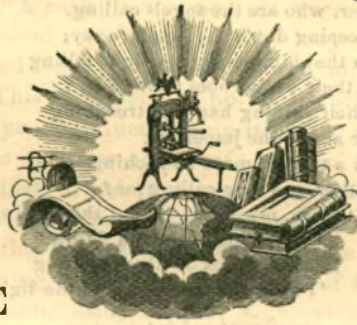


LIGHT IN THE WEST.



“LET THERE BE LIGHT.”

VOL. VI. ST. LOUIS, MO., WEEKLY—SATURDAY, SEPTEMBER 11, 1886. NO. 23.

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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LIBERTY may be said to consist in every person attending to his own business.

THERE are only two things to do; build yourself up strong and assist others to do likewise.—*Confucius*.

THE physical being is simply a mantle which the soul,—the spiritual being, throws off at death.

WE are told to "do right, though the heavens fall;" but we may rest assured that the heavens will not fall on us—we will come up to them.

THOSE desiring to generate purity of thought and action should begin at the root of the evil, and cleanse the body. To do this they should quit the use of alcohol, tobacco, coffee, with stimulants of every kind; stop eating the greasy, scrofulous hog; live on plain, healthful fare; ignore grossness of any kind; then "wash and be clean," and they will find

themselves "born again," with a corresponding change of thought.

ALL the accumulations of earth, all the pomp and pride of life here, ends with the gorgeous funeral trappings, and the flowers scattered over the grave. And if the man has not been careful to cause flowers to grow in the path of others while here, he will find little but barren soil over on the other side. Good deeds constitute the wedding garment, and he who has been wrapped in *self* will find his covering rather cold comfort.

SOME seem to think that when they reach the "other side" they will have nothing to do but to lounge about in the corridors of heaven; but we have every reason to believe that there is very little "folding of the hands to sleep" in the life to come. All will be actively at work for the benefit of mankind—for the elevation of those below them. And so long as there is a world lying in darkness and ignorance, so long will there be work to do.

THE body is the dwelling of the soul or spirit, and the house should be suited to its occupant. A gross body is as repugnant to a pure spirit as a filthy house is to a refined person. There have been pages and volumes written on this subject, but in the recurring cycles of human life it becomes of practical importance again and again to the ever increasing generations as they come forward and pass onward in life. While all will admit that cleanliness of body has a tendency toward elevation of soul there are a great many who claim to be respectable and wish to be well thought of who neglect to keep in practice this belief. Personally they become repulsive to their fellow beings; their thoughts become sluggish and expressions uninteresting. They cease to unfold themselves toward the higher spiritual life,

by thus yielding to the hindrances in the way of human progress. Great care should be exercised in relation to the children, whose habits of life are being formed. Not only by precept and example should they be taught, but by diligent care should they be *trained* to cleanly habits and correct manners.

REWARD AND PUNISHMENT.

In the early history of the race, the religious incentive to do or not to do a thing was generally coupled with a reward or punishment—more frequently the latter if those in command had the power to inflict it; and the moral concerned was not adverted to. In other words, the hopes and fears alone of the people sought to be influenced were appealed to, in order to accomplish the purpose desired. The result was, that when the threat, or offer of reward, seemed afar off, or doubtful of execution, the people went pretty much their own way into excesses and wickedness; for the reasoning and moral faculties of the masses of that time were so low in the scale of development, that they had not strength enough to govern themselves or hold their passions in check. Now, however, the times have changed, and humanity has arrived at such a stage of development as to no longer need to be threatened with punishment, or cajoled by the offer of a reward to do right, as between themselves and their fellow men.

Man is a triune being; first, physical; second, intellectual; and third, spiritual. The physical needs force to govern it; the intellectual requires persuasion and self interest to control it; but the spiritual, when developed sufficiently, will *do right for the love of right*, without any of the baser incentives. It is of no use to say, as some scientists do, that humanity, or civilizations, culminate and fall back, never reaching a higher point of progress. It

may be true that in some directions of science, or mental exaltation, the philosophers of Greece or Rome were up to the standard of to-day; but not in all. The human head in all its organs, and the body as well, must be brought up into perfect harmony and perfection before we can have a perfect man; and that such will be, we have prophecy of it in our highest types of manhood of to-day.

With the exception of Jesus, Buddha, Confucius, and comparatively few others, the deeds of great men have been tainted with selfishness; and that spirit being at the bottom, or in other, words, being the incentive for their acts, rendered it unsafe to trust them; for there was no guarantee that their next act would not be that of tyranny, instigated by some selfish motive. Hence, the motive should be considered more than the act: for pure and unselfish motives, without fear of punishment, or hope of reward will lead one safely in the path of right and thence to peace and perfect contentment. B.

"MENTAL DYNAMICS" as appears in this issue is written by a professor in geology, whose white flowing beard indicates that the period of his "three score and ten years" is nearly reached; yet his eye is bright, his mind is clear and his mental work scarcely abated. Without coming sharply to the points raised in Mr. Cuninghams "Spirit and Evolution" which appeared last month, he appears to take issue with them and yet does not clearly define himself, but says to us that he expects to follow the subject up and write more for us when the weather gets cooler. His works and maps are well known in Wisconsin, Illinois, Missouri, Arkansas, Texas and Old Mexico, and his writings everywhere in scientific journals.

So rational and so harmonious with the needs and hopes of human nature is Spiritualism that if the highest combined wisdom and intellectuality of the race should be called to devise a destiny commensurate with the present and future of man, it seems as if the inevitable result of such a task would be the unanimous adoption of the essential truths of Spiritualism. The charm and reasonableness of spiritualistic philosophy, we repeat, is that it is natural. Indeed, Spiritualism is nothing more or less than a continuation of human nature, from the present visible and tangible order to the enlarged, refined, and spiritualized order of a higher life.—*Light*, of London.

For Light in the West.

THE CHILD'S VISION.

BY JESSIE WANNALL LEE.

"Mother, who are the angels calling,
Sweeping down the sapphire sky;
With the shimmering starlight falling
On their white robes trailing by?
See their shining hands outreaching
Far across the jasper sea,
With a tender, mute beseeching—
Mother, are they calling me?"
"Hush, my child! 'tis but the shifting
Of soft opal clouds in flight,
Through a sea of silver drifting
'Tween thy sick eyes and the light."

"Mother, what are the angels saying,
Bending in a murmuring throng,
Like a band of meek nuns praying,
'Round my bed the whole day long;
With their cool wings softly fanning
Pain and fever from my brow,
And an arch of blue eyes spanning
Shadows creeping 'round me now?"
"Hush my child! 'tis but the whisper
Of the quivering aspens, stirred
By the upland breeze, whose vesper
'Mid the sighing pines is heard."

"Mother, what are the angels singing?
List! their tones rise high and calm,
Through the twilight silence ringing
Like a grand cathedral psalm!
Distant harp cords sweetly thrilling,
Float out with their voices clear,
All the air with rapture filling—
Mother, is not Heaven near?"
"Hush, my child! 'tis but the river
Murmuring songs thy childhood knew;
Mingling with bird notes that quiver
Out upon the sparkling blue."

* * * * *

Softly waned the sunset glowing,
Softly dropped the starlight down;
And the west wind faintly blowing,
Kissed to sleep those eyes of brown!
Still the silvery clouds were rifling
Downward through the blue of June;
Still the singing waves went drifting
Out, in sadder, tidal tune.
And all night the aspen's whisper
Seemed to mourn that young life fled,
And breathed its tender, mournful vesper
O'er a mother's darling, dead!

For Light in the West.

MENTAL DYNAMICS.

I have been a reader of LIGHT IN THE WEST, and to me its writers do not appear to be confined to any particular dogma, but more as searchers for truth in the line of spiritual forces; I would say, that my line of observation has been in the mineral kingdom, and deductions reached are from observation and collecting of facts, and come to the mind involuntarily,—the law is, that the mind being unbiassed in any line of study of the natural sciences, Nature, as she reflects herself on the responding vision of the brain reveals her laws. Plato after being educated in Athens

travelled in Egypt and India ten years, and on his return founded his famous school. His line of study carried him to the conclusion that the human mind is an epitome of the universe, that the world is the result of the constancy of action of crystalline laws. In this connection I may say, that Mr. Cuninghams, whose article on "Spirit and Matter—Evolution and Progress" recently appeared in the LIGHT IN THE WEST, will find that all his theories of spiritual forces were discussed by Plato, Socrates, and their associates, and afterwards by Swedenborg.

Astronomy tells us of unnumbered solar systems with their primary and secondary planets. It has been estimated that Sirius, or the dog star, is twenty millions of million miles distant from our earth, and that the planet is one hundred times as large as our sun; while the sun is one hundred times as large as all the primary and secondary planets which revolve around him. Mercury goes around the sun in one hundred and eighty-four days; Venus, in two hundred and fifty; the earth in three hundred and sixty-five; and Mars, Jupiter, Saturn, Herschel and Neptune in longer periods,—the last named being twelve years in making one revolution. Kepler by his discoveries reduced the motion of these planets in their orbits around the sun to three fixed laws. We see by this that our world is merely a dot or star to the vision of people on other planets, and reason or common sense must teach us that these worlds are inhabited by beings suited to the conditions by which they are surrounded. Saturn has a luminous belt and six moons; consequently, a moonlight night on Saturn would show six in all their varied changes, and a luminous belt standing over the zenith, and the inhabitants of that planet evidently have eyes so constituted as to take in these nocturnal splendors.

The orbs of stellar spaces tell us of a Great Architect or supreme power who saw all these worlds with our earth in the ideal before they existed, and originated the laws that govern their motions. It is reasonable to conclude that they are the result of similar forces, constructed of similar materials, and governed by a similar supreme power. These worlds have their morning, noon and night, or growth and decay. Fourteen stars known to the Kaldeans are now extinct; they were last seen as fiery red spots, and were extinguished,—were evidently cremated by spontaneous combustion, and their

elements again floated as cosmic dust in the space from which they originally came. I have now carried the mind of the reader out so that it would be in a position to grasp intelligently what will here be said.

The Hebraic idea was, that God was a power outside of nature and ruled the world as an earthly monarch! Spinoza taught that God is immanent or ever present in nature, that each atom of the world was instinct with Deity. The Hebrews did not teach the immortality of the soul until they were captured and carried into Babylon, and learned this from the Kaldæans. After they were released by Cyrus and sent back to Jerusalem, they introduced this idea into the Hebraic theology. Moses was educated in the theological schools of Egypt, and Dr. Draper says that when he went up to Mount Sinai, he knew at least seven of the ten commandments, as they were in the Sacred Vedas or Bible of the Hindoos a long time before Moses lived.

We find there is nothing new. The architecture of the buried cities of Texak, Sisal and Valledolid in Yucatan was similar to that of Nineveh, Tadmor and other cities now in the Arabian deserts. Troy was their seaport, and the people of these cities of Asia traded from her through the gate of Hercules to the seaports in Yucatan. Nations progress and decay. Empires have their morning, noon and night. The civilization of Thebes on the upper Nile, Ninevah, Tadmor, Persepolis, Babylon, degenerated into the present wild Arabs of the desert; that of Yucatan into the American Indian. We must realize that worlds like a tree, a blade of grass, or an animal, grow and decay. How was this world formed? Let us see. Shelley when in the spirit of Ianthe seated upon the battlements of heaven, and seeing our world spinning along its orbit said,

"There is not one atom of yon earth
But once was living man;
Nor the minutest drop of rain
That hangeth in its thinnest cloud
But once has flowed in human veins."

How near was Shelley right? The chalk cliffs of England are the shells of infusoria, and entire stratum hundreds of feet in thickness was once alive. The coralline limestones that form great ridges in the sea, and hundreds of feet of strata that form the structure of continents are due to the secretion of lime by a polyp or pulpy mass so thin as barely to be seen by the naked eye, and were once alive; and yet the smallest part of this pulp may be-

come detached and float hundreds of miles in the ocean and sink and becoming attached to a rock commences at once to build a coral reef, which in time may be a hundred feet high and a hundred miles long. This tiny speck of polyp, invisible to the eye, contained within itself the life principle to grow that reef; and in the cosmic dust, or nebulous matter of space, is held the life principle to grow a world such as this on which we live. There is no escaping this issue. Each atom of the world, iron, lead, copper, zinc, nickel, antimony, silver and gold, carbon, nitrogen and all other gasses, and ideas, were primarily created with an elective affinity discriminative power of attraction and bias. These atoms have an inherent property of aggregating into antagonistic centres, and when the maximum of this antagonism has been reached, those centres by passing their positive and negative forces strive to form a mediation; by this law what is an apparant discord is resolved into a harmony. Pope hit the nail on the head when he said:

"All nature is but art unknown to thee;
All chance direction which thou can'st not see;
All discord, harmony not understood;
All partial evil universal good."

This law of antagonisms is seen in two dark cumulus clouds that rise in the west. They boil up with antagonistic force, and one cloud practically says, "I am as good a cloud as you are." The other answers, "Prove it," and throws a positive spark from his centre at the other cloud; which makes that one more angry, and it throws back a more pronounced spark, which again increases the belligerence of his opponent; thus the mill between the two clouds commences, and they pass and re-pass their antagonisms until a mediation is formed, and sheet lightning is seen, which is an index that the antagonisms between these two centres has been exhausted, and discord changed to harmony. Tornados, cyclones, earthquakes, in the physical world, and religious and other wars, feuds and political and family discords can all be explained by this law. A dogma is a centre of force, and aggregates around it ideas according to their affinity. There is a mental as well as a physical chemistry, and ideas industrially, politically, religiously, are continually acting and re-acting on each other like zinc and copper in the leyden jar. Electricity is not force, but the vehicle or carrier of these antagonized atoms from one centre to another, so that a mediation may be

formed. What Newton called the attraction of gravitation, was positive and negative between atoms; no rain can fall unless the earth is negative electrically to the clouds; the law is, that a positive is continually seeking its negative. Each atom in the mineral kingdom is linked to each idea in the minds of the people. Everything has a life principle or spirit. The acorn has the life principle under favorable conditions to grow an oak tree; the grain of corn, wheat, mustard seed the same. The human being commenced as a cell; so did all the secondary and primary planets and sun itself,—the Divine power is not limited.

Galvanic forces reached afar,
These threads they run from star to star;
This sympathy of mother earth
Has been with her from time of birth.

We may say with Emerson, of the iron mountains of Missouri, or vein system of the three hundred lead basins, zinc, antimony, nickel and other mineral basins as well as the hundreds of silver and gold bearing veins, and all the coal basins, that,

"Short sighted man he may forget,
Yet remembering matter pays her debt.
And by electric thrills and ties of law
These rude strengths of nature wild
Were bound to the conscience of a child."

In a study of the geology of the iron mountain region in Missouri, it is evident that these iron knobs, and porphyry hills around them, looked much the same when Belshazzar sat on his throne in Babylon as when first seen by the white race. We conclude that the atoms of carbon in the coal veins of Illinois, Missouri and Kansas, and iron atoms of the vein system of the Ozark mountains, by their sympathy and spiritual force so acted on the mind of Queen Isabella as to induce her to sell her jewels, that Columbus could have money to buy ships to sail west and discover this continent. These rude strengths of coal and iron were asking to be brought into the channels of commerce. It was so with the gold of California in 1849; this yellow dust by its sympathy drew five hundred thousand men to the Pacific coast. These were the sappers and miners to make a beaten path across the Sierra Madre, and Nevada, and make it possible to build the Union Pacific Railway. These men builded greater than they knew.

Coal and iron made the British empire. Coal and iron, by sympathy with the ideas in the minds of the Romans caused Caesar to cross the straits of Dover and make Britain a Roman province. They caused the Saxons to come Danes Normans,—

and King John to sign Magna Charta or charter of liberty for the British people. The coal and iron and elements in the soil of the grand prairies of this valley, by their magnetism caused the Pilgrims to land, and here commence to found an Empire. How could Patrick Henry except by affinity of ideas have thrown out that electric spark in his famous speech, that like a telegraph message acted on all its dual patriotic ideas in the minds of the people from Georgia to Maine; causing them to buckle on their armour for the coming conflict? God is immanent or ever present in nature; the mammoth pines of the Sierras tune their æolian harps; the zephyrs of the prairies and the great cataracts sing a continuous oratoria to their Maker.

"Dear Christian people, one and all,
When will you cease your sinning;
Else can your comfort be but small—
Good hap scarce have beginning,
For vice is hurtful unto man;
In virtue lies his surest plan."

What is substantial and true in man's will we call morality and law. Fanaticism destroys moral principle: emotional religion is not healthful. It weakens the individual's tap root that reaches into the spiritual world, and which should be cultivated by good resolutions that are armed with instant power. It is impossible to have your religious thought done by proxy—that is a matter entirely between yourself and your Maker. The wise men of the present should know more than the dead men of the past. The idea of the priest is to tap your spiritual force, draw it off and build himself up on it. Your business is to cultivate your individuality, to build yourself up and then assist others. There is a spirit of the times which is a definite spirit, and under its control all progress is made.

One geologist told me he studied coal veins one side of a river two weeks, and had been employed to see if the coal extended under the river. He gave it up at last and thought he could not tell; when his mind becoming negative, nature reflected herself and he saw three coal veins, one hundred feet apart on the other side and so reported. The Company sunk and found the veins, as he had seen them. Another said he studied an iron field in Pennsylvania for years, and supposed he would never be able to understand it; when the basin system was reflected and he saw all the iron veins and how they connected with each other for fifty miles. The coal under Sandoval, Illinois, was located at

six-hundred feet deep by a geologist when no shafting or boring had been done within forty miles of that point. Ten years later a shaft was sunk and at six hundred and twenty feet a six foot vein of coal was found; so that the mind can see through and under the surface of the earth—

"A rampant breach is every day
Which many mortals are a-storming;
Fall in the breach who may
Of the slain no heap is forming."

Life is as—

"A star that maketh not haste
That taketh not rest;
Be each one fulfilling
His God given best."

This is a very good world if you use it and not abuse it. The reader will say: Are you a Spiritualist? Yes, with all the prophets, Plato, Jesus, Shakespeare, Emerson, and the great and good of the past and present. Socrates had a monitor who in the spirit always stood by his side. I used to fancy when I thought of Humboldt that his sympathy reached out toward mine; why not? He had gone on the other side, but in his Kosmos still walked the earth. Shakespeare is more alive today than when he lived on the banks of the Avon.

AZOIC.

Transcribed for Light in the West.

ANTHROPOLOGY.

An address by Mrs. Scovell, inspired by Dr. Coons.

Anthropology, or science of man, is a subject the very vastness of which deters many in their search after knowledge. They do not take into consideration, that like a child learning to read they too must grow gradually into the many ways to arrive at the one conclusion, namely: that man is a creature of circumstances, climate and education, and that the student of anthropology must by the paths of zoology, biology, physiology, psychology and philology arrive at the true status of mankind. It is through the analysis of these various sciences that the scholar begins to place man where nature intended him,—at the head of the animal kingdom. Placing man at the highest section of zoology, itself the highest section of biology, we find that he is the grandest of living beings; thus becoming, in the construction of his anatomical and physiological make up the highest effort of nature's law. Thus, step by step are we led into the investigation of the whys and wherefores of man's existence.

The name man means, "to think;" here in the brain of man we have thought classified, brought into play for the benefit of his kind, and at this point we must

say we differ with many of our leading thinkers and writers of the day in regard to thought in man and instinct in animals. Why should we designate reasoning powers in the horse or cow as instinct, when in man we give it the distinguishing merit of a distinct thing, as it were, individualizing it by the name *thought*. While we acknowledge the status of man higher than the animal, yet let us credit the lower class with all there is of man in their nature. If the cow, horse, or any other animal, "thinks" that by going to the river it can procure a drink of water, instinct did not teach it the act, any more than instinct in man teaches him to drink when thirsty. It is *thought* in both cases, and why the name *man* indicates thought I can not conceive with my limited knowledge of these facts. In our retrospections of the past life of man, and the human life, we gradually trace them back in a great measure to the animal; yet never to the actual proof or fact that man is a descendant of the monkey or ape tribe; but viewing the construction of the human frame, we are led to the belief that man is a very close relation to this species of animal life.

Anthropology has the other sciences mentioned in this article, contributing their information to swell the study of man's nature in the past, and to continue it in the future. With anatomy and physiology we analyze the structure and functions of the human body; but it is only through psychology that the inner or soul life of man is reached,—only through this science can we fully understand the operations of the human mind; therefore psychology is really the study to pursue in order to arrive at the knowledge of the thinking part of man. In this study of the human race we are apt to arrogate to ourselves great honor, through philology, or science of language, and the power of man alone to make use of it. But can we be sure of this; is man the only animal that makes use of language? We have found, that what we term *instinct* in animals is thought with man; then dare we claim language as a factor belonging to man alone? Not by any means. Animals have as distinct a language as we have. Notice the cluck of the hen to her brood,—her shrill cry of alarm when the hawk is hovering near; the loud squawks of pain when hurt in any manner; the cackle of joy when the oval treasure is deposited in the nest prepared for her,—in fact, if space permitted, we could notice at length the various ways in

which animals make their wants known; to them their language is just as distinct as our code of words are to us. Thus, while man has arrived at the highest section of animal life, yet who shall say, that another race of beings will not be evolved in time, to which we will become as our animals are to us at the present time! When history fails we can but rely on the investigations made by our learned geologists and archæologists. That their task is a severe one we will find by attempting to read up in the vast amount of references we are compelled to investigate before arriving at any definite conclusion in the matter.

With many of our scholars there is a growing desire to (in a measure) exclude animals, other than man; this is an impossible task; this particular science cannot be investigated without giving animals a certain right to the sphere man occupies: more from the fact that man's development is leaving animals so far in the rear, and no effort of the present age can support the theory that man is evolved from the lower or brute species. We find anthropology is the needed science to collect, arrange and classify the different views of man's existence, accepting only that theory which is backed up with undisputable evidence, and rejecting the mere vagaries and ideas of the formation of man. As well accept the fable of Adam and Eve as to give certain writers' ideas and chimeras a place in the archives of the anthropological society. Even in this important study of the human race there are some students who will give free play to their imaginations, instead of laboriously compiling evidence to prove man's place in nature. In this article we will not attempt to dive deep down into the farther mysteries of this subject, but will only refer to the many points to investigate, that we may arrive at a true understanding of this science. The most important part is not the outward form of man, but the inner or soul life,—that part which lives after the body has gone to decay and reunited with the elements which first formed it. The science of psychology is one of both worlds, while anthropology is of this world alone. We trace the mind of man from his earliest infancy and through the different stages of his life up to the present time, and find that thought and the aspirations of his soul nature are two different things as entities. Thus, in the trance state or condition the soul leaves the body; yet when it returns, the person

entranced can relate where it has been and still think they were in their own home, proving their thoughts had nothing to do with the flight or return of the spirit. Anthropology carries us through the mental or animal life of man and there it stops, leaving us to surmise the future, whether continued or closed with the death of man. As we dig out from the bowels of the earth farther information, pertaining to our race, psychology comes to our relief, an undisputed science, instructs us in the spirit or soul life. Thus, we are gradually drawn into the study of that science from the innate desire to know whether or not we live after death. There is within us a shrinking from an eternal darkness; a desire for continued existence leads us to investigate all subjects relating to this point. Slowly but surely we arrive at the conclusion by extended research and the proof advanced by psychology that we do live again. In this research our own soul life is assisted, until we feel the fire of spirit burning within us. Now, are we truly fitted to investigate the claims of Modern Spiritualism. It is through this psychological study that we are brought *en rapport* with those of mortals who are sensitives or better known as mediums. Testing their powers we come closer and closer into the inner life and spirit of man. We see reproduced in the medium's person another's, one who lived and occupied a body, passed through the change called death and left the animal part to decay in the tomb, while the spirit ascended into space. All of animal life was left with its old body; therefore, on the return of the spirit to earth, being unable to occupy its original casket, it must make its presence known through the organism of another. The lack of animal life is supplied by the body of the medium.

Anthropology must here unite with psychometry before being able to decide how to separate the two. Pursuing the study of anthropology we are led into the future through the past record of man. When actual proof of continued existence is desired, we are compelled to take up the science of psychology, psychometry, and its kindred branches, clairvoyance, clairaudience and trance conditions. While the above named are still holding anomalous (excepting psychology) positions in the field of science we, who study the inner as well as the outer animal nature of man can but still assert the truth and maintain by positive proof the right of these studies to be included in the series of the day.

Mesmerism, or more properly speaking, animal magnetism, receives the grave attention of the *savants* of the present age as it did in the past,—why not any other study based on the subtle power of man's influences. As for the fact of animal magnetism we can have no proof of its existence outside of the operator and his subject. We need no farther proof; the fact is demonstrated by the various tests through the subjects; proving their insensibility to pain is the best proof of mesmerism, and this is a common experiment with operators.

In the history of man we find the idea of worship in some form or another; and always with a desire to learn the future. A peering into the beyond, to pierce the veil of futurity that hangs between man and the land of spirits is the one grand idea of the human race. With those of the present day who deny the various bible doctrines of different nations, we hear them say: This future life after death may be so; I cannot believe that man only lives this brief life and then passes into oblivion. Then how much better for all such to search out and study every avenue leading to the proof of immortality, than to cease their researches with anthropology or the final study of man as an animal! We have *that within ourselves* which urges us on to renewed vigor in a search for proof of another existence. The spirit life is of infinite more importance than the animal existence. Each day we live brings us nearer to the fact that the immortal part of man is beyond the animal, and, therefore, requires more attention than the body.

We will leave this subject with you, and we trust you will not become discouraged by the long road you will be compelled to travel, before arriving at a clear knowledge of the life of man, both as an animal and a spirit. Keep on committing to memory one lesson at a time until in the aggregate you will arrive at the one sure conclusion, and that is: man is a spirit, and when the body is once more left to the elements which produced it, we will still feel the necessity of eternal progress, urging us on to a study of the higher soul life of the spheres still above us.

He heard a voice none else could hear,
From centered and from errant sphere,
The quaking earth did quake in rhyme,
Seas ebb'd and flow'd in epic chime.—Emerson.

My home is with the angels—
O, say not I am dead!

"GIVE US A CALL."

BY ELLA WHEELER.

Suggested by seeing these words in a saloon advertisement.

Give us a call! We keep good beer,
Wine, brandy and whisky here,
Our doors are open to boys and men,
And even to women, now and then.
We lighten their purses, we taint their bre this,
We swell up the columns of awful deaths,
All kinds of crimes we sell for dimes.
In our sugar'd poisons, so sweet to taste,
If you've money, position or time to waste,
Give us a call.

Give us a call! In a pint of our gin,
We sell more wickedness, shame and sin,
Than a score of clergymen, preaching all day,
From dawn to darkness, could preach away,
And in our beer (though it may take longer
To get a man drunk than drinks that are stronger)
We sell out poverty, shame and woe;
Who wants to purchase? Our prices are low.
Give us a call.

Give us a call! We'll dull your brains,
We'll give you headaches and racking pains,
We'll make you old, while yet you are young,
To lies and slander we'll train your tongue,
We'll make you shirk from all useful work,
Make theft and forgery seem fair play,
And murder a pastime sure to pay.
Give us a call.

Give us a call! We are cunning and wise;
We are bound to succeed, for we advertise
In the family papers, the journals that claim
To be pure in morals and fair of fame.
Husbands, brothers, and sons will read
Our kind invitations, and some will heed
And give us a call; we pay for all
The space in papers we occupy;
And there's little in life that money won't buy,
If you would go down in the world, and not up,
If you would be slain by the snake in the cup,
Or lose your soul in the flowing bowl,
If you covet shame and a blasted name,
Give us a call.

JUSTICE TO ALL.

To the Editor of the Light in the West:

And whoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (MATT. XXIII: 12.) In the face of these beautiful teachings of Jesus, how constantly do we see those who claim to be the disciples of the humble Nazarene strive for worldly wealth for the purpose of self exaltation. How often do we see those who live in gorgeous mansions, where they have everything to make life pleasant, pass by humble cottages where want reigns supreme, seemingly without the slightest effect of sympathy, knowing that these creatures by their utmost efforts can only keep the "wolf from the door;" without even thinking that *they* themselves, by their aggregated wealth have been instrumental in placing them in this deplorable condition. While pondering on these great questions, I am

strongly impressed to write:

"Man, Oh! man, slave of mammon hearken to the voice of the angels. You have no right to build gorgeous edifices, imposing monuments for the so-called dead or to expend one dollar or a moment's time on any unnecessary article, so long as there is a mortal in this life who is not properly cared for: so long as there is a "temple of the living God" who is in need. When every want is amply provided for; when there is not the 'least of our brothers' who is in need of anything to make them perfectly comfortable, so they can enjoy life as it really is—then and only then you may expend time and money on things of a superficial character; but it must be for the benefit of all.

There is plenty on this bountiful earth for all if it were properly distributed; but so long as some hold so much more than they need for immediate use there will be others who will suffer in consequence thereof. The law of reciprocity must be well studied and closely adhered to before universal happiness will be attained. And until universal happiness is the result, human justice is at fault. Every one who accumulates for himself more than he has immediate need of, while there is any who is not comfortably provided for, commits a crime which he must answer for in the *great awakening* of the spirit by the cries of those he has deprived of comforts to which they had a natural inheritance. Every one who deprives others of the natural necessities of life by appropriating it to his own selfish greed, is a robber and a thief. Because you have the qualifications to accumulate great wealth, is it any reason you should do so to the detriment of others here and to the *damnation* (self condemnation) of yourself hereafter? For such will be the fate of all who persist in crushing those who are weaker than themselves. Remember whenever you tramp on one of those you think beneath you, you are only tramping on your own soul, for the 'tide will soon set in,' and then woe unto the blind devotees of mammon."

Such was the train of thought passing through my mind, and I could not throw it off until I put it in writing: and now I am requested to forward it to your office for publication. Some perhaps will object, and say: "Are we not all equal, and have we not all the same chance to get rich? and because some got rich, you call them 'thieves and robbers.'" In one sense this is true, but do you not see the human injustice of it? By seeking worldly gain by placing

your whole mind on self aggrandizement you lose sight of all that is pure and spiritual, all that will make you happy and noble. Remember that self abnegation for the benefit of others is what Jesus taught in order to gain true happiness and peace of mind. Has not experience taught you that there is no contentment of mind in possession of accumulated wealth of earth? True contentment (spiritual happiness) is only found in making others happy. These great truths were taught eighteen hundred years ago, but they are, to a degree, ignored by the church goer, and the *theory* of forgiveness of sin, of wrong-doing, is placed in its stead. It is only a "theory," it is not practical, which millions will learn to their own dissatisfaction on their entrance into spirit life. Again, some will say: If we are permitted to accumulate property we can then be charitable to the poor: but so long as we are poor, how can we be charitable to others? For the simple reason, that if we are all on an equality in the possession of earthly goods there will be no need for charity. And again, is it right we should *rob* some in order to be charitable to others? In the light of true spiritual teachings, it is robbery for any to hold in their possession more than they have need of, as millions do to day.

If Spiritualism is to advance the world, it must get down to the "bed rock" of facts, and not pander to the wealthy of the land as the church has ever done, to hold them in its fold for ostentations purposes. Let our motto be, "Equal Justice to All." G.

For Light in the West

CAUSES OF EARTHQUAKES.

BY J. V. PHILLIPS.

Earthquakes, cyclones, tornados are all due, to an inherent property in atoms to aggregate into antagonistic centres, and when the maximum of antagonism has been reached to strive to form a mediation by passing their positive and negative forces. All metals, as well as gasses and ideas, are primarily created with an elective affinity discriminative power of attraction and bias. There is a mental as well as physical chemistry. The law of the world physically, and mentally, is to push or be pushed; this holds from the atoms in a blade of grass, man or planet—everything is in a condition of tilt and balance. The mental collision between the crowned heads and the cabinets of Europe keep each other in balance. The earth is a geode formed by crystalization, the atoms being moved under the direction of the life principle of the world, which is possessed of a definite spirit that has marked all stages of its evolution from the time it was a cell in the nebulous matter or cosmic dust of space.

In place of the world in the centre being in

a state of fusion it is hollow, and the maximum of congelation. The solid crust of the globe is probably one thousand miles thick; the volcanic zone is evidently not over one hundred miles deep from the surface—and the economic use of volcanoes is to allow the antagonisms in the air that surrounds the earth to pass their positive and negative atomic forces and form a mediation with the antagonized centres in the strata.

The cause of the earthquake at Charlestown is evidently due to the quiescent condition of the volcano Popocatepetl in Mexico, and Mount Hecla in Iceland, and came from the electric force between these points meeting a resisting medium and heat by this law being evolved. Volcanoes and destructive earthquakes are invariably outside of coal, iron, and other mineral fields. The course of the cyclones in the Mississippi Valley during the last ten years being from the southwest to northeast tells that the Mexican volcano is the positive and Mount Hecla the negative pole. The funnel shaped tube of the cyclone is due to the antagonized atoms in the air and in the strata trying to form a mediation. If one of these volcanoes should erupt, the course of the tornado would be changed—if both should erupt its 'occupation would be gone.'

The great danger comes from earthquakes and tornadoes in the mental world—these are due to the same laws as in the physical world. If this republic continues to exist each voter will be obliged to become a self appointed sentinel to stand in coat of mail on the watch towers of the republic to guard it from enemies from without, and from treason from within; for—

The wreckers now they lie in wait,
And they would strand the ship of state.
Their education, centuries long,
Has built their bones and muscles strong;
They want to clip the eagle's wing
This arch of freedom down to fling.
Columbia's sons, they now must band
A mighty army in the land,
And stand a phalanx broad and wide
Ready to strike for freedom's side.

A RESORT FOR MISSOURI SPIRITUALISTS.

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

I am pleased to see a Spiritualists' society being organized in St. Louis, and trust it will gain steadily in numbers.

Briefly, I desire to say to the Missouri Spiritualists that they should lay their plans to attend the next annual meeting (in August) of the M. V. S. A. at Mt. Pleasant Park, Clinton, Ia. Arrangements will be made for special rates from St. Louis and up river points, both by steamer and rail. Already steps are being taken to furnish the best programme ever offered on these delightful grounds. The best speaker on the spiritualistic rostrum will be engaged and test mediums of all phases will be given such guarantees as will induce them to attend.

Your correspondent from the camp has outlined a few of the improvements that will be

on the grounds before the next meeting. Everything possible will be done to cheapen the cost of attendance; yet the entertainment will be far superior to that afforded in the past.

Having been unanimously elected president of the Association—rather against my protest—I am desirous of having my state well represented at Mt. Pleasant Park next year, especially as Missouri has no state Association of Spiritualists, and the Mississippi Valley Association is the nearest and cheapest for all who wish to enjoy a feast of reason and flow of soul in a delightfully cool spot during the hot month of August. There should be at least two hundred Missouri Spiritualists on the ground next year, and to this end I hope the "Light in the West" will lend its valuable assistance. Fraternally. JIM G. ANDERSON.

Richmond, Mo. Pres. M. V. S. A.

PRESENTIMENTS.

On this subject *Hall's Journal of Health* for August says:—

There is nothing quite so cheap as ridicule in the treatment of subjects which by any other method involve study, investigation and reflection. To throw them off with a jest, is an easy way to get rid of all serious enquiry into their merits, but unfortunately this sort of treatment is never satisfactory to the student, in search of truth, holding it supreme over all else.

In this free thinking age, when so many brilliant intellects are enrolled upon the side of the materialist, who assigns to man a purely animal existence from whose grosser standpoint all the achievements of his superior mentality count for nothing in the great hereafter, it is not surprising that the evidences of his dual nature, should be met with incredulity and denial, for it is one of the weaknesses of the specialist in science, and the unwisely and incurably learned, to try everything by their own usually narrow and incomplete standard. But the fact of presentiments is too well-established by incontrovertible proof to be all doubtful in the estimation of any fair minded investigator. There is scarcely a family which has not among its unwritten annals, at least a tradition of some strange premonition or fore-warning of that which was yet to happen, and which subsequent events verified, even as foreshadowed, oftentimes in a manner as unsubstantial as a dream. Time and time again have lives and property been saved from destruction by a timely regard for these interested warnings.

Passing from the volume of Calmet to the more recent works of Mrs. Crowe and Robert Dale Owen, we find them to abound in well authenticated instances of presentiment, which are doubtless familiar to a portion at least, of our readers.

In commenting upon the receptive faculties of the mind, Mrs. Crowe remarks: "It has been the opinion of many philosophers, both ancient and modern, that in the original state of man, as he came forth from the hands of his

Creator, that knowledge which is now acquired by pains and labor, was intuitive. His material body was given him for the purpose of placing him in relation with the material world and his sensuous organs for the perception of material objects, but his soul was a mirror of the universe, in which everything was reflected, and, probably, is so still, but that the spirit is no longer in a condition to perceive it."

Mrs. Crowe classifies the various phases of presentiment under the following heads: Allegorical dreams, presentiments, and warnings, giving the particulars of many and various cases of forewarnings of future events in such minute detail as to leave no reasonable doubt of their authenticity.

The later carefully compiled works of Mrs. Owen, whose scholarship and probity none will question, abound in like indisputable instances of the forecasting of future events in dreams, in visions and other extraordinary ways, none the less authentic for being modern and verified by living witnesses.

After informing his readers of the long, patient and laborious course of study and investigation pursued by him, Mr. Owen says: "Gradually, I became convinced that what by many have been regarded as new and unexamined phenomena, are but modern phases of what has ever existed."

SOWING SEEDS.

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

Sow ye seeds of golden truths,
Plant them deep in furrows straight.
Let the soil be poor or rich,
Fill the field with living wheat.
Some may fall on stony ground,
Some the thorns or thistles choke,
But the pure, deep, lasting truths,
Will a golden harvest reap.

You've a mission to fulfill,
Truth and wisdom to instill;
Lest ye well that seeds ye sow,
Do not let a weed or error grow.

As I see thee with my spirit eye,
Myriad angels do stand by,
Holding grains of treasured truths,
For thy reaping by and by.

When thou sowest a field of thought,
Stay thy feet on truth's eternal rock;
Lest the tares be garnered,
And the good seed rooted up.

Now I hear the angels call,
"Come ye to the garner hall;
See thy sheaves of golden grain
With the welcome crown of gain."

M. PASQUIER CURREN.

"While practicing law a number of years ago," said Judge Turguee, "I had a peculiar will case. An old lady who was a slave-holder, dying bequeathed her colored man, John, and her dusky maid, Jane, who sustained to each other the relation of husband and wife, to the trustees of the church, 'to be used as far as possible for the glory of God.' I was curious to know what course was taken, and upon investigation found that after meditation and prayer, the pious trustees sold their living legacy at auction, and with the proceeds sent a missionary to China."

Inspirational.

(Transcribed for Light in the West.)

SIGNS OF THE TIMES.

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

BY SPIRIT PATRICK HENRY.
PART IV.

This is the true picture of the anti-Christ, which John saw in prophetic vision on the Island of Patmos; the beast from the bottomless pit, that is to torment humanity. And when the time is full, this satanic power will bring forth and establish its visible representative among men, who are already prepared for its coming—to do it homage. The apostate Churches, especially that of Rome, will be its allies; they will be as one, for they are of one mind; they will support each other with their power, and mutually share the spoils. Oh! that I had the voice of thunder, and the power of an earthquake to arouse and shake my countrymen out of that fatal slumber, out of that dream of false security!*

Do not for a moment suppose that the fathers of your Republic, the framers of your Constitution, the author of your Declaration of Independence, the philanthropists, reformers, statesmen, heroes, and all who in the past have devotedly loved this their native country, can look with indifference on this deplorable state of things. To see it sapped of its vitality, and deprived of its glorious prestige and renown—that of being the best, and most blessed land on earth, the home of freedom, and a hospitable exile for all who come to its shores. To see it selling its rich heritage for a mess of pottage! What a shameful want of appreciation of a legacy which they secured, and left you, at the risk of everything, even their lives.

No, they look upon all this with sorrow, pity, anxiety and apprehension. They see what havoc the common enemy is making of this country; ruthlessly despoiling it of its true greatness; robbing it of its peace; sucking—like a gigantic vampire—its prosperity; appropriating its most vital interests to its own use, until gorged to repletion. But they are powerless to interfere with the inflexible laws that govern nations, as well as individuals. Both must run their course until the cup of iniquity is full, and running over. We can

only raise the warning cry of "Danger!" to which no one is, or very few are, apt to listen, "even though one come from the dead;" and probably subjecting our medium not only to ridicule, but even persecution or imprisonment as a dangerous anarchist, or troublesome crank; the fate of many others before him, who loved the truth, and obeyed God, rather than man: while the anaconda is drawing its coils still tighter, sliming its saliva over its victims; fascinating them by fine pretensions and false promises, until they become insensible to their impending fate, and finally swallows them at its leisure—all mangled, broken, bleeding, helpless.

We call it Mammon. You know it by the names of CAPITAL and MONOPOLY.

A hideous, vile monster, evil breeding:

A festering, loathsome ulcer, deep within
Black treason, with foul corruption reeking,—

A people's crime—a nation's damning sin!

Such is Mammonolatry, wherever found. We shall now appeal to your reason, and show you why we are so earnest, and perhaps severe.

Could you read men's thoughts as we do, and had you the opportunities of observation that we have, you would perforce admit that they are the mothers of actions. By this mode of knowing from certain indications the near approach of an inevitable crisis, we see a coming struggle for Right and Justice against Might and Wrong: which if not attended by wise counsel, calm judgment, clear foresight and ready concessions to just and reasonable demands, may precipitate the country into ruin, conflict and destruction.

It needs again a Daniel's deep wisdom
To read the fiery writing on the wall;
The doom and fall of Mammon's Kingdom,
While still carousing in his gorgeous hall.

It needs again the Galilean's arm
To cleanse indignantly with twisted cord—
From hypocrites and swindling clouds that swarm
In and about God's sacred temple courts.

It needs again a John's loud crying voice
In this bleak, mammon curséd wilderness,
To priest and Pharisee a stern advice
For true repentance into righteousness.

It needs another Luther's trenchant pen
Protesting earnestly against indulgence;
And privileges of the moneyed men
Sinning 'gainst God's law in bold defiance.

Again a Washington is in demand
To free you from a worse than foreign foe:
The Shylock hordes that palsy Labor's hand,
And cause distress, and poverty, and woe.

The following maxims regarding all forces, known and unknown, have been recognized and accepted as axioms, or

principles, bearing within themselves the self-evidence of truth.

1st. All forces operating under the same conditions, and directed by the same laws, must inevitably, at all times and everywhere, bring about the same results.

2nd. All forces seek an outlet to spend or expand themselves, at the point of least resistance.

3rd. All forces have a limit to their capability of concentration, compression, or confinement. When either of these pass that limit, the force liberates itself either by slow escape at the point of least resistance, or by violent bursting or explosion of the means of confinement; qualified in its extent by the quantity of force, the quality of its inherent energy, and the strength and tenacity of its confinement.

Humanity contains within itself all other forces more or less developed, with the additional qualities of life, volition and intelligence; will being the motor, intelligence the director, and the health of the body the gauge of capacity and energy. The only means of controlling this mighty, living, acting force perfectly, is by intelligent self-government, individually and collectively. The higher the degree of perfection reached in this self-government by the greatest number of individuals, the more certain is the amount of liberty, peace and prosperity they will enjoy. And it is the only means of securing them permanently.

Self-government! the secret of thy strength
Should teach the subjects of the tyrant states
How to secure that freedom too, at last,
And rid themselves of their own potentates.

For any one, or more, to assume this control by any means over man or woman, without his or her consent, with power to give, or withhold the above mentioned blessings at his will or discretion, is a tyrant, or ruler by might, derived either from inheritance, as the monarch's, or acquired through control of money as monopoly: the principle is the same.

The safety valve of this mighty force is, the security and enjoyment of liberty, peace, and prosperity. Man is endowed inherently with an ever active desire to secure the greatest amount of these blessings, and is also born with the natural instinct of self-preservation in common with the animals. Man has a right to what he has justly acquired and earned by his own intelligence, skill, and economy, to preserve himself and family in health and

* It was precisely 8 20 P. M., August 31st, 1886, when this sentence was delivered by the spirit: Patrick Henry through the medium to the scribe of S. U. St. L.

comfort. All these are his by divine right and justice, and a reward for the performance of duty to himself, and fellow man. Whoever seeks to deprive him of those three great blessings—liberty, peace, and prosperity—by whatever means, under whatever pretense, *appropriating the means of securing them*, to the more or less disadvantage of his fellow men, is a criminal; he takes from them, for his own use, what does not belong to him in that higher Chancery whose Judge is God. If it is extended over a whole nation, it is high treason against the common welfare. The right of self preservation will always assert itself when the limit of patient endurance is reached, and absolute necessity demands it.

This is revolution, and called rebellion by those who provoked it.

The self adjusting time piece of human evolution is wound up for eternity. No one can stop, or set back the hands on its dial. Whatever obstructs the cog-wheels of progress cannot retard its movements, but it is destined at last to be pulverized and precipitated among the things that were, and are no more. When Vanderbuilt laid his finger on *time*, in the interest of Mammon, and leased a railroad for nearly four centuries, *Eternity*, her mother, resented the insolent presumption, and had her executioner, death, strike him and lay him a corpse at her feet. (See LUKE XII: 20.)

The liberty of one man begins where the rights of another ends.

Where the liberty of the colonists began, the rights of King George ended.

Where the liberty of the slave began, the rights of his master over him ceased.

Where the liberty of labor begins, the rights of Mammon perish.

Had King George understood and recognized this truth, he would not have heaped insult and injury upon the outraged and overtaxed colonists, and compelled them by force to assert their rights by armed resistance against the encroachments upon their liberties.

When the hour had come for the abolition of slavery in the United States, its end was written in the book of Destiny, and its doom sealed, in spite of every effort to extend or perpetuate it.

Had the Congress and Senate during Buchanan's administration taken timely warning, and been blest with forethought, they would have passed laws for the gradual emancipation of the slaves.

Had every slave, man, woman, and

child, been paid for by the Government, in their own weight of solid silver—to their masters—it would have been far less expensive to both North and South, than the terrible conflict that arose out of that question. Stubborn stupidity would not have it otherwise. The loss of life and limb, and health; time lost to industry and commerce; destruction of property; national debt, with its continued drain upon the treasury; the destruction of homes, farms, crops—these may be computed by dollars and cents, and shown by statistics; but who can estimate the loss of husbands, sons, brothers, lovers, friends! By what mode of reckoning will you state the value of the tears, the fears, the loneliness, of those left in anxiety and suspense to await the final issue, with all its terrible results? Only Omniscience can add up the interminable columns of that account? And to whom is it all to be charged? To the demon Mammon, and those who were his followers. And to what end? To perpetuate and extend the evil of slavery, even at the cost of the dissolution of the union of the states!

Mammon always was, is, and ever will be, the bitterest enemy of the liberty of humanity.

For these reasons we still insist upon, and adhere to, our declaration of principles—that *'all men are created equal'*; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness.' We now insist upon equal rights for all, woman included; and special rights to none. We demand the recognition of the fatherhood of God, by that of the brotherhood of man; and the sacred ties, duties and benefits rising out of their relationship, being kept and guarded with watchful care and vigilance; and urge you to mark those as public enemies, who seek to infringe upon, endanger, or destroy them. When such a state of things becomes general and national, then resistance becomes both a virtue and a duty.

If this be treason, let it treason be!

I need not fear the hangman's hempen cord,
For I am truly, absolutely free
And far removed from any earthly court.

I love the truth Of freedom more than fond,
I proved my loyalty by deed and word:
Ready at duty's call, quick to respond,
With all my feeble being could afford.

Of this my countrymen may e'er be sure,
One mighty impulse still inspires my soul;
I want my loved Columbia free and pure;
One glorious nation, undivided, whole!

A beacon light for every other land,
A proof that our Republic can outlive
The mighty empires, and with ease withstand!
The storms of time, and yet still more achieve.

Of all the loyal efforts ever made
Among the patriot heroes' spirit throng,
Who seek to make this people truly great,
None than your Patrick Henry's are more strong:
(To be Continued.)

Answer to a question, by A—r, a Hindoo!

You ask me what I have felt on entering the spirit world?

I thought I was wise and learned, and found myself worse than ignorant; I supposed I had fathomed the mysteries of life, and saw not even their beginning. When my spirit came in contact with the labyrinthian network of interblending repulsive and attractive forces, reciprocal influences and sympathetic relations, the confusing maze of causes, consequences, effects and results crossing and intersecting each other, a kaleidoscopic variety of ever changing conditions. When all this array of God's complicated machinery was presented to my soul, how utterly insignificant I felt myself to be. Would I ever penetrate the intricate mysteries, fathom the deep counsel, comprehend the complicated laws which are directing, moving, preserving, creating, changing, destroying and raising atoms and systems and suns, and all that belongs to them? My presumption became folly; my supposed wisdom more than foolishness.

But then I realized that now the time had come for true knowledge. I say *realized*,—my whole soul expanded toward the confines of the mighty panorama of the realities of spiritual things; it began to feel its powers as a newfledged bird feels its wings. It measured with the eye of expectation the extent of the arcana now opening its vista of unlimited discoveries; of explorations in realms which my mind had never been permitted to conceive; of solutions in science that seemed absurd and impossible; of attainments in art, to which the height of men never reached; of joys and happiness and peace which can be only faintly hoped for. It was indeed a new birth, a change from darkness into light, this passing from death into life: this bidding farewell, to meet a glad welcome; this tearful parting, to a joyous re-union; this mournful surrender of all earthly possessions, to become an heir in unfading, ever increasing riches. It was entering the uncertain depth of gloom, emerging into glory. Death is the greatest blessing. God has held it back to the very end of life. And blindness and ig-

norance look upon it as cruelty, and blame the Most High for making them die, when to die is to live indeed. The most High God be praised.

COMMUNICATIONS FROM Y. E. S.

APRIL 18, 1885.—The band have chosen the subject, MEMORY:—

This is an interesting study; there are none so ignorant that they do not understand the meaning of the word memory, yet who can explain it? In studying it, we study the spiritual nature of whoever and whatever possesses this quality. It is not found in vegetable life; but in animal life we frequently find proofs of memory. Migratory birds remember and return to their old haunts; but it is most observable in animals domesticated or trained for man's use. The dog, the horse, are gifted with powers of observation and memory; the sagacity of the elephant is often the subject of remark. Scientists measure, weigh, examine, the substance and the convolutions of the brain; some locate its different functions,—but has the most careful scrutiny ever revealed the records of memory to man? The brain being the instrument played on by the spiritual nature, the records are imprinted on the invisible thoughts, never to be read by man in his mortal nature; but when the thoughts enter the true life the records imprinted on them can be read by all in the broad light of spirit life. Could men realize the importance of keeping those records clean, with what caution would every step be taken; how careful not to endanger the welfare or happiness of another by any wrong doing!

Remember that while heinous sins cause bitter memories, the general tenor of life colors and shades the spiritual being—the gloomy, the morose, the jealous, the fretful, impatient or ill tempered, darken their own lives and the lives of all around; while the loving, cheerful and sympathizing make sunshine wherever they are and brighten every prospect. As in earth life, so is spirit life; the thoughts must be clean and pure, the temper must be conquered, before harmony or happiness can be attained. Let these remarks be well attended to, that the training of the thoughts may be the aim of those who wish to prepare for the enjoyment of the blessings awaiting the faithful worker.

From an individual spirit:—

MY FRIEND; I wish to induce the denizens of earth to always bear in mind that the secrets of their thoughts shall be proclaimed from the housetops,—such is the

allegorical expression, foreshadowing the truth. I was thoughtless, indifferent, to the future, not heeding the teachings of any; but I found on entering spirit life all earnest, all real, and my past had few memories to enliven me. And now I would gladly add my mite of advice to mortals. Prepare your thoughts, as well as your actions, for publicity. WILLIAM METZARD.

MAY 2, 1885.—The thoughts will consider the request of the medium:—

When a good man is taken from his family, his memory is embalmed in their minds; his every word, look, action, is recalled with love and reverence; his example is the model to be followed; his teachings are a sacred legacy. This man though estimable in his principles, held some false ideas on the spiritual nature of man. After entering spirit life and discovering his mistake, he would gladly correct the false ideas he had impressed on his children's minds; but how? He had taught them to despise these spirit communications, and has thus closed the avenue by which he might have made known to them his changed thoughts. The endeavor to convince them that their father can now impart true knowledge on the state of existence he now enjoys, but of which he was ignorant when on earth, would be unavailing; they could not receive the idea. But as man's belief does not affect in the slightest degree the laws of nature, so all, willing or unwilling, must experience the same change of thought, when freed from the mortal body. The band will now assist the spirit alluded to, in writing a few ideas:

MY DEAR E—: Gladly would I communicate with my beloved wife and children; but I know that cannot be, and I must let that alone. I would like to bring to their remembrance the love I had for them, and to assure them that love is strengthened here. I tried to inculcate the principles of honor, and if their lives are guided by those teachings, death will prove a blessing, breaking down the separating wall and restoring us to each other with powers unfolding that surpass the imagination of mortals. One by one we all have entered; one by one they all must come. . . . I thank you for trying to enlighten my family on the subject of immortality; may your endeavors be rewarded. Farewell. JOHN H. Y—.

MAY 9, 1885.—The band will choose the subject: HUMAN SCORNERS OF SPIRIT POWER:—

The blindness, the ignorance, of men in general on this subject is fully displayed

when there is an opportunity for doing so. The recent trial gave a proof of this; the silence during the remarks of the principal witness was out of respect to the man, not the subject, yet his testimony will bear good fruit. With the exception of his evidence and a few other believers, serious in their belief, the trial was made a farce by the low, ignorant scorners whose enmity was shown by ridicule and insult. The sacred teachings of spirits cannot be received in such minds; they may gape at the phenomena, but the truths conveyed by these teachings are lost on them; they value them no more than swine value pearls.

Sacred are the thoughts inspired by spirit teachers, and best received and understood in the purity of domestic life, in the quiet of retirement, or in the intercourse of congenial minds, earnestly investigating, searching for the truths imparted by spirit influence. Calmness, purity and harmony are necessary in the endeavor to understand and make a practical use of the knowledge so gained; for be it remembered that though knowledge is power, to benefit and elevate the spirit it must be joined with the higher qualities of the emotional nature; producing sympathy, beneficence, loving kindness, to all our fellow creatures. Could these thoughts prevail, the sorrows of life would be mitigated; murders and suicides now so prevalent, would rarely occur; homes would not be desecrated by selfishness; envy and jealousy would be discarded, and instead of brutality or ill-temper, gentleness, forbearance and love would secure the happiness of heaven in the homes, and peace and contentment sanctify the performance of the daily duties often now so irksome. Let the love of God dwell in the soul, and the fruits of the Holy Spirit will be seen and felt; but man must realize that the body is the temple of the holy influence, to be kept pure, clean and ready to partake of the nature of the Heavenly Father, for God is a spirit, and must be worshipped "in spirit and in truth."

COMMUNICATIONS PUBLISHED BY JUSTITIA.

April 21st, 1869.—. . . Do foolish men think that Christ came on earth only to tell them to build houses of worship where they could worship the God of Mammon? Nay. He knows the hearts of His children; He knows the thoughts of every child of His. He knows how humanity is held in ignorance and subjection by the priests and rulers of this world; He knows that the

broad acres of the earth are held by the grasping and avaricious hands of unrighteous men, till they become the graveyards of His children. He never breathed the breath of life in one of His children without intending that he should have a home on His footstool, and bread of life to sustain him; but men have become so avaricious that they would pluck the universe from the hand of God, were it possible. Now I call upon you downtrodden sons of humanity, to invoke the spirit of the Living God,—to arrest the rulers of this world in their wicked career; for He means every word which has been written in His name. Do men think they can bow to the shrine of vanity and pamper the tastes of the ungodly and that He will not notice them in their sins? I tell thee that Belshazzar's feast is spread, and the princes of this world are invited to the banquet, and men and woman are already drunk on the wine of selfish pleasure; but the hand-writing is on the walls of the palace of their princes, and wise men and women can read this hand-writing traced by the finger of God.

April 22nd, '69.—The public mind is ready for truth, and you need not fear those whose words are like the wind that blows, and whose minds are turned by every wave of unsound doctrine; thinking that their unrighteous gold will purchase them a seat in the Father's Kingdom. Men may think that they do all that God requires, by paying their tithes into their sanctuaries where they go to worship the gods of this world; but I tell thee He requires more than this at their hands, and the day is fast approaching when they will begin to see that the foundations of their churches are built on sand: for He will send the waves of truth and wash away the sands of untruth, which men have built upon, and rebuild His house upon a rock where the winds and waves of ungodliness may dash themselves in all the fury of the demons of despair and howl and rage to all eternity. Then will He "laugh at their calamity and mock when their fear cometh." Man need not think that they are supreme, for there is a God in Israel who will not let them hold their power much longer. They may scoff at truth and turn to ridicule the laws of God, and the teachings of His Son; they may sneer at the true principles of Christ and at the sons and daughters of God; but I tell thee man's power is this day taken away from him in the spirit world,—the

Medes and Persians are at his gates; his glory has departed; his palaces of stone and his cups of gold and silver, his diamonds and precious jewels, have become a canker in the hearts of God's people. I tell thee, O! man, that God spoke to the ungodly kings of olden times, and He is now talking to the rulers of this world. As the kings of old heeded not His word, so is it now. Men may think that the incense which they burn on their altars will be acceptable in His sight; but he will snuff up His nostrils at the stench of their wickedness. He has now sealed the book of man's time on earth and He is about to reveal to mankind His power, and when he does men will cry for mercy. In times past men feared God more than they do this day, for the wiser men think they are, the more will they defy Him; but their wisdom is foolishness in His sight. They might as well think of plucking the thunderbolts of God's wrath from the hand of Jove, or toying with the lightnings of heaven, or staying the raging of the mighty cataracts of His earth.

April 23, '69.—Men little dream of the destruction that is about to come on this earth in a few short years of time. God has revealed it to man in His Book, but they think He did not mean what He said. The rulers and priests of this world think that all their pomp and ceremony, gilt-covered prayerbooks and the incense which they burn on their altars is all that is necessary to pacify and blind Him to their sins and abominations; but He has warned them time and time again, yet they take no heed to the sayings of His prophets, or His chosen Son who was slain for His purity and holiness. Men say, 'O! we believe that Christ came to save sinners, we believe that we have been washed in the blood of the Lamb, we believe that God sent His son to save us poor miserable sinners, we believe all this and go to church and keep the Sabbath holy and that is all that is required at our hands. We believe that men must look out for themselves—self preservation is the first law of nature.' Well! so it is, and it is the only one of nature's laws that men live up to, *Self is the great 'I am.'* Men never think compassionately of their brother; on the contrary, they do not recognize him as a brother. Man asserts that he loves God and keeps His commandments, and that he loves his neighbor as himself. Well, so he does in some degree love his neighbor; for he will tell him that God gave him life, liberty, and strength to labor, and he will make him do it, too. And when his neighbor wants his daily bread, which he has earned by hard toil and labor, men say to him, 'You can't have all the fruits of your labor, for we must fill our storehouses and hold on to our grain, till you come to our

terms.' And they say to God's children, 'You will have to come to it, for we hold the keys of all God's graneries and mines, and we can make you toil for us; you can't help yourselves for we have got the money and you must submit to the law of supply and demand or die of starvation.'

Those are men's terms. Now, what are God's terms? 'The laborer is worthy of his hire,' and God says, 'I will visit this wicked and ungodly generation which withholdeth the bread of life from my poor.' Do men think God will hold them unaccountable for their crimes against humanity, when they shut the storehouses of God which are groaning with the fruits of His earth, while His children cry daily for bread? I tell thee, that the wails of sorrow, distress and hunger, are heard by God and He will not let men oppress His poor much longer—and every cry of anguish that is wrung from the hearts of His children will be the music of despair in the ears of the wicked.

Men say, 'we can't help it because God has poor children; we can't make them rich—they will be poor, they won't work, they are lazy, shiftless, good for nothing drones of the earth.' Well grant all that. It is our duty, and we must help them. How? I will tell thee. Give man his just dues. Pay him wages so he can feed himself and family. Consider him a man and a brother, entitled to all the benefits and privileges of God's earth. Say to him that God requires man to labor, till the soil, plow, sow, and reap, and when God gives the increase let him have the benefit of his own labor. It was never intended that man should hoard it up to pamper to the lust of avarice. God made this world rich enough to give every man, woman and child a home; and the time is not far distant when the spoiler will be here with his sickle and the ungodly gains of the proud and wealthy will be swept away from this earth. Behold! the day cometh that will 'burn as an oven' and the proud and wicked shall be consumed. Riches will take wings and fly away, but the wealth which man layeth upon heaven he will enjoy all eternity. O! why will man barter his eternal happiness for the dross of the earth? I tell thee the gold of earth has corrupted the whole human family, both religious and politic: but God's new government will not be founded on thrones of gold. His kingdom will be built on truth and justice and mercy. God says, 'Let men beware and take heed to the sayings of my chosen ones, for this is your last warning on earth.' The blood of the prophets, and the sons of God, is crying out this day to thee, O! man. Let him who thinketh he standeth take heed lest he fall. The notes of God's buglers are calling men to arms! You will soon hear the sound of martial music over all the world, and Christ is sending forth His spirit in hearts of His children, and He said when He came the second time He would come with power and glory. O! rejoice, then downtrodden sons of humanity, for the day of the deliverance draweth nigh. He will separate the wheat

from the chaff, and make clean His temples and the high priests and rulers will be driven forth from His sanctuaries, dragging their unholy garments loaded with the filth and blood and bones of humanity. I call upon you, thou professed followers of Christ, choose ye this day whom ye will serve—God or Mammon? Ye cannot serve two masters. You are now standing on the plains of Gog and Magog; take now thy choice, for the * day draweth nigh for man to decide whether Christ shall be king over this earth, or the prince of darkness under whom you now serve. You can rest content, O! man, under thy vine and fig tree; but God can blast that fig tree in a night, and when He does and finds man with his arms folded, and drunk on the wine of the fruit of that vine, Woe unto that man. God is calling loudly for help to stay man in his sins, and except they have on the armour which Christ taught you to have they will be thrust through by God's sword of justice, which is this day suspended over this world by a single hair.

* It must be remembered that was written long before the present issue of capital and labor, God and Mammon, had been presented to the people. The day has indeed "drawn nigh," with ominous signs for the future. JUSTITIA.

For Light in the West.

ARE YOU SATISFIED.

Are you satisfied with your religion? Are you satisfied to risk the chances of your future happiness or misery on what you know of the other world and the source from which you derived your information.

O yes, you say, I derive my information from the Bible, and from the pulpit. O yes, mainly from the pulpit, formulated into a *confession of faith*, and you have swallowed it like the eucharist to save your soul.

Have you read the Bible yourself, and what do you find in it. How does the account of the creation agree with astronomy, geology, and common sense. How do you like the character of God as described in it as follows "For I the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generations." At one time puzzled, at another mad, and at still another "grieved at his heart," that He made man. What assurance have you that God will do as he promises, even for you, as according to the Bible, he might conclude at any time to harden your heart, as he did Pharaohs, and if not drown you in the Red Sea, send you to an endless hell, which would be a good deal worse, and if you should say, "that wouldn't be right, that wouldn't be just," then we would have to refer you to what St. Paul, one of the pillars of the church said, "Hath not the potter power over the clay, to make some for honor, and some for dishonor?" What does that mean. Simply, that God has a right to damn you if He chooses, and you have no right to complain, or ask any questions. That is Bible religion, pure and simple. Hadn't you better look into it and see what kind of a God you are worshipping, what kind of a creed you have subscribed to?

Read the Bible and new testament as carefully, and prayerfully, as the writer of this has done, and see if you can make one part of it agree with another, even in the most essential things. If it did, would there be so many denominations, so many creeds, and all sending each other to hell, that don't believe just the same dogmas as they do.

O blind, leading the blind, throw away fossilized superstition, and come out into the clear light of science and reason. God gave you these, but the bibles were given you by priests and human tyrants, who wanted to play upon your fears, to bring you into subjection to their will, and enslave you, body and mind. We do not say there have not been, nor that there are not now, honest priests and honest believers in these monstrous fallacies, but we do say, such are either knaves or dupes. Judge of religion, of religious thought and belief, as you would of any thing else by your highest sense of right, as between your fellow man, yourself and your God, and throw away all the maps, the candles at the altar, with sprinkling and immersion, except your daily ablutions, which are next to Godliness. Throw away all *forms*, whose effects never reach higher than the incense that is burned with them. Has God any need of incense?

Away with all such nonsense. Do you think the God of this universe, takes any pleasure in forms or paternosters, said without the heart yearning in unison with them?

Let your soul go out to God in adoration for his gifts in nature to man, and for making man with the power to enjoy them. Come up higher O man and see God as he is and not as he has been maligned and represented by those who would enslave you body and soul. shake off the dust of old mythology from your feet and stand erect on your God given powers. Knowledge, reason and experience, and all will be well. Amen. B.

FIRST SPIRITUAL ASSOCIATION.

The meeting at Barchi's Hall, 408 Washington Avenue, September 5th., p. m., had a fair attendance and resulted in quite an increase of membership. At eight o'clock the president introduced the speaker of the evening, Prof. R. A. Campbell. The address of this well known lecturer was highly entertaining.

After the lecture the business meeting came to order. The minutes of last meeting approved. The election of Trustees was deferred. The Committee on Halls was instructed to secure the Hall for the remainder of the month. A Committee was appointed to prepare and have printed the Constitution and by-laws. The Lectures are to continue every Sunday evening at Barchi's Hall. Adjourned.

G. H. THOMPSON, Sec'y.

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.

Dr. R. M. Thomas, of Cardington, O., inventor of Electro Magnetic Battery is at Vicksburg, Michigan camp meeting.

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Is an interesting little volume of 250 pages clear, plain print, well bound in cloth, treating of "The Soul: Its Powers, Migrations and Transmigrations." A few copies for sale at this office. Price \$1.50 postage paid.

LIGHT IN THE WEST had quite a pleasant call from Prof. Pfuhl, the Astrologer, Phrenologist and prophet. This gentleman is a native of Berlin, Prussia, and one who has visited almost every country on the globe and he is intelligent and agreeable in conversation. Professionally he told us some very queer things, not only in personal matters, but on political and other subjects of general interest. Of course we are not at liberty to repeat his talks, but those who have a leisure hour and want to learn of themselves or to investigate in the line of his profession may do well to call on him at 1406 Washington Ave. He speaks of having told a person recently when to buy wheat. He bought and made three thousand dollars in a day. He did not claim to know the condition of the market, but from the science of the stars he did claim to know that man's lucky days.

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.

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.

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We will send a specimen copy to any one and will take it as a favor to have lists 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.

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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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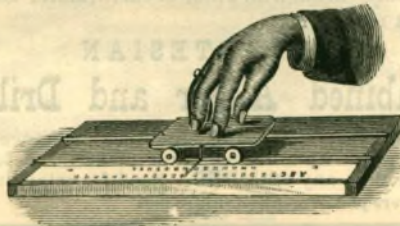
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The Index.

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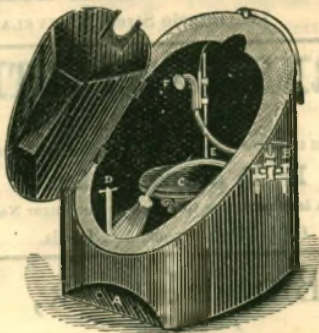
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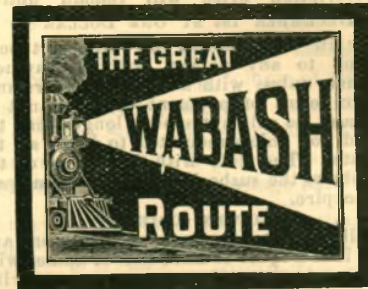
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CHICAGO, ILL., May 3, 1886
 LION REMEDY Co.—Allow me to add my testimonial in praise of your Lion Remedy No. 2. I have taken three bottles and I never felt so well from the use of any medicine in so short a time. Its action on my system is magical, and I consider your Remedy No. 1 as the best liver and kidney remedy I ever used, and freely recommend it to all suffering from these troubles or biliousness. Yours respectfully,
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are Nature's most potent agencies for curing disease, as they are made from the very best roots, herbs, barks and gums that grow in this and other countries, their curative powers have been thoroughly tested and proved to be all we claim for them.

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These remedies have been used for the last ten years in New York, Boston, Chicago and other large cities and towns. It is their wonderful success in eradicating old chronic diseases completely from the system, and restoring the patient to perfect health, that has induced us to advertise so extensively that all may know of their great curative powers and be persuaded to try them, whatever their disease may be, even if their physician has given them up as incurable, for the Lion Remedies have cured many (of so-called incurable) when everything else has failed, as some of our testimonials will show.

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

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

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 Restores lost vitality and assimilated with the blood becomes part and parcel of the whole system; cures impotence, strengthens and vitalizes every part. \$2.00 per bottle. 6 bottles. \$10.00.

No. 8
 Cures Dyspepsia, Heart Disease, Habitual Costiveness, Sour Stomach, Dizzy Head, Coated Tongue etc. \$1.00 per bottle. 6 bottles, \$5.00.

No. 9
 Will destroy the morbid appetite for Alcoholic Drinks, Opium, Morphine etc. \$1.25 per bottle. 6 bottles, \$6.00.

CHICAGO, ILL., April 29, 1886.
 LION REMEDY Co.—I would like to add my testimony in praise of Lion Remedy No. 1. For Liver and Kidney Troubles and Biliousness it excels any thing I have yet tried. My mother has used it for stomach trouble with success. For twenty years she was compelled to subsist on two meals a day, and her food always distressed her, but at present she eats her three meals a day with a relish and with no distress whatever. Yours truly,
 FRED. E. JONES, 995 W. Monroe st.

CHICAGO, ILL., May 13, '86.
 LION REMEDY Co.—I take great pleasure in stating that the Lion Remedy No. 3 is a sure cure for Rheumatism. After taking one bottle of your medicine I was greatly relieved, and when I had taken two I was entirely cured.
 Yours truly,
 E. RISLY, 314 Fulton St.

NEW YORK CITY, April 1, 1886.
 LION REMEDY Co.—For several years every spring I have found me afflicted with deranged liver and kidneys which generally debilitated me from 6 to 8 weeks, causing much anxiety as well as many doses of disagreeable medicine. Learning of the Lion Remedies I was induced to try them, having little faith in their efficacy. Before I had finished my 2nd bottle I was in my usual good health. To the suffering I would say: don't give up in despair. Give the Lion Remedies a trial.
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