

# LIGHT IN THE WEST.



“LET THERE BE LIGHT.”

VOL. VI.

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## NOTICE.

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

### WEEKLY

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

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

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THE evils that we do are mortgages on life that must be paid sometime.

A DESIRE for usefulness is the forerunner of happiness not only here but hereafter.

THE evil thoughts, words and actions of mankind may be likened to hell hounds that howl on their tracks.

ZEALOTS who do not possess good judgment with prudence are a hindrance to the cause they would champion.

THE good thoughts, words and actions of mankind are the sparkling gems that shine so brightly, cheering their pathway.

WE must remember that justice cannot be measured by a plumbet, nor weighed by the scales; only the sympathies of a generous heart and a properly attuned conscience can adjust it. All should see to it that they are well up in the scale of

human sympathy for the misfortunes of others; for "The Lord loveth the cheerful giver" was not idle saying.

RICHES, power and fame cannot scale the heights of pride; neither can poverty with misery escape its blasting coils. It is the "jack o'lantern" that lures its followers into the marshes of corruption.

SPIRITUALISM is the advocate of temperance, not only as to intoxicating drinks but also in abstinence from injurious food. Intemperance hinders the growth or unfoldment of the soul; hence it is the natural enemy of spirituality.

SHOULD we not be deeply impressed with that scene where Jesus wept over the city of Jerusalem; while we may be inclined to think that the same gentle, loving spirit is sorrowing over the Church to-day, because the love of God and the brotherhood of man is not her controlling spirit.

IT is sad to think that the two factions in Ireland, both calling themselves Christians, are so filled with enmity and hatred toward each other, that the civil government must stand between them to keep peace, and that for this cause Ireland should be denied the right of self-government. Truly, this is a poor commentary on both the Catholic and the Protestant religions, showing clearly that if they have ever had the spirit of the teachings of the meek and lowly Jesus, the Prince of Peace, they have entirely lost sight of it.

HUMANITY under our boasted civilization is not progressive so long as the rich can become richer, and the poor poorer; what the end may be is not difficult to prophecy,—anarchy, demoralization and destruction; in other words, revolution. But after the hurricane comes the calm, the bright sunshine, and a better state of things; for the law of experience comes

in and teaches humanity a lesson, dear bought though it be. Let us then be wise in time, and try to inaugurate a higher government of mankind individually and collectively, thereby making social cyclones and upheavals an impossibility.

ONE who is really charitable at heart will have liberal thoughts, devise liberal things and carry out liberal purposes in works. It is easy to frame words into speech that will make a delightful sound, and appear beautifully in print; but when the time comes in which we should set our neighbor upon equal rights of liberty with ourselves and perhaps to our own disadvantage; then the time for charitable action has come; then the summit which is the acme of the soul's test is reached. How many, Oh, how many there are who being weighed in that balance are found wanting! Then they fall to a lower depth than those who have made no professions of charity, because deception is added to their weakness. Good angels are disappointed and weep: the bad ones are victorious and rejoice. Good men's hearts are heavy: the bad laugh with "I told you so."

TEACH the little child to be kind to the kitten, the lap dog and not to kill the flies on the window for the sake of amusement because this promotes the growth of the disposition that will be kind to little brothers and sisters, to playmates, to school fellows and in after life to all humanity. To encourage the opposite principle in the child is to promote a quarrelsome disposition toward playmates, which in after life develops itself in cruelty to animals, intolerance, oppression and malice toward fellow men. What an unseemly thing is a gnarly, knotty, crooked tree, the imperfections of which, nature is striving to cover with new bark and new growth when compared with the straight, well proportioned tree, its beauty is a pleasure and its



material is useful. Parents, teach the tender plants how to grow up straight in the nursery, for it is all important for them and for you, both now and hereafter.

#### SHALAM COLONY OF TOURISTS.

Many of our readers are doubtless aware of the existence of the colony in New Mexico; founded on the plan and principles set forth in *Oahspe the New Bible*, written by Dr. John B. Newbrough, and fully advertised in the *Banner of Light* and other spiritual papers. It would seem that the colony is disintegrating, by the following item taken from the *Kio Grande Republican of Las Cruces, N. M.*:—

Dr. Tanner, of the Shalam colony, has deserted the sinking ship and gone back to the states to again enter the lecture field. Outside of his cranky notions the doctor was not such a bad fellow and in fact was very well liked by those who met him in the two years he has made this county his home. He expressed his belief that man can go without food longer than forty days and we would not be surprised to hear that he tries to exceed his former days of fasting.

It has often been demonstrated that a small colony having all things in common falls to pieces. What would a whole nation do, attempting the same thing.

#### COME UP HIGHER.

If Spiritualism, as it is called, is to take the place of all other religions, to absorb all others into itself, it must possess inherent qualities, above and superior to all other religions. And it does; but how few comprehend it,—how few realize it. Even many so called Spiritualists are satisfied to feed on the husks of Spiritualism, —are content to sit in the vestibule, instead of the "Inner Temple."

How many, even after having proof after proof of physical manifestations, still run after them as the one thing needful, when there is that which is so much higher, so much further on. The mere proof of the phenomena of spirit intercourse, spirit control, is not all there is of Spiritualism. That is only the A B C,—it is only the gate through which to enter into the inner temple of the spirit, to listen to the teachings of those who have gone on before, and have come back laden with the rich treasures of their experience in the spirit world, and the effect their natural life and conduct had on them upon their entrance there. We are actually made acquainted with a new world, and its inhabitants, and their mode of life, habits and occupations, and how strange it seems, that such apathy should prevail among people in regard to knowing more of that country, to

which they are all hastening, and who have already so many near and dear friends there, who are only too anxious to communicate with them. If it was any country on the terrestrial globe, the places for the means of communication would be so crowded, that there would scarcely be standing room; but in this case there are many who cry "humbug," while others are indifferent, and seem to think it will be time enough when they are ushered into that country, not realizing that there may be some preparation necessary, and that to neglect it now, while it may not prove a fatal mistake for all time, as some religions claim, still they may lose what otherwise they might have enjoyed. They may have to take a lower seat at their Father's table, by neglecting to put on, (by good works,) the wedding garment. Then they may find to their chagrin and regret, that others knocked at the inner sanctuary and were admitted, while they loitered by the way, and fed on the husks, instead of the true spiritual food. The Christianity of to day, (not the true spiritual teachings of Jesus) has been tried in the balance and found wanting. It has not brought its adherents up to that standard of charity and unselfishness that was and is claimed for it.

And what shall we say of the so-called Christian nations,—the name of "Shylock" fits them quite as well as those upon whom they have put it, (the Jews). Their professions are like "sounding brass, and tinkling cymbals,"—they are hollow and meaningless.

Each man is striving to get the better of his neighbor; their charity consists in dropping a little money into the platter at the church, or on the street, to ease their conscience,—perhaps to offset some sharp practice in the counting room or on 'Change. We want a religion that will make itself felt in every act of our lives, in the chambers of our hearts, at all times and at all places—and when we come to realize that the eyes of our dear spirit friends, before whom we would quail to do a mean, much less a criminal, act, are upon us, and that they can read our inmost thoughts, how much more careful will be every act of our lives. But there should be a far higher motive, viz.: To do right because it is right; and when we make this our standard of action we shall have no need for priest or dogma, creed or catechism. Then may we tear down our jails and penitentiaries, and our property will be safe without locks or bars. ;

Let us cease preaching so much on dogmas and doctrine, and pay more attention to *deeds*. Let each man understand that he will be held responsible for every act,—yes, every *thought*, of his life, and that when he comes to the hour of death there will be no scapegoat on which he may throw his sins; but that he will have to wear them out in penitence and shame, in that world to which we are all hastening. Bring up his moral and individual status, educate him to understand the rights and wrongs of everyday life between man and man, and a state of society would be brought about such as so-called Christianity has never produced, and the world has never seen. The child whose better nature has never been appealed to, but who is threatened, beaten and banged about, is always ready to do wrong, because it has never been taught moral responsibility and the principles of *right*.

Would that there were more "good Samaritans" among us. There are some, and they go about quietly doing their work. These properly belong to no sect, or nationality; they are inborn followers of the "meek and lowly Jesus," who went about doing good. Why cannot we all follow his example wherever opportunity offers, without tacking on a lot of dogmas that have little or no foundation in fact, and which bewilder the senses, and lead the mind off from the main idea of "Love to God, the Father," and love to all His children, the whole human family. But poor, blind man must struggle on, do wrong, be selfish, unjust and cruel to his brother man, thinking thereby to enhance his own happiness, when he is only putting nails in its coffin. A little while and death will strip him of his avaricious, ill-gotten gains, and he will stand forth in the world of spirits, reaching out for his money god, but will not be able to touch it; and having utterly neglected his spiritual culture, he will stand on that shore as shriveled as a mummy and as "a stranger in a strange land."

Life is short and soon passes away; so let us each try to do something that will be a pleasure for us to look back upon, when we come to take a retrospective view of our lives, which we all must do, sooner or later. It is all there waiting for us, and we must gaze upon it with the increased light of the spirit world shining on it. Let us, then, think of these things, and see if we cannot come up higher, and eat of the rich fruits of Love, Charity, and unselfishness toward all mankind.



For Light in the West.

MORE LIGHT.

BY MRS. F. W. TOEDT.

From land and sea, from valley, hill and dale,  
Borne on the gentle breeze, or the wings of the mighty gale;  
Comes a wish from human hearts and e'en from everywhere  
For some knowledge of that land, which lies "just over there,"  
And shall this pleading prayer unanswered be;  
Shall we not guide these straggling mariners at sea,  
Or shall we idle stand; and stretch not forth  
Our hands, so richly filled with gems of worth?

Shall we not strew thought jewels o'er their way,  
That they may gather them from day to day?  
And make more bright their dreary, cheerless way  
As through earth's dark and lonely paths they stray?  
We answer, Yes, to those who have this priceless treasure  
T'was giv'n to you that you might give to others pleasure  
And not to hoard away and deal out at your leisure,  
(To those whose need is great) in full or scanty measure.

But freely from your store of knowledge give  
That those who mourn the dead, may know they live,  
That they return with hearts still filled with old time love  
To tell you of that brighter, fairer home above;  
To tell you of their glad release from sorrowing earth;  
To tell of their new home, in which of joy there is no dearth  
Which waits the earthworn soul at its new birth  
From this dark vale of tears, to that fair land of worth.

They tell us not of great white throats, and God,  
They speak not of that city paved with shining gold;  
But only of the just and true reward  
For every well spent hour of life; they've told  
Their eyes have not beheld the wonders of that heaven  
Of which the preachers talk one day in seven;  
Not yet, to them, have been revealed that hell or devil,  
But a just place, where each soul finds its own true level.

And they, soon leaving earth-conditions far behind,  
Come back to bear to us the welcome sound  
That in that bright and glorious summer clime  
Can rest and comfort, peace and labor all be found,

For Light in the West.

SPIRIT AND MATTER—EVOLUTION AND PROGRESS.

BY JOHN CUNINGHAM.

PART II.

These subjects have now entered upon extraordinary phases; and they have come to engross paramount attention in the ranks of the highest intellects and educations of our day. I propose briefly to picture, that all questions and dialectics on religions, of any pretext or name, fade into dimness before the more momentous and solid issue looming up between pure Spiritualism and pure Materialism. Although I have studied out Darwin's special meanings, his expositions of facts and deductions from them are too minute and complex, for my limited space to give room to free quotations from his two books (the only ones here pertinent,) to wit: *Descent of Man* and *Origin of Species*. It is better here to avail myself of some correct condensed remarks made by other eliminators in regard to them—to how they are understood by philosophers, and to what extent applicable to the higher issue. I concede the general truth of Darwin's main materialistic proposition—but only as far as it goes as to physical facts and laws; and I

reject all the outside and strained speculations by materialistic philosophers based upon it. The various crudities rife about Evolution—the outbursts, many of them, of ignorant fancies propagated by persons who have never even read Darwin, and who could or did not understand him if they had—I can but treat here as chaff floating in the wind, although such stuff and its prurient dissemination are great disturbers to the cause of knowledge and truth, and its ready spread among mankind. Few enter on the labor of study; still fewer can or do *think*—or think *logically* on grave topics.

What has been the general conviction through the ages that man is a *spirit being incarnated in a physical body which is thereby rendered sentient or living* (a formula, stated in substance in the biblical Genesis, of how man became "a living soul," and the purport of which is maintained, also, by the Brahmins, Zoroastrians, Buddhists, Mahometans, Jews and Indians, as by so-called Christians,) is directly contradicted by all Materialists, lead now by Huxley, Bert, Haeckel, Tyndall, Herbert Spencer and such others, but is, also, really eschewed by the proposition that *soul or spirit is only refined matter*. Darwin does it only indirectly, by giving it no recognition; and the Evolution urged by these philosophers pertains strictly, so far as facts go, to the material *structural* or *form* evolvment of *matter* as such—Darwin's proposition in science. Darwin does not propound any *spiritual* or even chemical evolvment, however he may imply it—on these he was reticent. But on these facts, ascertained and discussed by Darwin, these mental speculators are rearing the structure of a so called scientific theory (now styled Darwinism) which seeks to subvert all religious and even present *political* doctrinal systems. Evolution, then, as understood by them, means only, as to man, his evolution as a *Material being*, and denies any *psychic* evolvment (which Spiritualists call Progress,) of or in him, now or hereafter. In the aspect of man as a spiritual incarnated being or organism on earth, the expression: "man is an evolution," has no scientific significance for either Materialists or Spiritualists—to the former it implies an element (spirit) not existing, according to their theory, in living man any more than in his corpse; and to the latter that it does imply that element, which, according to their tenets, is an *untransformable* essence. The term "form" or structure, or any word to which the

prefix *trans* can be attached, whether as to matter or spirit, has a basic meaning in the inquiry on both sides, as will hereinafter more fully appear.

The assertion that spirit is "refined"—"attenuated"—or "sublimated" matter, is evidently incongruous in meaning to the two parties I have named. It whirls all into mental chaos; or, rather, it seems to force all into a theory of transcendental Materialism—with matter as the assumed basic element, essential to all conditions of existence, now and hereafter. And when man or a decarnated spirit assumes incarnation to be a general human fact, and even *re-incarnation* as a sometimes fact; and when in face of these admitted *data*, he then announces that spirit is matter of any kind or degree, he asserts that which is anomalous in itself, and inconsistent with the accepted meanings of the terms themselves and their propositions. Avowed Materialists do not undertake to account for the *origin* of the universe or to assign any primary cause of or motor to *life's* many varied manifestations, in either the vegetable or animal kingdoms; nor did Darwin. Mere "spontaneity" has been assigned by some; Reason rejects it. And they especially shirk all questions as to the incipency, the nature and the *displays* (not materialistic signs) of intelligence, and as to its motive forces. They cannot deny the two-fold resultants of these; and yet they predicate their opinions only of tangible and ponderous matter and its displays. This estops them from defining a primitive cause, essence or force; yet they ignore this, by boldly denying the existence of such a Power or Intelligence as we call God. But spirit materialists admit this divine existence; and yet attribute spiritual beings and manifestations to sublimated matter! Or, do both of these parties intend to leave it to be implied that there is a Power, differing in nature from matter, which, while governing the universe in every detail, is distinct from and not of it, and which makes the spirit of man anything else than an emanation which we claim to be *life* and "God in man?"

Now science, in the absolute or abstract, requires one of three postulates: (1) that spirit is the essence of all things, including matter; (2) that matter is the essence of all things, including the spiritual; (3) or that spirit and matter are distinct entities, correlated with each other, in accordance with the semblance of their respective manifestations. Neither of these three abstract propositions embraces any questions as to



either evolution or progression. As by one of these postulates the ethics of life are to be or are determined, it is to be said to all parties, men or spirits, concerned: "Under what flag, Bazonian?" And yet still, the most important practical question for man, at his present stage, is not so much what were either the beginnings or natures of spirit and matter, but how they now act in or upon his conduct and destiny.

If spirit is matter, sublimated or not, there is no need or use for religion or its idea, though there may be for knowledge, if mind can be accounted for. *Sic transit gloria mundi.*

And why are minds and spirits so disposed to contradict each other, if both are physical? Their bodies do not do so, of themselves. Does sublimation induce discord instead of harmony? Do material bodies love, and not spirits? Do not chemical affinities or repulsions, of which very slight variations convert materials from suitable food into poison and *vice versa*, require a beneficent spiritual influence or psychic law, exerted by intelligence, in their adjustment? Let the spirit of Darwin rise and explain!

All the cloudy dogmatisms of earth will be in the deep bosom of a lethean ocean buried, by the more exigent inquiry: is the intellectual capacity of man matter or a higher element? His convictions upon it will determine his destiny for ages. It will affect his every thought, action and relation.

I am indebted for the following quotations, to an article entitled DARWINISM AND DEMOCRACY by Mr. W. S. Lilly, an able English writer, published in the English *Fortnightly Review*, and from it republished in the *Eclectic Magazine* for March instant, at New York. Mr. Lilly remarks, "It will be well then, to note here that, as much Platonism is vulgarly current for which you will search in vain the philosopher of Academe, as the Lutheranism of the present day consists largely of opinions of which the founder of Protestantism was guiltless, so a great deal passes for Darwinism which is not to be found in the writings of Mr. Darwin. What the life-long labors of that patient and conscientious inquirer really established, we will consider by and-by."

Mr. Darwin's problem, in brief, is: that, from the first indications of life on earth (according to geology,) vegetable or animal, and specially from the Eocene period and from the molluscan stage of embryonic animalism, Nature, by a persistent

system of "natural selection," producing myriads of "variations" in the the *material structures and forms* of plants and animals, in the direction of improved capacity to endure the exigences of life-existence on earth, established, as the usual result, the law of the "survival of the fittest," in the course of generations. And that this law has led to the present condition of vegetable and animal forms and their capabilities. He established these truths by *facts*; but he does not discuss or claim any spiritual development.

To recur to Mr. Lilly; he states, "A host of *savants*, French, German and English, who have sought in Darwinism the key to well-nigh all the world's enigmas," embraced it at large. "Foremost among these is Professor Haeckel, whose writings have unquestionably done more than Darwin's own for the diffusion of what is generally known as Darwinism."

..... "Of these the most notable is Haeckel's theory of abio-genesis, which amounts to this: that the organic comes out of the inorganic as its adequate cause, by a process similar to that whereby the molecules of chrystalline bodies assume regular form. The general result at which he arrives is a purely physical explanation of life. The persistence of matter and energy," (which is the key word of Herbert Spencer,) "the correlation of forces, dissipation of forces, sufficiently explain for him the wondrous All;" . . . . Haeckel "will allow of no activities in the organism but the chemical and the mechanic;" . . . . Haeckel says, "that the component physical parts of the protoplasm, properly united, produce the soul and body of the animated world, and suitably nursed become man. With this single argument the mystery of the universe is explained, the Deity annulled, and a new era of infinite knowledge ushered in;" . . . . "that life, at first generated spontaneously, has ascended from the simplest form of protoplasm to the human automaton, through the twenty-two distinct stages of evolution which the Prof. has excogitated."

Mr. Lilly further states that many French philosophers and *polititions* urge that, "it is upon 'natural truths' that the foundation of the *public order* must rest. Physical science is the only true science, and its methods are the only true methods. Metaphysics and transcendentalism, and, still more, 'all religion and all religiosity' are mere shadows, serving to divert men's attention from phenomenal realities which are the only realities, and to hinder pro-

gress in the material arts of life, which is the only progress. 'La democratie,' observes a very popular exponent of it, 'démolît Dieu, démolît tout le vieux monde, et une chose seule reste—l'évolution scientifique.'" This ignores spirit, and these tenets bring Materialism and Spiritualism, as the real gigantic antagonists, face to face in conflict over all that pertains to science, government, the religious idea, social duty, and present and future spiritual existence, responsibility and progress. And the conflict it seems is not confined to mortals. The *natural religionists*, the spirito-materialists, the medico-atheistic school, the politico-materialists, (who now say that "the Revolution delights in calling itself Atheistic"), the Materialists *eo nomine*, all stand on the same basis—Matter. But the greater mass of mankind who intuitively recognize God, who are conscious of soul and spiritual thought, who feel the internal emotions of love, duty and reverence—yes, all who see Omniscience in every phase of nature, stand on the same basis—Spirit.

Mr. Lilly, in due course, remarks: It is difficult to see why the speculations of Professors should be more binding upon our belief than the revelations of Prophets. We will turn, then, from the Darwinism of Herr Haeckel to the Darwinism of Mr. Darwin. What may the researches of that indefatigable worker be taken to have established? The supreme problem to which he addressed himself was the origin of the human race as a *distinct species*. I shall present his solution of that problem in his own words, taken from the summary with which he ends his book on the *Descent of Man*: "the main conclusion arrived at in this work, and now held by many naturalists who are well competent to form a sound judgment, is that man is descended from some less highly organized form. The grounds upon which this conclusion rests will never be shaken, for the close similarity between man and the lower animals in embryonic development, as well as innumerable points of structure and constitution, both of high and of the most trifling importance—the rudiments which he retains, and the abnormal reversions to which he is occasionally liable—are *facts* which cannot be disputed. They have long been known, but until recently they told us nothing with respect to the origin of man. Now when viewed by the light of our knowledge of the whole organic world, their meaning is unmistakable. . . . By considering the embryologi-



cal structure of man, the homologies which he presents with the lower animals, the radiments which he retains, and the reversions to which he is liable, we can partly recall in imagining the former condition of our early progenitors, and can approximately place them in their position in the zoological series. We thus learn that man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed amongst the Quadramana, surely as would the common and still more ancient progenitors of the Old and New World monkeys. The Quadramana and all the higher mammals are probably derived from an ancient marsupial animal'.—Such is Mr. Darwin's main conclusion, and the principal instruments by which he supposes this vast transformation to have been wrought are the law of natural selection in the struggle for existence, and the law of sexual selection."

Some popular fallacies need correction; it will be observed that Mr. Darwin does not derive man from a monkey any more than from a kangaroo, a dog, a cow, a hog, a horse or an elephant, nor any of these from each other; on the contrary he treats these as distinct forms of species-derivations from more ancient forms of life—mollusks and others, to which he elsewhere adverts. Of the different mammal vertebrate animals, including man, the Quadramana came nearest to him; and all had descents from marine forms. Note his *dictum* that "man descended from some less highly organized form;" this does not imply a transform from any other vertebrate, with a tail, to man. A modification of form is not a transform.

But this whole demonstration of material evolution does not rebut the *incarnation* of spirit, nor its *intelligent Progression*. Evolution and progress keep correlated pace together, in animal relations. Even the spirits (intelligences) of some inferior animals in their distinct individuality, have made unmistakable manifestations. When I resided for a few years in New York I was present at one of many private seances (numerous at my residence,) given by a powerful medium (Mrs. Lindsey) for spirit-form-materialization, under careful test conditions, at which a remarkable and well known Newfoundland dog, which in its earth-life had belonged to a person nearly connected with me, made

manifestations so peculiar and *sui generis* (I wish I had space to give full details,) that all present were satisfied that it was a spirit-manifestation of the dog himself. If Darwin's argument in any way or extent refutes what are now *known* as spirit-forms, it does those of humans as those of inferior animals; or, it confirms both.

Mr. Darwin himself warns us that his own views are sometimes "highly speculative," and that "some will doubtless prove to be erroneous." I agree with Mr. Lilly in saying: I know of no writer in whom breathes more amply the spirit of the ancient philosopher: "Don't believe Socrates, but your own reason, which Socrates helps you to use." Let all lay to heart the dictate of Hebrew wisdom—"First understand, then argue." I have often observed that many who are poor pupils and scrutinizers, set up for proficient teachers in Spiritualism. Practicality, even in emotions but *not imaginations*, distinguishes it.

Darwin did not come to know or to recognize anything of Psychometry—yet others as reliable have; and while he never found any specimens of what he would have called "sublimated matter," he never perceived, as some have done in material elements, the *auras* of the spiritual kingdom.

What shall be the Public Opinion of Mankind and of Spiritdom as to the constituency and future life of man, has become the paramount consideration in the policy of his education.

#### SPIRIT TELEGRAPHY.

*To the Editor of the Light in the West:*

We are so fortunate as to have in C—a medium (but not a public one) who receives communications from our spirit friends by telegraph, through an instrument procured at the office of the Western Union Telegraph Company, and the same as is in use in telegraph offices, a few slight alterations being made under the direction of the spirit operators upon the other side. These alterations are mainly in causing the lines to work with greater ease, and in placing the instrument in a small box of just sufficient size to hold it. It is connected by what is called a short circuit with a small battery. Both are then placed upon a table, in strong light, and can be examined by all present, who may sit as close to it as they please, while in operation. The medium simply touches the box with his fingers, or takes hold of the

wires leading from the battery to the box with his hands, when the communications come just as distinctly and rapidly as through the instruments in our telegraph offices, and can be read by any telegraph operator. On several occasions I have been present when from one to five operators from telegraph offices were also in attendance,—some one of them reading the messages as ticked off by the instrument, the medium simply touching the box containing the instrument with his fingers. I have known it to repeat several words, when conditions were favorable, the medium simply holding his hands over it.

I will here state that the medium, (whom I will call Mr. R.) is now engaged in commercial pursuits, but some years ago studied and became proficient in telegraphy; and the principal operator on the spirit side is a friend with whom he studied.

I hope in the near future to be able to give you an account of how my friend, Mr. R., developed from a strict member of one of our churches and from a belief that Spiritualism was all humbug, to become a medium.

It was my good fortune, a few weeks ago, to have a sitting with my telegraphic friend, with no one present but the medium, his wife and four of my most intimate friends, whom I had invited. One of these, whom I will call the Philosopher, is a close student and great admirer of the philosophy taught by Charles Darwin.

Soon after our arrival the instrument was placed upon the table, and we were at once greeted by our spirit friends, who soon gave way to the spirit of Charles Darwin. (Now what drew him to our circle—he had not been called for or spoken of; was it not the congeniality between him and the Philosopher?)

When the name of the great scientist was announced the Philosopher became greatly interested, and an animated conversation ensued, which I will not attempt to repeat—there was too much of it for one to remember. They conversed for perhaps an hour; but their language was too scientific for me to well understand. However, I will give a few points that attracted my attention:—

The Philosopher soon inquired of Mr. Darwin what his opportunities were now for investigating his favorite philosophy; to which Mr. Darwin replied, that they were vastly better than when on earth; that he could now see clearly what was then dark to him. The Philosopher next inquired as to the correctness of the phil-



osophy as taught by him on earth. The reply to this was, in substance, that in the main he found it correct; but that he made many, many mistakes, the most grievous one of which was in the fundamental principle—attempting to create man out of matter; that he desired to correct these errors, and would do so as soon as he could find a scientist whom he could control, and who would believe it to be really Charles Darwin the scientist communicating. Much more passed between the two, which I can not attempt to relate—I only wish notes of it had been taken.

When the conversation between Darwin and the philosopher had ceased, I requested the spirit to answer me a question, to which he promptly assented. I then said to him:

"We are taught that God made man after His own image; consequently, when we think of God we are apt to imagine Him a Being shaped like ourselves. How is this understood over on your side—are we correct?"

The answer came quickly—

"It is not correct; it is an error. What you call God is the great creating spirit of the universe. Man is a part of God,—a spark thrown off from the Great Spirit. Imagine, if you please, a great circle. Man is placed upon it an infant, and commences his long journey around it. His first great change is what you call death; from thence he progresses, onward and onward, from sphere to sphere, until he reaches the place of beginning, when he again becomes a part of the Great Spirit, but retains his individuality."

This ended our sitting. Now does this not closely correspond with the philosophy, or religion, of some of the people in far off Asia, (whom we call heathen) who claim always to have held communication with the spirits of their departed friends? I regret exceedingly that our medium will not consent to throw his great gift open to the public; but he shrinks from it. He is a young man, and has marked out commercial pursuits as his work in life. H.

CHRISTIAN REGISTER: "It is not denied," says an exchange, "that the subject of infant salvation presents difficulties of some magnitude." But to whom,—to God or to the theologians?

THIS from a New York daily: "A New York Sunday-school teacher told her pupils that, when they put their pennies into the contribution box, she wanted each one to repeat a Bible verse suitable to the occasion. The first boy dropped in his cent, saying, 'The Lord loveth a cheerful

giver.' The next boy dropped his penny into the box, saying, 'He that giveth to the poor lendeth to the Lord.' The third and youngest boy dropped in his penny, saying, 'A fool and his money are soon parted.'"

For Light in the West.

#### BEST LOOK AT THINGS AS THEY ARE.

BY V. C. TAYLOR.

Every person endowed with reason and observation, knows that knowledge is not of volition, but of fact. Belief is quite another thing, and thrives equally well on superstition and conceit, as on evidence: being amphibious, it plunges—with a thud—into the waters of ignorance and inhales its muddy environment with the same immunity that it does, in turn, the atmosphere above. Facile, unreasoning belief is the foe of thought, the encumbering weight—yea, the "old man of the sea"—that hampers and delays the wheels of progress, and, like those of the fabled Egyptians in the Red Sea, causes them to "drave heavily." Yet, there are thousands—yes, millions—of those, who have never given a thought to the subject, who innocently suppose that a person can believe anything, (provided it be sufficiently vague and intangible) that he fancies or desires. But when brought to stern proof, such illusions vanish, like the mists of the morning before the advancing rays of the sun. A mother hears that her son has been drowned. Maternal instinct repels the report. Yet, when she sees his cold form lying on the shore, she realizes that neither volition nor deprecation averts the stunning blow. It becomes now a question of reality, of remorseless, inexorable fact.

These reflections are suggestion of the causes that still bind the mind of the orthodox world to their traditional beliefs, and the means most effectual for relaxing and extirpating those beliefs. Instance, the blind servility of the ignorant laity of the Catholic church, to the behests of the Priesthood. In palliation of this it is often said, with seeming speciousness, that it is better that such ignorance should be *controlled*, even by ulterior design, than be suffered to go unrestrained, in eccentric and wayward directions:—that, in short, until such ignorance can be removed, or enlightened, it had better, for the safety of society, be under surveillance, even of sinister motives. Once, when "winter delayed in the lap of spring" a wise (?) farmer remarked to a wiser lawyer: "The weather won't get any warmer till the big *snow* drifts are gone." "And," added the lawyer, "the snow drifts will not go until it gets warmer." There is the whole case in a nut shell. What Jesuitism has been it would be *now* but for the aggression of enlightened sentiment: and, step by step and inch by inch, ecclesiasticism must be combatted until it is relegated to the oblivion that awaits to give it sanctuary. It will never take itself off. It has none of the penchant of Mr. Obidiah Oldback for committing suicide. It has far too lusty gastronomic proclivities for the "loaves and fishes," to let up on the gudgeons that purvey to its

obesity, to quit its hold until it is invited to leave, by a metaphorical "histe," from the front extremity of the nether understanding of an enlightened and progressive sentiment, that will not longer brook its intolerance.

Still, no cause was ever abetted by the angry antagonism of sword or tongue. The question then recurs—in the parlance of Boss Tweed and compatriots,—"What are you going to do about it?" Reason is effective, on general principles and in certain cases, but not all powerful. It is said to be both wasteful and bootless to "hunt snipe with a field-piece:" it is no less so, to squander time and breath in trying to make another see and accept what seems very simple and perspicuous to yourself, and, always remembering, which somebody else don't see, and is bound *not* to see. The most *effectual* weapon, as every body knows, in such inveterate, case-hardened instances is *ridicule*; not angrily, but pleasantly and rallyingly administered. The *ego* must not be assailed; else you are "taking a dog by the ears." This principle runs not only through the human, but animal kingdom. We bear patiently and without affront, all the *fun* that is "poked" at us at our expense so long as it *is* fun, but which we would resent in a *moment*, if "bad blood" was behind it. So, a master may pet his dog; pounding him on the ribs until he fairly aches with pain, and he will laugh and evince pleasure, when, if a tithe of the force was put in the blow, accompanied with a rebuke, the creature would slink away, crestfallen and abashed.

The instinct of self-defence is perhaps not greater, or more assertive, than is that of self-respect, with its concomitant impulse of exacting deference to the *ego*, or individual selfhood. This is right; implying the golden-rule-principle, that what we exact, we must as freely accord.

But, to resume the trend of our intent. About thirty-five years ago, when Spiritualism was in "swaddling clothes" and a foot-ball to every bigot and sectarian to kick, there was published in the city of St. Louis, a paper, under the caption of "Light from the Spirit World;" and from its columns we read a motto which, during the interregnance of that time and the present, has not been transcribed, save on memory's tablet, and the remembrance of which is ever a living monitor, indexing a principle so palpable, that "he who runs may read" and apprehend its full import. It was:

"The reliances of error must be shaken, or truth must remain silent."

If ever words should be written in letters of *gold*, that sentence should be voted apotheosis. It takes but a small grain of comprehension to understand, that when a vessel is full of water, it can not be filled again, until emptied of its first contents; but, what is equally true, though seemingly less apparant, is, that so long as the mind rests in error, the presence of that error excludes the entrance of truth. Leaving the sectarian world an incoming home to Spiritualism, what do we find, in the mat-



ter of fact? All our numbers seeing "eye to eye" on the question of attitude before the world? Not at all; but instead, our *quasi* brethren present the diversity of color that Jacob's kine did:—"pied, ring-streaked, speckled, dun," ad libitum. We have "Christian Spiritualists," Spiritualists "Methodist," "Baptist," "Episcopal," etc., etc., through the entire orthodox category. Why? Simply because all such have entered the vestibule of *phenomena* only, and not the inner temple of the philosophy of Spiritualism and drank at the fount of its all-saving and healing waters. Do we hear rebuke, for this plain utterance? Listen; and you shall have the words of one, whose authority you will doubtless not condemn:—"He that is not with me is against me; and he that gathereth not with me, scattereth abroad." (Matt. 12: 30.) While not presuming to act the *magister morum*, or assume the didactic in behalf of others, we will institute a kind of Socratic Sabbath School on private account; where nobody will be involved, but the game of battle dore will be between Teacher and Scholar. The "Scholar" will prove a trifle more politic than ingenuous and, unlike Falstaff, will give a "reason on compulsion," when driven to the wall:—

Teacher.—What is the chief end of man, from a worldly standpoint?

Scholar.—The chief end of man is to look out for No. 1 first, last and all the time, and for others when it costs nothing.

T.—This doesn't attest a very high degree of saintship, surely; how does man bear himself toward his fellow-beings? Is his manner praise-worthy?

S.—Entirely so. He is hale-fellow-well-met, and, strictly in accordance with the injunction of the apostle, is "all things to all men" that he may (*please*) some.

T.—How about missionary work? We learn from Spiritualism that the higher spirits descend to the spheres of the lower and "preach to the spirits in prison;" how does this procedure strike you?

S.—Fine! You see they can shoot off without its being known, and get off their little sermons; then shoot back again, and if accused of going down among the "rabble," swear, like Peter, that they 'knew not the man;'—that they want it distinctly understood they are sticklers for *caste*; and are not in the habit of swirching their spotless (?) robes by brushing against the soiled, tattered garments of those poor wretches who are proscribed as non-society members—in good and regular standing.

T.—Yes, but how about missionary-work is this sublinary sphere; do you believe in it?

S.—Of course I do,—on the sly, when you don't compromise your standing by it, or menace trade or any other personal interests.

T.—How about 'letting your light shine;' do you practice it?

S.—Certainly! Certainly! but not on the 'casting pearls' principle, nor like Diogenes, to be parading your light about in the daytime

when it ain't needed; but, policeman-like, to carry a "bull's eye," with a good cover to it, and be mighty careful not to let it be throwing its beams around loose,—especially when you don't know but that you may be seen by some of the elite in your own clique.

T.—Well, that is one way, to be sure, but let's get at first principles and the root of the matter on this missionary question. In the work of evangelizing, which is the customary way;—for the missionary to go voluntarily into the field, or wait 'till the heathen call him to his work; in other words, should he be passive or aggressive?

S.—Well, now, that's a "poser:" by the way, you are plying me with questions that are getting troublesome; but as you want a straight answer I will say that, come to think it over, I don't remember a solitary case where there was ever any "calling" done, except in that of Paul, when he was in Macedonia; but it was *he*, not the *heathen*, who did the calling.

T.—All of which develops the rather important fact that if we are going into the missionary business, we should probably wait until we kept company with Methuselah, in age, if we sit with folded arms, waiting to be *invited* out to change somebody's cherished beliefs, however false and illusive. I see you do not believe in placing yourself as David caused Uriah to be,—in the "fore front of the battle," but in fighting on the outskirts of the field.

S.—Yes, sir! I believe in keeping myself whole of limb, and not being a target to stop the enemy's bullets. Let me tell you how I practised in the "late unpleasantness." I composed a little song and sent it home to my mother. It ran thus:—

Just before the battle, mother,  
I was eating Irish stew,  
And when I saw the en'my coming  
To the rear I quickly flew.

T.—Are you a Materialist; or do you believe in a hereafter?

S.—Believe in a hereafter? Of course—where everything will be gay and lovely.

T.—Well, with your principles of playing the trifler, shirk and flunky, about what do you expect your "port and bearing" to be; about what kind of a figure do you expect to cut, when you land on the other side? Expect to be seen strutting the streets of the New Jerusalem, I suppose, and hobnobbing with Stephen the martyr who was stoned for Truth's sake: no doubt you would "make up fine" to form such a brace of saints. Let me tell you: you had better think twice before you presume on finding the next world plain sailing and a picnic grove, for such sluggards, cowards and trucklers as you to euper in. Go! and like Obidiah, "begin anew thy journey and thy life."

On the question of *propagandism* it may be asked—"what good does it do, to obtrude upon others truths which they are reluctant to hear?" No good; unless you can constrain or persuade them to listen: but Spiritualism stands alone—of all other subjects—in that it appeals are *ad hominem*. With no other armor would it be safe to assail the Goliath of orthodoxy, mured in prescription, indurated in prejudice, fossilized in bigotry, and as insensate as Brutus at the execution of his sons,—yet *like* Brutus,

incapable of restraining tears, when the instinct of nature and affection are awakened in the innermost recesses of the soul. The people of Rome refused to condemn Manlius, while he pleaded for his life in sight of the Capitol he had so bravely defended; likewise will sectarianism relax, and become respectful and interested, when Spiritualism becomes the messenger of intelligence from the loved and departed, from whom, in no other way, the word that all is well, they still live and are supremely happy, can be telephoned back to mourning, yearning hearts, still tarrying on the shores of Time.

It is a mistake, to suppose that words "fitly spoken," are always lost, because not assented to, at the time. They may be combatted and repudiated, but, having found lodgement, even in an uncongenial and unsympathising breast if they were the evangel of truth, their recurring precepts will leaven and transform the mind in which they are cast, "after many days: 'hence, every explanation made to those unacquainted with the philosophy of Spiritualism, of what death and the after-life is, will be of the greatest importance to them, when they leave the body and pass on.

If any one argument could be adduced to make me believe in a veritable devil, it would be that he fabricated, concocted and drafted the scheme of old theology—with all its repulsive, atrocious details. Spurgeon, in his second series of sermons, gives a picture of a mother, sitting on the battlements of heaven, thrumming her harp and screaming hallelujahs to the "Lamb that was slain"—with an occasional let-up, long enough to look down into hell, to see her son, roasting and screaming—all for the crime of not "being born again," according to the Hogle of orthodoxy. He puts into her mouth something like these motherly and sympathising words:—"It's all right, my son! You see the justice of God so *plain* now, you ought to be grateful for the privilege of being damned, ('glory hallelujah,') you shouldn't have been playing 'poker' and 'seven up,' when you ought to have been learning your *Catechisms* and *Dogmatisms*," etc., etc. Comment might be made, but the case is similar to that of the individual who, in ascending a hill with a load of turnips, cast a backward glance from the summit, to see that the end board had fallen out, and that the road was bestrewn with turnips, for a quarter of a mile in the rear. He only said: "*I pass!*" Language is inadequate to do justice to the occasion." Another beatification is to be *sleeping* forever—making a bolster of the breast of Jesus:—

"When the last dews of kindly sleep,  
My weary eyelids gently steep,  
Be my last thought, how sweet to rest  
Forever, on my Savior's breast."

Let us see. At every tick of the clock, or at every second, a human being is ushered into the next world. Allowing that one quarter only are among the "elect," here is one, in every four seconds that wants sleeping accommodations. Saying nothing about what the size of the pillow must be, it will strike every one, that such an unending employment for Jesus would, in the language of Mark Twain, be 'slightly monotonous.

While it seems impossible that such vagaries could ever find berth and acceptance among intelligent beings, they impose, in all seriousness, an obligation on every friend and lover of the race, to do whatsoever in his power, to extirpate them, and plant in their stead, the more rational, philosophical principles of a system, that will commend itself to the sensibilities of reason and the moral exigencies of the soul: and it is needless to say, to those familiar with the questions at issue, that Spiritualism, alone, can supply the desideratum.



For Light in the West  
THE REST.

BY MARY F. TUCKER.

With these slow, unsteady feet,  
To'rd the everlasting rest,  
To'rd the angel-trodden street,  
In the city of the blest,  
I am journeying, and the day  
Is not very far away,  
When the pearly gates shall be  
Opened joyfully for me.

If I sometimes feel regret  
When the shadows blur and blind,  
For the life I cherish yet,  
For the things I leave behind,  
It is only for a day;  
Then the shadows flee away,  
And with undimmed eyes I see  
The approaching jubilee.

And the precious ones who slept  
In a long, unbroken sleep,  
Whose departure I have wept,  
And whose memory I keep,  
They will meet me on the shore,  
They will greet me as of yore;  
And their love will be a crown  
On my forehead resting down.

In yon heavenly demeane,  
By the radiance of the throne,  
We shall see as we are seen,  
And shall know as we are known.  
We shall lift exulting palms,  
We shall sing rejoicing psalms,  
In the city of the blest,  
In the everlasting rest.

WHY I BECAME A SPIRITUALIST.

(Copyright Secured.)

BY B. O. J.

CHAPTER XII.

From time immemorial it has been the custom, when any class of people, or even a locality, got a peculiar name for anything, to class them all alike, as all the same. But that manner of judging of men and things has been proven over and over again to be fallacious. Even in the time of Jesus of Nazareth when the many wonderful works were noised about that He had done, the people were incredulous, and said: "Can anything good come out of Nazareth?"

And so it is too often to-day; we condemn whole nations for the acts of a few, and cast a cloud over families for the act of some scapegoat in it. Nothing can be more unjust; for all persons should be held responsible only for their own shortcomings. But the world is all too apt to see the mote in a brother's eye.

There are many, very many who will condemn all religion, because it has produced a "Parson Downs," charging up their supposed misconduct, together with many others who have fallen from grace, as it is called, to the cause, rather than to the individuals who have committed the sins. And so it is with Spiritualism; because there are many black sheep, or weak brothers and sisters, professing and boasting of their spirituality while they hardly know what it is; except that they believe in

spirit intercourse and control, which is really only the *first round* in the ladder of spiritual truth and progress. I have said this much by way of explanation, because I intend in this chapter to show some of the pitfalls into which investigators are liable to fall. And while the statements I shall make are literally true, still they should not be charged to Spiritualism, nor be confounded with the grand and humanitarian principles, that come to us through that source.

The teachings of Jesus were grand, indeed, and far in advance of the day in which He lived; still, there were some things in them that were, and are, utterly impracticable to live out in every day life. If every man could be suddenly converted to Jesus' doctrines and live them, it might be well, but for *individuals* to attempt to live up to them, would be like placing a solitary sheep among a pack of ravening wolves.

Those who have read the forgoing chapters of this series have seen how I felt my way along, among doubts and fears, and every once in a while ran into clouds thick as the darkness of Egypt, that "could be felt," and if it had not been that when I looked back, I saw that I had outgrown orthodoxy, and that if I abandoned my spiritual investigation I should be without belief, creed, or anything to sustain me in life, or in the trying hour of death, and thus having "burned my ships behind me," there was nothing to do but to press on, and seek for pure and unalloyed truth wherever I could find it. I must say that I often had to dig deep into the mire and clay, to get a grain of pure gold, and sometimes when I thought I was on the high road to truth and progress, I would find that I had to retrace my steps, and begin anew my investigation, in some other direction, and through some other source. For while I found some who were undoubtedly mediums, and that at times spirits of a high order came through them, (as witness Samuel through the witch of Endor) still, I found they were human, and often very human at that.

I remember, one lady, undoubtedly a medium of a high order, who gave me test after test, and communications that breathed of "love to God and love to man" in every sentence, held up a pure life as all essential to happiness here and hereafter. And yet that medium, seemingly entranced, (though I afterwards doubted it), said to me:

"Do you know that we are eternal companions?"

"No," said I.

"Yes we are; for don't you know, that man alone is not whole? He is only part of a man, and never can be perfectly happy until he is conjoined with his affinity."

I said I believed that the all-wise Creator intended that man 'should not live alone,' but that I was not prepared to believe in the "eternal companion" part of it, nor was I willing to accept of it, and make my choice now; "and furthermore," I said, "I have al-

ready undertaken to 'love, honor, and protect' one now in the form, and while she does not think as I do on the subject of Spiritualism, still, in many other respects we are exactly suited,—and in any case, I intend to live out my life with her until death calls one or the other of us hence." Such was my purpose, and such I have carried out.

I know that St. Paul says, "Be ye not unequally yoked together," but who shall dare to decide? And besides St. Paul is poor authority where a woman is part of the contract; for he seemed to think she didn't amount to much and should keep out of sight, and not be heard. But a higher law is coming into use, and woman will yet stand by the side of man, in all his intellectual and spiritual attainments, St. Paul to the contrary notwithstanding. The law of experience and the law of right, are worth more than all the teachings of all the St. Pauls that ever lived.

I remember another case where I found I was treading on quicksand and the quicker I got out of it the better. I had been attending the seances, and also private sittings, of a noted medium for some time, and had had many convincing proofs of spirit presence, and still believe—indeed, know that there was no deception; for the tests I received were numerous and beyond cavil. But it must be borne in mind that spirits over on the other side are not only fallible as we are, but often lower in development than we are, and often become a party to things that we are apt to think should be beneath the purpose of any one in the spirit world. But when it is explained, that many, very many, have never left the earth sphere after death, and have not advanced perceptibly either morally, intellectually, or in any way,—in fact have merely cast off the outer coat, they are not properly in the spirit world. They are still on the earth plane and have merely parted with their body, while their tastes and occupations are of the earth, earthy, coming *en rapport* with others of earth and thus continuing their earth life occupations,—be it the love of gold, love of liquor, or what not. We know this will be matter of great cavil with many, and particularly with church members; but it is none the less true. Everything in the spirit world is natural as it is here, and the transition from one stage of life to another, is as natural as any other life. The spheres, reaching out and out from earth, like so many bands or circles, are peopled with those who were once denizens of earth, in all stages of progress, and development. It is all *natural*, governed by natural law; for no miracles are necessary to carry out the laws of God, which are beautiful and harmonious when properly understood.

In regard to the lady I have spoken of, I took great pains to ascertain the genuineness of her mediumship, and watched her closely, while sitting for myself, and for others, and must pronounce her a genuine medium. But as I have said before, she might be a genuine medium, but a medium for very undeveloped



spirits; and here is where not only the investigator, but the life long Spiritualist must be on the alert, and "try the spirits whether they are of God" or truth.

I found this medium was much of the time surrounded by spirits that took great interest in everyday affairs, and particularly speculative things, such as stock, mines, etc., and many persons came to see and consult with her in connection with these. But I was investigating for another, and I hope and believe, a higher object and purpose, and took little interest in these, as I had lived out the worldly, ambitious part of my life, and was looking beyond, to know what to do to fit myself for a higher and better life. And judge of my surprise one day, when we were sitting alone, waiting for some demonstration, to hear her enter upon a new subject, and the following conversation ensued:—

"Did you ever study Theosophy?" she asked.

"No, not to any extent," was my reply. "I have read Madam Blavatsky's book, and some other of their literature; but I can hardly say I have studied it."

She then said that she had, and that it was a step higher than Spiritualism; that it gave more power here, and hereafter; that it was a secret science; that that society could accomplish anything by the combined effort of its members; that it held the key as it were, to the spiritual realm, etc, etc.

I said I thought a pure, useful and unselfish life, and an investigating, progressive mind, free to accept what seemed to it the highest truth, was all that was necessary to enter the other world with. But she thought not. She thought that the Theosophists were possessed of secrets that were vital to power and happiness in this world as well as in the next.

She then asked me, if I believed in reincarnation and if I had not often, on first seeing places and things, remembered having seen them before or thought them familiar.

Yes, I had often seem things for the first time, and yet thought them familiar; but I thought that was because I had seem something like them that caused the last to look familiar. But she said not so. That many persons now on the earth plane, had lived before on this earth, and had been sent back on a mission, or to rectify some misdeed even though they might not be aware of it. She then continued:

"I know I have been reincarnated: I can remember who I was, and many things that occurred in my former life. I was Cleopatra, and you were Mark Anthony.

I confess I was taken a good deal aback, and I said, "I can't see the consistency, nor the object of such reincarnation. For my part I am satisfied to live this life out, but no more of it. I have no desire to repeat it or extend it, and rather then come back here, and repeat the life in the form, with all its mishaps, and drawbacks, I would prefer to lie in the ground, as inanimate clay. If there is no more rapid development, than to come back

an infant, time and again, into this troublesome world, to have to fight all its temptations and sorrows, I would much prefer to go back to mother earth, and remain there.

But she thought not. She thought that if I would accept the situation, and become Mark Anthony, No.2, I would not see life in so sombre a color. However, I could not be convinced that reincarnation either did occur, or that there was any good reason why it should do so; for I had been taught by those that I considered wise and good spirits, that 'what we failed to acquire in the rudimental spheres legitimate there to, we would have to acquire *en rapport* with those in affinity with us, which was all the reincarnation they knew of. Fortunately, this teaching came to me before I met that medium, or I might have adopted her idea of reincarnation, which I consider a fallacy.

And again I say, "Try the spirits," and watch well the medium; for while they may be real and true mediums, still they are a gateway *open to all*, and all *spirits* are not saints or infallible, because they have passed through the change called death. Remember Peter who denied his Master, and yet was one of the best of his disciples.

Some may say, "It is a dangerous thing to consult the spirits,—better let it alone." Not at all. *Investigate with your eyes open*; read it as you would a book, judge of everything, as you would a business proposition. Find a good and truthful medium, and there are plenty such, in private life, and you will have found a gem above price. You will have found an open door for your friends and the spirit world at large to come in and talk with you, and you with them; and through that you will derive such comfort, such knowledge, such strength, that death will lose all its terrors and you will be a better man even here, and will start on your journey in eternity, with your purse and scrip already in your hand, with nothing to deter you from mounting the steps of the glorious beyond; while others who have shut their eyes, and have said, "There is no light," will have to walk over the ground you have trod while on earth, while you are scaling heights of eternal bliss.

(To be Continued.)

For Light in the West.

#### EXISTING CHARITIES A FAILURE—A REMEDY SUGGESTED.

BY MRS. M. L. MCGINDLEY.

In consequence of the diversity of the mental and physical organizations of the people, mankind have in all countries and ages been subjected to such sorrows and misfortunes as to mar and in numberless instances destroy their happiness. Afflictive diseases, poverty, violations of law and inherent cruelty have been among the chief agents that have bowed the shoulders and burdened and often broken the hearts of millions of our race. Greece and Rome during their period of culture and renown through the wisdom and self-sacrifice of their philanthropic philosophers and statesmen comprehended the necessity for not only the proper rearing and training of children, the adaptation of employment of a suitable character to each and the making of suitable provision for the aged and infirm, but also for the establishment of adequate facilities for the

reformation of offenders and for a humane and equitable administration of rules and regulations for the sustenance and protection of the deserving poor. The wisdom and benevolence thus displayed greatly contributed to the strength, stability and power of these great and unexampled governments. Offenders other than the vilest characters were regarded with pity rather than with hate, and in their classification were numbered with the unfortunate classes, the elevation of whom was incumbent upon the state.

This broad and liberal policy resulting as it did from that phenomenal intelligence and charitable spirit that distinguished the people of those nations in that age, was a grand auxiliary of that sublime refinement that produced the poetry, general literature, sculpture, architecture, music and painting which stands unrivaled in any age.

The overthrow of the ancient civilizations through enforced ecclesiasticism not only destroyed the wise, humane and considerate systems that were established and maintained for all classes of unfortunate people, but engendered in the mind of the ruling class a spirit of selfishness and cruelty that was in direct antagonism with that praiseworthy spirit of charity which so greatly distinguished the heroic ages. That dark and gloomy period from the organization of ecclesiastical Christianity until the revival of learning in the sixteenth century, but too truly exhibits the fact that ignorance and bigotry are the hand-maidens of cruelty and oppression; for during that long triumph of barbarous despotism the grand and noble spirit that produced those magnificent monuments of organized benevolence became virtually extinct and universal suffering and sorrow was the heritage of earth's unfortunate children.

A considerate examination of the subject will lead to the reluctant conclusion that governments and peoples in modern times have made but slow progress in the creation of such instrumentalities as extend generous and suitable assistance to the offending and dependent classes. Our insane asylums are but little in advance of the English bedlam; our poor houses and other public institutions for the maintenance and protection of the dependent and afflicted poor, are not only inadequate, but directly tend to the humiliation and degradation of all those who are the recipients of public charity; while our jails, penitentiaries and so-called reformatory institutions are so managed and controlled as to not only degrade the poor victims of vice, but extend waves of heart wrenching affliction throughout almost every avenue of society, carrying suffering and disgrace in its blighting pathway.

The recent meeting of the national charitable association at St. Paul exhibited the hollowess and worthlessness of the measures proposed by state officials and the wealthy classes who, for self adulation, publicly paraded their charitable deeds. The proceeding of that meeting will show the fact that not one radi-



cal or beneficial measure tending to the up-building of moral and legal offenders was proposed or recommended; while the suggestions for the modification of charitable institutions, and the manner of elevating the necessities of dependents were of such a mild and conservative character as would create but little change in the administration of public benevolence.

Perhaps there has been no time within the last two centuries when crime was so prevalent, and destitution among the poor was so general as now, notwithstanding the rule of the churches, and the rigid and often merciless enforcement of law. The hinges of the iron door are so swung as to hopelessly enclose the poor criminal outcast within his barbarous prison, while the heart strings of his bereaved relatives are bleeding and torn and his cruel taskmaster obtains a cowardly victory over human helplessness. Indeed the world is filled with objects demanding human sympathy as seen in that immense caravan of destitute, famishing souls recruited, as they are from the homes of virtue and happiness as well as from the sinks of iniquity.

Is it not evident that the church which has been charged with a high trust of extending governmental and individual charity has shown itself wholly unfitted for the task? The badly organized after conviction for perhaps a slight infraction of some ill considered law is directly taught that he has lost his position among his fellows, and through pharisaical religious government he rapidly descends the declivity of vice. Who does not know that the religious appointments and services of our penal institutions are a fraud and a farce! It seems clear that our whole prison and charitable institutions rest upon improper foundations which are controlled in such manner as to not only blight and wither the prospects and hopes of millions of the virtuous and worthy poor, but crush out the manhood and womanhood of those who in the hour of temptation, transgressed against the laws of morality or the enactments in penal codes, thus consigning millions of unfortunate beings to agonizing deaths and dishonored graves.

It is an unquestioned fact in Spiritistic ranks that clairvoyant and other mediums by observation and reliable information have demonstrated that the spirits who by reason of inhuman and unmanly treatment in our charitable and criminal institutions, carry into the spirit world minds imbued with vengeance for gross mistreatment, and that they are no inconsiderable factor in the perpetuation and dissemination of vice and disorder. Humiliation, gross insult, and systematic mistreatment poisons the holiest fountains of our nature, and creates within the spirit malignant and revengeful attributes. Perhaps nothing so effectually conspires to freeze the most genial and the holiest currents of the soul, as that fashionable and hypocritical bestowal of charity by the eminently rich and aristocratic religionists. That strikes a fatal blow at human hopes and laud-

able ambition, and prostrates its victims in the valley of shameful humility. Without pride and self-respect human progress is impossible, and without the preservation and utilization of the best impulses of early life high moral development is impossible and it is evident that the wrongs inflicted by unwise laws administered directly or indirectly by an unphilosophical, tyrannical and bigoted religious combination are not only a relic of barbarism but are the greatest foe to the administration of justice and the happiness and prosperity of the people. We may well take courage, for a silver lining has already appeared upon this dark and unseemly cloud: for it was within the plans of those heralds from the summerland, who by tiny raps at Hydesville, so palpably made known the visitation and power of spiritual forces to not only overthrow that hydra-headed ecclesiastical power that had for so many ages distorted the intellect, robbed humanity of liberty, of thought and action, as the ally of every tyrant; but through that celestial agency of evolution to secure a grand and effective reformation in laws, in the administration thereof and in that general sentiment which has encouraged and tolerated the numberless abuses that have robbed mankind of home, happiness and liberty.

Cannot we see that the angelic forces of the glorious spheres of the spirit world have chosen our great country as a peculiar theatre for their majestic labors? Here we see old and hoary remains of a barbaric age disappearing before the steady march of liberal truth. Science, reason and justice conspire to aid the unprecedented progress of intelligence, liberty and universal benevolence; for as the free school system is based upon the assumption that each child is entitled to the beneficent boon of intellectual cultivation, in like manner it will be demonstrated and conceded that the sustenance, protection, and elevation of the poor criminal and unfortunate classes properly devolves upon the state; which grand result should ever be accomplished by the preservation of self respect and by the development and improvement of the best emotions and purposes of the human mind and heart. Without the incorporation of this grand and stately purpose in every department of our public institutions the columned loftiness of our government would fail to demand the homage and admiration of the liberal and philanthropic. But we may rest assured that henceforth our march will be onward and upward until the benign and elevating influence will extend to all governments and peoples, reflecting the rays of truth from west to east, reviving the intellectual glories of the heroic ages under the auspices of a higher and grander civilization.

Here the free spirit of mankind at length  
Throws its last fetters off;  
For who shall place a limit to the giant's un-  
chained strength,  
Or curb his swiftness in the forward race?  
For like the comet's way through infinite space  
Stretches the long, untraveled path of light  
Into the depth of ages.

#### LOOKOUT CAMP-MEETING.

The Lookout Mountain Camp-Meeting inaugurated its third annual meeting, Sunday August 1st. The day dawned cloudy and finally heavy rains ensued. A small attendance resulted—but the meetings were of great interest. The morning session opened with a song "Come gentle Spirits." Mrs. S. A. H. Talbot, of Texas, gave a fine invocation. Mr. P. R. Albert, of Chattanooga, Tenn., then addressed the meeting, followed by Miss Zaida Brown under spirit control. In the afternoon, Mrs. S. A. H. Talbot gave an excellent and eloquent address, followed by G. W. Kates. Miss Zaida Brown then gave psychometric tests.

At night, in Chattanooga, at the hall of the local society, Mr. Kates lectured and Miss Brown gave tests. The new pavilion is a splendid structure—being an octagon-shaped amphitheatre. A feast is ahead for all attending.

Friday and Saturday, August 13th and 14th annual meeting and Convention of the Southern Association of Spiritualists.

August 16th and 17th will be devoted to children's exercises. Tuesday, Aug. 17, the contest for prize gold medal for best recitation by a youth under twelve years of age.

Platform tests will conclude each meeting. Private sittings will be given by mediums. . . .

Regular services under direction of the Association morning and afternoon each Sunday. . . . No exercises on Saturday will occur, but excursions over the mountains will be made under the escort of committees from the Association.—*Light for Thinkers.*

#### FOURTH MEETING OF SPIRITUALISTS.

On Tuesday evening, Aug 10th, 1886, according to adjournment, the fourth meeting for the formation of a Spiritual Association was called to order by electing Mr. M. Goettler to the chair and Mr. Tompson, Sec'y. The minutes of previous meeting being read and approved, the Committee on Constitution made a full report, which was received and motion for its adoption as a whole made. Several motions for amendment were offered and discussed, which grew into a general debate on the merits of the amendment and report as a whole, and which consumed about an hour and a half. Finally a resolution as a substitute offered by Mr. Hall, prevailed, providing that the constitution and by laws be taken up, section by section and article by article, for adoption. Pending this business, a motion was made that the meeting adjourn to meet again next Monday evening, Aug 16, at 7.30 p.m., in room adjoining office of LIGHT IN THE WEST, which was unanimously agreed to.

INDEPENDENT: The railroad companies want to lay their tracks with hardened sleepers. One of the New Haven ministers says that his congregation has material enough to set up a whole parallel road.

#### FOR WANT OF SPACE

We are compelled to leave out a number of excellent articles. Our kind friends will see we are doing the best we can to give them a hearing through our columns.



# Inspirational.

(Transcribed for Light in the West.)

COMMUNICATIONS FROM Y. E. S

JUNE 20th, 1885.—The thoughts will attend to the subject proposed,—Lecture by a Mrs. E. R. Dyar, published in the "Religio-Philosophical Journal" of June 13, 1886:—

The ideas given in the lecture referred to do not agree with ours. Spiritualism has progressed rapidly, especially in the production of phenomena; but to stop all these proofs, so convincing to many, would be like strangling the child in the cradle instead of having outgrown it, and that seems to be the object of these newly introduced ideas,—emanating from spirits still enthralled by the dogmatical despotism of churchly teachings. There are many in spirit life that tenaciously hold the idea that the instruction they received from the church in earth life is infallible and must not be questioned. Such spirits keep themselves on a low plane, and are ever ready to place stumbling blocks in the way of free thought; but the general diffusion of knowledge will prevent the reducing of mankind to the mental slavery of the mediæval ages. The eyes of reason are opened, and elevate the minds of men to understand their freedom and greatness of their future destiny.

The proofs that the varied phenomena give of spirit power and intelligence cannot be destroyed, and the result of teaching from the spirit world will be the disintegration of old beliefs. This the hierarchy of the Church plainly perceive, and are making, and will make, hard struggles to again acquire the supremacy of the Church over the minds of men, by an assumption of power which they assert to be spiritual, but to the reasoner it appears to be earthly in its objects, and in the means used for gaining them.

The band would caution their friends not to receive all communications from the spirit world as infallible, the grade or sphere which they hold here renders their statements more or less reliable; only those can be depended on that urge men to use all their powers, reason included, to elevate themselves by spirituality of mind and purity of motives in all their dealings with each other; that the selfishness inherent in human nature may be so controlled; that the welfare of our fellow creatures shall be dear to us as our own, thus fulfilling the law of love. An individual spirit wishes to express some opinions:—

MY FRIEND: The idea of considering communion with spirits as being no longer needed, is to us very strange. When it is well known how many aching hearts have been relieved, how much happiness it has brought to many households, and the assistance and support it has been to many in their earthly trials, there seems no reason for casting the privilege away as no longer needed. Where do we find mankind so advanced that spirit friends are not sometimes useful in calming and soothing the burdened mind, wearied with the cares and perplexities of earth, retiring alone, or in the bosom of his family, receiving the assurances of those gone before of the happiness that awaits the earnest, faithful toiler on earth's dusty plains. Ah, no! rather

increase the opportunities than tell us we are not wanted. I as an individual, have esteemed the communion a privilege, and hope to enjoy it many times more. WILLIAM MINSSELL.

## SIGNS OF THE TIMES.

FROM THE INNER CIRCLE OF THE SPIRITUAL UNION, ST. LOUIS, AUG. 6, 1886.

BY CONTROLLING SPIRIT.

### Part Third.

Having now defined the meaning of the term "Advanced Spiritualists," as we consider it, we are ready to answer the question: What attitude should advanced Spiritualists assume in the presence of such encouraging facts, and promising outlooks for our cause?

They should assume the attitude of true soldiers and patriots on the field of battle, in the presence of the enemy. Enlisted and mustered into service by their own conviction of, and love for truth, freedom of speech and thought, they should be ready to devote their whole lives to that service, even unto death, without sympathy for, or compromise with the foe, either from fear, policy or any other consideration.

A wise and good general observes the following rules: True allegiance to his flag, no matter at what sacrifice to himself. Always ready for duty if not disabled, and doing it zealously, intelligently and with dispatch. Keeping on the alert, watchful of the enemy's movements, guarding against surprises. Never underestimating the strength of the enemy; following up every success with vigorous energy, giving the foe no rest to rally. Strict obedience to superior orders, without which concerted actions are planned in vain; it is the security of harmony. Brave and determined in battle, calm and hopeful in defeat: for one defeat does not preclude a future victory. A faithful comrade to his fellow soldier. The observation of these rules makes efficient soldiers. We must apply all these directions and tactics to our spiritual warfare also. Our foes are many: they are powerful, cunning, with plenty of resources, unscrupulous in their use of them and merciless when in power.

We wage no a war for earthly conquest, and with material wealth. It is a conflict of Right against Might; Truth against Error; Knowledge against Ignorance; Science and Philosophy against Superstition; Virtue against Vice; Industry against Idleness; Peace against War; and Love against Selfishness. Such is the mighty work before us; and it requires earnest and sincere, cool and determined minds and souls to accomplish only a small portion of it.

Priestcraft, whether Protestant or Catholic, is leaving no means untried, making every effort against the advance and encroachments of the Army of Spiritual Progressive Truth, which is continually and rapidly recruiting its ranks from all classes and conditions of society, and it beholds with dismay, and gloomy forebodings, the final outcome of the increasing desertions from its camps into our lines; not only taking up arms against their former masters, but in many instances proving themselves valiant opponents, and effective in service. These Sauls often become Pauls in every respect. No wonder then that priests and preachers use all their ingenuity and the prestige of their office, the weapons of slander, social ostracism and a servile press to check the stampede of their once docile adherents. They call the "New Gospel," the enemy

of religion, and dangerous to the good of the human race; a device of the devil to deceive unwary souls, and lead them to destruction. Let us see if that charge is true or false.

What is religion?

I will tell you first what it is not, though it may wrongly be called so. Doctrines and dogmatic theology are not religion, but theory and speculation based upon a fallible conception of things beyond the reach of human reason. Ceremonies, rites and sacraments, so-called, are not, as the veriest hypocrite and unbeliever can and does observe them, without any real good to himself and others. They are merely outward performances which attract the senses, and excite the imagination.

Celebrating feasts, fasting, repeating prayers, confessions, and masses—all belong together, and are not religion, but the means employed to direct the mind to the central object—the necessity of a priesthood. Take these attractions out of the churches, and your reverend 'Othello's occupation's gone.' So their dupes must be kept at work, like poor blind mules in that holy treadmill called 'divine service.' What a misnomer! What mockery!

Nor are the periodical mental and moral epidemics—the occasional house-cleanings and whitewashings, the shouting raids on the unbelieving, called revivals, religion: they are simply the result of strong physical powers possessed by certain minds, and exercised upon their audiences by so-called revivalists. Their departure is generally the forerunner of the total extinction of the enthusiasm manifested in their presence. When the gas has evaporated, the balloon collapses:—and this is called getting religion. After attending and participating in these fantastic absurdities, it is folly to call Spiritualists credulous cranks, and their seances the ridiculous performances of 'deranged minds,' or the perpetration of cunning tricks by imposters. The trick of changing a rascal into a saint at the words 'I believe! Presto, go!'—with all his meanness washed out of him—gets the prize for marvelous stupidity on one side, pious cheek and insulting effrontery on the other. There is one consolation to us,—recruits thus enlisted seldom stick. Like soldiers enrolled in a state of intoxication, they are generally anxious to desert when sober; while in our ranks, there is little or no back-sliding. Well, what then is religion, if all this is not?

Religion is the worship of the highest ideal of Divine perfection, conceivable by the human mind. Show me thy God, and I will tell thee what thou art. What you worship, you imitate. The Thugs of India worship Siva. The horrid idols of the native Africans are only exaggerations of their own degraded condition. The inquisitors worshiped a jealous, and angry God, who could only be appeased by their refined cruelties. The Puritans bowed before a relentless judge, who could consume innocent babes in hell; and in his name drove Roger Williams into exile; abused and persecuted Quakers; burned and hanged the so-called witches; deceived and ill-treated the Indians, and then killed, or drove them from their heritage.

There is deep, psychologic significance in this law of the worshiper assuming and imitating the character with which his conception and imagination—according to his highest ideal—have invested the deity worshiped. For instance: the pious Catholic with feelings of deep devotion



and reverence, raises the little image of his crucified Christ to his lips, and by meditation on the subject of His sufferings and passion, is led to crucify himself, by abstinence, fasting, celibacy, even self-torture, and willingly undergoes any penance his confessor may subject him to. Thousands of the very best, sincerest and most faithful are thus led to a life of entire seclusion, voluntary poverty and privation in convents and monasteries, the priesthood at the same time using their very piety and devotions for far unworthier ends.

Take the Methodists. They believe in God who loves sinners, and seeks to save them. Go among these good people and you will find them exultant if they discover a sinner who will permit them to work with him for his salvation. Christ came to save sinners, and only sinners will do. One sinner, no matter how deep dyed in iniquity, who comes to the altar for prayer out values a hundred others who have led upright and truly moral lives, because the latter offers no opportunity to exercise their peculiar methods of doing God's work. Go to their class and prayer meetings, where—for fear that Christ would love them less, and to keep up the business of saving them—they openly confess themselves the vilest of sinners, and most unworthy of servants: and with streaming eyes tell of the terrible temptations to which they are subjected by the devil; what a power he has over them, harassing their minds, and troubling their souls over the question: Whether, if cured of their sins, they should no longer need a Savior to wash them clean with his blood. At certain periods when that salvation impulse seizes whole congregations and neighborhoods, they organize themselves and join in a united effort to save sinners:—Soul saving bees, in which their enthusiasm runs to fever heat. The central idea is, Christ, the friend of sinners: he must be supplied with subjects for the exercise of this friendship, even if old faithful believers—with records of unblemished lives—must confess themselves wretched, miserable sinners, simply to enjoy the immunity of a fresh pardon from God—as Biddy loves to quarrel with Mike, for the pleasure of making up again. When the supply of sinners gives out, the stimulating cause of excitement has ceased to exist, and the revival ceases.

So with the devotee of mammon. As the Catholic holds up his crucifix, or picture of the Virgin, for adoration, the worshiper of mammon takes with reverent fingers a silver dollar from his purse, contemplates it lovingly, reads the legend, 'in God we trust,' and fervently responds in his soul: Yea and thou art the God in whom I trust! He replaces it in his sanctuary,—his pocket-book,—and dedicates his life anew to the sacred service of the almighty dollar. True to the law of assimilation, he becomes as hard, cold and emotionless as the worshiped dollar, his Alpha and Omega. 'Where your treasure is there will your heart be also.' He whom ye worship, he is your master; and his image will be stamped upon you for recognition. The last is the worst, crudest worship of all! The very Anti-Christ at whose shrine and altar the happiness and welfare of whole nations are mercilessly sacrificed! It is the God of selfishness at war with the God of Love!

All this persecution, imprisonment, torture, exile, murder of their fellow beings, only to reconcile themselves, and keep on good terms

with—what? God? What an insult and blasphemy! What a sacrilegious slander! What a monstrous conception of the Deity! God is Love! but they have presented him as a veritable Devil: acted upon these false conceptions, and in their worship assumed the traits and characteristics with which they invested the object of their adoration—the God whom they ignorantly worshiped. In every instance, the hideous, distorted fancy of a class of men who held their brothers in object submission through fear and terror. Pitiless and cruel to the extreme, they exercised this so-called divine authority, and held on with fatal deadly grip. And woe to those who in times past sought to resist or reject their claims, however unjust and unfounded. Their hatred and vengeance visited swift punishment upon the daring sceptic and heretic. And now in the light of the present day, these sanctimonious go-betweens—ecclesiastical brokers, the bulls and bears of the Divine Exchange of God's blessings and curses, these self righteous, pompous Reverends, demonstrate the fact that history repeats itself. You can verify this by paraphrasing and adapting the scathing denunciation, and just rebuke by Jesus, of the priesthood, and ecclesiastical authority of his time, to that of to-day. You will find it in the 23rd chapter of Matthew.

You must now perceive that it all depends upon your conception of the attributes, nature and perfection of the Deity, what your religion is, and the mode of worship you offer to it. You may allow yourself to be imposed upon by pulpit jugglery and slippery logic, having a god furnished and equipped to suit—you, the buyer? No! The dealer? Yes! with a fat margin of profit, ease and luxury in the bargain; and chances for you of a threatened hell and damnation, if you do not invest in their stock in trade. You may call this harsh language: but in battle, bullets, bombs, shell, grape and canister are necessary: and there is no time for trifling.

On the other hand, if the object of your worship is the infinite, eternal, omnipotent spirit of divine wisdom and love, the essence which fills the whole universe, and in whom we all live, move and have our being, you will become also like unto Himself. You will respond to its unerring influences and impressions, feel the spiritual promptings within you; untampered by priestly interference, give your minds a boundless scope for the loftiest aspirations, the deepest research after truth, the widest expansion for usefulness. Following its leadings, you will soon find what you seek, receive what you ask for rightly, and discern the illuminated gates of the mystic temple of Spiritual Truth not ajar—but wide open for your welcome entrance. You will cross the threshold of a sanctuary far more sacred than all the churches and cathedrals.

And as you advance with steady steps, one veil after another will be lifted, revealing between, new beauties, new fields of knowledge to explore, new avenues of usefulness inviting you. New methods of improvement will present themselves; and new means for promoting the happiness of humanity will flow in a perpetual stream into your soul-life. And the nearer you approach, the more you will feel that sacred sense of closeness to the true God—the Divine Spirit within you. And as your soul humbly bows to that sublime will in constant adoration, and walks under its loving direction, all your faculties, talents and gifts will be increased and strengthened.

This is true spiritual baptism: the fitness and qualification for the Kingdom of Heaven. It is the best of all religions, the purest of all worships, and in this new life the close relationship between the Fatherhood of God and the Brotherhood of Man will be established, and become an inspiration that will overcome selfishness, ignorance, crime and all the evils which now affect humanity. By the exercise of perfect charity toward all is proven that the Spirit of God dwells within you. "Do unto others as ye would that others should do unto you." Thus you will offer acceptable service, as royal high priests to the God of Love and Wisdom. "God is Love," and they who worship Him, must worship Him in spirit and in truth.

#### A PROTEST.

BUFFALO, N. Y., AUG. 1, 1886.

To the Editor of the *Light in the West*:

My dear sir: In your last number I find in the report of the "Third Meeting of Spiritualists," that there was a hot debate over the question of debaring professional mediums from membership. Well, I as an old Spiritualist was never quite so much astonished in my life. I would like to ask your chairman where he gets his *proof* of spirit communion, if not through the spirit medium. He objects to a medium going under the control of spirit power, or being entranced, or pretending to be so, at a meeting. He wishes to construct or build a structure without a corner stone or a foundation; he would have your society built upon the revelations through our mediums, and then throw the mediums out. Well the Christian Church has got just such an institution now,—a church without any spirituality in it or about it: so I take it that said chairman must be of that mongrel breed called Christian Spiritualists.

Mr. Editor, your society *will not* flourish under such a send off, and don't you let it escape from the innermost recesses of your memory. Evidently your Chairman does not understand the first A B C of the law that governs spirit control, or spirit communion, or he would not have entertained such a move for an instant. You may as well talk of a Christian Church with Christ left out, as a spiritual society without the mediums; for when you turn them away, who have you left to convince new members of the truths of spirit communion,—you might just as well form your society and leave Spiritualism out; and then you have a dead society on your hands, that will fall to pieces of its own dead weight.

I suppose your chairman would allow these immoral mediums to convert people and then take them into the folds of your immaculate society. I can assure him of this, that a person that is *not* a professional medium is *no* medium at all. Why, you ask? Well I am a medium myself; but I have means and a business to lean on, and of course I do not practice my mediumship enough to keep it with me. Spirit power, or spirit friends, do not stand at our backs, and come and go at our beck and nod. Not by any means. Mediums must practice *every day* to keep their mediumship in good order, and of course they become professional mediums, because they cannot be good mediums and a tend to anything else. Mediumship requires a medium's *full time* and *full attention*, and oftentimes they become useless for anything else but mediumship.

I deny that mediums are as a class immoral persons, any more than Christ's twelve apostles were, and they were poor dirty fishermen. A negative or trance medium *may* become an immoral person, of course, but ninety-nine out of a hundred (if they are women) they become so from being ill treated by some of our immaculate Spiritualists that take advantage of their negative condition. "No mediums are angels" I will admit; but are there any angels coming into your society just now? Not much of any, I think. There is a great howl against us by the Churches, and most of the accusations against us are from that



source; but, Mr. Editor, when you get up that society without any mediums or professional mediums, I would like to stop over a day or so some time when I pass through St. Louis, and see what a queer set of Spiritualists you are. I know of some entranced speakers, professionals, that are the best speakers on the Spiritualistic platform, yet your Mr. Chairman would shut them out. It seems to me that he would do better for your society, and keep you at peace with each other better if you relegate him to a private seat near the door during your meetings. Please excuse me for sticking my nose in the affairs of your society, but I have watched your proceedings carefully, hoping that as I passed through your city often, I might find in St. Louis a little of true Spiritualism. If you shut mediums out then the crowd will go individually to the mediums for their spiritual food or communications, and your society rooms will become a deserted place. Most of the Spiritualists are phenomena hunters, and you cannot hold them without the phenomenal proofs. Yours,  
J. W. DENNIS.

CLINTON CAMPMEETING.

CLINTON, IOWA, AUGUST 6, '86 — The Fourth Annual Campmeeting of the Mississippi Valley Spiritualists' Association opened at Mt. Pleasant Park, Clinton, Iowa, Wednesday, Aug. 4th, with about two hundred and fifty campers in attendance. The exercises began with a flag raising at 1 p. m., followed by a Conference, at which Drs. Severance and Dobson, E. W. Baldwin and others made addresses. In the evening the campers had an impromptu dance in the grove, and on every side were heard expressions of satisfaction at the pleasant inauguration. A good rain came on about midnight, cooling the air and laying the dust: it was truly a welcome visitor.

Thursday, Aug. 5th, opened bright and balmy, heralding a number of new arrivals. At 3 p. m. conference was held and Moses Hull, Mrs. Mattie Hull and others addressed the campers, the subjects being mainly on the labor question. In the evening a dance was held in the pavilion attended largely by campers and many from Clinton. There are now about seventy tents and more going up constantly. Several new cottages have been erected in the past year, making ten in all. By Monday next the camp will be in full running order, with at least five hundred campers, making a good sized village.

Among others there are now in attendance:—  
From Maquoketa, Iowa:—Dr. Dobson and family, occupying their cottage; Mrs. Fannie Glosser; Dr. Munson and family; Mr. and Mrs. Chawn; Mrs. White, trance medium.  
Newton, Ia.:—Dr. O. G. W. Adams and family.  
Milwaukee, Wis.:—Dr. Severance; Dr. Brown Mr. and Mrs. Spencer.  
Indianapolis, Ind.:—Mrs. Gill, daughter, son.  
Davenport, Ia.:—Mrs. Blodgett, medium.  
Des Moines, Ia.:—Mr. and Mrs. Moses Hull, editors *New Thought*  
Chicago Ill.:—Mrs. H. M. Read, medical and business medium, formerly of New York; E. W. Baldwin, Mrs. Weeks, business medium; Mrs. M. Gage, medium; Mrs. Frankie Cole, a fine vocalist.  
Jackson, Mich.:—Dr. Batdorf.  
Clinton Ia.:—Lois Waisbrooker, editress *Foundation Principles*.

AUGUST 9.—Since my last letter our camp has had a number of recruits. Among the new arrivals are James Anderson, editor of the *Richmond [Mo.] Democrat*; Dr. H. Pettigrew, Sterling, Ill.; Jno. Riley, medium, Chicago.

August 8th was the opening Sunday. At 10 a. m. Conference was held, after which Mrs. Mattie Hull delivered a discourse on "The Past Growth of the Cause; its present state and prospects," which was well handled and appreciated by a good sized audience. In the afternoon Moses Hull delivered a lecture by request on "The Conflict Between Capital and Labor;" the lecture was excellent and well received by the audience, numbering about one thousand. In the evening Mrs.

Spencer of Milwaukee, lectured on "A Conflict of Life," her own life experiences being largely used to illustrate her subject. The lectures have been well attended, many being from Clinton and the surrounding towns. The weather is delightful, though rain is sadly needed. Our camp now numbers about four hundred, and the prospects for a successful season are flattering. We enjoy good music three times a day, by the "Timber City Band" of Maquoketa, Iowa; and to close I would say that the LIGHT IN THE WEST is highly spoken of by those who read it. E. C. R.

THERE IS WORK FOR YOU TO DO.

BY EMMA TRAIN.

Dedicated to Mississippi Valley Spiritualist Association and read August 8th, at Fourth Annual Celebration.

Friends, a holy light is falling  
O'er a waiting world to-day,  
There are angel voices calling  
Through the misty shadows gray.  
Waken to the sacred beauty:  
Waken to the living duty!  
'Neath the glory, pure and true,  
There is work for you to do.

See the human need around you  
Pressing closely to your side;  
Feel the throbbing hearts that bound you  
Like the restless ocean's tide;  
Trace the sunlight falling o'er you  
Trace the rifted cloud before you  
Where the truth is steaming through,  
There is work for you to do.

See, the iron chains are binding  
Low your mortal brothers now;  
See, the ruthless hands are winding  
Thorns about their bleeding brow;  
Hear their prayer and catch their sighing  
As they struggle—starving—dying—  
Toiling for the wealthy few.  
There is work for you to do.

Though you claim the temperance order  
Here within your massive gates,  
Look just out across your border,  
At your suffering sister states.  
See their sons the best and purest,  
Fall beneath the tempter surest.  
Hear their cries for justice too;  
There is work for you to do.

Hear the wailing and the grieving  
For the dear ones gone from sight.  
Where's the comfort of believing  
When no knowledge holds the light.  
See the creed bound slaves of error  
Bowling down in mortal terror,  
Weeping for a love they knew  
There is work for you to do.

See the sandy desert burning,  
Where *Materialism* dwells;  
Dry and arid with its spurning—  
Needing but Artesian wells,  
Fairest flowers will be growing  
When the under current's flowing  
Can the outer soil renew,  
There is work for you to do.

You, whose feet have climbed the mountain  
From the valley far below,  
Standing by the sacred fountain  
Whence the cooling waters flow,  
Are the van-guard of the ages,  
Writing on the spotless pages  
For a future false or true;  
There is work for you to do.

In your hands the trust is given  
With the golden keys of life.  
Angels from the heights of heaven  
Place you foremost in the strife.  
Through the shadows of oppression  
Rolls the tide-wave of progression  
Where the old gives place to new.  
There is work for you to do.

Friends the gathered host above you  
Coming near through laws divine.  
Happy still to know and love you,  
Making earth a holy shrine,  
Ask of you this sacred token—

By the strength of ties unbroken,  
By the blessings they have brought,  
By the lessons they have taught.  
By the truth with glow supernatural,  
Coming from that better land,  
By the fact of life eternal—  
"Sow the seed what's in your hand;  
Shrink not from your true position;  
Take your part, fulfill your mission;  
To the angel world be true;  
Do the work that comes to you."

BOOK AND OTHER NOTICES,

THE BOOK OF ALGOONAH has been received from Mr. C. F. Newcomb, through whom it was written and by him published. It has 353 pages, price \$1.50, well printed and bound in cloth, and could be improved by indexing and giving modern names to the countries where these people came from, and where they traveled. It is claimed as "Inspirational" and was dictated by Algoonah, the king of these people. As a novel it would be very interesting and if true it is intensely so, and men of science and antiquarians will find it of great interest. In a modern sense and using modern names we find these people originated on the coast of Asia Minor; becoming shepherds they go into the mountainous country of Afghanistan and establish a nation there. After many ages they are driven out of their country by the Assyrians, a portion of them going toward the sea where they build the city of Salem, afterward called Jerusalem. The main part of the nation with their flocks and herds travel through India, then crossing the mountains into China they pass through China to the coast. The King of China gives them the now Japan Islands; from here they send out three ships to explore; striking the Behring current they land on the Yukon coast then go south to the California coast; leaving their ships they cross the Rocky Mountains and explore the Missouri and Mississippi rivers. After this they return to their King and report their discoveries taking products of the soil with them. They finally arrive safely on the Pacific with their families and substance and name this the land of Mezzinarath, i. e., a land where we rest. This book gives the incidents of their travels, the death of their first King Kaiah. Algoonah succeeds him as King. He reigns about 65 years in the City of Algoonah now the city of St. Louis. Provinces were established in Ohio, Miss., Florida, Iowa, California, Mexico etc. These people were purely an Agricultural race, and according to this book a very wise one, being of the Patriarchal age, and they came here about the same time Abraham went to Jerusalem. The book is historical, not religious. The poem of Hodiath on the creation is well written. The third ruler grandson of Algoonah had the dividing of nations in his hands thus peopling Europe from this land making this the old instead of the new world. It will pay to read it, it is interesting and of more than ordinary merit. Mr. Newcomb tells us that the Book of Kinar (that will follow this) proves that we are descendants of these people and that the influence of that old nation has moulded our own and we follow them closely in many things.

We have made arrangements with the publisher of the "Book of Algoonah" to furnish our readers with the book at \$1.00 post paid, or for \$1.75 we will give the book and one year's subscription to LIGHT IN THE WEST. This will hold good only until October first.

SHEET MUSIC.

Prof. C. Longley, vocalist and composer, will send Inspirational Sheet Music at 25 cents each to any address. He is the composer of *Over the River* and other popular melodies. Among others now offered there are *Gathering Flowers in Heaven*, by Longfellow, set to music; *The Golden Gates are Left Ajar*; *We'll Meet Again in the Morning Land*; *The Old Man's Spirit Welcome*, etc. A list may be had by addressing C. F. Longley, 45 Indiana Place, Boston, Mass.

"WHAT'S IN A NAME?"

Generally NOTHING—especially when it is sent to LIGHT IN THE WEST without the DOLLAR.



**SPECIAL NOTICES.**

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

SEPTEMBER 1st AT ONE DOLLAR

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

**SPECIMEN COPIES.**

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

**CLUB RATES.**

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

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

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

All those who are now subscribers can have their subscription renewed for one year after the end of their present time by sending one dollar for themselves and one dollar for a new subscriber, provided they send in both at one time and before September First. Those who have only six months yet to run please to notice this.

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THE LION REMEDIES are put up in large bottles. We have given only a few of our many testimonials (that are in our possession) in favor of the LION REMEDY, showing clearly that the claims put forth in their behalf have truth for their foundation.

Ask your Druggist for them, if he does not have it and you cannot wait send direct to us. Remit by P. O. money order, Postal Note or Registered letter, giving full Name, Town, County State and Express Co. Address

## LION REMEDY CO.,

No. 16 North Ada St., - - - CHICAGO, ILL.

CHICAGO, ILL., May 3, 1886

LION REMEDY Co.—Allow me to add my testimonial in praise of your Lion Remedy No. 2. I have taken three bottles and I never felt so well from the use of any medicine in so short a time. Its action on my system is magical, and I consider your Remedy No. 1 as the best liver and kidney remedy I ever used, and freely recommend it to all suffering from these troubles or biliousness. Yours respectfully,

JOHN LYNCH, 222 W. Randolph st.

CHICAGO, ILL., April 29, 1886.

LION REMEDY Co.—I would like to add my testimony in praise of Lion Remedy No. 1. For Liver and Kidney Troubles and Biliousness it excels anything I have yet tried. My mother has used it for stomach trouble with success. For twenty years she was compelled to subsist on two meals a day, and her food always distressed her, but at present she eats her three meals a day with a relish and with no distress whatever. Yours truly,

FRED. E. JONES, 996 W. Monroe st.

CHICAGO, ILL., May 13, '86.

LION REMEDY Co.—I take great pleasure in stating that the Lion Remedy No. 3 is a sure cure for Rheumatism. After taking one bottle of your medicine I was greatly relieved, and when I had taken two I was entirely cured.

Yours truly,

E. RISLY, 314 Fulton St.

NEW YORK CITY, April 1, 1886.

LION REMEDY Co.—For several years every spring has found me afflicted with deranged liver and kidneys which generally debilitated me from 6 to 8 weeks, causing much anxiety as well as many doses of disagreeable medicine. Learning of the Lion Remedies I was induced to try them, having little faith in their efficacy. Before I had finished my 2nd bottle I was in my usual good health. To the suffering I would say: don't give up in de pair. Give the Lion Remedies a trial.

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