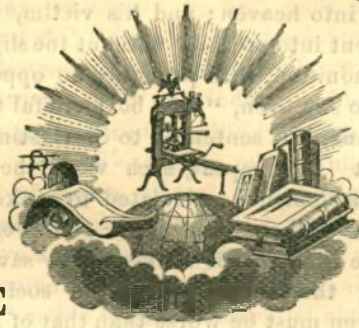


LIGHT IN THE WEST.



“LET THERE BE LIGHT.”

VOL. VI.

ST. LOUIS, MO., WEEKLY—SATURDAY, SEPTEMBER 18, 1886.

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NOTICE.

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

WEEKLY

publication. The advance subscription price will not be changed until December 1st. See notice.

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HE that is purely unselfish cannot be otherwise than good.

“A REALM of unqualified BEST were a stagnant pool of being.”

ZEAL without judgment is an evil, though it be zeal unto good.—*Tupper.*

SECTARIANISM has done more to embitter men toward each other than nearly all other influences combined.

WHEN Byron wanted to “mingle with the universe,” his mind was permeated with the attributes of deity. P.

LABOR, which changes the dull looking ore into shining ingots, illustrates the principle of transmutation that is at last the true philosopher's stone. P.

SPIRITUALISM teaches that each must bear his own burdens, and atone for his own sins,—first, by a change of heart; second, by a change of conduct, which not

only proves the sincerity of the repentance, but leads him into a higher life.

SPINOZA, like a dyke of trap rock, rose through and disrupted the fossilized strata of the Jewish hierarchy, and was anathematized by the rabbins; yet the effect was the production of a new crystallization of the religion of Amsterdam and Western Europe. Industrial, political and religious systems fossilize and become effete; they are then, by new elements, fissured, permeated and metamorphosed, and by this means kept in progression. Without such disturbing forces in these systems, mind and matter would stagnate and decay take the place of progression. P.

HUGH MILLER became wrecked on the rocks between the mosaic and geological revelations. He made it his life-work to show that what Moses had written should correspond with the records in the strata. His faith in the Bible as a book of divine revelation, from Genesis to Revelations, was a rock standing in mid-ocean, which no surging waves of controversy could abrade. What he saw in the strata he would measure by the plumbline of the great prophet; but all the geometry in the mind of the “great stone-cutter” failed to make the two correspond and (according to his own ideas) one to sustain the other. So, like a full-rigged ship, with a most valuable cargo sailing on an unknown sea, he foundered and went down. P.

PLAGIARY.

Deception is ruining the world. When a person by false representation succeeds in cheating his neighbor in a bargain, it is called fraud, and it may be of such a character that the law can take it up and punish the offender for his crime. This evil of deception is practised by all grades of society, not only by the depraved, the

illiterate and the poor, but in a greater degree by pious professors, the learned and the rich. It permeates the avenues of trade and of all business, pervades the social world and insinuates itself into the sacred circles of home life, where the children are actually taught by—often unthinking—parents how to lie, first to themselves, then to others. There the seed is sown that grows and expands in the soul, to a more or less life of falsehood. Brother Spiritualists, how is it with us? Reluctantly we approach the subject of plagiarism. Brother editors and publishers, how is it with us? Are we teaching our own children or those of others how to lie and to steal? It may be thought a hard charge to bring against loving mothers and fathers, to say they teach children falsehood; but let us bring the matter home and see how the shoe fits.

Let us look into the sanctum of an editor and see him with his little son at his knee, striving to bring that boy to see how wrong it was for him to slip away with that other boy's ball, who is now crying for it out on the play ground. After a hard struggle the boy's deception and pride in the matter are conquered and he is seen with tears in his eyes, giving up the ball to its owner and asking forgiveness for the wrong. In an hour, that same boy comes into the office, where he so recently received the moral lesson on theft, and picking up his father's paper his eyes fall upon a few lines or a column which he read a week before in one of the exchanges, LIGHT IN THE WEST, for example; but he sees no credit given to that paper. “What,” says the boy, “is it possible my father wants me to think that he wrote this?” Much as his love may be for that father his heart will say: “Father stole that little article and has given it to his readers as his own.” O, father, which lesson will have the greater

influence with that boy—your precept lesson or your example? Do you not know that the example will have ten times the influence—yes, an influence which may sink your own little girl or boy down to the depths of shame and years of humiliation and woe?

The power of the press is mighty in our day, and it is an awful thing to prostitute that power to an influence which all people in all ages admit is an evil, viz.: taking to ourself that which belongs to another without remuneration or credit. Having a publication business we know that errors of this kind will get into publications, despite constant vigilance; but error is one thing and theft another. In justice to those who write for our paper as well as to ourself we may have to name out some papers and journals and give them a chance to explain. Not only in this country, but in Europe have we noticed this.

WHO SHALL BE SAVED?

Many professing Christians seem to think, and indeed they are taught by their priest or preacher, that nothing is acceptable to God, unless it is hallowed or covered over by the veil, or sanctuary, of the church. That no matter how good, generous and unselfish a man may be, if outside of the Church it all goes for nothing, and he is none the less damned. It is true, the Church has taught morality, but not as a *saving grace*; hence, no matter how good the man may be, as the world goes, unless he believes in the doctrine of the divinity of Christ—some add, “And is baptised,”—he cannot be saved.

Let us consider the case of two persons—one who has been a good citizen all his life, comes up to the bar of God with a life-long reprobate, who has lived a life of infamy and crime, finally expiating the crime of murder on the gallows. The first is sent to hell, because he had not gone through the form of a profession of religion; while the other, who perhaps had been a terror to the section in which he lived and finally hunted down like a wild beast, tried and convicted; but having had the “benefit of the clergy” while in prison, and probably from the fear of a just retribution overtaking him, he makes a profession of religion in sight of the gallows, and is *accepted*. This is frightful doctrine, and one well calculated to demoralize any country or people.

While we do not believe in a literal hell, we do believe in a law of compensa-

tion—if it were not so the moral sense of the whole universe would be shocked to see the gallows repentant murderer ushered into heaven; and his victim, whom he sent into eternity without the slightest premonition, with probably no opportunity to say even, “God be merciful to me a sinner,” is sentenced to everlasting torment. We repeat, such would be monstrous doctrine, calculated to make men worse rather than better. If *profession* alone is all that is necessary to save the soul, the character of the society in heaven must be worse than that of hades. If a just and upright life goes for naught, then “Let us eat, drink and be merry, for to-morrow we die” is good doctrine, and the only wonder is, that more do not adopt it.

But no; ‘As ye lie down in death here, so shall ye rise up in life there’ is the law. And unless the repentance has come from a purely unbiased conviction of right, the spirit is the same unregenerate person he was before entering spirit life, and nothing can blot out from his memory the self accusation of evil deeds until they are atoned for—until Justice cries, enough.

B

He is foolish who feels the past to have been lost to him, because it has passed. Better say, The past is mine; and the future is to be.

In the spirit-life the power to do well is in the spirit that in the earth-life lived to do well. There are few that see the importance of being pure in the earth-life. Many seem to do well in some things; in others, they do small wrongs which unfit the spirit to become the bright one it could have been had these small matters been left undone. There is little thought of being unkind to servants, and those in the employ of the rich. Little is thought in regard to the treatment of animals. Those creatures look to man for protection; let man fail to do his part here and the sorrow he will know is such as is known to those who suffer from his carelessness or willful neglect. In the young mind should be implanted the truths here taught, for so easily is the mind of the young trained, it should never be neglected in this respect. Let them learn early the use of kindness and never let them see cruel sport or sports that tend to the injury of any creature. Encourage the young to do all kindly things to animals; then the nature is unfolded in the right direction.

—*Teachings from the Spirit Side of Life.*

For Light in the West.

“LET THERE BE LIGHT.”

BY EMMA TRAIN.

Let there be light to pierce earth's night
And stay the waves of sorrow;
That mortal love may view above
The spirit's brighter morrow;
That tears may cease and waves of peace
May o'er each heart go tolling,
And through the years the bell of tears
May evermore stop tolling.

Let there be light that human right
May burst the bonds of error,
And creed bound slaves to priestly knaves
May break the chains of terror;
That hearts bowed low in crime and woe
May waken to life's duty,
And seek to rise to purer skies
And spheres of fairer beauty.

Let there be light; through earth's dark night
Goes forth the angels' fiat,
In cot and hall is heard the call
Till peace has conquered riot;
And far and near souls list to hear
This holy voice from heaven,
And through the jar like gleam of star
The light is surely given.

Let there be light; O, fair and bright
Comes forth the radiance beaming.
More sweet the glow to earth below
Than visions caught in dreaming.
We stand to-day beneath its ray,
We catch its smiles of gladness,
As o'er the tomb its sacred bloom
Disperses the clouds of sadness.

Then bid it hail from hill and vale,
And aid it on its mission
Till doubt and fear shall disappear
With creed and superstition.
Fair light, to thee humanity
Shall look for its exemption,
Till thou shalt bring from heaven's spring
A waiting world's redemption.

For Light in the West.

SPIRIT AND MATTER—A REVIEW.

BY PROF. HENRY KIDDLE.

In the *Medium and Daybreak* (London) for July 30. and August 6., there appeared an article entitled “*Spirit and Matter—Evolution and Progress*, by John Cuninghame, of S. C.”; and I find the same article, but with several variations, omissions, and changes of phraseology, in *LIGHT IN THE WEST* for August 7th. and 14th. The general object of this elaborate and interesting essay is to prove that matter and spirit are essentially different—that spirit is not matter of any kind or of any degree of attenuation, or sublimation.

Spiritualists, as is well known, differ in regard to the nature of spirit, as they do in reference to the character of the spirit world; and Mr. Cuninghame deals quite severely with those who hold that matter and spirit are essentially identical.

He calls this a "fatal creed," and pronounces those who accept it "Materialists," "Materialistic Spiritualists," "hybrid Spiritualists," etc.; and says:

"I must, on the inexorable [*sic*] principles of fact and reason, protest against the submergence, by *sophisticated effrontery*, of Spiritualism in Materialism." [*Italics mine.*]

I must say that in a philosophical essay, on so abstruse a subject, I do not see the need or propriety of so severe an arraignment of those who dissent from the writer's views. Such a question should be discussed with the coolest and most impersonal logic, and anything approaching oburgation seems to me entirely out of place. I feel the more free to suggest this, because I sympathize with Mr. Cuninghams view of the essential distinction between spirit and matter, and am always glad to see the subject discussed in a logical and philosophical manner.

I cannot, however, attribute so serious a practical importance to the question as to say, with this writer:

"To recognize the existence of spirit, and then to regard and proclaim it to be matter of any kind, is a *more morally dangerous theory* than ordinary Materialism itself—the latter being understood as a mere *denial of the entity of the soul and its future life, or the assertion of its annihilation.*" [*Italics mine.*]

I fail to see the logic of this position—how it tends more strongly to immorality to believe that the soul is immortal, but yet material, than the belief in the non existence of the soul, or that it is destined to annihilation. I should be glad to see how Mr. Cuninghams has reached so strange or paradoxical a conclusion. I think, in a philosophical discussion of this question, the moral or immoral influence of either belief might be omitted, as the only object in discussing it should be to reach the truth.

There are some other positions taken in this essay which seem to me equally devoid of relevancy or logical force. For example, the writer says:

"The doctrine that spirit is matter—however etherealized or celestialized—virtually assigns to human spirits now on earth, in their own estimation and as operative beings, a sort of 'essential bestiality'; it annihilates by material merger at large (as no other entity is admitted by it,) man's *distinct essential automatic separate thought life*, his psychic attribute and its self-demonstrative and self-demonstrated possibilities, his individuality denied."

In this phraseology, which seems to me very far from being perspicuous, I must confess I fail to find any intelligible proposition that I can accept; though, as I have already said, I am disposed to believe

that spirit is not matter. I cannot see that those who believe that spirit is matter should, necessarily, look upon themselves as essentially bestial, since they may, and do, believe in the immortality and indestructibility of their souls (for is not matter eternal and indestructible?); and, even if there is nothing but matter in the universe—matter of an infinite variety of forms, states, kinds, powers, and possibilities, most of which are as yet unknown and inconceivable to us—I cannot perceive that this involves the annihilation of man's "distinct essential automatic separate thought life", or his psychic individuality. Mr. Cuninghams other statements as to the logical and necessary consequences of this "fatal creed" seem to me exceedingly mistaken; as for example, that it "ignores mind," nullifies knowledge," "ignores the difference between the living man and the corpse," and "denies God and all our intuitive afflatus [*sic*] of admiration and reverence for and hope in omniscient Divinity." These are, to say the least, *merely assertions*, to each of which I should have to say *non sequitur*. I can scarcely call them arguments, though it is of such unproved and unillustrated statements that this essay in great part consists. But let us pass from these, and look for the arguments designed to show that matter and spirit is each *sui generis*.

The writer quotes the "great Goethe" as complaining that "*words too much take the place of ideas*, and that mankind have become too much dominated by phrases." Perhaps this essay affords a proof or illustration of this well-known fact, for several terms are used with at least doubtful accuracy and propriety. I instance the following:

"Spirit and soul are identical as an entity."

By this the writer appears to mean that the terms *spirit* and *soul* designate the same entity, and thus to ignore what has been variously called the spirit body, *perispirit* (of Allan Kardec), astral body (of the Occultists), animal soul, *psyche* (Greek), and *nephesh* (Hebrew), and to confound with it the immortal principle or essence of man designated the *spirit*, *pneuma* (Greek), *ruahh* (Hebrew), and *atma* (of the Buddhists).

Andrew Jackson Davis, of whom the writer speaks with considerable reproach as teaching the "fatal creed," makes this distinction very clear in "Answers to Questions," where he says (page 49):

"The human structure is *trifold* instead of dual, and there is as much difference between *soul* and *spirit* as there is between the *body* and the *soul*."

The soul is compounded of all the motive forces, life-principles, and sensational elements which may be found, to a greater or lesser degree of perfection, in all the lower organizations of matter. But the *spirit* is the divine part—the essence of all motion, the master of all life, the lord of all sensations, and the immortalizing crown of all intelligence in man. . . . Soul is the life of the outer body, spirit is the life of the soul. After physical death, the soul or life of the natural body becomes the form or body of the eternal spirit; and hence, in the Spirit Land, the spirit is surrounded by the physical imperfections of the soul. But the soul (or spirit body) is ultimately purified by the spirit, which is King."

Mr. Davis, in answer to another question, said (page 55.):

"Spirit without a body is not individualized. Spirit is the *impersonal* essence of the omnipresent Father and Mother. It is personalized and secreted from the universal ocean of divine principles by means of the forming and containing soul. Hence spirit cannot exist disembodied. It would be swallowed up, like a drop of water, in the common sea of infinite principles."

I quote for illustration, not as adopting all that is here expressed, or its mode of expression; but I think the discrimination is clear and correct, and that it does not justify Mr. Cuninghams strongly censorious statement in regard to Mr. Davis's teachings:

"To my regret and horror [*sic.*], it (the "fatal creed") pervades all the *fundamental* premises of the books of Andrew Jackson Davis."

In the article as printed in the *Medium and Daybreak*, I find, instead of "fundamental premises," "leading books, (those most read), notably his 'Divine Revelations,' and the various volumes of his 'Great Harmonia,' . . . markedly in the 'Reformer.'" [Isn't this statement as to the "Reformer" a great mistake? Will Mr. C. please verify it by a few citations?]

Mr. Cuninghams also remarks (in the *M. and D.*, *omitted in LIGHT IN THE WEST):

"That class in the world who have only affected and studied the physical and not the psychic elements and forces, notably drugging doctors, are mostly Materialists; and it was one of their ancient founders, Galen, whose spirit, admittedly a powerful control over Davis as a medium, *levered* not *inspired* him into his so-called 'superior condition,' of functional *mind*, not spirit; and *impressed* upon him a materialistic mythicism which looms and jars as an *effrontery* in all the realms of the entity of intelligence."

While admitting that much given through Mr. Davis presents a materialistic view of the spirit world and of spiritual entities, I think, with the editor of the *Medium and Daybreak*, that Mr. Cuninghams sharp criticism of Davis and his books rests, to a great extent upon a misapprehension.

* The writer is mistaken as to this sentence; it does appear in LIGHT IN THE WEST on page 284, 2nd. column, 2nd. paragraph, with the exception of one word.—ED. L. W.

But all this is *par parenthese*; and I return to the point of degression—the need of accuracy in the use of terms.

Mr. Cuninghams says truly that “the English words, *soul, matter, spirit, substance, nature, and intelligence*, have been either ignored or perverted in their lingual meanings;” but in this enumeration of words perverted, misapplied, or very loosely used, he by no means exhausts the vocabulary of such terms. I may add *substance, essence, entity, identity, person, individual intelligence, reason, intuition* (and many others designating mental operations), *consciousness, evolution, element*, and a host of others. In dealing with subjects such as that under consideration, clearness and precision in the use of terms are of indispensable importance. In fact the writer should carefully define his terms, and use them with a constant reference to his definitions, so that his readers may know surely what he means. There can be no sound reasoning, or argumentation, without this, for most persons use words without a clear idea of their exact meaning; and thus “words take the place of ideas.”

For example, what idea does the ordinary reader get from Mr. Cuninghams’s statement, descriptive or definitive, that “spirit is a substantive entity; but not a physical one.”? I suppose he means that *spirit though not material is substantial*; but, for the general reader, would it not be well to define the term *substance* as applied to material objects, and show that the idea of an immaterial object (if we can conceive of such) admits also the conception of substance?

Again, Mr. Cuninghams says: “Spirit is the element which has intelligence, and is conscious of its existence and powers.” Here intelligence and self-consciousness are made the distinguishing properties of spirit; and this combination applies only to man. Indeed, Mr. C. says:

“It is the personal consciousness of spirit which is the *touchstone* or absolute test of the difference of *essence* between itself and matter—one knows itself, the other does not.”

Here Mr. C. makes “personal consciousness” (self-consciousness?) alone the distinguishing property of spirit, excluding intelligence; while in the sentence proceeding we are told that a leading distinction between it and matter is that spirit is *personal* and matter is *impersonal*; but he does not define *personality*.

If self-consciousness alone distinguishes spirit from matter, the lower animals must be material; since, though they possess *life* and various kinds and degrees of

intelligence, they are not self-conscious, or personal; yet Mr. C. tells us:

“Spirit and life (*bios*) must be assumed to be the same or correlative, in order that either may be understood in its normal character, and in its varied manifestations in the cosmos.”

And he even defines *life* as the “expression of spirit through matter;” and then asks: “If spirit is matter, why is not all matter animate?” But, if his previous definition of spirit, as that which has “personal consciousness” (the “absolute test”), be correct, it seems to me he should have asked, why is not all life, or animate matter, “personally conscious?” It is to be regretted that these terms have not been used with more precision; as, it is obvious, the want of this has made the argument discordant. This by way of illustration only, as I cannot go through the entire essay, and point out other cases of a similar want of accuracy in the use of words, or deficiency in definition.

But what, I should be glad to know, does the writer mean when he says, “There is a primitive consciousness in spirit (not existent in matter), apart from incarnation or matter, which may be self-perceived as inherent, and may be termed *innate* and which informs it what is its essence or its identity with the original *self-existent Supreme Entity*?”

Does he mean that every spirit, before as well as during incarnation, has an intuitive perception that its essence is immaterial, and identical with that of the Supreme Being? In that case it may perhaps be called a “primitive consciousness,” in the pre-existent spirit and an “innate” perception in its incarnate state. But what is the proof of this primitive consciousness and innate perception? Does general experience show it? How many incarnate spirits can say they have it? Or does Mr. Cuninghams speak as informed by the “spirits who advise me [him]—some who are understood [by Mr. C.?] to be ancient sages and some modern philosophers”? Further on, he says plainly and unreservedly:—

“I am *inspired* with the conception that the Oneness of Deity is an infinite individuality as personality, commensurate with the physical universe; and that Matter is impersonal as to all attributes of intelligence. And I am *impressed* and told that these two facts should be deemed to demonstrate, that the spirit of man is an *immaterial* personality, eternal in identity and unchangeable in form; and that this is not true as to material forms.”

And subsequently we find the significant remark:

“Infallibility cannot be accorded to any or a

set of either men or spirits. I must stand on my own mediumship and enlightenment, with responsibility only to my reason and conscience, and to the Most High.”

If the information given by the spirit whose medium Mr. C. is accords with his own “innate” or intuitive perceptions, and with his reason and conscience, he does right to accept it; but, obviously, he cannot use as an argument in a philosophical discussion a “Thus say the spirits;” because, as he admits, ex-carnated spirits do not agree in opinion any more than do incarnated spirits. And he gives what is probably the true reason of this diversity in their views and communications:

“Every erroneous thought, education, belief or philosophy which has occurred to man on earth, has passed with their minds into the Spirit-realm, and been direfully reflected back, for a time, in all the mistakes resultant from ignorance or deceptive Jesuitry: and through Spiritism (spirit return and communion) such spirits have sought to propagate the errors, despite the true and higher spirituality and its teachings.”

And, in connection with this, he pertinently and forcibly asks:

“Is Spiritualism to be the pack-horse of all the mental and moral obliquities which the imaginings of men (defunct or living) may suggest to or for their wishes! Or of the prurient vagaries which a defect in knowledge or capacity may engender? It really demands logical analysis and synthesis, as well as scrupulous investigations; and its philosophy cannot serve as a sewerage for all the offal of the human brain. Human enlightened reason must help to clear the channel for higher spiritual *rapport* and instruction.”

All this fails to support, if it does not serve to invalidate, his argument that spirit has an intuitive consciousness or perception that it is not in essence material; though, indeed, it may perceive intuitively or learn by reason that, whatever its nature is, it is not identical with any form or kind of matter which it is able to cognize in its present sensuous state of being. Indeed, it is very doubtful whether any of us, in our incarnate state, are able to form the vaguest conception of an absolutely immaterial entity. Perhaps Mr. Cuninghams illustrates this himself in the following statement:

“Every being, element, or thing that exists has a form of expression of its nature; even what is called God, or the ‘Oversoul,’ has the universe for the manifestation of His or Its qualities.”

From this it would appear that the “nature” of all spiritual (immaterial) entities is expressed in *form*; but can there be form without limited extension, and is not extension an essential property of matter?

Mr. Cuninghams speaks of matter and spirit as “emanations and displays from the central source and force” [God]; and,

by a kind of inversion of thought, says: "If this Supreme Being or power be deemed a Creator, then I may say that spirit and matter are creations." Would it not have been better to say, that if spirit and matter are creations (not emanations), then the Supreme Being is a Creator? But how shall we ascertain whether they are creations or emanations? Can Mr. C. suggest a method for the determination of this point? Yet he afterwards speaks of them as creations, saying:

"It does not follow that these creations were the same in subordinate elements, times, spaces and purposes, simply because they are each an expression of that Supreme Entity."

Neither does it follow that they are totally immaterial, because they are wholly unlike any material entity which is cognizable by us in the state of being. In the following I perceive a partial admission of that view of the case:

"Apparently there is an infinite diversity of expression, and why should spirit and matter be pronounced, by an inferior intelligence, to be of one essence or quality, in presence of such variety and of the *a priori* fact that Omnipotence could create them different in natures and expressions? This palpable aspect of the *issue* places 'the burden of proof' upon those who assert that Spirit is but the sublimated form of Matter, and not on those who deny or disbelieve the proposition."

It seems to me that there is really a greater "burden of proof" resting upon him who asserts that spirit is immaterial than upon him who affirms that it is material; but as I have already said spirit may be essentially material, and yet may be vastly different from any material entity of which we have any conception. Can we, in reality, conceive of the essential nature of electricity or magnetism, or of any of those agencies which physicists call "imponderables"? Have they the essential properties of matter? Can they be called *spiritual*? This difficulty is avoided by attributing them and their manifestations to certain conditions and activities of the material atoms; but the very existence of atoms is hypothetical.

The fact is, we know nothing of the essence of either matter or spirit; hence, we cannot really *know* whether spirit is or is not matter; though we may have a belief, or inclination to believe, one or the other of these propositions.

What does the word *matter* designate? (Physicists now prefer to use the term *mass* instead of *matter*.) It is applied to whatever is conceived to occupy space, and to exclude other matter from the space occupied, *extension* and *impenetrabil-*

ity being its only *essential* properties. It is applied to everything that effects our physical senses, that possesses certain sensible properties, by which we cognize it; and through the exercise of the senses upon these properties we are enabled to perceive the existence of the external or material world. We acquire a conviction that these objects are external to the mind, the source of perception and consciousness, because they produce certain effects upon it. The mind does not, however, *directly* cognize them. It cognizes only the impressions made on the physical organs, these impressions being received by the mind through the brain. Thus we obtain what we accept as knowledge; but this conviction that we *know* what we perceive through sensation arises not from any logical process but from our innate confidence in the evidence of our senses. Plato said: "The ideas of things are their substantial entities;" and Berkeley regarded spirit as the only substance the reality of whose existence we could know.

The intelligent, self-conscious entity which we call mind or spirit, is known to us by its faculties of memory, imagination, reason, judgment, etc.—that is by its powers of retaining, reproducing, elaborating, and expressing the ideas and thoughts which it receives from the world outside of itself. What is it that performs these functions—that thinks and reasons—that constitutes the self-conscious *ego*? What is it in its *essence*? We really do not know. It is beyond the scope of research or analysis. It defies our power of definitions. We may call it *mind*, *spirit*, *soul*, or by any other term; but in itself it remains a mysterious entity, the essential nature of which is just as unknowable as that of God himself.

The essential nature of matter is equally unknown and unknowable. We *know* only its properties; and it is only by the innate constitution of our minds that we *conceive* that there is something underlying these properties. That underlying essence, whatever it be, we call *substance*—meaning literally that which *stands under*; but this substance cannot be really recognized, its existence being only inferred. Logically, therefore, both matter and spirit, or mind, are to us only phenomena, since their essential nature is not an object of knowledge, as we here understand knowledge.

Epes Sargent, in *Planchette*, says: "It is true that we know nothing of the *essence* of spirit: it is equally true that we know

nothing of the substance or essence of matter. . . . We know some of the properties and laws of spirit, and this is precisely the extent of our knowledge of matter."

What basis, then, can any one have for affirming positively that spirit is or is not material? It is true that matter, considered as to such of its properties as we can perceive, seems to be totally different from what we call *spirit*, conceived to be the indestructible self-conscious entity that exercises the volitional and intellectual powers; but this difference, however wide, does not prove it to be immaterial, according to our definition of matter—that *which occupies space*. Does spirit occupy space? Does it exclude all other spiritual essences from the space which it occupies? If so, it is material, whatever other properties it may possess. Is not the spirit *body* always, or generally, conceived to occupy space? Is it not so seen by clairvoyant vision? Thus it is the relation of spirit to space that is to be discussed, for the words *space* and *matter* express only correlative conceptions. Now, there are those who regard the immortal spirit, independent of the spirit body, or *perispirit*, as unrelated to space in any material sense.

Isaac Taylor, in that remarkable work, "The Physical Theory of Another Life," acutely discusses this point. "Body," he says, "is the necessary means of bringing mind into relationship with space and extension, and so giving it *place*. A disembodied spirit, or sheer mind, is *nowhere*. [That is, it exists without reference to place.] When we talk of absolute immateriality, and wish to withdraw mind altogether from matter, we must no longer allow ourselves to imagine that it is, or that it can be, in any place, or that it has any kind of relationship to the visible and extended universe. But in combining itself with matter, by means of a corporal lodgment, mind brings itself into alliance with the various properties of the external world, and takes a share in the conditions of solidity and extension."

The difficulty which spirits generally seem to experience in assigning a location to their several abiding-places may be explained, perhaps, on this principle, that they are, in fact, no longer in an external world, but in a world that is *interior* or *subjective*—rather a "thought world" than a material, objective world. Place and space, independently of ideas brought from the material life, must then be very

different conceptions to disembodied spirits from what they are to those embodied in matter; and the substantiality of spiritual objects must have only a correlative existence, depending upon the spirit senses, just as the phenomena of the material world depend upon the physical senses, both being *generically* different.

P. B. Randolph, a man of extraordinary spiritual insight, has discussed this subject in one of his books with singular power and clearness. From his account of an ecstatic vision, I cite the following:—

"Amongst other notions, which along with my co-believers on earth I had imbibed, was that which declares the Spirit Land to be a fixed revolving zone—a sort of second edition of the earth and its adjuncts. I had expected to find my last home on one of those aerial belts, occupying space just as a town or city does. What an error! No two antipodal things can be more unlike—for I found that all the untold magnificence that now lay outspread before me was, just as my former sphere, but the general out-creation, elimination, or projection from the countless hosts of beautified and radiant souls who dwell together and create their own scenery and surrounding, just as a man creates *chateaux en Espagne*, only that in this latter he exists forever on the *outside*—in the former, dwells *within* them. In other words, the realm whereof I was an inhabitant was not physical in any sense, nor were any of its subjects or objects; neither were they phantasmal, but were spiritual, in the sublime sense of that much abused term; and although not permanent or fixed, as is a real town on earth, yet were none the less true and real."

The same thinker and clairvoyant seer also said:—

"Soul [spirit] is discreted from matter by a gulfs so wide that an infinite vacuum exists between the coarsest soul and the most sublimated etherial vapor that ever resulted, or will result, from molecular attrition or chemical resolution."

I make these citations to show how differently this subject may be viewed by different minds. To dogmatize upon it is logically impossible.

The question of the materiality or immateriality of spirit, as I think I have shown, depends upon its relation to space, and must be discussed from that standpoint. We must, however, be careful not to lose sight of the great fact of spirit progression, and thus confound what the condition of a disembodied spirit is on its passage from the earth with what it may, or must, become after centuries or ages of unfoldment.

I am glad that Mr. Cunningham has published a paper upon this subject, and hope the point he has raised will be discussed more fully than has been possible to me in these few remarks. The second part of the article I may refer to hereafter.

SUSPIRIA.

Take them, O Death! and bear away
Whatever thou canst call thine own!
Thine image, stamped upon this clay,
Doth give thee that, and that alone!

Take them, O Grave! and let them lie
Folded upon thy narrow shelves,
As garments by the soul laid by,
And precious only to ourselves!

Take them, O great Eternity!
Our little life is but a gust
That bends the branches of thy tree,
And trails its blossoms in the dust!

—Longfellow.

MINERAL BLOSSOMS.

To the Editor of *Light in the West*:

It has not yet been estimated in the science of geology, that each vein of ore at some point along its course has a small crystal or blossom on its surface, and the physical form of this specimen is an epitome of the crystalline form of the ore seated deep in the crevice or fissure in the strata. If it is an east and west lead vein, the blossom will be hematite iron in perfectly formed cubes; if a north and south vein the edges of the cubes will be cut off, or trusicated; if a blanket vein the solid angles of the cube will be trusicated; and this same law applies to all veins whether iron, lead, copper, zinc, silver or gold. The economic laws have invariably placed over the vein this index of reference for the explorer and miner; so that he may read from the physical features of nature, a history of the ore contents of the ore contents of the vein deep seated in the strata. This tells us, that each atom of ore was filled in the vein by the constancy of action of geometric crystalline laws working under direction of the life principle of the planet—which was seen in the ideal with all its river systems, mountains, ridges, valleys, springs, lakes and oceans, its coal basins, mountains of iron ore, lead, zinc and copper basins, and silver and gold belts, by the Great Architect before the world was,—the same as an architect sees a government post office with all its columns, door and window caps, stairways, boxes, mosaic floors, from basement to dome before the foundation for the building has been excavated, the rock taken from the quarry, or the cherry, oak or other lumber sawn from the tree.

The six sided, or hexahedral crystals of quartz veins of Arkansas (*arkensaw*)—and are true silver blossoms—are from one eighth of an inch to three inches in diameter at their base, and from half an inch up to six inches long. If the blossom of quartz is tinged with yellow the vein will

carry some gold; if colored with red, will carry some antimony or cirmabar; over the mother or central veins, the crystals are equal on all sides, and over the side or branching veins, the crystals are flattened, and along side of the crystal lies parallel with the vein, and its inclination shows the dip of the vein. The laws of these blossoms over the quartz veins of old Mexico, and quartz veins in Arkansas is identically the same—and the great law of geology is, that like produces like. The question will be asked: Where does this metal come from? My answer is, from the cosmic dust or nebulous matter of space, which is the material out of which planets are being formed. Each atom of iron, lead, copper, silver or gold, also carbon, nitrogen, hydrogen and all other gasses and metals, as well as ideas were primarily created with an elective affinity, discriminative power of attraction or bias. This planet was originally a cell in the nebulous matter of space, and that cell contained within itself the life principle to grow a world by crystallization.

VAN CLEVE PHILLIPS, *Geologist*.

For *Light in the West*.

STRANGE OCCURENCES.

BY W. E. WILLIAMS.

A short time ago, Mrs. McC— (who some years ago lectured on Spiritualism) of this city, was awakened from her sleep by a pressure on her neck, and was surprised by seeing the form of a daughter-in-law, who died in her house and on the same bed, last June. Everything was done to alleviate the suffering of the sick and dying one by her mother-in-law, her sister and friends, and ere her spirit took its flight she said, "Perhaps I may come back." Mrs. McC— declares she not only saw the form plainly enough to recognize "Jenny" (the departed), but heard her say, "It is Jenny; be not afraid," and at the same time put her arms around her neck and kissed her. The next night the same appeared to the husband of the departed one, who slept in another room, and did and said the same to him; and some nights following she appeared in a like manner to the sister referred to, who lived at a distance, in the city.

A few weeks ago, Mrs. C. M. B. of St. Louis distinctly heard her husband calling "Sallie," the daughter, but the sound came not from human voice; the next day the husband heard his wife calling anxiously, but it came not from her lips—this was in broad daylight.

Some days ago I was impressed to go

or rather call on a certain person, in the extreme Southern portion of the city, I obeyed the "Still small voice," and went, finding that the person was sick, and wanted very much to see and communicate with me—the visit was beneficial. Often at certain times have I seen myself close by another form, just the outline of myself—another self, (so to speak), in advance of the corporal one. I have often felt myself gently touched, and never could discover any visible cause for the same. If not Spiritualism,—or a power outside of the material body,—then what is it?

HOME OF THE SPIRIT.

BY MRS. S. E. CALDWELL.

The truths that flow from the fountains of eternal wisdom, are destined to overcome the world's bigotry, and place mankind upon a surer, firmer basis than they now stand in regard to a religion claimed as an *exclusive* possession by the few who have reared temples to the "great and living God." As God is no respecter of persons, how can this claim be reconciled with that fact? How can the idea of this *one-sidedness* ever be done away with, if not through investigation, and that too, through the only *true* source, a source that is open to all alike?

Spirits of the departed are crowding your doorways, seeking an entrance into your minds, that they may communicate these truths, assuring all that they still are conscious beings, having lost nothing by the change, except their mortal bodies. A mind, gifted upon earth, that never found an opening for the elaboration of that gift, finds in the change all hindrances swept away, and a glorious expansion of the faculties that were cramped and confined by circumstances here, over which it had no control. There the light of an endless day is revealing the possibilities of every soul, earnestly desirous to advance towards the glories of an infinite power. All nature is ceaselessly at work, unfolding in beauty and perfection, which is the final destiny of all creatures, as well as things inanimate, if a thing can be so called, that is imbued with the principle of eternal life. We cannot behold with our mortal eyes the pulsations of this life, in the rock, the tree, or the flower, nevertheless, they exist, grow, die out, and grow again, which they could not do, unless the life-principle were as active there, as in man.

God's glories, as beheld by eyes attuned to the sight, are overwhelmingly sublime, and transports the beholder with an uncontrollable desire to give expression to his ecstasy, and he feels truly that he could never tire of singing praises to the God who planned and executed so glorious a realm. At first, there is a desire to rest and remain in this, but the mind of man being a reflex image of God, is bound to reflect that principle of activity and desire for perfection which is the ultimate of progress;

hence the wish soon manifests itself to seek for knowledge, to learn of causes and results, and the mind is stimulated to an activity never thought possible on this plan. Man, in his progress on earth, is constantly seeking new channels to outwork thought, and fill up his conception of life by stepping aside from the beaten paths, only to be marked by the masses as an idealist, when, in fact, he is only obeying the higher law of his nature, seeking an outlet for its expression, so widely differing from theirs, that they cannot understand him; hence, he is singled out by them, as being led by an "*ignis fatuus*." All progress leads continually to higher stepping stones; every step mounted reveals a little more of the light streaming above and beyond; the soul hungering for this boon, never ceases its upward toil, but gaining the ascent so slowly that it often becomes discouraged, but the prospect always just ahead, stimulates to fresh exertion, and the toiler in his efforts to reach this light is gaining a strength that will enable him to bear it when it bursts upon his views in all its effulgence.

The homes of the departed are regulated by the fitness of their condition to it upon their entrance to the spheres. A spirit that sought for nothing when upon earth but the gratification of animal propensities is not prepared to enjoy higher conditions than he brought with him, consequently must remain clothed in the garments he wove for himself, or until he outgrows them; as fast as he does, there will arise surroundings of adaptation to every step on the plane of progress. If a person on earth elect (he being a free agent) to remain in darkness, he cannot expect to be clothed in light upon his entrance to spirit abode, but must work out his salvation—there is no premium offered there for sluggards.—The entrance to the higher spheres can only be gained by labor, the earnest soul-worker seeking for truths not only to enrich his own being, but that of others also, is building the golden stairway upon which he may climb to heights never dreamed of by the drones of earth.—The spheres or conditions, are numeral, seventh is the highest, and the seekers after these higher states, are the ones who find, and enjoy them, though they are not selfishly unmindful of those below them because of their elevation—that is a feeling of the earth, earthy, and finds no entrance among the blessed, who are ever striving to lift all beneath them to the heights they have attained. The higher a spirit rises in the scale of love and purity, the greater the desire to diffuse this happiness among the debarred, or unprogressed.

(To be Continued.)

Cor. in Midland Farmer: I am getting somewhat old-fogyish, but at the same time I believe that the younger people are a little at fault, too, sometimes. Last Sunday I heard a little boy crying as if his heart would break. Asking him what the matter was, between his sobs stated, that his father had burned up his chest of tools Santa Claus had brought him, because

the little chap had sawn off a stick for baby to play with; later on his little sister set up a fearful scream, and was hustled off to the closet in disgrace for daring to use her little box of paints for painting the doll's face on Sunday, and this present was also consigned to the fire. This father blacked his boots, made the nigger wash and dust the carriage compelled the house girls to hurry around to get a feast for 2 p. m. (the minister came home with them) the mother sewed on five buttons, mended her lace collar and painted her face before going to church leaving the penitent children behind to curse them—if they fail to do this the yought to. These children will leave home early in life.

For Light in the West.

THE SOUL'S SOLILOQUY.

I am that being within the body that seems separate from it although intimately united to it. I respond to the least desire of reason. I am the mover, the mother thought, the essential part of God, without knowing the nature of my essence; whether I be matter in its most ethereal light or a luminous substance apart. I am the Alpha and Omega, the sum and substance of human life; I cannot be influenced by things of earth or time.

I am the builder and architect of the temple in which I dwell. When I quit the body why do you not succeed in restoring the life blood! No, there stops the power,—ashes to ashes, dust to dust. I am the grand lever, the life, an individualized thought, protected and fed by the unseen rivers of God's love that flows everywhere. I represent man in all his qualifications, his passions, his pleasures, his superiority, his inferiority, and his intelligence. My birth is immortal, my conception divine, part and parcel of the Great Existent.

There comes a moment when by death the body restores to earth the atoms she has borrowed from it, and I return to space the spiritual substance of which I am formed. I the immortal child of eternity, dwell in my vast domains; there enjoy the properties with which my Creator has endowed me; and then the sacred truths of my vast designs will be unfolded. This life is only the phantasmagora, the spirit world the true one.

P.

Mr. Goettler, a well known citizen and Spiritualist was in our office to-day and relates a little anecdote which illustrates one of his first experiences in the investigation of the phenomena of Spiritualism. He has a brother in the spirit world, who in earth life had a stoppage in his speech and it was difficult for him to talk in haste so as to be understood. At a private circle one evening our friend desired that he might see a materialized form, but not thinking of his brother. Shortly after a form appeared when our friend after scanning the features carefully said, "I do not know you. I do not recognize the face;" when the spirit at once broke out:

"What? d-do-don't you kn-know m-m-me?"

"O, brother? yes, I know you now," Mr. Goettler said and it is needless to remark that he is satisfied with that test.

For Light in the West.

THE SPIRIT OF LIGHT.

BY DELAVAN DE VOR.

STANZA VII.

Reflecting o'er the past, when darkness reigned,
They beheld the spirit of matter yet
Turbulent within. Zeniphones sent out,
From its hidden depths, proclaimed darkness king
The "Gog and Magog" of all things.

The Throne of Wisdom, holding power divine,
And Architect of all, canceled the power
Of night. The spirits of darkness fell
And at the loss of ease in anguish sank,
Bellowing, through the boundless deep.
Laden with light, cast from the throne on high,
And unaccustomed care, the lower depths
Obscure they sought, and the elements fought
All fierce and strong. Negative to the light
They fouled in darkness, and in gross despair
They fled. Down! Down! b'n'th the marshy waves
They lashed the shores of matter, wallowing,
Stung by reflex law of light, primitive,
And all wise, to which they allegiance owed.
Rebelling, through obscurity of time,
Their origin had forgotten, and divine
Rights ignored. Then came the work of all time.
Unto perfection imperfection wrought
In blind disguise the most high fulfillments
And coped with eternal Will, the sole
Creator, who in adjustment true
Antagonizing elements blended
And each their rights maintained.

Matter, subdued, recoiled and by extraneous
Strain emblazoned forth illusions unto
The sons and daughters of men; some of whom
Adhered thereto, as all in all, parrying
With the opposing powers defined as death
And ending with the grave.
When to the Patriarchs of old there came
Higher visions, from eternal throne;
Given unto them to flood the world
With knowledge, and heaven's light relume.
According to the time, enough was given
To be fulfilled and equalize the whole.
Balancing from the beginning, the contract
Never ending, prophesied and written,
Judgment being reserved for future ages,
Within the pale of creative will.
Abomination fled but to return,
Pleading with sear'd conscience to inhale
New orbs of light;—effusions from the circle
The central God-head rule. Between themselves
Their powers contending clashed, and within
The reeking matter great contentions rose.
The outlook of all, sum and division line;
The point at bay being strife for ascension
To keep activity active, and the law
Progressive in fulfillment and in
Obedience to the Master's will, until
Millennium dawns, circles harmonize,
And contentions cease.

Seraphs lead the way, and saints from spheres
Where light eternal reigns, and death unknown;
Beings spiritual, their mortal robes
Casements of souls laid by, mouldering
In dust,—temples shattered, and immortal
Souls set free, long ere this world began.
They in bevis strong, and perceptions deep
Engrossing all things here, marked out the line
Dividing right from wrong, to the children
Of this new made world. Invisible souls
Through space and on earth roamed,
Surrounding mortals, their subtle powers
Displayed; holding the keys of justice

To distribute and mete out to all life
Means adequate to the end; the power
To them given to aid mankind, and thus
Protect by superior wisdom their outer
Temples from invisible laws to spirits
Mortal not rendered clear, many of which
When disobeyed, through ignorance or
By will, end in sorrow and in pain. No voice
Aldred was heard; but by impressions clear
Each mind directed, the animate clay
Moulded in form to be refined, under
Tuition of souls developed anterior,
And innumerable as the stars.

Soul met soul; those encased in human forms
Met in response souls from the highest spheres,
Advanced intelligence reflexed, and they
In harmony dwelt,—Patriarch and saint
In full communion. Thus in all ages
The conditions ripe, the aspirations
Of the soul, when sought through channels loyal
And Divine, have fed on thoughts immortal.
The Inner Light, adjudged such time and place
To mortal minds illumine, eliminating each
From earth's illusions, promulgating death.
On fleeting wings of light, human thoughts
Progressed, new mysteries to unfold.

Inspirational.

(Transcribed for Light in the West.)

COMMUNICATIONS FROM Y. E. S.

MAY 23, 1885.—The band will make a few remarks on the want of respect for the communion of spirits:—

It appears strange, but a study of human nature proves that any endeavor to limit even your friends to time will cause a desire to infringe on the time dedicated to some occupation which makes it necessary to be alone. There are few who realize the sacredness of the hours devoted to spirit communion; they consider the time of no importance,—one time will do as well as another. Not so; spirit life is not indolent leisure; it is regular, active employment, and these visits to earth must be guided by the routine of duties here; for order is heaven's first law,—disorder is evil. Even on earth the necessity of order is seen and felt in every station, in every business, in every family, extending to every state, every nation.

It is well known that the improvement of children in their studies at school depends on the regularity of their attendance; so those who wish to improve in spiritual knowledge must use the same regularity in the use of their powers,—stated times should be strictly adhered to, and the thoughts of mortals should be sacred, elevated above the everyday transactions of life, if they wish for intercourse with spirits cleansed from the grosser impurities of earth. There are innumerable undevel-

oped spirits, always lingering in earth's atmosphere ready to carry out the wishes of low, thoughtless or crafty mediums, to astonish, but not to elevate. Your circles, your societies, be they ever so small, are what the individuals make them; if purity, improvement in holy thoughts, elevation of mind is sought for, the real desires will be attended to and the happiness of spiritual intercourse will be felt, enjoyed and understood; but if the object sought for is only physical manifestations to satisfy curiosity, or for the fun of the hour, the danger is great to those who indulge in such amusements.

Thoughtful minds will ponder on this subject, and make use of these phenomena to convince themselves of the possibility of such intercourse with spirit friends as shall increase their knowledge of a spirit power able and willing to instruct them in the training of their thoughts so as to perform all the duties of life from higher motives than selfish gratification; thus leading them to appreciate and prepare for the happiness to be found in celestial abodes, where love, harmony, order and tranquility reign supreme.

JULY 5, 1884.—The band will consider the subject given by a correspondent, namely: The similarity and difference between the soul of plants and the soul of animals:—

The thoughts have considered the question and find that everything in existence has life; the planet itself and all the productions of it. In this respect all are alike; but the gradations are many,—the granite rocks, the loose, friable earth, the sandy, loamy soils, are not affected by climate. Vegetation, or plants, is greatly varied in form, in size, in beauty of color, in fragrance, in usefulness, depending for these varieties on peculiar conditions. The work of the botanist is deeply interesting, and ever progressing, from the infinitesimal, only perceivable through the microscope, to the magnificent trees of the forest; all following the same laws: deriving their sustenance from earth, and each drawing or absorbing the substances giving the differences which attract the attention of superficial observers,—how much more the thoughtful attention of students of nature! So nearly do plants approach to animals, that some possess digestive apparatus and seem to require the nutriment derived from the destruction of insects. Here plants seem to approach the animal nature, and here may the similarity and difference in spiritual nature be traced.

Plants in spirit life possess a slight de-

gree of consciousness ; being affected by the changes in the thoughts of superior beings. Plants live, but have no thought ; animals live and think,—some animals can reason. The similarity and difference in spirit life correspond to the conditions in earth life.

The study of the productions of nature in all their gradations, their forms, their peculiarities, forms much of the pleasure of spirit life ; we trace the development of animals and vegetation, watching the forces invisible to man, performing their work, fulfilling the will of the Great Father to provide for the necessities of all His creatures ; those operations which are mysterious to man, being all of a spiritual sight. But let us remind our friends that these subjects belong to the intellect alone, and while we recommend them as worthy of attention, let it never be forgotten that the moral attributes of our Heavenly Father should be the chief, the primary, objects of man's thoughts, constantly aspiring to receive the noble ideas requisite to raise us in the family of the great, the ineffably superior intelligence moving, guiding, controlling all, to whom let us unitedly bow in adoration.

Remarks of an individual spirit :

I sympathize with this questioner ; I had similar thoughts when in earth life, and it is a continual source of gratification to trace out the answers to my imaginings. The ideas that impress us in earth life come with us here, and here are elucidated, made clear to our perceptions. Some thoughts proving to be mere fancies, some partially true, but all being thought worthy of attention as necessary to the attainment of true knowledge, I therefore am interested in any questions referring to the mysteries of nature—I am a novice in the subject of control, so must stop. MATTHEW HARTMAN, *Great Britain.*

Given for Light in the West.

SIGNS OF THE TIMES.

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

BY SPIRIT PATRICK HENRY.

PART V.

Go to the centre table in your richly furnished parlor, you churchman, and from among the bric-a-brac, the nick-nacks and other costly and useless trifles encumbering its surface, pick up that gilt edged, velvet covered, silver mounted book, with its photograph gallery, that you call your Bible,—lying there for idle show, though you claim it to be your guide to faith and practice. You call yourself a follower of

Jesus ; but where through all the New Testament, from beginning to end, do you find it in any instance to encourage a compromise between God and Mammon ? On the contrary, its pages teem with the most emphatic denunciations of Master and disciple against spirit and evil.

Do not hug the delusion to your heart that your almsgiving will avail you much, when the final reckoning comes to you, as it comes to all, rich as well as poor ; when you bid the last farewell to the things that perish with their using ; when you will meet the inexorable Judge within your own soul, and are confronted with your own life record, kept by your memory, and certified to by your conscience. How much of your possessions do really belong to you, by your own personal, honest effort, without a lien on them by some of your fellow beings, whom you have defrauded of his just dues, and rights of enjoyment ? In the acquisition of your riches have you invariably and conscientiously obeyed the golden rule, the law of love and done unto others as you wish that others should do unto you ? If not, that which you do not hold by that title—the only one considered valid in heaven's highest courts—is the fraudulent possession of what does *not* belong to you, by whatever means you may have acquired it, by whatever human law you may be sustained in holding it.

Doling out reluctantly the scraps from your tables, your worn out garments, the trifling pittance from the superabundance of your goods to the poor, is *not* charity—has nothing to do with that highest of all spiritual gifts. (1 COR. XIII.) It is not even true benevolence to offer those scant gifts to the Lazarus who would not be such but for the selfishness, the lust of gain, the love of power, and devotion to Mammon, by such as you. Let all deal justly with their fellow men, and no poverty will be known.

You rear imposing cathedrals and churches, and lavish money freely to maintain them ; while in the alleys and byways, living temples—not built with hands wherein indeed dwelleth the spirit of God—are left to struggle for a miserable existence. While some of you spend enough on one grand dinner or supper to feed a whole poor family for a year,—the poor that ye 'have with you always' gnaw the crust of bitterness, and drink the cup of sorrow.

Do you understand why priests and preachers persist in throwing the sand of

dogmas, the doubt of doctrines into the eyes of their flocks to blind them ; and stuff theological mud into their ears, so that seeing, they see not, and hearing they hear not ; keeping their inner senses veiled, dulled and clouded with bigotry, superstition and ignorance ; while hypocrisy folds its religious mantle over all, to hide the deformity beneath it—the Mammon polluted self ?

Can you perceive why the teachings of Jesus were overlooked, ignored as impractical and unpopular because *unprofitable* in a financial point of view ? Because they are in direct antagonism to Mammon. You cannot serve both.

When Eve listened to the tempting serpent, and was beguiled by its fascinations, she became the mother of Cain, who accounted for his murdered brother's absence by the question : "Am I my brother's keeper?" When humanity prostitutes itself to Mammon's foul embraces it becomes the prolific parent of a Cainitic brood, whose constant watchword—'Am I my brother's keeper'—accounts for all the suffering, wretchedness and crime endured and perpetrated by them : and when confronted by a divine justice that demands a reason for such conditions existing the only answer is the same plea. Humanity thus defied and disgraced before God and the angels, may seek to destroy its offspring when strong enough to manifest the traits of parentage, and develop murderous instincts : it may then wish to rid itself of the living evidence of that unholy union with Mammon, when they clamor for their share of the family purse. Policemen's clubs, leaden balls, or the gallows settle their demands, enforced by dynamite explosions ; and violence is met by violence. This is *Anarchism*, the child of Mammon. Both take what they have not earned ; both bear the brand of Cain. When parents see their own faults mirrored in their own children, they forget the law of heredity, and punish them for the heritage of their own evil natures. As long as Mammon rules the national household, so long there will be restlessness, menacings, uprisings, quarrelling and fighting.

The desperate strikers rage, and sullen scowls
The idle mass prepared to steal and rob ;
The murderous Anarchist's defiant howls,
The lawless, dangerous, wild and crazy mob—

These are the tokens of the coming storm ;
The unsuspected mines 'neath paths of ease,
Waiting the spark to give the danger form—
And o'er your heads the sword of Damocles.

Internal corruption breeds only general

distrust and mutual deception. Greek meets Greek, until in the general grab game the few who are not infected, and take no hand in the promiscuous play of 'heads mine, tails yours,' are swindled and deceived in innumerable ways until nothing is left; then they are called fools because they love righteousness rather than Mammon. There is but a step from distrust through deception to accusations, confusion, hatred and contentions—in this strife of the strong against the weak, the one has a superabundance; the other has little or nothing—not even the necessities of life, nor the requisite means for the enjoyment of happiness: finally, driven to exasperation and despair; realizing that all peaceable means have failed; expostulations and entreaties are fruitless—having fallen on wilfully dull ears and calloused hearts—mob violence and riots result, until at last civil war with its attendant horrors will light with its lurid blaze the murky national sky. Drunken with the blood of its people your country will enter upon an era of mixed political, social and religious fanaticism: till a final national suicide ends it all! the dire result of the direction and management of the *uave*, enticing evil genius of humanity, who makes you rich at the expense of your souls,—*Mammon*.

Nations have no hereafter. Their history is their judgment. Sooner or later retribution and punishment will overtake a people that persists in wrong doing to humanity, and defies God by living in selfish wickedness. When a nation is sentenced to death, it is doomed to be its own executioner. Its own iniquity is the scaffold upon which it perishes.

The horrid rumbling of the drums of faction,

The trumpets calling to a feast of blood
And fratricidal scenes of wild distraction;

A press of anguish by the furies trod,
hence hatred flows, and deadly swift destruction
Making a black Charybdis of the flood
That draws to hell the victims of its suction.

Schiller says: "Dangerous 'tis to wake the lion; fearful is the tiger's tooth; but the fiercest of all terrors is humanity gone mad;" and it is an old proverb that—

"Whom the gods wish to destroy they first make mad."

Is this harsh language?

It is because we want this message to be effective, that we do not adorn the thunderbolts of justice with the flowery garlands of rhetoric, or drape the lightning shafts of eternal truth in the embroidery of elegant phraseology. When the angel physicians have decided to subject

persons or nations to the blistering process for the sake of a cure from moral and spiritual maladies, they mean to draw blisters.

Or do you wish to compel the celestial powers to use the globe you inhabit as a rapping and tipping table, in order to prove to you the omnipresence, of the divine spirit, or to teach you the lessons of its omniscience, or give you the terrific test of its omnipotence, by making the earth reel like a drunken man and shake and quake and groan with deafening voice like a dismantled ship in a storm lashed mid ocean?

In that presence you are insignificant—powerless, as the ants at your feet. And that power decides the destinies of worlds and systems of worlds. Who can hinder its will from accomplishing its purposes? Puny man is as stubble before the cyclone, in the midst of its ever active energy and operations.

Who can defy and resist this power? And in the sacred name of that Divine Spirit, justice and restitution are demanded by heaven's highest courts, of those who become rich through the poverty of their fellow men; and if this summons is not promptly obeyed, swift execution will follow. The workers and toilers who appear *there*, will not take the law in their own hands; for "mine is the vengeance, I will repay, saith the Lord." His loving mercy delays destruction by chastisement and warnings: the wise heed them, the foolish perish in their folly.

The wails of widows, and the orphan's moan,
Robbed of scant savings or inheritance;
The unrequited laborer's heavy groan
Have in God's pitying eyes significance.

To heaven's tribunal rises up their plea
Where perfect justice dwells. Hark, and beware!
What ye have done to these ye did to me,—
When nowhere else, they get a hearing there.

Now study the decline and fall of nations that were once great and powerful. Read the destruction of Jerusalem by its chief historian, Josephus. Or come nearer to your own time and follow the bloody convulsions of the wars in Europe: the gory annals of the French Revolution, and you will see in all the finger marks of Mammon. Truly, "A government is a device of human wisdom to provide for human wants; and when it becomes partial or fails to perform this duty, becoming unfaithful to its office, it has forfeited its right to exist."

By the laws of disintegration, when the binding elements of righteous love and

respect for human rights are lost, it falls to pieces.

(To be Continued.)

For Light in the West.

TRUTH IN THE ULTIMATE.

What is truth, has been the problem of the ages. Ultimate truth is probably only to be found with the great central mind, but there is that implanted in the human soul that is constantly reaching out after truth, and as the ages roll on, he will grasp more of truth and drop more of error, which is amply borne out by the history of the ages now passed into oblivion.

How futile is it then to hear one and another of those who claim to hold the keys of Paradise, or the future destiny of men's souls for good or evil say: Lo, I have the truth, and I and I. Had the Creator so little forethought, or so little beneficence, in his purpose as to leave the soul of a man in jeopardy of an eternal hell because he cannot feel convinced of the dogma of some church. Ah no; truth is *to* all, and *for* all, and if they do not embrace it at one time, they will at another. It will never be too late to accept the truth, as long as the ages of eternity roll on. And while some may not be ready at the first roll call, they will all be there at the general muster; for some may be, and are, slower to comprehend the truth and, like Thomas of old, require more palpable proof of truth to be such; but when their understanding is convinced, then they will embrace with all the ardour of their soul.

No; it will never be too late. The author of all truth will never shut the golden gate of truth on any while the ages of eternity roll on; and as worlds and new conditions of grandure and sublimity open to our vision and our senses we will learn, that truth like the life of the soul is ever expanding and that new truths are ever waiting to be explored as fast as the soul is ready to comprehend them.

Truth is to the soul what food is to the body; it causes it to develope, to expand, and reach out toward the Infinite.

If there were no such things as development and progress from a lower to the higher, the world would not be worth living in, and life now nor in the future worth having; and how could progress be made from a lower to a higher except we start from a lower plane; and this fact alone should reconcile us to the present inharmonious and undeveloped condition of to-day and with the absolute knowledge we have that, "Onward and upward" for ever, is the destiny of man. That no matter what obstacles, even of our creation, may intervene, every human soul is as certain to reach the goal of perfection as that the worlds in space obey the law of their destiny. B.

Cause *Light* to shine on mountain top,
On the hill and dale;
Stating facts and ceasing not
Till the Truth prevail.

George Eliot: I verily believe that in most

cases it requires more of a martyr's spirit to endure, with patience and cheerfulness, daily crossings and interruptions of our petty desires and pursuits, and to rejoice in them if they can be made to conduce to God's glory and our own sanctification, than even to lay down our lives for the truth.

A LETTER.

To the Editor of *Light in the West*:

I am near seventy-three years of age; and many orthodox wisacres call me an old crank, because I refuse to play hypocrite with them. I think the great effort has always been for men of sense to worm themselves out of the orthodox Bible ruts. John Wesley was really a Spiritualist, but was forced to put up with his experimental religion. The Bible, the way the priests twisted it, must be followed. He was unable to avoid Blackstone, Clark, Rollin, and all the great orthodox lights. Call the Bible the great civilizer, but I really think it has been the great beastializer; for after being kept at school for five years, and in the Bible, to be civilized, I could not read worth a cent, until shame drove me out of the Bible into something that could interest a young mind. All the small reading I remember of seeing in the primary book was the following:

"No man may put off the law of God; my joy is in his law all the day."

What a lie the innocent child is first taught to utter! For no child's joy is in the law of God, unless it is a fool, and that is what they have been making—fools instead of scholars.

Once in a while a poor orthodox soul would wallow nearly out of the ruts, like John Wesley, nearly into Spiritualism, but he had to battle with his experimental religion, which is only a *symptom* of Spiritualism. And still they are wasting the precious time of the dear young by reading the Bible, and praying, in many of our schools; but nature tills the more brilliant who go in for fun, and waste their precious time in that way.

September 9th 1886. N. G. SAYLES.

"ARE YOU SATISFIED?"

An article with the above heading in the last number of *LIGHT IN THE WEST* appears to be addressed to some one, and seems to require an answer.

1st. Yes, we are satisfied with our religion, but our religion does not teach us to "risk the chances of your [our] future happiness or misery on what you [we] know of the other world," etc; but it teaches us that our only chance for happiness is in *doing* all we can to make others wiser, better, and happier.

2nd. Yes, we have read the Bible ourselves, and find it to be a wonderfully spiritual book. Its accounts of the creation,—when we consider the age in which it was written, the capacity of the people at that time to comprehend spiritual teaching, and the disadvantages under which

the inspired writers of that day labored, without the art of printing,—as an allegory commands our admiration. It readily agrees with astronomy, geology, and common sense, if we do not attempt to read it literally, but prayerfully strive to "catch on" to its spiritual significance and especially as Spiritualists, when we have the assistance of ancient immortals who lived coterminously.

"The character of God as described" does not vary much from the character of God as revealed by the laws of nature. Take the quotation referred to—

"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."

We know this to be true; for we know how scrofulous, syphilitic and other poisonous humors are transmitted from one generation to another. God is perfect in all things and qualities; but when He conveys instruction to mankind through imperfect human instrumentalities, both bodied and disembodied the instruction is qualified and colored according to the bias of the medium. Spiritualists all understand this, and, as Swedenborg says, "absolute truth is never given; only comparative truth," therefore when we divest the communications of the Bible of the inconsistencies and errors which our fallible mediumistic brothers have interwoven—and we must have charity and not blame them—we find God the same "yesterday, to-day and forever," and we "have every assurance" that He will reward the righteous and punish the ungodly, constantly repeated to us as much by our angel guides as in times past, by the inspired writers of the Bible.

We have not time, Brother B., to answer your article in detail; we can only say, you do not understand what "Bible religion pure and simple" is, or you would not talk as you do. "Father, forgive them, they know not what they do"—is there anything more sublime than that prayer? Has Brother B. read the sermon on the mount? Has he read of the works of the flesh and the fruits of the spirit? (GAL. 5: 19-26)

O! brother, be not blinded by prejudice; do not mistake anti-Christ for the true Christ. Modern Christianity and primitive Christianity are as far apart as midnight and noonday.

The Mosaic dispensation, owing to the hardness of men's hearts, required an "eye for an eye, and a tooth for a tooth;" but Jesus said, "Love your enemies, bless

them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Have you something better than that, Brother B.?

Jesus lived a pure, chaste life, and taught that even looking upon a woman lustfully was committing adultery with her in his heart.

He was perfectly temperate in drinking and eating; He ate no animal food. He went about doing good and gave up His life for the sake of *truth*. All this is recorded in the Bible; who can do more than that!

Would you destroy the history and the principles inculcated in the life of this godly man and His followers? If not then let us go a little slow in saying just what is true and what is false. If all is cast away what have you to offer instead?

Tell us if you have overcome your earthly nature; if you go about doing good; if you can give up everything, even to life itself; and then spare your ammunition for the liars, and thieves, and adulterers, and slanderers and oppressors and murderers, of which the world is full. JUSTITIA.

Written for Miss P.—'s album by "Justitia":

My child, thou art standing on the threshold of life;

Two paths lie before thee unseen:
The one is narrow, and full of strife,—
The other seems lovely and green.

In the first one but few ever find their way,
For pleasure is sweeter than pain;
While the latter is traversed without a delay,
By those who the former disdain.

But pause, O, my child, before making your choice
For eternal life is the goal
Of the one that is narrow and plain, and the voice
Of the angel says, Save thy soul.

You will find, my child, in the narrow road
Where thorns and briars have grown,
That the angels of God will lift thy load,
And guide thy feet to the throne.

Denial of self is the cross to bear,
And self-control to win;
With this attained you will ever wear
A crown, and conquer sin.

FIRST SPIRITUAL ASSOCIATION OF
ST. LOUIS.

The regular report of the meeting of this association which appears in another column, shows life and progress. The audience was well entertained and much interested, and listened, with attention. This and the past meetings, show what *LIGHT IN THE WEST* has persistently claimed, that St. Louis has lecturers and mediums as capable of instructing and entertaining an audience as any other city if they are only brought out and developed. Not one half of the best ones have been called upon yet.

Wait until this society attains a mom-

bership of two or three hundred—it has only reached about fifty yet—then we will see some talents and powers begin to shine with a brilliancy heretofore unknown in St. Louis. The president is a young man of whom none can speak but in words of commendation. In fact every officer stands around him so, in their work as one man, industriously striving to promote the good of the cause, casting behind them all bitterness and animosity of the past and laying aside every selfish interest; they seem to be looking forward only to the development of new light and good things in the future. Such work with this purpose in view deserves the countenance and support of all who are friendly to the cause. It is the purpose of the members to ask all such to join with them and we say here to every one who reads this to consider himself or herself personally invited to attend the public meetings which are free and also to join the association, and if possible attend its regular meetings. It is their purpose as soon as possible to secure lectures from well known speakers to aid in the work here. The hot weather is over now, and the work that the organizers of this association did in the heat of the summer will now begin to show itself in redoubled force and growth.

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.

MEETING OF FIRST SPIRITUAL ASSOCIATION.

The meeting at Barchi's Hall was well attended on Sunday evening, September 12th. Mrs. Mayer, of 1220 Olive St., Test and trance medium, gave an interesting talk from the platform and made some prophetic allusions to the bright future of the society; also gave some excellent advice and tests, describing spirit friends of many in the audience. The well known medium, Mrs. Overdier, being called on said, that the Association would soon be largely increased and would meet in a much larger Hall. She spoke of many who wished to speak to them. At the close of the public meeting a good number joined the Association, and the business of the regular meet-

ing was proceeded with. No business of importance, except that of securing Prof. Pfuhl to deliver a lecture at the next meeting in the same hall, 408 Washington Ave., Sunday, September 19th, at 7 30 P. M.

BOOK AND OTHER NOTICES.

Psycho-brette claims to be the "evolution of planchette." We have heard it favorably spoken of and recommend brother Lees as a reliable person from whom to get it. See advertisement in this paper.

Last Tuesday, LIGHT IN THE WEST had a pleasant visit from Mr. E. C. Read, Secretary of the Lion Remedy Co. He is a son of Mrs. H. M. Read, the noted healing medium, now in Chicago, formerly of New York, whom thousands know and have reason to bless for her kindly ministrations to mind and body.

Mr. Read had been on a business trip to St. Joe, and other places for the company. The outlook for this company he represents as being flattering. These medicines of nine different kinds as advertised are reliable. Mr. Reed states that their No. 5 cured him permanently of chills and fever which he had contracted in the south. There are several persons now testing these medicines under our observation and in due time we will publish the result. We can already say they have been beneficial in every case.

A FRIENDLY GROUP.

Mr. Read brought us a fine photograph picture which reads: "A Friendly Group, presented to LIGHT IN THE WEST, Mt. Pleasant Park Camp Meeting, Clinton, Iowa, August, 1886." The group represents some thirty persons gathered in and in front of a large tent in the shade of trees on the camp ground. We would gladly speak of each one by name and thank them for their remembrance but why do this! Were they not all of *one mind in one place*? We respond to the greeting and wish dear friends that you may all meet there again next year and that, not only our paper—which we see in the picture floating to the breeze at the tent door—will be there, but that we too may be one of your number. May we all live so that it will be possible for us to come together in a happy group in the summer land "over there."

The World's Advance-Thought

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

ONE DOLLAR AND FIFTY CENTS.

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

SPIRITUALISTS' DIRECTORY.

At last this long looked for work, first of its kind and first of its series, came to our table, from brother G. W. Kates, editor, and A. C. Ladd, publisher, Atlanta, Georgia. It is neatly arranged, printed and bound, 40 pages in

pamphlet form. It gives the names of Local Societies, Officers and avowed or estimated number of Spiritualists, a long list of names of Mediums by states and towns, a list of Spiritualist Lecturers and Periodicals, and the names of some prominent Spiritualists in the world. Altogether it is quite a compilation, and one that will be useful to every one interested in the cause. We do not know from whom the "estimated 25,000" in St. Louis came. "Coming events cast their shadows before"—perhaps this is shadows. We could wish their "shadows might never grow less." Where there was no organization it was hard to get at correct figures. All who want to get it through us send along your orders at 25cts. per copy or perhaps quite as well direct from the publishers at same price, from Chattanooga, Tenn.

Light for Thinkers.

This week will move head quarters to Chattanooga, Tenn., from Atlanta, Ga. Bro. Kates writes that the object is, "to be on the ground of our association headquarters, so that our work will move smoother." This certainly seems to be a good thing to affect. There never would have been that signal victory at Lookout mountain during the war, if the attacking force had remained as distant from it as Atlanta. This "move on the works" is evidently the proper thing to do.

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 Phillips 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.

SPECIMEN COPIES.

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

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us *seven dollars and fifty cents* before December 1st. we will send Ten Copies, one year to any addresses he may order, including his own. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you. Now since the paper is to be a weekly, there is no paper that offers such inducements for and which subscriptions can be had readily.

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

DIRECTORY COLUMN.

This column will be prominent and kept near to reading matter for purpose of making it a **READY REFERENCE** where persons can have their Name Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed Rates: One-half inch inserted one time for \$1.00 six times \$6.00, 12 times \$10.00, one year \$15.00 payable monthly or quarterly in advance.

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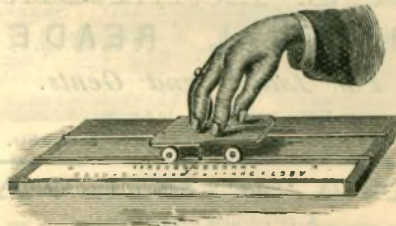
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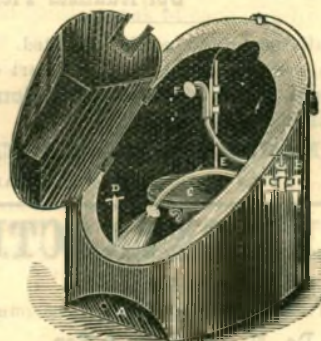
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