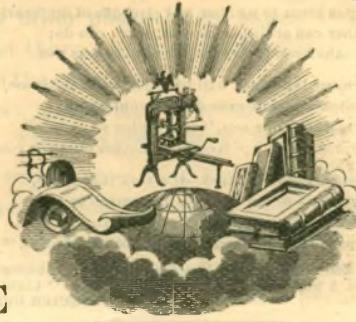


LIGHT IN THE WEST.



“LET THERE BE LIGHT.”

VOL. VI. ST. LOUIS, MO., WEEKLY—SATURDAY, SEPTEMBER 4, 1886. NO. 22.

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 December 1st. See notice.

Entered at the Post Office, St. Louis, as second-class matter.

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

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SAMUEL ARCHER, Editorial & Business Manager,
814 CHESTNUT ST., ST. LOUIS, MO.

“LOVE with life is heaven; and life unloving hell.”

AN eternity of love, unmolested by hate, is heaven's highest sphere.

THE miserly man starves his soul, but the generous man enriches it.

THOUGHTS are gathered most in solitude, but they are enjoyed most in society.

TRUTHS become food for the soul's growth only after they have been digested by thought.

THE unification in essence of man in God is not a true principle of Spiritualism; but unification of man with God in purpose is to be desired.

FASHION is the siren goddess that lures her silly followers on—while Habit is the

soulless tyrant that drags his victims down—to ignorance and sloth.

“EVERY human being has some gift, and all gifts are equal. It is a great mistake that each one thinks his gift so far exceeds that of another. One has the gift of prophesy, another of song, another of husbandry, another of mechanism, another can be impressed, another can teach. All are necessary; one is no lower than the other. All are acting their part in the great drama of life, and are all alike in the sight of Him who is no respecter of persons.”

THERE has been an underlying truth in the sacred records of ancient nations. The mind of man has appropriated as much as its capacity was adapted to receive. He must be a shallow observer of human nature who attributes to superstition the homage and reverence that are paid by millions of human beings to the “sacred writings” of past ages. Mankind live to little purpose if the requirements of the past were sufficient for the present, and future generations.—*Watson.*

“So long as the spirit is enclosed in the mortal body, so long it must be strongly effected by its earthly surroundings, all its thoughts, its ideas, are confined within the limits of the bodily senses. Unless they are in some degree elevated by the aspirations which spirit communion gives, how can the ideas of emancipated spirits be received? The endeavor to mix spiritual with earthly thoughts must result in confusion. One of the greatest difficulties is in procuring such a degree of passivity that the thoughts can be controlled by an outside power; but here comes another difficulty. Most of these sensitives have fancies, notions, ideas of their own, which remain as permanent residents and color

all the ideas we try to introduce. We must, therefore, content ourselves with inculcating the duties of morality and benevolence, which all mortals can understand as even worldly interests are benefitted by the practice of them, and for the benefit of mankind we endeavor to expose the false teachings which have given a wrong bias to man's thoughts, and caused so much unnecessary misery to many minds. All the endeavors of spirits to gratify the curiosity of the dwellers of earth about the spiritual state must be failures; for every idea we can attempt to give must be reduced to earth's knowledge before it can be expressed in earth's language. Another obstacle is the love of earth and earth's ties, so natural to all. Few can look closely at the reality of separation without a shudder: with this love so intense how can the thoughts be elevated to receive our teachings? Only by a thorough, heart-felt belief in the truth of them: believe, and the reality of the future is opened to the eyes of the mind; the glorious anticipations of the future will cause these dreaded separations to change their character; reunions are looked for, those that have gone before are again beloved; and opportunities for spirit communion will be sought for,—not avoided as too puerile for the wisdom of man.

“When mortal has changed to immortal, the higher aspirations we would like to acquire will be understood; and the wonderful destiny of the spirit when revealed to the soul will produce that elevation to which we often allude, but none can realize until the change is gone through with, and knowledge has become experience.”

CONVICTION of a truth presupposes thought, reason, argument, conclusion; and without these, a mere tacit acceptance or pretended belief is worthless in the eyes of God, and even all sensible men.

And how many of the so-called church

members could be included among those who had thought, reasoned and concluded in accordance with that thought and reason. It must be admitted, very few. The large proportion of them have had certain doctrines instilled into them, drop by drop, from their earliest infancy, and have been kept away from any other teaching and more than likely told, that to think of or desire to investigate any other doctrine was a penal sin. Imagine one of that sort approaching the bar of God with his Bible under his arm, and when questioned on certain subjects, could only answer, that he *believed* in the Bible,—in the history of the creation; that the world and indeed the universe was made in six days; that the sun, moon and stars were made on the fourth day as stated in Genesis; that the tower of Babel was a true story; that Noah had all the animals in the ark and took care of them, while all the ventilation in it was 5 x 9 feet; that the whale swallowed Jonah, then vomited him three days after all safe and sound; that Joshua made the sun stand still while the Israelites butchered the Amalekites; and many other such Manchausen tales.

And all this is supposed to be necessary to believe in order to save the soul and make it fit to enter into heaven and dwell there. Does it not seem plain, that heaven full of such people would be full of idiots. Does it not seem wonderful that people of ordinary intelligence in this the nineteenth century should continue to gulp down all the effete mythology of the dark ages, and call it religion, when they can go out into nature and learn of God the All Wise Creator through her?

Who has seen God face to face, and learned from Him the story of a literal Immaculate Conception, and the ten thousand other improbabilities stated in the Old and the New Testaments,—books that no more agree than last year and this year's almanacs, only, that they are almanacs. O, man, think and act for yourself; be a free man, and use your God-given reason. You have nothing to fear as long as you obey the "Golden rule," that was the highest rule known to humanity long before Jesus was born, or known upon the earth. Truth is eternal. B

It seems to me that spirits have about the same idea of wealth as we adults have of the marbles and foibles of our youth: we are past them. . . . It is better to have hope without wealth than to have wealth without hope; better still to have both. —*Shadows.*

* FOR AN ONLY SON.

BY NELLIE W. MCVEY.

Do you know that your soul is of my soul such part,
That you seem to be fiber and strength of my heart,
No other can praise me as you, love, can do;
None other can please me, or pain me, as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name;
"Like mother, like son," is a saying so true,—
The world will judge largely of mother through you.

Be yours, then, the task—if a task it shall be,
To force this proud world to do homage to me,
Be sure it will say, when its verdict you've won,
"She reaps as she sowed, for this man is her son."

* MR. EDITOR: I send the above lines, thinking them good, and I hope you may find room in the "Light" for them.
M. PASQUIER CURREN.

For Light in the West.

RECOGNITION.

BY JOHN WETTERBEE.

My friend Dawburn, of New York, is a very bright, intellectual man, and a lecturer who gives satisfaction to intellectual people; when such hear him once they want to hear him again—I am glad to call him one of my intimate friends. I quote from his last letter to me the following:

. . . . "As you have experimented at leisure and I only once, your opinion I deem proportionately the more valuable. I detect in the spiritual manifestations generally, an immense amount of spirit fraud; but this does not seem to trouble you as it does me."

This was in reply to my letter, in which I had spoken very strongly of the actual fact of the spiritual materialization of forms. This reference to Brother Dawburn and the autographic remark quoted, suggests a word or two from my *shadowy* pen, and so the foregoing will be an introduction to what I have to say on spirit fraud.

The reason spirit fraud does not trouble me as much as it does Mr. Dawburn, (if such be the case, which I doubt), is because the spirit has the odds over me—he is beyond my reach. The fact that I am dealing with a spirit settles the whole question of another conscious life; and it is of no consequence on this point whether the spirit is honest or dishonest. If it be a spirit, good or bad, future life is assured; for perpetuity of consciousness, like everything else, is then the law: or, if a sinner survive, certainly a saint will. The thing which most concerns the world to-day is the affirmative answer to Job's question: If a man die, shall he live again?—not whether he is happy or unhappy, good or bad, saint or sinner. These are vital points, coming to everyone's mind, and would even establish the desirableness of such a continuation of the life we hope for; but the matter of most concern is the question: Is conscious life after death a fact?

If Brother Dawburn thinks that spirit fraud does not trouble me as much as it does him, it is because it is a secondary matter to the prime one, of *fact*. The beginning of the cook book is suggestive,— "First catch the fish." Spirit fraud, reliability, practical teachings, intercourse wise or otherwise, compose the "chowder," so to speak. If unpalatable, or not nutritious, we may go more or less hungry,—that is not our fault; and if we are honest we say to ourselves, "We will try to make it better when we get over there, and we will try to here. It reminds me of the cochiluale water—it tasted herby, was unpalatable; still we had to use it, for there was no other. It led finally to the introduction of "Everett Spring," "Allendale" and "Silver Spring" water for drinking purposes, until the larger supply improved. I am not without hope that the reliability of the manifestations will improve. It is not impossible, if we understood more clearly the dynamical laws,—the motives of the spirits: some things that according to human laws would be frauds, might be otherwise, from their standpoint. And as there is no sensuous proof of man's conscious survival of the dissolution of the body, but through Modern Spiritualism, we must entertain it.

I have a supreme contempt for fraud wherever found, whether in this life or in the other; and it is as mean for a spirit to deceive an honest, truth-loving mortal as it is for one with eyesight to deceive a blind man; but being as yet on this side of life, and not knowing the conditions of the other, I in a measure reserve my judgment until I have a better understanding—in the meantime I propose to "prove all things and hold fast to that which is good." I have absolutely proved that man survives, and it does seem to me, as yet, that the mission of Modern Spiritualism is simply to prove this, so that the world's Rachels mourning for their children "because they are not" might be comforted because they *are*,—that is, that they still live; when one goes beyond that simple fact he begins to lose soundings. If he is wise he will keep one foot on the ground; for the same law that teaches us that there is no *ath*, tells us also that we must "paddle our own canoe." And yet we are more or less influenced and guided in all life's doings, both by those in the form and out of it. Still, it is so important for us to learn to cipher, that the spirit world will not do our sums for us: there may be, as there always are,

exceptions to the general rule; but a wise man will not be governed by the exceptions, but by the rule.

As I have said, I am so thankful for the knowledge of the fact, or, to use the same metaphor, to have "caught the fish," that I do not 'turn up my nose' sometimes to the chowder, even if it does lead Brother Dawburn to say that 'spirit frauds do not seem to trouble me as they do him.' I can assure him that I do not always eat the chowder that others like, but I do not think I ought to spoil others' broth; for 'what is one man's meat may be another man's poison' is a proverb that applies to teachings as well as to dietetics. One of the brightest and most popular ministers in this city (Boston) says, that "the presence and activity of an intelligence which is not that of any of the embodied persons present," will settle the truth of Modern Spiritualism. This minister is not a Spiritualist, but he is logically sound in this statement; for there is no intelligence that is not human in its genesis,—from a man in the form or out of it. I have had that one fact many times,—thousands of others have: it is what that number needs, it is what the world wants to-day more than anything else. I cannot be too thankful that I am one of the fortunate. It being then, founded on fact, it is only a question of time when the knowledge of it, like that of the Copernican system, will be as universal. Millions will yet pass on without this knowledge, but it has come to stay, and a knowledge of it will yet cover the earth. It is a misfortune, from an earthly standpoint, that there should be any fraud connected with it on either side of life; it may be a misfortune, for aught I know, from a heavenly one, but the management of the other side we cannot help. I act upon Sir William Temple's advice, which he quoted from King Solomon, "neither to oppose the mighty, nor try to stop the current of a river."

I often have to quote Wm. Stinton Moses, as he expresses my own experience, and the voice of two often is better than that of one:

"The spirits who are able to deal with gross matter, so as to produce physical manifestations, are beings who are not possessed of high moral consciousness; whether they are instrumental in the hands of more progressed intelligences or not, the fact remains, that they can not be relied on as judged by the laws of human integrity."

I will go even farther than that and include to a considerable extent all the other classes of manifestations. I can prove what I say by experimental illustrations;

but I would hardly be allowed to fill up a whole paper and then deal in fractions, so I will relate one only and can duplicate it in every other phase; I am happy to say, also, that there are exceptions, and I can say with the song:

"While some may prove faithless,
There are some that are true."

But we may as well look at things as they are. I am at a loss to see why or for what a departed spirit should be a pretender. It does seem to me to be mean and cowardly, to come around us hungry souls pretending to be special friends when they are not. I tremble when I remember an ancient circumstance, for it might have put my light out. I once wrote a letter to my father, with the most honest intentions, simply seeking after truth. I waited on one of the most honest mediums we have; the letter was answered before my eyes. I never for a moment lost sight of my sealed envelope. This amanuenses of the spirits wrote beginning thus: "*My dear son and namesake;*" he repeated exactly the questions I asked in the letter and which no mortal but I had read, and he answered each of them intelligently and signed the reply, "*Your once earthly but now spirit father, JOHN WETHERBEE.*" My father was alive! I did not draw around me deceiving spirits, for I had nothing but an honest purpose. The intelligence who read my letter might have said: "I will answer your letters but your father is not present." He, she or it might have read the fact burning in my mind, that my father was alive and about his earthly business; so the answer settled the point of mind reading; but there was the superfluous, self-evident lie, "*your once earthly but now spirit father.*" It was so barefaced a cheat on the other side of life that it bewildered me. If I had not been present when the answer came I would have thought the medium was a fraud and had somehow got at the contents of the letter; but I had the ocular proof of his honesty, and the intellectual proof that my spirit correspondent was a fraud—he was a bogus father. I mention this for the point I will hereafter make; but I will say right here that I have had in the same way and through the same honest medium, replies that have been honest, still that pleasanter fact does not alter or qualify the incident related from being fraudulent on the other side of life.

Speaking of this lying circumstance soon after its occurrence, to Mrs. Emma Hardinge (before her name was Brittan) she

said she was converted to Spiritualism by a bogus brother who purported to come and gave such tests as satisfied her. Sometime afterwards when she had become a lecturer she learned from her brother that he did not give her the tests, but the control of the medium read her thoughts and assumed to be her brother. "My brother then told me that around all mediums were a band of spirits interested in the medium as well as in the cause, and to gain their point could and often did assume to be special persons when they were not; they did not see any harm in that if the intention was good," said this distinguished lady, "and as the manifestation converted me to Spiritualism, I have no regret." This explanation satisfied me, but it did thereafter make me a little cautious,—not but that it may be all right; but I was not so apt to shed tears on the return of near departed relatives, in the presence of those who might be strangers,—at any rate, I wanted more evidence than that the "spirits say so."

I have since been satisfied that in most all the manifestations, the hand or control of the medium is the active intelligent force that communicates, even if they speak in the first person and claim to be a special departed friends: leading me to think our own impressions, as we are all mediums, are oftener our near friends communicating directly; while through a third party it would be indirectly and were if they assumed to be the real person. This may not be objectionable, for it proves a disembodied intelligence and like the case of Mrs. Hardinge, good may come of it. But the fact remains that this deception, wise or otherwise, occurs at least sometimes,—perhaps often. Now, then, is there any reason, or apology for it? Robert Dale Owen speaks of it and gives the reason; so does Eugene Crowell, a man who has written on "The Higher Aspects of Spiritualism." They both say some spirits here audibly what we say, and some know what we say by reading our mind; that inferior spirits, perhaps being nearer material life than others, hear us when we speak and read sensewards what we write, while superior spirits know what we say by knowing our thoughts. If I understand those writers, this would be the state of a case: I am in the presence of a medium, with a sealed letter, and there are present two spirits, one of them Theodore Parker and the other James Fisk, of Wall street fame: the latter could read what I had written and what I happened to say,

but could not read what was in my mind; the former could not read what I had written or hear the sound of my voice, but would know both my letter and my thoughts, by reading my mind. Both Owen's and Crowell's ideas correspond with mine on that point, and that accounts for the very correct answer I got to the letter written to my father, and the error the spirit fell into because he could not get the facts in the case through mind reading; in a word, I was, according to Mr. Owen's idea, superior to the spirit controlling the medium.

I am making this article, which was inspired by Brother Dawburn, rather long; but I wish to make it connect with the phase of materialization, one which is quite important, and on which good Spiritualists widely differ.

Through several mediums, at different times during the past year, I have had, under various test conditions, absolute proof that the spirits, or some spirits, can and do materialize human forms that have every appearance of and practically are, while they last, living human beings, with flesh, blood, bone and clothes. Of that fact there is no more doubt than that the bright sun is shining through the window before me. As a general thing these materialized forms do not look like the persons they claim to be. Some do, it is said—I have never seen one. I have had intellectual proof of their presence, and tests, also, that would indicate an identification; but an objective image, that fills the bill, has not yet reached my experience. I have seen approximations, so I give the forms the benefit of the doubt; I never find fault with those who do not seem to be satisfied, but simply say to them, "Is it not a great thing to feel that you are dealing with a spirit, and not a mortal masquerading?" "But am I?" some one may ask. I can only answer, the chances are that he is. There is nothing of which I am more certain, than that I have had positive proof of the extemporization of spirit forms, and by mediums, even, who have been doubted by some present, because the "forms" claimed to be mothers, aunts, sisters or friends, well known and remembered, which they could not recognize, and not having my experience, or the test conditions with which I have been privileged, could not help feeling, that some way they had been created. Very likely they were, at least it is probable, by spirits in assuming to be special persons, or "once earthly, but now spirit fathers."

My friend Dawburn, who believes in my testimony, says what I have already quoted that "he detects a great deal of spirit fraud;" at another time, after hearing my testimony of conditions, he suggested, that "there must be confederates then among the spirits." Remembering what Emma Hardinge said about her bogus brother, to soften my experience with a *bogus father*, I see no reason why there may not be spirit assistants. I only say this is possible, and sometimes I am sure it is the case; and this may explain why sometimes friendly frequenters have recognized the same time at different times, more or less modified so as to be one man's sister, another's wife, and still another's aunt; that would prove spirit confederacy. I do not say this is usual or general, only *possible*; but granted that it be so, it is a secondary matter,—the fact that they are spirit manifestations takes the bulk of the curse off, even if they are "daws in borrowed feathers;" for they prove perpetuity of life after this life is over; and the fact that the form is the outcome of a spirit makes it sublime, even if it be technically a fraud in its personal assumption; for even bad spirits, if they be so, prove a life to come and answer Job's hitherto unanswered question, "If a man die, shall he live again?" with as much certainty as if the spirit were good and true.

I think I have answered this question of Brother Dawburn, and of other less known people, and also given a possible solution of one of the disabilities in connection with the phase of materialization; but resting on a positive fact, and unmistakable as a fact, I feel that time will make all these things clear; and certainly the materializing seances during the past two years have been great improvements, on the spirit side of life, from what they once were, both in manifestations and in conditions.

Regard the weak and fatherless,
Dispatch the poor man's cause,
And raise the man in deep distress
By just and equal laws.
Defend the poor and desolate,
And rescue from the hands
Of wicked men the low estate
Of him that helps demands.—PSALMS.

A clergyman and a friend once went to one of the churches where the "Gregorian" chants are sung. After the service the clergyman said, "Well, Mr.—, how did you like the service? The chants are said to be sung to the tunes that were used in the time of David." "Ah!" said Mr.—, with a sigh of relief, "that accounts for it. I have often wondered why Saul threw his javelin at David."

Inspirational.

(Transcribed for Light in the West.)

SIGNS OF THE TIMES.

FROM THE INNER CIRCLE OF THE SPIRITUAL UNION, ST. LOUIS.

PART IV.

QUESTION.—Will you please give us your views on the Capital and Labor problem, as regarded in the light of your sphere?

CONTROLLING SPIRIT.—This question is best answered by the message from the congress now assembled in session in the Love and Wisdom—or Christ—sphere, brought to you by its Envoy, Spirit *Patrick Henry*, who will now control the medium:—

Peace be unto you, and the happiness born of perfect love abide with you always?

The angel world greets humanity!

The constant irritations, contentions, and discords arising from the present relations between Capital and Labor, have been the subject of serious deliberation with us. Our love for humanity never ceases, but is always active in seeking means to promote its permanent welfare; but in order to do this, we are compelled to be loyal to Truth, divine Justice, and the supreme law of perfect Love. We cannot go outside, or beyond these eternal principles; they are the foundation of all harmonial relations, the corner stone of all perfect order. From this standpoint we look upon the situation in the light of a sphere which gives us a clearer view, and reveals a more truthful conception of the real state of things as they exist. As we are absolutely free and independent of material interests, and acting only upon divine and spiritual considerations, our message may not be—as most of such messages are—either pleasing, acceptable, or apparently reasonable to the great mass: but we feel compelled by the impulses of love, directed by the combined and united wisdom of our sphere, to give you timely advice and warning. The acceptance or rejection of this message is your affair; to ignore it, will neither depreciate its importance nor invalidate its force, founded upon, and emanating from the principle of absolute Truth and Justice; to which *all*, rich and poor, must bow—sooner or later—in humble acknowledgment and submission.

We have long ere this sought ways and means to convey our counsels to you, and seize now the opportunity presented.

Our beloved companion and envoy, Spirit Patrick Henry, the patriot orator, has at length found a medium whom he can use to advantage; the medium's mind and soul being in sympathetic rapport with him.

Message delivered by the Spirit Envoy:

Having now presented my credentials, I shall proceed to do my duty.

I have found a worthy mouthpiece for my thought
Which with his own in every part agrees;
Now comes the chance I oft have sought,
To urge my earnest, warning, solemn pleas.

Perfect justice demands the application of the country's resources and wealth for the *greatest good to the greatest number*. Its products are its wealth; to make them available and practically useful, are its resources: and the toilers and workers are the real producers of both.

But the very opposite stares you and us in the face, namely: *the greatest good to the smallest number*:—the non-producers and consumers. The bees of the industrial hive are starved out by the drones!

You will not need an unabridged dictionary to understand the meaning of our words, they shall be so plain that all may feel their force. We see selfishness at war with neighborly love; the deplorable situation existing among you, arises out of this conflict. If God is perfect love, then the greater part of the nation is in open rebellion against Him, and in league with Mammon, His enemy. This double headed monster—whose one head is lust of gain; and the other, lust of power—is acknowledged in your midst as a ruling supremacy, by every token of submission and devotion. Do not shrink from the facts as we show them to you; but look them bravely and squarely in the face. You are subject to the dominion of this demon spirit, this essence of evil, which knows no mercy, and feels no compassion. It throttles and squeezes the life and energy out of the industries of the nation, and cripples its resources; degrades manly labor and ennobling enterprise to an unequal fight for existence: it is driving the working classes to the smallest point of patient endurance by depriving them of their just earnings. It grinds with iron heel the faces of those whom it has systematically and *legally* robbed of the necessities and comforts of life, and squanders them in extravagance and luxury. It has intercepted in their descent from the spirit spheres the inventions of labor saving machinery, with which our scientists, machinists and inventors inspired their fellow workers on earth—their genius

gifted co-laborers in the body. They were intended to lessen the hours of labor; to make the burden of toil lighter; to make work a pleasure by substituting ease for hardship, and to bring convenience where severe and unskilled operations were employed before. Instead of all this, the very things intended for a blessing to the industrious have been changed by Mammon into a curse! They simply serve to increase the cash pile of the capitalists by monopolizing their benefits in buying up the most useful and valuable patents, and making them royal mints of income; while the *inventor* seldom gets sufficient reward to pay him for his many disappointments, expensive experiments, difficulties and outlays, and the time and labor expended on them while developing to practical perfection. When once in the hands of the money fiend, a few employees are engaged as automatic servants to attend on these machines now doing the work of many hands; who in their turn are dismissed as no longer needed, and sent adrift into compulsory idleness, to shift for themselves as they may. Labor being thus displaced by machinery, it becomes a drug in the human market, and the groundwork is laid for strikes, riots and violence.

Production becoming cheap by these means, the market is overstocked, and the value of everything thus produced, depreciated. Hence, those who so work, must do it at starvation prices. 'We cannot afford to pay more,' is the cry of the capitalist, at the same time buying real estate, building fine residences, and living in comfort and ease; while the wheels and pulleys roll the dead march to those who are justly entitled to the benefits of labor saving machinery, from the sewing machine to the stupendous ore crusher. Capital cruelly closes its ears to their appeals, when thus deprived of the means of providing the necessities of life. To get the greatest possible amount of work out of the fewest number of employees, at the least possible expense in wages! Such is the attitude and policy adopted by Capital towards Labor; and gets rich and fat in proportion to the rigor with which it is carried out; no matter who suffers under that extortion of time, labor, strength and intelligence, who have no alternative but to submit or starve.

Mammon has brought churches, courts, legislatures and politics under its rule, and compels them to obey its mandates to the letter,—it holds its despotic sway over all.

Insolent idleness jostles patient toil, and counts itself defiled if brought in contact with it. Its haughty arrogance defies the demands of equity! Its virulent venom is corroding and poisoning the integrity of the nation from one end to the other, and makes its tyranny felt by every individual, in every household; corrupting the last spark of honor; and the accusing voice of conscience is stifled by the words: '*Business is business, you know!*' The embezzlers and defaulters are only individual symptoms of the general disposition and tendency; they have the leprosy already broken out on their bodies. Capital mocks at the hungry looks, and sneers at the pitiful complaints of its victims. It turns impatiently and indifferently aside when their hollow cheeks, pale faces, thin garments, and cheerless homes appeal in vain for sympathy in its stony bosom—*so that the dividends pay!* It rides rough shod over every obstacle, with a reckless disregard of possible disastrous consequences to any one but itself.

Law should be the handmaid of Justice, in defending innocence and punishing crime after conviction: but under the rule of Mammon, law prevents, frustrates, and even reverses the dignity of justice,—which impartially deals with *all*, whether rich or poor, high or low in station,—and degrades her into a tool. Corporations, rings and monopolies can steal and plunder by the thousands,—yes, millions; they are legally authorized to do so: laws to that effect are enacted by bribed legislatures to sustain them in their stupendous systems of fraud and spoliation, and continual pilfering from the wealth of the nation. The motto of the politician is: 'To the victor belong the spoils;' and there is no delicacy manifested in securing them, when official position offers the opportunity.

It has become almost a crime to prefer poverty with strict honesty: it is construed into disrespect, and rebellion against Mammon, to deprive his followers of the opportunity to appropriate what does not belong to them in God's Chancery. Voluntary poverty offers no inducements to the cupidity of bank officials, lawyers, doctors and the multitude of sharks who live upon the ignorance of their dupes who are made to pay for a consultation, visit or perscription requiring often but a few minutes, more than a poor man can earn by hard work in so many days—'where the carcasses are, there the eagles gather.' This state of things can be remedied by *general self instruction*. Public lands, farms, mines, crops, stock of all kinds, houses, real estate, stores, factories, all, *all*,—labor included—are slowly and surely drawn into the wide, gap-

ing mouth of the monster that whines for *More, still more!*

It is high time to put at least a limit—if not an end—to this inordinate lust of gain, and the rapacious depredations carried on under the name of legal business, from Wall street gambling down to curbstone trading—legitimate swindling—at the expense of, and detrimental to the good of the people: gambling and speculating upon the necessities of their fellow beings, the gains to be either selfishly wasted, or hoarded away from circulation. Thus are the evil seeds sown—whose fruits are strikes, riots, bloodshed and bitterness—by the enemy of the Christ-spirit, the devil who tempted Jesus, who ‘goes about like a roaring lion, seeking whom he may devour!’ the tempter of men entrusted by public confidence with its savings and earnings; the tempter of officials to bribery: the false angel of light in the fashionable pulpit behind the minister,—in short, the invisible, but powerful Mephistopheles of this Nation, alluring and enticing it to a vast abyss, to which it is gleefully advancing with dancing steps, until the last move sends it over the edge, hurled headlong to destruction.

(To be Continued.)

COMMUNICATIONS FROM Y. E. S.

MARCH 28, 1885.—The thoughts will consider the necessity of using every talent for the elevation of spirits whether in or out of the body:—

A love of truth expressed in beautiful words often gives exquisite pleasure to a cultivated mind, producing that harmony so essential to happiness; the band frequently enjoy the improvisations of harmonious thoughts. The glorious scenes by which we are surrounded inspire sublime ideas which thrill the soul, giving and finding delight in responsive waves; a fruitful theme for harmony is the discovery of some force, some beauty, some idea, suggesting possibilities which engross the thoughts and stimulate still farther discoveries. One of those discoveries was finding the power of utilizing the organism of mortals to express to mankind thoughts from the spirit state of existence; revealing to man the certainty of continued life; taking away the terror from death; changing the hideous idea to the knowledge of the true life, to which earth life is only an introduction to be used as a preparation for a superior state, where the latent powers of the soul are developed; thus enabling the freed spirits to appreciate and enjoy the blessings provided for the spiritual nature. The band will now permit a harmonious spirit to control:—

The throes of pain, the woes of earth, are but discordant preludes to the grand harmonies of celestial birth; the shadowy

darkness which pervades all sublunary thoughts, will soon give place to the gentle dawning of a brilliant day, when doubts and sorrows all dispelled, the enfranchised soul will say, All glory, honor, praise to the eternal Giver, whose goodness fills the universe; whose mercies baffle all conception; whose power guides, sustains the whole in oneness and perfection; each mite, each plant, each animal fulfilling its design; each wondrous planet star or sun rolling in its orbits well defined; no clash but silent order perfect and harmonious circling, uniting, gracefully displaying the glorious powers of the Almighty Mind! Can finite man receive these thoughts? Not while a guest on earth. These glorious objects must remain mysterious, unknown, till death the greatest friend to man, unseals the sight, reveals the light of the eternal day; and adding joy to joy the ears distinguish harmonies in every sound. The spirit filled with love meets and embraces the loved and lost; happiness inexpressible is felt in the whole being; no more to suffer, all sorrow past, eternity is reached at last.

FEBRUARY 27, '86 — A few remarks on SYMPATHY:

A truly sympathizing disposition is found wherever there is a true love for the welfare of our fellow creatures. Whatever interests them interests us; we share in the joys or sorrows of those with whom we come in contact. True sympathy is attractive: it is felt in all relations and concerns of life; it is the evidence of pure unselfish love: it rejoices in the prosperity of the deserving without any mixture of envy or jealousy; and in times of sorrow shares the troubles of its neighbors. The sorrow may be the result of wrong doing, but the reflection that all mortals are frail and in the blindness of self love are continually making mistakes, will lead the sympathizing heart to share their sorrows, while not condemning their faults.

But there are cases when all mortals from a fellow feeling strongly sympathize; such as when one in the bloom of youth shows symptoms of premature decay. And although experience proves to all that only those who are removed while young can escape the trials and sorrows of earth life, still it is argued that life is precious and the young have many pleasures before them. This is looking at such cases from earth's standpoint: now let us consider them from a spiritual view; and we say, happy are those who are elevated to a higher sphere before the mind has become enslaved by the love of earth, and engrossed by its cares. The pure, young soul arrives here to be welcomed in the outstretched arras of loving friends, sheltered from all pain and sorrow, with a soul overflowing with gratitude and love for the glory and happiness with

which it is surrounded. There are no regrets; it is only the survivors who need consolation, and those who understand the nature of the change will wipe the tears from their eyes, and patiently await the call which will restore to them the loved and lost.

From an individual spirit:

I scarcely know how to begin expressing my thoughts, but I was one who passed from earth when young, and can say from experience that my existence since entering spirit life has been a continuous life of happiness, calm but not stagnant; the thoughts constantly receiving fresh ideas; new beauties continually opening to the view, and as the thoughts expand higher and higher, sources of instruction are spread before us, and our energies are enlisted in climbing the hills of knowledge which elevate our very nature. Let none fear the change,—especially the young,—and remember to prepare to live; for what is called death introduces us to our true life.

APRIL 4, 1885.—The band will consider the thoughts of those who are anxious to be informed of the habits, customs, and employments of spirit life:—

The wish for knowledge that actuates mankind is to be commended, while employed on subjects within the scope of their understanding. A study of geography is essential to locate in the mind the many and diversified branches of the human family; to study the various habits, modes of living, food, clothing, marriage and funeral ceremonies, and the peculiarities of the inhabitants of different parts of the earth, the differences and similarities of the spoken languages, and trace their relation to each other, advancing in the subjects for investigation; to study closely the growth of religious ideas, from the simple patriarchal worship of the one great supreme Being, looked up to with reverence and gratitude, to the complicated hierarchal of religious despotism over the minds of men as they have advanced in power as nations,—such subjects enlarge the ideas. Properly understood they prove the brotherhood of human nature in the same wants of the body, the same aspirations for some communion with the unseen, as soon as the mind begins to rise above the animal propensities. These are subjects worthy of man's attention; for the highest study man can comprehend is man in his dual nature; and this brings us to the next step in advance, the spiritual nature of man. Here man must pause: he may trace the workings of that nature in man, but to understand it separated from the material body, each one must wait until he in his own experience has passed through the change. If, therefore, the very nature cannot be understood, how can the habits, customs, employments, be made intelligible to him? These questions are matters of curiosity only, and have no regard to the principal business of man's life, the formation of character, the elevation of mind necessary for the reception and spiritual ideas, which will cause the

thoughts even in earth life to assimilate to, and be prepared for association with the pure and beneficent in spirit life.

COMMUNICATIONS PUBLISHED BY JUSTITIA.

I will now answer some of the questions which I see arise in your mind. First, God is an all pervading Spirit and Power: He is in all things, where there is life, and matter, therefore, you cannot extinguish or distinguish God in His totality. Every spark of spirit and life implanted in nature is God; therefore, God pervades all things. When man first appeared upon this earth, his body was composed of clay, or 'the dust of the earth,' and the all pervading Spirit of God was breathed in him; consequently, man was and is, a part of God. Hence when God puts His thoughts in the hearts of downtrodden and struggling humanity to arise and turn upon their tyrannical oppressors it is an expression of the anger of the living God, incarnate in human flesh. It is God's Holy Spirit in the conscience of men which calls upon him to resist ungodliness and injustice. There never was a time when there was no God.

Man was placed in existence upon this earth by the power of God, and by His power man existed on other planets long before this earth was thrown off into space by the centrifugal force of the sun—aided by a terrific explosion of the confined incandescent gasses—it would be in vain to try at this time to explain to finite man all which belongs to God.

Unregenerate men have already dared to assume the power and knowledge of God; therefore it is necessary for Him to work—to overthrow their selfish works—by means of human agencies, and bring about great and grand results. Selfish, wicked men must give up their power to the Living God (God incarnate in all humanity in unity), for the time has now come when all His power can be brought to bear upon this earth sphere. Now the angel world is at work for the redemption of this planet. We have worked for other planets and accomplished what we desired, and we shall work for this and do the same. It will be utterly impossible for man to contend with the spirit world much longer. I know you and some others have doubted what you have written for us but you need have no fear; nothing is impossible with God; man is a quickening spirit and he can be changed in the twinkling of an eye. God said to the children of Israel when he led them through the wilderness that He would spare them, that they should inhabit the land of Canaan, and so they did.

You are all in the wilderness of unbelief, and error. It was harder for Moses to bring the children of Israel out of their old ideas of the laws and customs of the Egyptians, than to make them understand the laws of God. They were continually crying for the flesh pots of Egypt, and so it is to-day; men will not give up their old ideas of the Jewish laws. When Christ came on earth He taught them better and succeeded in convincing many that the old

Judaical laws were imperfect and instituted new ones. Men have pretended they were following the New Testament law wherein Christ taught them to be merciful to their brother man and to 'forgive seventy times seven,' yet they continue to practice the Mosaic law, 'an eye for an eye, and a tooth for a tooth.' If men were permitted to go on as they have been doing they would destroy the whole human family. The very laws which protect men in high places in their injustice and sin compel men on the lower plane to violate the laws of God. Do men think, when by their accursed laws they send their brother into eternity that God will hold them blameless? Nay; as they measure to their fellowmen so will God measure to them, and their robes of ermine will be covered with the blood of humanity when they stand in the presence of the angel of God, as they surely will. And many a robed high priest and judge of this world will cry for the 'rocks and mountains' to fall and hide him from the presence of God.

April 13th, 1869.—My child, God will hear thy cry; He will answer the prayers of His children if they will only ask Him to save them. The spirit of Christ is awakening the humane to the sins of the ungodly. O! my child, could you see as we can see the workings of the human family, and see the uprising of God's children and hear the secret prayers of His people, you could then understand what the angel world is about. We have a congress of spirits at Chicago, Washington, New York, Boston, Buffalo, and various other places, over all the large cities to carry on God's work, and we are all working in perfect harmony. The spirits do not get discouraged, but they often weep over the sins and iniquities of their friends. Some men are so wicked that it will be almost impossible for their spirit guides to have any influence over them, and I do not know but that many will be given over to the hardness of their hearts. I tell you there are men so wicked that they will never enter into their Fathers kingdom. They are so wrapped in ungodliness that it will take ages of eternity to cleanse them from sin. I tell you Christ meant what he said, that they would be 'cast out into the outer darkness;' for men cannot go on as they have done, sinning in the great light which they have had since He came on earth. They are trying to destroy God's children; violating every natural law; perverting and abusing nature till mankind are becoming no better than the beast of the field. Look at the dens of sin and ungodliness in all the cities of the world, patronized by men of influence and protected by the laws of men;—can they go unpunished? Nay; the recording angel is this day placing the names of the leading men in God's Book of Judgment. The whole human family must feel this commotion which is spreading its tempestuous billows from the centre to circumference of the spirit world; and the frail barks which men have built and launched on the broad sea of eternity will be dashed to pieces on the rocks, and many a one will go down, down, into the dark sea of despair.

God sees the iniquities of all His children. He has allowed men to go so far but no farther, for the day and hour is near at hand when men must stop in their evil career. Kingdoms and thrones will be doomed to the secret chambers of the past, and I tell thee when the Angel world once pronounces the downfall of a kingdom on earth it will take but a short time for man to catch the echo from the kingdom of heaven. Let men take heed. The cry of war is sounding from the battlements of High Heaven, and God's Hosts are marshalled in all the paraphernalia of war with the powers

of darkness, and Jove is now waiting orders to hurl the thunderbolts of vengeance against men in power.

April 20th, '69.—My child, God has called you for this purpose and selected you because your organism and brain were peculiarly adapted for His use. We will have to contend with the God of Mammon, but men of sense and reason will listen. Thou shalt see the gods of this world crumble to ashes before the flames of wrath. Men will cry out for God to avenge their wrongs, and the rulers of this world will cry out for mercy; but as they have measured to their fellow men, so will God measure to them.

When men make laws which compel the laboring men to violate the laws of God and nature to gain their daily bread, then will God visit them; for the present laws of the land are crushing out the breath of life which He put in man. Look! at the poor downtrodden sons of Adam, and see what chance they have for life, grinding out their bones and sinews to enrich the coffers of the princes of this world. Look! at that proud and pampered woman called England's Queen, with her *thirty thousand tons* of gold and silver plate stored away in her private palaces, in which to feed her pampered sons of royalty; then look at her thousands of paupers who are scattered over her domains. Look! at the children who are born in the bowels of the earth, which God gave them to enjoy, and who are not permitted to see the light of His sun. Do the men who claim to own God's mines ever think they are shutting out the spark of divinity which God has given every child of His? I tell thee, O, man, that God will hold thee accountable at the tribunal where no unrighteous Judge will be permitted to sit with garments covered with the blood of humanity. I call upon you, professed followers of Christ, to raise your voices against the wrongs done God's children; He will not hold you unaccountable for these great crimes. Do the professed followers of Christ think, as they sit in their velvet lined pews in their sanctuaries and lift their voices in *mockery* to the Great Spirit of God, that He will listen to their prayers? I tell thee He is disgusted with such men and women, and it is time for them to arise and shake off this accursed pride and pomp which has been spread like a broad mantle of ungodliness over the world. God says in His word that He will smite the princes of this world, not with war only, but with the sword of the Spirit; and He is about to come upon this nation and all nations who forget Him for there is a day of judgment coming, and that speedily, when He will sift the wheat from the chaff, and the rulers of this world will tremble on their thrones which are now doomed to become like the ashes of Solom and Gomorah.

April 21st, 1869.—God has seen the wickedness of men, and He has closed the book of time on earth. Men have forgotten Him and He will not permit them to go on in sin and ungodliness. The whole Spirit World is now pleading with God to stay the hand of justice a little longer. We shall soon sound the great trumpet of the gospel of truth. Let men take heed, for Gabriel has sounded the *trumpet and its echo has resounded through the vaults of high heaven. We are now about to sound it all over God's world and when the blue dome of heaven catches the sound from the angel world then shall tyrants tremble for God says He will destroy the princes of this world; then will Christ set up His kingdom on earth and this world will blossom like the garden of Eden.

* Perhaps it may be necessary for the transcriber to explain that this trumpet (socialism) has already been sounded, in fulfillment of this prediction, and to the discomfort of earthly tyrants. JUSTITIA.

For Light in the West.

THE SPIRIT OF LIGHT.

BY DELAVAN DE VOE.

STANZA VI.

Thus God, from out the elements,—
 High heaven above, and earth beneath, and all
 That swayed between,—mankind, male and female
 In direct line, into existence called;
 Twin beings of his love, armed with power—
 Though strange to them it seemed—to conquer,
 Guard and guide all things on plains of earth.
 That expanse wide stretched out from sky to sky.
 The masterpiece of all His works, complete,
 No argument portrayed. With utmost force
 Almighty's aid evoked, earth's empire to rule,
 Like gods they stood, in stature, and endowed
 With thought, a counterpart and emblem
 Of Divinity. No error made.
 In form and spirit equipoised they came
 To earth, and dwelt in innocence and love
 Immutable, and with the power to rule,
 By proxy, issued from Jehovah's Throne,—
 The first creation made in full
 Under the law of heaven; the all seeing eye,
 Whose infinite soul breathed light and life,
 Looked down with pride; each tangent of his will
 In straight perfection ran, far out, upon
 The waves of time into illimited space,
 And to existence called innumerable worlds
 From out the vast abyss; subduing matter,
 Teeming full with atoms irreverent
 And confused.
 Mankind went forth, under the eternal eye,
 Increased and multiplied, and vast domains
 Explored; moved on till nations blent in hope,
 Filled all the earth. Yet no vain-glory sought
 Creative wisdom.
 Each soul endowed with power, the exercise
 Thereof, in accordance with individual will.
 Life and death were there; living and dying
 Nature harmonized, and in man's judgment
 No detraction found.
 The spheres in orbits silently kept time
 With the circling hours, and with the music
 Of the air, in mazy pastime seemed
 To dance with joy. Rivers in search of rest
 Ran murmuring to the sea, to mingle with
 The elements of the liquid deep.
 The sun and moon, all tranquil, light with light
 Blending, made radiant the day: the stars
 Benignant, torch bearers, from out the sun,
 The night illuminated. The winged birds
 Heaven's chorus sweetly sang in concord
 With æolian music, wafted far and near
 In tones celestial upon the bosom of the air.
 The earth in verdure clad produced, sent out
 Lavishly of her stores, man's wants to fill.
 Each dying year passed but to life renew,—
 Creation of voluptuous spring.
 To those their light and growth and sustenance
 Within, supporting life, mankind knelt down
 In reverence. Second only were they,
 Their minds reflecting to the great first Cause
 Unfolding mortality. Those they espoused
 And ten thousand more of greater moment
 Dwelt deeply on their minds. The birth,
 The growth, the life, the death. They nature saw;
 With expectation high, devouring death ignored.
 "And must we be no more?" they pleading asked,
 Looking afar upon the great expanse,
 In all its multitudinous wonders,—
 "Are we but here to die,—to live no more?
 Nay methinks not so. The seed that sprouts

In nature's bosom nursed must perish,—
 Yea, must die! ere it can grow again,
 And why not we, with powers of thought and will
 Be after death renewed, beings greater
 Than we are—the first growth here by nature
 Only cherished? Why cannot we be quickened,
 And take on, when we depart from light of earth
 A greater light beyond, and dwell in worlds
 To earth's life yet unknown? The toils of life
 To suffer, and in agony die without
 Assurance of a future state,—to consider this
 Taxes the inmost care." Amazed they stood
 Absorbed in thoughts of death and woe so near.
 "If all be lost, better the earth were barren,
 And the pregnant womb of nature doomed
 To flood no more the world with life, ending
 In eternal death." When in despair,
 Hope faltering, from out the spheres above
 A spirit came, exultant at the call,
 And in accents loud cried, "Hold! fear not!
 Eternity is thine!" and thus them reconciled,
 The angel hosts came down; truth multiplied,
 Hope grew and waxed strong. Flash after flash
 On wings of heavenly love, the angels
 And archangels came, in mortal ears to breathe
 Their messages of love. Developing
 Mortal minds to act, to do, and suffer,
 According to instructions from the throne—
 The centre of the inner circle,
 Creative and unknown.

(To be Continued.)

* WHY I BECAME A SPIRITUALIST.

BY B. O. J.

CHAPTER XV.

This chapter will complete the series of "Why I became a Spiritualist." Not because these are all the communications, written and oral, I have received, for I might continue to cull from memoranda and memory, for an indefinite time, covering a period of thirty-five years, but I think enough has been quoted and said, to give any unprejudiced mind sufficient data on this all important subject, if not to make up their mind, at least to set them to investigating for themselves. I have endeavored to take up this subject from the time it first challenged the attention of the civilized world, through the instrumentality of the "tiny raps," to the time of the development of materialized forms, and it is unnecessary to say, that I waded through much that was doubtful, perplexing, and often disagreeable, for it must be borne in mind that we are all of "earth, earthy," and that we should not expect perfection from imperfection. To any one well read in the history of early christianity, they will recall the crude state of things that existed among them. Many of them hardly knew what they did believe, and the case of "Ananias and Sapphira" showed the laxness of honesty among some of those who sought to be-

come attached to them. But to those who will read carefully the history of those early times, both before and after the death of Jesus, will see a vein of spirituality running all through that dispensation, but unfortunately much of it was misunderstood by the people of that day, giving much of it, as they did, a physical, instead of a spiritual signification, and so it has been all down the ages. We are told as plainly as language can tell it, that "Flesh and blood cannot enter the kingdom of heaven" and yet all christianity, believe, that the body will be raised, and if judged sufficiently righteous, will be taken up to heaven, and if judged wicked, will be sent to hell, and this, after having laid in a forgotten grave, for perhaps a hundred thousand years. In the meantime, where were the souls of all these? The facts were, very few of the early christians knew anything about, or believed in a soul, and the Sadducees, a sect, comprising a large portion of the Jewish nation, did not believe in a soul at all.

It was during this condition of things, that Jesus of Nazareth made his appearance in Palestine, just as "Buddha" and "Confucius," had, in other parts of the world, at an earlier date, and taught very much the same doctrine, with this exception, that Jesus sealed it with his blood, not in accordance with a prearranged plan, as now believed by christians, that the shedding of his blood was necessary for the remission of sins. For his death was brought about, by a set of religious zealots, who thought his intention was, to overthrow the government and religion of the Jews, and thus they sought to, and did crucify him, and out of this has grown "salvation through the blood of Christ," one of the greatest fallacies, the world has ever hugged to its bosom. That much has been added, to the supposed sayings and doings of Jesus since his death, all along down the ages, there can be no doubt, for not only the many contradictions, but the fact that so many factions have grown up, so many schisms have taken place, that never would have occurred if the samples we have, of the plain teachings of Jesus, had been adhered to. The minds of the Jewish people were far behind, the Egyptians and Asiatics, in the days of Jesus, in relation to spirit, or spiritual things, and while they believed in a *Personal God*, and in Angels, but very few, if any of them, believed that the angels, (which we are told by spirit intercourse of to-day,) were once men and wo-

men, on this or some other planet, that a personal God is a myth, but that an all pervading presence is a *certainty*, a *knowledge* to at least all, advanced spirits.

The religion of the New Testament holds out the idea of a Personal God, with attributes on a level with man, having all the likes and dislikes, of a short sighted, selfish, arrogant, overbearing mind, while the spirit intelligences that communicate to day, give out the assurance, that God is an all pervading Presence, *seen* only through his works in universal nature, and *felt*, in the heart of every true unselfish aspiring soul.

That the soul of man is a spark of the divine principle we call God placed in connection with physical matter, for individualization, to acquire control over matter, with possibilities all too great, for man in his infantile state to understand. These are the teachings of the higher order of spirits, who come through the better and purer class of mediums.

And while they teach, there is no physical hell, into which to launch a large portion of the human family, through the devices, the hate, and subtlety of an evil spirit, called the devil, and in accordance with the fiat of an angry God, in consequence of the creature man, having violated some arbitrary law of his Creator by following the highest impulse of his God-given being. *They do teach*, there is a hereafter, a future life, for the soul of man. That this is his primary state of existence, that his life here is a step, a link in the grand chain of an eternal life beyond the grave. That no matter what his life may be here, it is an eternal law, that he will wake up there, and will gravitate to a location and condition, best, suited to him. That a life here, of selfishness and evil intentions, violation of the laws of his being will bring upon them there, a retribution, not of an angry God, but of violated law, and that if he has abused and degraded his moral nature here, so will he find his spiritual status there, and that only by long continued acts of repentance and good works will he progress out of that state into a higher.

The spirit world teaches us, that the life beyond, is not a life of indolence and self indulgence in ease and luxury, merely praying to, and praising God but is a life of usefulness, and self abnegation, being one of the grand army of saints, whose employment is, doing the will of God by assisting in the elevation and purification of the race, and that while thus engaged,

the purified spirit is fed, is nourished by a flow of light, an influx of celestial glory from the fountain of God's truth, which is felt, though all unseen, by the uplifting of his soul.

That while the mortal is taught to keep constantly *in view* the future life it is not intended to ignore the life that now is, but rather to live it out in accordance with natural law, keeping all things in their proper place, and learning to practice all the higher virtues, such as charity, not only for the faults, but the opinions of others, doing good not only for those we love, but for those who "despitefully use us."

We are told, that the spirit world is not afar off, but that while it includes all space, yet it is close beside us, and that if we will it, we can hold converse with the dear ones gone on before, if not directly, at least through some media adapted to the person desiring to communicate, and that the time is drawing nigh, when all will feel and acknowledge the existence of the spirit world, and will *feel* its elevating influences.

That death, is not death, but is the entrance into a higher state of existence, for every human soul, be he the *purest and best*, or the *lowest and worst*. Not that all these shall congregate together, but that they all shall have the glorious privilege of starting anew in the race for eternal happiness, and while many, very many, will have to start low down on the ladder, yet, their ascent is as sure and certain, as that time rolls on. And the songs of the redeemed that have "come up through much tribulation" will be none the less acceptable to God, than that of the highest archangel.

Man sees but "through glass darkly" but there is an "All seeing eye" that never sleeps, that has charge of him and all created things, and while man may *seem* to be left to himself, still, God is at the helm, and the ship will be brought safely into port, with all that is on board, not one will be lost.

I may at some time continue these "chapters" as I may think the way open for them, for I have not exhausted the communications, and certainly not this beautiful and to all humanity, most vital and interesting subject. And should I do so, I can now intimate some of the names that have communicated, among which are:

Archbishop Spaulding, of Baltimore; Mr. Bliss (the Moody and Sankey singer); Church Blackburn, who was killed in the Gasconade disaster, on the Missouri Pacific Ry. From St. Louis: Rev. Dr. Anderson; James H. Lucas; John T. Darby; Alonza Slayback; Dr. Mont-

gomery; Dr. Oliphant; A. B. Chambers, N. Paschall and George Knapp, of the *Republican*; William McKee, of the *Globe Democrat*; Wayman Crow; and Thornton Grimsley. Gov. Bob Stewart, of Missouri; Hiram Abiff of old, who gave through the woman medium the Masonic sign: all telling their story, of how they found conditions in the world of spirits, but all agreeing, that if we live a life of rectitude here, it is of great advantage to us there, that dogmas, are of no avail, but that good deeds, pure thoughts and aspirations, are all essential to an immediate entrance upon a life of happiness in the world to which we are all hastening.

If now the object of the writer of these chapters, has been accomplished, viz.: That of setting the reader, to thinking, and investigating, he will be more than gratified, for while there is no damnation for the soul of man, as the orthodox have it, yet there is great darkness in the other world for the spiritually unenlightened, so much so, that many very many, go wandering about in darkness and doubt, many, many years in that world of beauty to the enlightened, but to those who have adopted error, it is a world of great disappointment; and often suffering.

With this statement, the writer of "Why I Became a Spiritualist" takes leave of his readers, wishing them great success, happiness, and contentment of mind, as the result, of their investigation and hereafter, a life of usefulness, joy and peace in this world, and that which is to come.

SPIRITUALISM.

BY MRS. S. E. CALDWELL.

CHAPTER VI.

In the sphere of these mediums spirits now come, and not only show themselves in part, but stand in view long enough to address congratulations to friends, for the mutual pleasure vouchsafed them through the discovery of a natural law that enables them to stand face to face once more, and which will, in the time to come, when it is better understood, do away with all mystery attending death, and show us the thinness of the veil which hangs betwixt their world and ours. These manifestations, when witnessed, are stamped upon the consciousness of the beholder in ineffaceable lines, and no amount of ridicule or argument can remove them. Truth, when presented under proper conditions, seizes upon the understanding with a deathless grip, and all efforts to dislodge it prove futile. All who are convinced through tests, communications and experimental facts, that a living intelligence is behind the scenes; that their most secret thought is read and answered; that through this source a knowledge of the future is obtained, upsetting all speculation, theory and assumed authority by man as to the behests of

God, are immovable. As well undertake to convince them that the sun will cease to make his diurnal round, or the moon her lunar changes, as to convince them they are deluded; for there is an irresistible appeal to the senses of the investigator that leaves no choice between belief and disbelief,—he is compelled to the former.

What is there to hinder mankind at large from acknowledge of this, but persistent disregard of facts that are daily transpiring a determination to turn a deaf ear to all and that the most truthful can say, and believe nothing that comes not to them unsought as evidence. Many are unwilling to investigate because it involves an effort. Others do not care to know, and indifferently respond when told by a medium that a spirit is wishing to make itself known—treatment almost as rude as shutting the door in one's face. Believe you not that some day there will be a meeting face to face with these scorned ones whose anxiety to communicate is chaining them to the where dwell those they are so desirous spot speak with? And then, there are many who seek mediums for tests, and get through them truths that flow from "living waters;" but, fearing the ridicule of the world, they hide what is given them away, and assume roll of the skeptic,—hoping by that means to throw dust in the eyes of their sneering friends, promising conscience that as soon as Spiritualism becomes popular they will then say, "I always believed."

It should be the aim and earnest endeavor of all who can do so, to bear testimony to these truths. Shirking the open acknowledgment of an unpopular cause is a form of moral cowardice unworthy of human nature, and must prove a hindrance to the onward march of all who do so. A man or woman guilty of the weakness of denying the demonstrated facts of spirit manifestation in their own experience, is bound to shrink into nothingness before themselves, and burn with the shame of a falsifier. Truth withheld is truth belied; and a jewel obtained surreptitiously and hid from sight proclaims a thief. If the thousands who have found this "pearl of great price" would courageously stand up in its defense, Spiritualists might present an invincible front to the scoffs of believers and lead the blind and groping masses into the light. But the world in general, and the churches in particular, look upon Spiritualism as —

"A monster of such hideous mien,

That, to be hated, needs but to be seen."

That there is a "cloven foot" artfully con-

cealed beneath all of its phases; that to listen or to look, is the imperiling of the soul. So they resolutely turn away from a lamp that is proffered them, and say it is an "ignis fatuus," and leads to destruction, for "Spiritualism is from the devil." Let us do honor to him, then, in his new phase of character. He is counselling men and women everywhere to do unto others as they would have others do unto them which means, to deal justly by all; to nurse and heal the sick; to give to the poor and needy; and to speak soft words, remembering that they "turn away wrath;" condemning none for faults without first looking within, to see if you yourself are free from them; to make peace instead of strife; walking your daily walk guarding words and action so diligently that it may prove a sermon for the purification and elevation of others. If the devil is urging to all this, "What is God doing?" we ask, in all humility.

[THE END.]

CASSADAGA CAMP.

To the Editor of the Light in the West:

Your number of August 21st. reached me at Camp Cassadaga, and just as soon as I had read the report of the "Fifth Meeting of Spiritualists of St. Louis," to a crowd of mediums, most of them wanted to and did shout, "Glory Hallelujah" because your society had concluded to allow them a show once more; but many of them took note of the fact that they were not let off without a *sly* kick in the shape of being debarred the right to vote.

You see, the camp of Cassadaga got a little *airy* about mediums last year, and the result was that when they started in this August they were quite short of mediums,—consequently, short of attendance. The first two weeks of their meeting was virtually a failure; but the management saw the point and began to hunt for mediums. He found them and soon the camp grounds was alive with people. The second and third Sundays found over four thousand persons on the grounds; most of them were not Spiritualists, but were investigators seeking proofs through our mediums. A confirmed Spiritualist is no good on earth for a medium, for he will not sit or pay them well,—unless he wants to find out how to make a million or more while on earth.

Cassadaga is on the boom now; on Saturday evening an attempt was made in open meeting to sell stock enough to enlarge our hotel; as over a hundred people were turned away last week for want of

room. Mrs. R. S. Lillie made an appeal to the meeting, (after A. B. French and Lyman C. Howe had tried), and the result of her inspiration was that fourteen hundred dollars worth of stock was taken inside of twenty minutes; so we hope for the best in the future.

"Cassadaga Lake Free Association" owns twenty acres of heavy wooded land, which lies five hundred feet higher than Lake Erie. There is always a cool breeze at midday. Three fine lakes adjoin the camp grounds, with two steam launches for the use of the campers. There are almost one hundred cottages and twenty tents within the enclosure, and about eight hundred people camp there for the season. We have telegraphs, telephones, rail roads and boats that keep us in connection with the outside world. There are three hotels in and about the grounds, a good grocery store, and from the rich farming country of Chautauqua County, N. Y., we get the best of all that a farm can produce.

Cassadaga camp is a heaven on earth to many; for here they first found peace and here, too, they have found what they failed to find in the church at home,—proof, positive *proof*, that man lives beyond the portals of the tomb. The old man sheds tears of joy, because here he has received the first message from the loved ones over there: here, too, the mother finds proof that her darlings live and can come to her if she will only let them: and there oftentimes your correspondent meets the young wife of his boyhood days,—the girl wife that he wedded and lost so many long years ago.

J. W. DENNIS.

August 24th, 1886.

The Truthseeker, (London): We, who are beyond the region occupied by Calvinists, with their infallible Bible, and by Catholics, with their infallible Pope, propose to bring everything to the test of Science and Reason; and the scientific discoverer is for us a revealer of the real word of God, before whom no prophet is to be ranked. Nay! who is the real prophet of the living God? The man who speaks out of the moods of his mind or the man who only utters what he can verify from that which is in the heavens above or the earth beneath? The prophets of the old time were earnest seekers after God, but many of their moods and the whole of their circumstances have long since passed away, but the prophet of Science unveils the abiding truths of the Eternal, and the unchanging laws of the Universe. And Reason, truly comprehended, will do for the moral and religious world what Science does for the material world; but it will do so only by our

being true to it. The Science of the past was imperfect, so have the conclusions of the human mind in the past been imperfect. Both can only be improved, and lifted up to higher levels by the free play of their proper powers. It would be an act of supreme folly to tie Science down to the methods, the instruments and the conclusions of the past, and in like manner it ought to be accounted folly to tie Reason down to the methods and conclusions of the past. Here is the fatal defect of orthodox Protestantism; for the majority of the Protestants have halted in their journey from Rome; they have claimed their freedom, but they have only used it to put their brains and conscience once more under the pressure of authority; and they are willing to give others freedom, but only on the condition that they come to the same conclusions as themselves. If you think for yourself and think yourself out of the common opinion, they will brand you as infidel; if you become a heretic, they will cast you out; if you persevere as a freethinker, they sentence you to be damned; and yet they fancy they are Protestants, and think they can grapple with Rome! I tell them they are themselves half Papists,—I tell them they will be powerless against Rome till they accept in all its fulness the great doctrine of individuality, and base all religious opinion on reason and conscience alone.

CLINTON CAMPMEETING.

CLINTON IA. AUGUST 30, 1886.—The closing week at Clinton Campmeeting has been very entertaining; we have been treated to a number of good lectures, the attendance has been good, and with regret we must all turn our faces homeward, though a few have gone from here to Vicksburg, Mich. Monday evening, Aug. 23rd, the ladies gave a party in pavilion which was largely attended; the ladies doing the honors. The affair was the best held during the meetings.

Tuesday morning we had a *Spiritual Conference*, after which Mrs. H. S. Lake delivered a lecture followed by J. H. Randall in the afternoon. In the evening a general hop was held in the pavilion.

Wednesday after conference the day was given up mostly to business discussion, by the Joint Stock company. Over one thousand dollars worth of stock was sold, which will be used to pay off pressing indebtedness, make improvements the coming year, etc.; quite a missionary fund was raised for the purpose of keeping a lecturer in the field this year. In the evening Moses Hull, E. J. Paule and Dr. J. H. Randall delivered discourses on the Labor question, many of the working people from Clinton attending; the lectures were fine, and well received by the audience.

Thursday morning was given up to the conference and in the afternoon Mrs. Amelia Colby delivered a fine lecture, and as her powers as a trance speaker are too well known to go into details, suffice to say it was delivered with her usual force and ability. In the evening a concert was given in the hall by the choir and a

number of volunteers; it was enjoyed by the whole camp.

Friday Mrs. H. S. Lake delivered the afternoon lecture, and in the evening we had a camp dance, at which the entire camp turned out.

Saturday morning after conference the association held a business meeting; it was voted to hold the Camp meeting next year (1887) two months: the month of July as a resort month and August as a regular Camp meeting month. The association will have several good platform test mediums: among them, if possible, Frank Baxter. A number of noted speakers will be engaged, and some materializing mediums: the association having appropriated funds for this purpose.

A lake will be formed between the two hills; bathing houses erected; a good hotel built; new tents purchased; and perhaps electric lights.

The Horse Rail Road intend building a track next year to the grounds, giving us better and cheaper transportation from the depots, etc., The rent for tents will be reduced and board lower, and as I have said in a previous letter, next year promises to be the Banner one of Mount Pleasant Park Camp Meeting and the new office and committee will unite in making it such.

In the afternoon Mrs. Colby gave one of her deepest efforts and in the evening a farewell hop was held.

Lucian Prince, the veteran humanitarian of Mass. who has spent twelve years looking after the good of his mute friends, as he calls the dumb animals who are transported by rail over the great highways to the shambles for consumption, was upon the camp grounds for the second time last Saturday. His journeyings over all the great stock-shipping roads is to see that the animals have water every twenty-eight hours, as the United States law requires. He says he finds animals which have not had water from Kansas City to Chicago, forty hours' ride. The result of this long fast is blood poison to meats; a thing to which the various Boards of Health are giving their undivided attention, for the health of the general public. Among other arrivals this week were:

Dr. R. M. Thomas and wife, Cardington, Ohio; Mrs. Amelia Colby and Emert J. Paule, Geneva, Ills.; F. B. Geoghegan, Chicago, Ills.

Our last Sunday opened bright and cool, from a refreshing rain during the night. At 9 a. m. the childrens' Lyceum was opened; at 10 a. m. conference was held, followed by Moses Hull with a good lecture entitled, "The Philosophy of Spiritualism." 1 p. m. was given up to the mediums' meeting, and at 2.30 p. m. Mrs. Colby delivered her best discourse on the "Origin of the Bible;" at 7.30 p. m. Mrs. H. S. Lake delivered the closing lecture. The attendance to-day (Sunday) has been large and the lectures listened to by appreciative audiences.

And now, dear "Light in the West," a word to eastern Spiritualists: Come to Clinton next year; you will enjoy yourselves. The

people are genial and hospitable; the grounds are the most handsome of any in the east or west, and never in all our experience have we got acquainted with so many pleasant people, or enjoyed a Campmeeting better than this one. Come next year and you will go home with the same feelings.

Dear Editor, I close by wishing you every success and that the "Light" may reap the benefit of my labors in your behalf at Mount Pleasant park this season, and next year I hope to keep your many readers posted as to the progress of this meeting. We have all appreciated your efforts, and the "Light in the West" has made many friends at Clinton Camp. Hoping, dear Editor, that we may meet you personally on these grounds next season I again bid you farewell.

E. C. R.

VICKSBURG.

The campmeeting at Vicksburg, Michigan, was opened and is progressing with marked success, as we see from the *Daily Messenger*. The attendance of mediums and speakers is large and the platform lectures and conferences are excellent and harmonious in spirit. We notice that the subjects selected for addresses by the speakers as well as those coming up for discussion from day to day are such as have a tendency to inspire peace, progress and love of truth. This gives assurance that the gathering influences toward this centre of interest have in purpose the enjoyment of sociality and the unfoldment of more spiritual light. We expect to chronicle good results as the work of the campmeeting at this place.

"FIRST ASSOCIATION OF SPIRITUALISTS OF ST. LOUIS" ORGANIZED.

According to adjournment the seventh meeting of Spiritualists came to order with Mr. Fay, chairman, and Mr. Thompson, Secy. Minutes of last meeting read and approved after slight amendment by striking out the word "deity," after "invocation" in the "duties of chaplain." The constitution and by-laws having been read and adopted as a whole, after which the persons present came forward and signed the document as members. At this point Mr. Archer arose to an explanation, stating that inasmuch as he was editor and manager of *LIGHT IN THE WEST*, and although he had taken an active part in the formation of the association, he deemed it prudent that he be excused from becoming an active member of the Association. His decision in the matter was much regreted by all present, as it had been determined that he should be made president, but after full explanations it was harmoniously agreed to.

The association then proceeded to the election of officers—resulting as follows, viz.: H. W. Fay, president; Henry Hale, vice-president; G. H. Thompson, secretary; M. Goettler, treasurer; L. Baebler, marshal. It was moved and carried to postpone the election of the remaining officers until the next meeting. A committee of three was appointed to secure

a suitable hall, and a lecturer for the next meeting and report so that the announcement can be made this week.

A motion was approved requesting LIGHT IN THE WEST to publish a synopsis of the government of the association, and solicit persons to become members. On motion adjourned to meet at the time and place selected by the Committee.

G. H. Thompson.

For want of space we are obliged to defer giving a summary of the constitution adopted until next week, but will say that at the next meeting and subsequent meetings all persons of moral character, who are interested in the teachings or investigation of Spiritualism are cordially invited to attend the meetings and become members. The membership fee is \$1, with 25 cents monthly dues.

The committee on halls have secured Barchi's Hall, 408 Washington Ave., for next Sunday, Sept. 5th, at 7.30, p. m. for a lecture and business meeting.

The World's Advance-Thought

Published at Salem, Oregon, a spiritualistic monthly paper of which we have made mention and from whose pages it does us good to copy frequently, can be had in connection with LIGHT IN THE WEST, the two papers for

ONE DOLLAR AND FIFTY CENTS.

Send to them for a sample copy and then send to us for both papers. There are lively spirit workers up there and many of us need a refreshing breeze from the North Pacific Coast.

We do not often burden the minds of our readers with quotations of praise from private letters or from contemporary publications, but we are tempted to publish and refer to the notice below, coming as it does from our neighbor. It is all the more appreciated because it is from one who sees us often, and it is boldly said in a well known magazine of this city, which has a very wide circulation.—Ed.

LIGHT IN THE WEST.

This well-printed, neatly made-up sixteen page weekly, devoted mainly to the philosophy of Spiritualism, has grown lately from a semi-monthly to a weekly, which tells of more success than pages of blowing about the increase of subscription. When it started it was the opinion of some that it was too good to last long, but on the contrary, its pages grow more interesting every issue as a literary journal, quite rivaling in theory and argument any other journal in the field of this religious belief either in this country or in Europe. We know there is not a "narrow gauge" in the whole make-up of its Editor and Manager, Mr. Archer. Whoever comes to him with a well written paper for publication will be heard. He is gathering about him a corps of writers, not only here in St. Louis, but in distant sections of the country, of which any journal might be proud. Whether we agree with its philosophy or not, it must be admitted that it is a high toned paper, kind and progressive in spirit, and convincing in argument. Its very low price enables the most humble to read it. Send to LIGHT IN THE WEST, St. Louis, Mo., for sample copy free. Subscription \$1 a year.—*Saint Louis Magazine.*

TERMS OF SUBSCRIPTION.

Some time ago we announced that up to September first we would take subscriptions for "Light in the West" at the rate of one dollar per annum. Our friends have been so industrious and successful in securing names that we have decided to lengthen the time and now announce that the price will remain at ONE DOLLAR PER YEAR IN ADVANCE to all subscribers who *subscribe and pay in advance* before December 1st, 1886.

BOOK AND OTHER NOTICES.

GILMORE'S GUIDE TO ST. LOUIS,

Is a neat book of over 100 pages, "comprising a resume and brief historical sketch of the city, facts and descriptions of places and objects of interest," etc., etc., "notes invaluable to the stranger and information new to the resident," illustrated by excellent engravings of streets, business blocks, public buildings, beautiful views in the parks, Shaw's Garden and Fair Grounds. It gives full directions about how to get anywhere in and about the city. The historical sketch and description of St. Louis are alone worth 50 cents—*twice the price of the book!* With this guide in hand a stranger can go anywhere in the city or its surroundings without asking a question. It names the hotels and rates; gives diagram of seats in the principal theatres; names and locates every street car line; tells how to go everywhere and see everything with use of least amount of money. It mentions every thing except LIGHT IN THE WEST, and we presume he forgot that—please ask if he didn't when you send for the book, to T. J. Gilmore, 213 N. 8th St. Price, 25 cts.; with map 40 cts.; to be had at any book or news store.

The 2nd. annual grove meeting of the Clackamas County Religious Society of Spiritualists, Wm. Phillips, Pres., Thomas Buchanan Sec'y, will be held at their grounds, New Era, Clackamas Co., Oregon, from Friday, Sept. 17th. to the 26th. inclusive. Geo P. Colby, missionary at large from the state of Florida, and Col. C. A. Reed of Portland are engaged as permanent speakers. Col. Reed will give the opening address at two P. M. on the 17th. Mr. Colby is engaged to speak at two o'clock in the afternoon on the 18th. and 19th, 21st, and 23rd, and on the 25th. and 26th. Other arrangements including reduction on Ry. fare to attend the meeting, will be made in time.

THE WISCONSIN STATE ASSOCIATION OF SPIRITUALISTS

Will hold its Third Annual Meeting at Omro, Wisconsin, Sept. 17, 18, 19, 1886.

Prof. A. B. French and other speakers are expected to be present. A number of first-class mediums will be in attendance. The Misses Cora and Vinnie Philips will furnish the music. Officers will be elected for the ensuing year.

The Wisconsin Central will return for one

fifth fare, all that pay full fare to Oshkosh on this line. Those coming via Wis. Central will take trains due at Oshkosh at 2:20 p. m. The Omro stage will be at the depot and will carry passengers the round trip for 75 cents. Those coming via the C. M. & St. Paul, C. & Northwestern, and Lake Shore & Western will buy round trip tickets.

The Northwestern House will board all delegates at \$1.00 per day.

Please notify the Secretary if you expect to attend, that necessary arrangements can be made for all.

PROF WM. M. LOCKOOD Pres.

DR. J. C. PHILLIPS, Secretary.

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 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 Hodiah 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.

The four-year-old child aptly described imagination as looking at things you can not see.

The rumor that the "world moves" because it is cheaper to move than to pay rent is denied.

The flood in Massachusetts was a great boon to Bostonians. They can now trace their ancestry back to the days before the deluge.

SPECIAL NOTICES.

Again we must refer to terms and say that the subscription price will remain until **DECEMBER 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* before December 1st. we will send **Ten Copies**, one year to any addresses he may order, including his own. 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 for and 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.

DIRECTORY COLUMN.

This column will be prominent and kept near to reading matter for purpose of making it a **READY REFERENCE** where persons can have their Name Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed Rates: One-half inch inserted one time for \$1.50 six times \$6.00, 12 times \$10.00, one year \$15.00 payable monthly or quarterly in advance.

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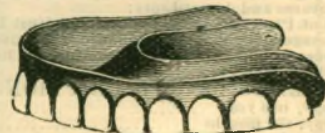
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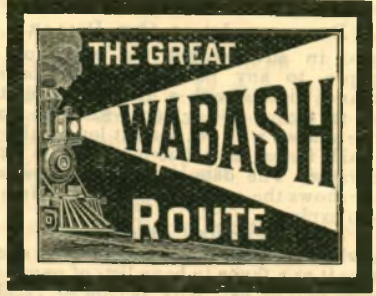
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