success. All these four societies will begin their meetings again in October.

It is reported that Colville's Society will hold its meetings in the Parker Memorial Hall, as the 58th or Theodore Parker's Society, seems to have dematerialized. That does not mean that either Theodore Parker or Free Religion is on its last legs,—certainly not Parker; but really he left no successor, though the people who venerate his name are found in every church, orthodox as well as liberal, and his religious ideas have toned up religious thought so that he would now be more or less welcome in every pulpit in this city, that in 1860 could find but one or two Boston ministers who would even treat him decently. But for a generous act by a wealthy Spiritualist (G. F. T. Read,) the small society that bears his name would have collapsed before. The circumstances were these: Mr. Read had an inclination to buy the property known as the Parker Memorial Building, for \$80,000 and give it out and out to the Spiritualists for their meetings, and he paid \$10,000 with the right to pay \$70,000 more in six months, and take a deed conveying it to Colby and Rich in trust, for the Spiritualists, who were to hold free Sunday meetings. It would have involved the expense of supplying the platform, and that made a hitch and at the same time there was great aversion to having the Parker Memorial fall into the hands of the Spiritualists, by some of the leaders of free religion. So Mr. Read dropped the idea and let them keep the \$10,000 that he had paid for the bond. There were one or two wise heads like J. C. Haynes, Hon. Chas. W. Slack and A. A. Barrage among the Parkerites, who made a good impression on this rich and large hearted Spiritualist, and he became willing to increase the \$10,000 to \$25,000 if they would raise enough more to pay off the mortgage, and keep it permanently as a Parker Memorial. They took the money, but were not successful in raising the other twenty-five thousand dollars to pay the mortgage; so they have floated along to date with the understanding that if it ceases to be a Parker Memorial and is sold, whatever percentage there is left of Mr. Read's twenty-five thousand dollars is to go to a specified charity. The society then

is quite indebted to Spiritualism for this generous gift, which has saved it some thousands in expenses and interest, or, as we have said, it would have collapsed before.

There are some in the society who appreciate this sustaining lift, but from prejudice its source has not set well on some of their agnostic stomachs. It was rather unfortunate that there should have been any hitch by which the Spiritualists did not get this eighty thousand dollar endowment, for it would have been a fine centre for them. It is not improbable that the society may hold the building and meet occasionally, letting its Hall to others so as to continue to be a Parker Memorial. If so it will be a very proper place for Colville meetings, and we hope it will prove to be a spiritual influence—and who knows but Theo. Parker is as interested in this spritual movement as he was in lifting up religion to a high level when on earth.

The secular papers I think are gradually giving more respectful notices of our meetings, than they ever did, evidently feeling our growth; the notice of Onset, the splendid Camp-meeting, is as well alluded to as other religious or social resorts. The *Hotel Budget*, a weekly paper, edited now by E. S. Bailey, the man who started the *Herald*, which became and still is the most successful paper in New England, seems to be making an effort to get into spiritual notice. It gives one of its eight pages to spiritual matters, and is making an effort for spiritual advertisements. Its last issue has two columns of mediums' cards, and is making that matter a specialty. It may yet be the paper where one will look to find spiritual meetings and seances, and do more of the work that has belonged more particularly to the *Banner of Light*. Some mediums' advertisements having been declined by the latter paper, which Mr. Bailly knows are entitled to respect, may have led to this movement; but there is room for all, and a paper of large circulation and found in all the hotels may give the subject an outside hearing that will help all around and hurt no one.

There was quite a large gathering at Onset the last Sunday in July, which was the second Sunday of the Camp-meeting. The speakers were Charles Dawburn for the morning service, and Mrs. Lillie in the afternoon; the inimitable Mr. Styles gave his tests at the close of both sessions, and the auditorium was crowded all the time both during the lectures and the tests. Mr. Dawburn seems to be a new man on the platform, and takes with the people of thought in a noticeable manner. I have known Mr. Dawburn as a Spiritualist many years, as a worthy, quiet and intelligent man; but he seems to have suddenly blown out into a star of the first magnitude. He gives study to his subjects, and is prepared with his address; but is not at all confined to his written notes, so he commanded strict attention and every address I have heard or read of his, is full of thought, and full of that *ie ne sais quoi* that sets every body a thinking and asking questions, and we

are not surprised at his popularity. We are only wondering where he has been hiding his light for the past twenty years, for now as a star he has rounded his fifty years. Can he have been loading all these long years and now beginning to discharge? Well it would seem so. Perhaps this is long enough for a letter, so here is my period(.)

For Light in the West.

ANTHROPOLOGY.

OR THE SCIENCE OF THE HUMAN MIND.

BY MRS. M. L. MCGINDLEY.

This is one of the most important of all branches of learning, but since the christian era has received very imperfect consideration. The church has regarded the intellectual faculties as within its exclusive jurisdiction, that the mind was designed by God to be molded and fashioned so as to conform to religious dogmas and it inculcated the conviction that thought touching the religious inclinations of the intellect not in strict conformity with the creeds was a serious transgression of the laws of the Creator.

Notwithstanding the progress of civilization the necessities of orthodoxy have rendered an impartial investigation of the attributes, qualities and capacities of the human mind virtually impossible. This will be seen in the fact that a uniformity of belief of what the church denominates "essentials" forms really the basis of the whole system, and the maintainance of the rational view that as all minds are dissimilar, and when properly cultivated must entertain different conceptions of each given proposition, rendering such unanimity inconsistent with the natural constitution of the mind of mankind, has been justly regarded by ecclesiastics as inimical to the propagation and establishment of the Christian faith.

As above indicated each mind is differently constituted, rendering it impossible for such standard or creed to be formed as can justly demand an equality of faith from enlightened people. In addition to this, religious belief in creeds results almost exclusively from education. The Mahommedan, taught as he is, believes that the Koran is a sacred book; that the religion established by Mahomet is divine, and that all other religions are erroneous: the Catholic believes in the infallibility of the Pope and his church councils: the Protestant believes in the infallibility of the Old and the New Testaments; and the various sets of Protestantism regard their respective creeds as true embodiments of the essential teachings of the Bible, requiring their adherents to believe in an unquestioned way in the truth and binding force of such dogmas. Indeed a casual examination of the framework of the religious superstructure of the world will make the conviction irresistible, that submissive belief without the exercise of the various elements of the intellectual faculties is the chief corner stone of the respective religious organizations,

and that belief therein is purely a matter of education.

It will not be denied that the enforced uniformity of religious belief has been one of the most prolific sources of ignorance and oppression. The learning of antiquity was almost wholly destroyed by the clergy, in order to obliterate from the minds of the descendants of the cultivated people of that age broad and noble principles of liberty and justice. In fact, they virtually accomplished this result, for from the time of Constantine until the sixteenth century the general education was prohibited in Europe through a blind faith, and a uniform religious system was secured. Europe was so steeped in ignorance during that period, as to be even destitute of schools in which to give the rudiments of an education to her rulers,—such rulers being the vassals of the church. The church anointed their heads, thereby giving them the divine right to rule, and they in return bestowed or rendered homage to the church. Nor is there any controversy as to the fact that this purpose to produce uniformity of belief during the dark ages caused the slaughter of millions of human beings, and placed the bodies and souls of the masses under the absolute government of tyrants and inhuman butchers. The Spanish Inquisition and the no less cruel persecutions inflicted by the Catholic Church in other countries, in modern times, were the fruits of that implacable purpose to destroy free thought, by the perpetuation of a uniform belief.

The Protestant sects have committed the most fearful crimes in order to compel the people to accept their Dogmas without question. The murder of Michael Servetus at Geneva, at the instance of John Calvin, because he maintained there was but one God; the terrible persecution meted out to Catholic and Protestant dissenters by English monarchs for over two centuries — which religious ostracism drove the Puritans to New England, —the proscription inflicted by the Puritans upon the Baptists, Quakers and those instruments of the spirit world, denominated witches, exhibit in an unmistakable manner the awful crimes that have been inflicted upon humanity through the orthodox purposes and policies for the establishment and maintenance of a uniform religious faith.

The baneful fruits of this tyranny of the Church is visible in every department of life. Its emissaries are always attempting to subvert, if not destroy, free government. They thrust themselves in our common schools as well as our higher institutions of learning, to the end that the fallacies of their dogmas and creeds might be demonstrated by impartial education. And while religious liberty is guaranteed by our Constitution, they manage to force their services as chaplain in our legislative assemblies.

No mind can estimate, or pen portray, the unparalleled suffering and woe that the human family has suffered, through the maintenance upon the part of the Church of a uniform

christian faith. Happily, the progress of impartial learning is gradually releasing the people from this giant wrong, in spite of the power of the clergy. The basis and attributes of the intellect of the race is being analyzed and properly estimated, and its vast and unbounded capabilities are now generally recognized. The numberless inventions and discoveries during the last forty years, revolutionizing, as they have, former methods of labor and channels of thought, have conspired to weaken the chains that bound the mind and conscience of the masses to their clerical governors.

Almost numberless agencies have contributed to this result; but the most potent and powerful instrumentality has been our system of free education, through which scientific learning has been disseminated, producing, as it has, an investigation into the real foundation upon which orthodox christianity is based. It is needless to say that the Mosaic account of creation, including the fall of man, and what is denominated a plan of salvation through the blood of a murdered, innocent man, cannot withstand the crucible of impartially cultivated reason. That system of culture which looks alone to specific rules for the demonstration of truth is in constant antagonism with that submissive and unquestioning faith which the church demands. Hence, the rapid extension of progressive free thought, which is disintegrating all religious sects and combinations. In our own great country cultivated people are ignoring and discarding the beliefs that were once regarded as essential to salvation; for they can but recognize the scientifically demonstrated functions and elements of that God-like intelligence that is incarnated in the race, and the impossible assumption that the Creator deputed a priesthood to prescribe creeds and dogmas opposed to human reason, the belief in which alone will grant an immunity from punishment in an endless hell.

Indeed the clergy are beginning to comprehend this truth in the modification of their demands in what they term as an essential belief; for they well understand that notwithstanding their efforts to subordinate the minds of the people to their uses, enlightened reason is gradually undermining the sandy foundation of that colossal religious system that has dominated for so many centuries over humanity.

Who can doubt that modern Spiritualism is a grand and controlling factor in this auspicious revolution? While it is destitute of organization or creed, it tolerates the widest differences of opinion: has no combined or denominational wealth, or concerted action among its adherents. It carries the banner of free thought and universal progression into all the dominions of bigotry, ignorance and despotism. Its angelic phenomena appealing, as they do, to the consideration of the learned as well as the ignorant, to the wealthy and to the humble poor,—in short its demonstrated truths demanding peremptorily the adhesion of the critical and cultivated reason of mankind, its unparalleled and ultimate triumph is assured.

We can well comprehend the fact that an enlightened people have a closer affinity to the spirit world than the gross and undeveloped, and that unbiased education of the mind and conscience is rapidly bringing the liberal minded of all lands into more intimate relations with those invisible messengers who are laboring for the moral and intellectual unfoldment of the best attributes of the human soul. Let us be true to our convictions of what is right, as we are given to understand it; to the end that we may be co-workers with those lofty spirits who are laboring to aid us in the preparation of grand and beautiful mansions for our occupancy in the "summer land."

## Inspirational.

(Transcribed for Light in the West.)

COMMUNICATIONS PUBLISHED BY JUSTITIA.

*March 4th, 1869.*—MY CHILD: You must not get discouraged; you cannot bear as much influence as we have brought to bear on you of late, you are too eager for knowledge. You must grow in wisdom daily; you are receiving new light. Your physical strength must be reduced very much before we can develop you for our purpose; do not let anything excite you; keep your mind quiet and you will be better prepared to receive inspirations from your invisible guides.

You must put your trust in us and we will stand by you; all things will work for good, never fear, and your earthly possession will be taken care of for your good. Let not thine heart fail thee, but stand forth to the light and truth which God hath given thee. \* \* \* \* \*

*March 5th, a. m.*—The Lord thy God liveth and reigneth on earth and in heaven, and all who hearken unto the sayings of wisdom, and hardeneth not their hearts against my people, and all who are called to work in the vineyard of the Lord and Master, must listen to my voice; for I their God do declare unto this people that the day draweth nigh when all shall hear my voice, and give heed to the sayings of my people; for a woe and a curse is about to fall upon this nation and all nations of the earth, because of their iniquities and injustice they do to the children of the living God, and I say unto my people, come out from among the unbelievers and scoffers of this new religion which I thy God am about to declare to this my chosen people. For except you be found with the whole armour on, having the breastplate of righteousness, which Christ taught His people, you will be thrown into the balance and found wanting. For as Christ died to save all, all must follow the directions and teachings of Christ here on earth or the blood of Christ avail-th nothing. God loveth those who listen to his warning voice; for I say, every ear shall hear and every tongue confess. The time will soon come that thou will hear the voice of the living God, and my people will hearken to my sayings and truth shall be spoken through my mouth; for I am about to declare to this people, through the mouth of my chosen ones the things that shall come upon this nation and all nations who forget their God. For they have perverted the ways of the living God, and they have blasphemed against the true Christ and have taught strange doctrines to my people, and I woe and misery must follow.

They have hewn out broken cisterns which will hold no water, and they withhold from my people the living waters of Christ; they follow not His commands that 'ye love one another,' for man loveth not his fellow man as Christ taught when on earth.

His mission was to save and not to destroy the temple of the living God, and behold, I say unto you that as Christ died and still liveth, so shall all be brought to life, and the time is drawing nigh when my people shall understand what Christ died for. For his good works the Jews sought to slay him. Verily! I say unto you, that

that ye are all Jews who destroy the principles taught by Christ.

*March 7th.*—You, my dear child, have a great work to perform in this sphere. You were a child of promise to thy mother who kept the commandments of her God and followed in the footsteps of Christ as far as she knew, and unto her seed shall spring those who will be the means of opening the eyes of the blind in sin and iniquities and who will teach the people who the true Christ is, and what He wants of this people. I say unto you the time is drawing nigh when this people shall understand what was meant by the destruction of Jerusalem; for God does not speak now by parables, but by the words from the living mouths of his people. A new commandment gave I unto you—that 'ye love one another.' God so loved the world that he gave his holy begotten son to the Jews. They destroyed His body, but his spirit he has left with the children of earth, and he said: My spirit I leave with you, and whosoever doeth My will the same is of me.

O! how few of you live up to the teachings of Christ. He told his disciples to go unto all the earth and teach the doctrines which he taught. O! how the world has perverted his teaching. Misery must fall upon all who will not listen to the voice of my people, who must come out from among those who do abominations in the sight of God. \* \* \* \* \*

*March 12th*—We will pour a flood of light up on this world which will cause a quaking among the dry bones of sectarianism, and we will open the flood gates of heaven and pour out such a blessing upon down trodden humanity as the world has never seen since the days of the Pentecost, when men spoke in unknown tongues and praised God for the gifts of the Holy Ghost.

*March 13th*—My child, I say unto thee thou hast hearkened unto the voice of thy God, thou hast lifted up thy voice to God and he has hearkened unto the cry. Verily, I say thou art chosen to do this work and thou shalt be blest among women. God will declare through the mouth of His chosen that He will visit this people with judgment, because of the sins of this nation, and all the nations of this earth. I have told thee that this is the corner stone of the New Jerusalem which Christ will build on earth. This work He has commenced on earth and all the powers of darkness cannot prevent my people from spreading this new gospel of peace over all the earth. We are preparing the minds of our people for His coming and many shall hearken unto my sayings; for the feet of my chosen ones shall be shod with the gospel of truth and my people will listen to my sayings. I thy God do declare unto this people, that the idols of Baal shall be broken and that the God of Mammon shall be destroyed. That justice and mercy shall reign triumphant and Christ shall be the king over all the nations of this earth. Then shall men know the attributes of God; then shall women understand the laws of their being; then shall children be born pure and holy, and not be partakers of the sins of the parents; then shall this world become what thy God designed it should be at the creation.

*March 14th.*—\* \* \* \* \* Give no heed for the future, for God is with thee, and I say unto thee thou must teach this people the true doctrines of Christ, and this people must repent of their sins they are committing against the laws of God and

humanity. I say unto you they shall cry out for the rocks and mountains to hide them from the wrath of God, for the laws of God must be obeyed and men shall teach what those laws are. They shall not prevent my ways, for I am a just God and sins of disobedience cannot go unpunished.

O! why will ye not hearken unto my voice and take heed to my sayings, for I would spare this people if they would hearken unto my sayings. But because of their blindness and unbelief I must cry out against them in my wrath, for I say they must hasten unto my voice; for through the mouths of my chosen I shall proclaim my judgment to this world.

*March 14.*—(You are apt to doubt—you must not do so—for I have told you that we will be with you, and the powers of darkness cannot harm you). Behold! the day cometh that shall burn as an oven and all that do wickedly, shall be stubble and shall be consumed as chaff. Thou must not listen to those who scoff at truth, for behold they shall be consumed in their wickedness, and I shall laugh at their calamity and mock when their fear cometh. I am a just God and not a respecter of persons. The proud shall be brought low, and the humble shall be exalted.

The medium having written the foregoing under the influence of an ancient spirit, asked him for his name; and this was his reply:—

You must not ask for names; it would do no good—they would not believe if Christ himself should come. In time it will be revealed to you who I am. It is sufficient for you to know that I am a Prophet of God and whatsoever I say that will I do. Believe in me and believe also that God can do all things which he declares through my mouth. The day draweth nigh when all shall give heed to my sayings, for the spirit world knoweth what is going on in this sphere. We know that we have a people at work, and truth, justice and mercy is the keystone of the arch of God's Church.

In reference to the foregoing I wish to say to the readers of LIGHT IN THE WEST that the chosen people of God referred to by the ancient prophet, are not to be found among the rulers and priests of the nineteenth century, but among the ranks of Spiritualists and Communists. Spiritualism and Communism are the two witnesses spoken of in the Apocalypse, and they are testifying to-day against church and state, the great Babylon of the Bible. Looking at the rapidity with which those two "isms" are spreading all over the world, and what has been accomplished since the foregoing was written—in bringing light into the world—surely we must admit this to be a true prophecy. JUSTITIA.

COMMUNICATION FROM Y. E. S.

APRIL 25th, 1885.—The band will make a few remarks on the subject of HONOR:—

This word is not often used in a religious sense, rarely discussed in churches; for it has been used as a misnomer for acts of brutality and vengeance. The so-called code of honor is a remnant of man's savagery. What honor can there be in taking the life of another for some breach of etiquette, or some fancied insult! The word has been so misused that with many it has well nigh lost its meaning. In the mouth of a duellist it simply means the crime of murder. He has no sense of honor: his thoughts are filled with pride and cruelty. It is well that the mortal sense of mankind has sufficiently advanced to see the baseness of this idea of the word.

Now, let us consider the true definition of it:—It includes the most exalted virtues of man, truthfulness in word and deed; bravery as opposed to

mean cowardice; honesty, uprightness, integrity, gentleness, mercy, purity,—these qualities make the true code of honor, and whoever guides the moral life on these principles is entitled to the epithet honorable. Such are true gentlemen or gentlewomen, be their station what it may. Compare this definition with the meaning of the word as frequently used—can those men be considered honorable whose elevation has been caused by chicanery, by dishonesty in any form, whether cheating individuals, or taking advantage of favorable circumstances to increase their wealth by pilfering from the public? In either case the same motives actuate them,—selfish aggrandizement is all they seek. Dishonesty is to be found in all stations of life. How many, guided by pride, contract debts to keep up appearances, without any regard to the injuries they inflict on their creditors; how many honest tradesmen have been seriously injured or ruined by these vampires! But so wide spread is the influence of dishonesty, we can name no employment that is not affected by it.

The law conducted honorably is a safe guard and blessing to society: dishonesty, and the lawyer is feared. Place men in office, and it has been a phenomenon to find one proof against temptation. The bribe is so sweet and secret a morsel, but the list of delinquencies would fill volumes; the mechanic in his work, the tradesman in his dealings, the manufacturer, the one who hires and the one who labors,—all are supremely selfish; hence these troubles called strikes. This is no new state of affairs; selfishness has always predominated in earth life; but we hope that as man becomes enlightened and elevated by a knowledge of his future destiny, this undue selfishness will be discarded and the true principles of honor and love will be understood and guide them in the path of happiness, beginning to reap the reward in a peaceful looking forward to the home of the blest.

From an individual spirit:

MY FRIEND: The band have given me leave to make a few remarks. I was one of those who indulged in dishonest practices and bitterly have I regretted it since entering spirit life; for there can be no deception here, nor is there any motive for it,—nothing can be gained by it. There are no selfish pursuits to follow, and it is a hard change to the selfish to find that all those talents for increasing earthly prosperity are entirely useless; for though our individuality remains, yet the interests are general. Selfishness cannot exist with happiness, and those who try to be attentive, as they fancy, to themselves alone, only prolong their own misery. I could not see this while on earth, but now I warn my fellow creatures to avoid every species of dishonesty; for a dishonest mind cannot be clean and pure, and much sorrow must be endured before the thoughts can appreciate and enjoy the happiness of a satisfied conscience.

ROBERT CUNNINGHAM.

SIGNS OF THE TIMES.

COMMUNICATION FROM THE ST. LOUIS SPIRITUAL UNION.

Part Second.

What attitude should advanced Spiritualists assume in the presence of such encouraging facts and promising outlooks for our cause?

Before answering that question, we intend to let you know what we, your teachers and guides, understand by, and recognize as, advanced Spiritualists,—those worthy of the name.

They are those who have crept out of the grub state of search and uncertainty; and of the enveloped chrysalis state of Phenomenalism, out of the exoteric condition of curiosity and love of the marvelous to the outward sense; out of the test hunting propensity that seeks final proof and satisfaction only in the investigation of physical demonstration by spirit forces, showing evidence of invisible intelligence and volition operating upon matter. Advanced Spiritualists should not stop there, but look upon them as a primary, elementary preparation for higher developments and advances. They are those who have fully grasped with Mind and Soul the glorious Truth, that:

*There is no Death!*

That the dissolution of the body is the liberation of the soul and spirit from its material surroundings and conditions; that this spirit will eternally exist in a conscious intelligent life, arising, progressing, purifying and illuminating the soul in its ascension from one sphere of perfection to another.

They are those who have simply ceased to believe, but are fully convinced, confirmed of all this as established facts based upon the demonstrated Truth.

And with this realization and perception of the above revelation to their esoteric senses comes a perception of a necessary preparation, intellectually, morally, and spiritually of all the powers, talents and gifts with which men may be endowed; developing by persistent training every latent faculty for the best possible use while in the body for the higher life beyond. Each necessary lesson ought to be mastered bravely and patiently before advancing to a higher one. What you miss acquiring in knowledge and goodness in the earth plane you will have to master when out of it.

You will not be allowed to go home but be kept in school as an idle, negligent, disobedient pupil, to complete the tasks you ought to have faithfully performed. In other words, *become an earthbound spirit*, until by individual effort and the loving assistance of others welcome release comes at last, and enters the higher plane fully prepared and qualified for its enjoyments. There is no such a thing as dead healing your way or sponging benefits in spiritual things; everything given or received must be paid at its full value, and whatever is done and performed by word and deed, be it good or bad, will get its full and just recompense. The future state of happiness or misery, peace or unrest thus depends upon the faithful performance of our duties, upon the use made of present opportunities for doing right or wrong either by commission or omission.

Advanced Spiritualists are those, who have committted these lessons, so to say to heart, and bring them into profitable practice in their daily life, and in their contact with their fellow men; and thereby fully prove that they are aware of the importance of doings; and also that such a life is a preparation for as sweet communion, a loving intercourse and tender relations with those who have passed on before, an invitation to just such spirits as are in a mental and moral rapport and sympathy with them under the law that "like attracts like."

They are those who have lost the fear and terror of death, who look upon it as the messenger of real life—who can say with gladness and triumphant joy, our loved ones are not dead, they are only gone before; our temporal loss is their

eternal gain, and join in the jubilant chorus:

'Death where is thy sting,  
Grave where is thy victory.'

For death is swallowed up in the victory of eternal life!

They see in the return of the loved ones from their spirit abodes to the mundane homes the surety and guarantee of their own ability to visit again the scenes of their earth life in order to continue the work of love and the pursuit of wisdom among its inhabitants. Helping, guiding and watching over them, thus become instrumental in stimulating, increasing and beautifying both their own souls as well as those to whom they minister.

Such have entered the schools of the Angels. Having been tried and proven, their advanced sensitive perception of spiritual things becomes more and more enlarged, their intuitive comprehension, their inspirational illumination, expanded, their affectional natures sanctified by the spirit of charity or perfect love. They have come under the tuition and apprenticeship of pure, wise and loving beings, moving with them, or sitting at their feet in the anti-chambers, the outer courts of heaven (called circles) getting occasional glimpses, hearing soft whispers, through the folds of the veil hiding the entrance to the bright glories within. It is worth while indeed to make every effort to become worthy of entrance;—to a fellowship with those whose mighty love, the heat from the divine Sun of Righteousness, has led them from their beautiful habitations, bringing with them Gems of Wisdom, beams of the Divine light streaming into darkness, wherever the soul-doors and mind—windows of men and women are open to welcome them. Finally, true advanced Spiritualists are those who are neither afraid nor ashamed to own their conviction to the world and openly confess "the reason for the hope that is within them," the "Christ spirit, the divine essence, the hope of glory, the great mystery which is become the stumbling block to the selfish sign-seekers and to the conceited hunter after knowledge, a stone of offense;" proclaiming their experiences and gains without hesitation before all men.

They are neither cowardly time servers, nor two faced hypocrites, who worship the "Divine Truth of Eternal Life" with their mouth while their daily life and conduct gives the lie to their profession. No! they are more interested about their spiritual welfare than earthly advantages and riches, that perish with their using; they are more concerned about the accumulation of good and wise actions and gentle deeds of kindness, tender sympathies, and loving counsels to those around them being credited to their account in the book of their life than to pile up a big bank account of Dollars and Cents, that may take wings unto themselves and fly—into Canada. No one can run away with a treasury of a well spent life, begemmed with every virtue, sparkling with every holy effort, lustrous with patient endeavors and perseverance. The world may not see or appreciate them, but we value and esteem them the more.

The advanced Spiritualist is not thus inconsistent and weak, but steadfast, strong and independent, always doing his full duty cheerfully and zealously, not for earthly reward or approbation, but finding in his devotion to the good of

his fellow men the certainty of his own happiness here and hereafter.

Let your love be the proof  
That your faith is right  
And no idle dreaming your hope.

Only thus advanced and trained Spiritualists can become the accepted and successful representatives, the teachers and exponents of the spiritual ethics and philosophy of the new dispensation of eternal life, fully qualified, authorized and recognized by spirits and men in the degree which they have reached towards our standard of real worth. They are the truly ordained ministry the opposite of the hirelings and wolves in sheep's clothing the watchful shepherds; with HEALING IN THE HAND for the body, counsel and instruction for the mind, and love and sympathy for all.

A royal high priesthood, indeed, above all Synods, Conferences or Assemblies. Their call and acceptance is written with living letters of fire upon their souls, not on parchment. The bright cloven tongues of fire shine upon their foreheads, touch their tongues, blaze in their eloquence and become contagious, inflaming those who draw near, the Divine flame leaps from heart to heart, from soul to soul and the truth is master over all.

To be Continued.

For Light in the West.

### STEALING SPIRITUAL THUNDER.

BY V. C. TAYLOR.

That eminent paragon of honor, fidelity, and integrity (?), "Iago," who piteously exclaims,— "Who steals my *purse*, steals *trash*; \* \* \* but he that filches from me my good *name*, robs me of that which enriches not him, but makes me poor indeed," unwittingly dealt a metaphorical blow at ministers and laity who, to-day, are enacting the double role of "good Lord and good Devil," in denouncing Spiritualism, and at the same time culling out and furbishing up its choicest principles and inculcations to sugar-coat the stale rubbish they deal out to famishing souls, as "the bread of life." The precept of the saint (?) in Othello is parallel, only in so far as the bare act of larceny is concerned; while it is negative in the matter of its really depleting Spiritualism of its life's blood. These modern kleptomaniacs, who have so assiduously taught their *doctrinaires* and theological *clienteles* to refer all questions of ethics to the *Bible* as the only infallible standard, will very soon find it awkward to answer any troublesome queries that will come up, as to the *authority*, for all their admissions of the philosophy of Spiritualism. "Ay!" there will be the "rub!" If they admit the origin of their new inculcations they will, per force, be Spiritualists: if they deny or blink at it, they will be denounced and repudiated as flunkies and cowards, who are afraid to show their colors. Verily, these dexterous acrobats are between Scylla and Charybdis, and will need the skill and tact of a modern Circe, to extricate them from the Apolyons that beset and menace their way.

It is marvellous to witness the deglutitionary powers of church members, when hell is transformed into a dumping ground of cadavers, and his cornuted majesty euphemized into an abstraction of only a "Devil," with the "D" left off. It is still *more* marvellous, to witness how, like Æolian harmonies—"the shining shore"—"the summer-land"—"the ravishing beauties and glor-

ies of the spirit-world"—are drunk in by those in good and regular orthodox standing, if it is only done sans "Spiritualism," and if the hand manipulating the ladle, is a constituted Shepherd of, [as Mark Twain has it,] the true-blue "hallelujah works." Like the "horse-leach" they still cry, "give, give"—like "Oliver," they still "ask for more"—like Erischton, their avidity knows no satiety.

Well! if Juliet was right in saying, "that which we call a rose by any other name would smell as sweet," doubtless, Spiritualism is not less grateful and welcome, under any other guise, than in its own native beauty and individual identity. It is not to its impartation we object, to those alien to our numbers, but, the cowardly "climbing into the sheep-fold" by the back window and refusing to "own the corn:"—and mark it, ever! those individuals of the Nicodemus-school who seek Spiritualism under cover of night, or who forswear it when challenged, like Peter, will bear watching in the every-day affairs of life, and are most excellent ones to give a wide *berth* to, in matters of honor and trust.

Appropos the sugar-coating-process,—in our youth, we heard in substance, the following story; which, as applicable to the prejudices of Sectarians of to-day, in the way they receive new truths, may appear, without elucidation or comment. Two neighbors—whom we will call Squire Jones and Deacon Johnson—once compared notes, on the question of what was fit to eat, in the animal kingdom: Jones, stoutly maintaining that, among other things, there was nothing so delicate, relishable and toothsome as a nice MudTurtle pie: to which Johnson demurred:—letting slip certain expletives not suitable for a Sabbath school address or saying grace at table—contemptuously adding, "they are not fit for a hog to eat." Time went on; and in the whirligig of events, Thanksgiving approaches: bringing its wealth of prandial delights—involving apotheosis to many a luckless gobbler—when Squire Jones bethought him to do a neighborly act, in inviting Deacon Johnson to partake of "chicken-pie" at his hospitable board on the coming occasion. Thanksgiving came; and *with* it, Deacon Johnson.

Dinner was announced—with all the incidentals of bringing in extra chairs from the parlor, and shucking the youngsters in the family to the kitchen to wait the second table—when, mine host, (Jones) addressed himself to the task of excavating the far-down contents of a stupendous tin-pan; bringing up things not exactly "new and old," but what seemed to the unsophisticated vision of the beholder, as the carefully culled, selected, discriminated breasts of sundry fat chickens—unassociated *with*, or contaminated *by*, any such common "doings," as are vulgarly termed "wings," locomoters, "gizzards," etc, etc. Verily, it appeared like preparations fit for the repast of the gods; so studied and considerate had been the care to have everything *a la mode* Deacon Johnson was in high feather. He not only testified to his traditional *penchant* for the feathered tribe of the barn yard, converted into such delicious fare, but felt personally complimented, that all the little annoyances, such as bones had been carefully dissected and removed for his special convenience and delectation. His plate was oft replenished; and so marked were his proclivities for "chicken"—and nothing *but*

"chicken"—that like the Paddy's hawk, "that had eaten so many chickens, he had become a chicken himself," he really seemed in danger of actualizing a feat of—if not becoming hairy like Esau—of having "wings sprout," typical of future angelhood.

But every thing must have an end, and Squire Jones's dinner fell naturally into the category of all earthly mutations. Before rising from table, a free and easy *tete a tete* ensued, in a discursive way, upon various topics, until "mine host," Squire Jones, mischievously veered the conversation upon the edibility of certain things that walk and creep: asking his guest, who had done such valiant justice to "chicken-pie," what he thought about Mud Turtle; as calculated to ingratiate itself into the good graces of the stomach? Whereupon, the old Adam of traditional prejudices wholly oblivious to the amenities of good breeding and the occasion—bluntly and coarsely asserted itself by replying: "You know what I think, Squire, about the disgusting creatures. Nothing but a hog, would or could eat them!" The harmonies of the occasion, it was clear had been infringed. "Silence came like a poultice to heal the din of sound." "Why did you ask, squire?" quoth the perturbed Deacon Johnson. [A pause: then, reluctantly and deprecatingly:] "Why," interposed Squire Jones, "I'm loath to make you out a hog, or a hog to keep you company; in the matter *taste*, but every solitary atom of flesh that's gone down your throat at this table *to-day* was Mud Turtle."

Then, like Cain, Deacon Johnson's "countenance fell." It was exceedingly elongated; so, that had a barber taken the contract of shaving him at that moment, and charged per lineal foot, he would like Jeshuren, of old—"waxed fat" in "stamps." It being time to disperse, and observing the good old fashion of "saying something"—both when then they sat down and rose up from *Turt-meat*—Squire Jones deferred honors to his visitor by asking "Deacon Johnson, will you return thanks?" Sitting a moment, his face livid with rage and chagrin, then—"Not over a *d-d Turtle* I went," and he shot out doors to the backyard, ran his finger down his throat, and disgorged a dinner, which, while it was *chicken*, sat all right and "assimilated" beautifully. But, under a name in which prejudice had become indurated—case-hardened—he could not abide it.

Fortunately, the prejudice of to-day against Spiritualism is but the shadow of what it was thirty years ago. Then, it was an immense ice-floe; slowly emerging from Davis Straits and verging southward, chilling both air and ocean in its course. To-day its dissolving remains are under the vertical rays of the Sun of Spiritualism, soon to mingle indistinguishably with the all-surrounding flood, impeding danger to the mariner's path, and breathing the breath of the glacier no more forever.

The second annual grove meeting of the Clackamas County Religious Society of Spiritualists, Wm. Phillips, Pres., Thomas Buchanan Sec'y, will be held at their grounds, New Era, Clackamas Co., from Friday, Sept. 17th. to the 26th. inclusive. Geo. P. Colby, missionary at large from the state of Florida, and Col. C. A. Reed of Portland are engaged as permanent speakers. Col. Reed will give the opening address at two P. M. on the 17th. Mr. Colby is engaged to speak

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Our friends who are visiting on the Pacific coast south, will do well to make their arrangements to linger and return by the Northern Route, taking in "New Era" during this meeting, on their way home to the East. The speakers who are engaged there will make the meetings not only an entertaining treat, but highly instructive as well.—Ed.

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