

LIGHT IN THE WEST.



“LET THERE BE LIGHT.”

VOL. VI.

ST. LOUIS, MO., WEEKLY—SATURDAY, SEPTEMBER 25, 1886.

NO. 25.

NOTICE.

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

WEEKLY

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

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

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

SUBSCRIPTION IN ADVANCE.

One year	\$1.00
6 months60
Single copies05
100 per cent. will be added to subscriptions not paid in advance, or per year.	2.00
Specimen copy sent free.	

ADVERTISEMENTS published at 15 cts. per line for the first, and 10 cts. per line for each subsequent insertion. Larger contracts and long time rates subject to contract.

MONEY is at our risk ONLY when sent in St. Louis or New York Draft, Postal Note, Post Office Money Order, or (small amounts) in Registered letter, all payable to

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

SPIRITUALISM cannot be overthrown.

“VACANT Folly talketh high of Learning's deepest wisdom.”

SHAKESPEARE, as a portrait-painter, drew pen-and ink sketches of the actors seen daily on the world's great stage.

PLATO said that all things existed in the ideal world before they were formed in the material world; that the ideal was the real, and the material the transitory.

SULPHURET of silver is embeded in the solid quartz, and the shining metal is brought forth only after much labor: so the virtue of a people is made apparent only by their struggles with adversity. P.

THE springs continually pour out their crystal currents; the waters of the river hasten to the sea; the gulf streams equalize the pent-up waters of the ocean; the track of the vapor has been traced; the winds have been accorded boundaries; the

clouds move according to known laws, and the globular form of each drop of rain-water is an epitome of the laws of the planet. Progression is nature's primal law. P.

SPIRIT LIFE.

The spirit world is as natural as the world or sphere on which we live, and life there is as practical. True, spirits do not sleep, eat and move about as we do, but they have a period of rest answering to our sleep; a time when the spirit is as it were, unconscious of its surroundings. Many times in this condition it travels through space, and when it awakens to consciousness again, will be in some other part of the summerland. Spirits are taught by other and farther advanced controls, and soon understand these conditions. They do not eat as we do in this world; but they absorb into themselves substances of earth's products. They also have many articles of food that are not of this material world, but are formed in the lower spiritual spheres by essences born of spiritual life. The spirit does not move by walking, but by power of will. The desire to be at a certain place produces motion, and without the movement of a muscle they float on the air; for it is the power of the air that supplies them, the particles of air giving way to their motion the same as to us.

The spiritual life is one of work. All have something to do; and be it much or little, they are compelled by a power stronger than their own to do it. When the spirit has a certain mission or work to perform, if it be of earth, it drifts to the earth sphere by its will or strength of desire. Coming near the body of a medium, or sensitive, it is drawn into her organization, and, for the time being, becomes a part of her person,—and the perfection of its control and manifestation to

friends depends upon her development as a medium.

Flowers, fruits and trailing vines exist there as here; but it is with them as with the spirit inhabitants,—the grosser material is thrown aside, and naught remains but the finer elements, the soul and spirit part,—same as the soul and spirit part of men and women.

The changes of the spirit from grave to gay are rapid, and have a great influence on their mediums. One time they may come to us lively and full of jests; again, when some important mission is to be fulfilled, they are becomingly grave; thus showing the different sides of spiritual life. That the spirits are, or should be, in advance of mortals in judgment is true; for with the casting aside of the body they are relieved of that much grossness, and receive more easily the higher and spiritual knowledge of events happening.

The spirit world is one of sunshine, and the spirit realizes clouds only when coming within earth conditions. On nearing our earth the pressure of mortal trouble is conveyed to it by mundane influences; and thus many times a spirit, that in its heavenly home is happy and contented, will on coming in contact with a medium take on the condition of sickness, pain and death again, and in the body of the medium personate their passing out. The grosser spirits,—those who in earth life were of a low order, and kept corresponding company,—no matter how pure an instrument they may have in their mediums, will try to drag them down to the level that they themselves occupied in earth life.

In spirit land the streams of water are clear and pure; the waves murmur on the shores and the pebbles gleam in the brightness of perpetual sunshine. Words of mortal or spirit are inadequate to express the beauties of the spirits' home; yet they are ready at any time to leave them to

teach mortals the way to summerland, that they may be prepared for the enjoyments of this home,—for the better prepared mortals are here, the more enjoyment they will experience there. Then let us ever look to the right, and avoid wronging ourselves or others; for we must surely suffer for broken law.

CHARLESTON, S. C., Sept. 11, 1886.

LIGHT IN THE WEST, St. Louis, Mo.:

Cause of disturbance manifestly the electrical condition—geological secondary. JOHN CUNINGHAM.

This telegram which was received from Brother Cuninghame soon after the earthquake but not fully understood until after receipt of his letter of more recent date, which appears in another column, is interesting. To those who are investigating the philosophy of the forces that cause motion,—and commotion—in and around our sphere it is becoming more and more apparent that electricity is a science whose laws, when unfolded to us, will illuminate the world with a glorious light, but little of which is seen or understood as yet.

DELAY.

Our readers may not all know that this week and the first week in October are about half holidays in St. Louis, on account of the Exposition, the Triennial Conclave of the Knights Templar, which is being held here this week, and the great Industrial Fair, Veiled Prophets, Trades Processions, etc., two weeks hence. Some idea of the extent of the processions and interest in them may be had when we say that on Thursday the Grand Triennial Parade consisted of four thousand Knights in line, one thousand musicians (fifty seven bands of music), taking one hour and twenty minutes to pass a given point. Then at night the Trade's Procession, Fire Department and Military Parade almost as large, passed through the streets, accompanied with fire works, making the sky bright with constant streams of rockets and bombs.

Nearly all hours of the day and night bands are parading the streets serenading. Our thoroughfares are filled with strangers from all parts of the country, and the whole city seems to be given up to revelry.

We are writing of this not from a pleasure of rehearsing our pomp and display, so much as to show that there is some excuse for our delay in publishing the paper.

What type setters and printers can be expected to stand at their posts under such circumstances? we do not expect ours to. This week's and next two numbers may be delayed a little, but will be got out as nearly on time as possible. Wild enthusiasm pervades the air and strict business rules snap like pipe stems, because "the Stringtown band of forty-nine musicians is passing the door," or "did you see that \$15. rocket sent up by the Flambeau Club last night? it lit the whole heavens ablaze." Talk about spiritual influence under such circumstances!—it is no use, brethren; we need not call a halt till the show is over: have patience.

IF THAT HIGH WORLD.

If that high world, which lies beyond
Our own, surviving love endears;
If there the cherish'd heart be found,
The eye the same, except in tears—
How welcome those untrodden spheres
How sweet this very hour to die!
To soar from earth, and find all fears
Lost in thy light—Eternity!

It must be so; 'tis not for self
That we so tremble on the brink;
And striving to o'erleap the gulf,
Yet cling to being's severing link,
Oh! in that future let us think
To hold each heart the heart that shares,
With them the immortal waters drink,
And soul in soul grow deathless theirs!
—Byron.

IMMORTALITY AND NEXT.

BY CHARLES DAWBARN.

There has been no more zealous worker for the cause of Modern Spiritualism than my esteemed friend John Weatherbee. He has gathered and distributed many a truth that would have been ungarnered but for his whole souled energy. And I feel that I was of service to the world when he used me as prompter for his excellent article on "Recognition" in LIGHT IN THE WEST of September 4th.

The one all important thought to Brother John—which he embodies in his article—is the grandeur of the phenomena that demonstrates "immortality." To use his own words:

"The fact that I am dealing with a spirit settles the whole question of another conscious life, and it is of no consequence on this point whether the spirit be honest or dishonest."

His article is a manly attempt to prove by his own experience that human immortality is an uncontested fact.

Now, Brother John, I propose to have a serious talk with you on the position you take on this great subject. The importance of a proved immortality can hardly be over estimated; and I sympathize with you in the joy you felt when the problem was forever solved for you. But that was years ago; years that count by the score. Did you need some more proof, and some more, and then some more? Is "proof of immortality" to be taken a dose at a time during a man's life lest he get sick and deny it? Must a man continue to take dollar doses from a cabinet; and twenty five cent doses in a dark circle, as long as he can spare the money and the time?

I heard a man say, in conference, that he had then been to one hundred and seventy-five seances at a dollar a visit and had earned every dollar by days' work.

I said in a recent article for which I have been scolded that "Spiritualists get drunk on phenomena," and is not this a case that proves it?

Brother John, I won the proof of immortality after much anxious search. That was thirteen years ago. But from that hour, any more such proofs stood to me like offering lunch to a man who has just had a good dinner. A man who has had a square meal ought to be ready to go to work and not hang around the kitchen waiting for more.

It is because our old Spiritualists are *phenomena mad* that they grow indifferent to "spirit fraud." Nothing personal intended, Brother John. But you remind me of the old war story of the Virginia mud:—A traveller who was wearily picking his way along saw the head and shoulders of a man in the middle of the road. The rest of the poor fellow was below the surface, but he declined all help, on the ground that *he had a good mule under him*. You seem so contented to feel that you are standing on "immortality" as to remain indifferent to the mud of fraud, superstition and ignorance, in which our beloved Spiritualism lies half buried to day.

The fact of my own immortality and all its consequences will be specially important to me after my friends shall have dropped the accustomed tear, and the undertaker has presented his little bill; but at the present time I am more especially concerned about the influence of Modern Spiritualism upon the life of to-day. Now that "immortality" has become a fact to me, there are many questions of direct import demanding answer, if I would develop my own manhood. And continued doses of "immortality" can only waste my time and weaken my strength for the work that lies before me. I want to dry up the mud and macadamize the road for those that come after me; and to the extent of one man power I propose to devote my life to the work.

Now, Brother John, I am going to be very candid and show you a few of the mysteries that oppress me; although you can probably carry them with as light a heart as you do "spirit fraud." You headed your article "Recognition." But there is nothing more uncertain. The spirit who would come to earth is at once in an abnormal condition; and mortals who would greet him have their natural 'cuteness' dimmed by the rules of circle and seance.

You can never see your spirit mother with

mortal eye; and the form that whispers the cherished name can be, and is, built up time after time, and ready to greet you so long as your dollars hold out. At the recent Louisville Convention I had been speaking of this very recognition that seems to give you no trouble. At the close of the meeting a lady gently reproved me, saying, "Do not I know my own dear father? Why, he comes to me every night and always brings Jesus with him." That lady had all your boasted comfort of standing upon "immortality," but, John, how much did she lack of being "drunk on phenomena?" I believe in personal recognition; enough of it for a hardly earned proof; but not an ounce more.

There is many an argument we must meet, Brother John, if we would stand as peer with the honest sceptic. He is no idler in our field. He doesn't write much, or talk much now-a-days, but he attends many a seance, and hears many a lecture. He cannot in his heart believe that all the bright men and women who avow their belief in Modern Spiritualism are chasing a mere shadow; and he is far more interested than we give him credit for. You can't drag him into an argument against his will, but he watches and thinks, and once in a while he asks a question; and such questions as make the "immortality" worshiper turn pale. Bear with me, Brother John, while I introduce him to you and leave him to speak for himself:

"It seems to me, gentlemen, that Modern Spiritualism claims to be founded upon facts. That your circles and seances are for the production of facts as in opposition to theological faith and scientific scepticism. It is obvious that statements about life in the spirit world and other planets; the history of fabled isles long sunk in the ocean; and assertions concerning re-incarnation; can not be contradicted or affirmed by the independent thinker: yet they seem to me to form a staple thought with many of your spirit talkers. That which I cannot prove, and you cannot prove is of very little use to me. But there are plenty of simple facts that spirits should know or can find out. For instance, what about our north pole? Is it a continent or an open sea? I do not present such questions for sordid gain or to satisfy morbid curiosity. I am truthful and seek truth. I receive abundance of replies from spirits, but no two are alike. They are evidently guesses. Why cannot spirits who neither freeze nor burn visit any part of this world they choose? It

is no answer to point me to certain successes through particular mediums as to local affairs, for that is only opening another question as to the limit of spirit power through a mortal organism.

"But in all good faith I ask, gentlemen, why you receive as gospel a lot of unprovable statements, in the face of the fact that spirits play you false on a question of knowledge. There was the Charley Ross case. No selfish, sensual gratification sought; but it was a whole nation mourning over a stolen child. It was no case of detective work to catch a criminal, but a cry for spirits to just once do angel work, by making a broken hearted mother happy. Did the spirits reply? If not, was it ignorance, or are you really in contact with beings superior to mortals? What is the good of your 'immortality' if it can do nothing for 'mortality'?"

I am afraid the questions of my friend the sceptic and his many brethren will never be satisfactorily answered by a generation who are spending their time hunting another test of immortality.

What does the average Spiritualist of to-day know or think of psychic laws that bringing spirit and mortal brains together evolve results as startling as the mingling of chemical products in a laboratory? Will hunting "immortality" solve the problem.

I asked a couple of questions the other day of our most noted answerer of questions by spirit power. One was that very question already alluded to: "Why do spirits contradict each other as to the questions of fact — such as the north pole?" In brief, her answer was this — "that mortals had no business to ask such a question of spirits." I ventured to try once more. "What do spirits say as to nature's system of progress by 'survival of the fittest'?" The reply in sweetly modulated tone and classic utterance was a sneer at earthly scientists and a denial of any such law of nature. But remember, this lady teacher is a standing proof of 'immortality.'

Brother John, is it not time we tried to learn why our mediums don't grow to higher intellectual levels? They leave plow and wash tub, and with a bound they reach the level of the "immortality" seeker; and then they usually stay there. With a very rare exception the uninspired earth worker finds that patient study lifts him to a higher level than he can reach by listening to spirit proof of immortality through medium lips. Is this the fault of medium or spirit: or both?

Had not we better stop some of our

eager quest after more "immortality" and try to put to better use that we have already discovered? We have been trying to bring spirits to earth. Suppose we try the effect of a change and see how far we can lift the mortal to the spirits.

Brother John, I love you for the good work you have been doing. You have helped me as you have helped hundreds of others by your ready pen. But do not, I beg you, let "immortality" blind you to the importance of the life that now is. The problems we value in the next life won't help mortals. Let us use "immortality" and every other truth as added power to destroy superstition, and increase the happiness of humanity on earth.

For Light in the West.

THE PROGRESS OF FREE RELIGIOUS THOUGHT.

BY MRS. M. L. MCGINDLEY.

The few who have always assumed to know the will and design of the Creator in the creation and government of mankind, have in all ages and under all conditions prohibited the masses from exercising their intellectual faculties in the investigations of religious and scientific questions. This inhibition has always been based on the assumption, that the religious mysteries have always been in some supernatural manner imparted to chosen agents or vicegerants who were specially deputed to expound and enforce the will of deity. This will appear from the most casual examination of the Jewish, Christian, and Mohammedan systems, as well as from a recurrence to the more ancient religious organizations. The will of the gods was interpreted in the temples of Egyptian, Grecian, and Roman mythology; the Levitical Priesthood declared the will of Jehovah in the synagogues and temples of the Jews; the Mohammedan priests and teachers have deduced the will of God from Koran and Jewish Scriptures, declaring their expositions of the same as infallible; while the Christian clergy have, since the establishment of Christianity, with perfect unanimity claimed that they were chosen, appointed and deputed to act as agents for God to expound and enforce His will among all peoples and nations. The maintenance of these organizations in the manner above stated has necessarily restricted the investigation of religious and scientific problems to very narrow limits; for each religious organization has steadily maintained that its divine oracles not only disclosed the will and purposes of God to

ward His creatures, but fully contained an epitome of all scientific truth.

The time and manner of the creation of the earth, sun, moon and stars, as well as the animal and vegetable kingdoms were thus clearly set forth, and the priestly explanations thereof constituted such decision as ended all controversy. Hence, astronomy, biology, geography and anthropology were only taught by or under the express permission and direction of ecclesiastics, to the end that no view should be entertained that might be inconsistent with their sacred religious books; while it was highly penal and most wicked indeed to harbor a thought or express an opinion not in perfect harmony with such holy books, and priestly dogmas derived therefrom.

This, however, is more literally true of the Christian than of any other religious combination; for free thought was, to a considerable extent, tolerated by the more ancient religions. Who does not know that Christian Europe for over fifteen centuries virtually prohibited the cultivation of the intellectual faculties of the masses, tolerating alone such learning as *directly* tended to the perpetuation of the Christian faith; that during this terrible period of ignorance and degradation not one scientific truth was discovered, for the benefit and progress of mankind; and that since the beginning of that period in the sixteenth century which, through the partial disruption of the Church, rendered some degree of impartial learning possible, the Church, both Protestant and Catholic, has not only looked with disfavor upon each scientific discovery, but has retarded free investigation in every possible way, and in many instances incarcerated in dungeons, maltreated and ostracized the grandest philosophers, who from generation to generation have discovered and demonstrated those grand truths, which are the chief propelling agency in our progressive civilization.

A careful review of the history will exhibit the fact that every extension of liberty, which the people have secured, both in Europe and America, has been obtained in spite of the efforts of the clergy. The priesthood of all denominations has always branded with the ensign of disgrace every manly or womanly independent thinker who dared to question the infallibility of their teachings; while they caused laws to be passed requiring all such free investigators to be hanged, quartered or burned,—and personally in numberless

instances in different European governments lighted the faggots, and superintended the horrible burning of thousands of human beings. The authority for these fearful crimes was by them derived from what is yet denominated the "Word of God." The brutal butchering of the Midianites by the "chosen people," at the dictation of the Jewish priesthood; the merciless extermination of prisoners by Joshua; the barbarous, revengeful and cruel wars and actions of the Jews generally,—which were, according to the Scriptures, conducted and perpetrated by the direct authority and command of God—furnished ample scriptural justification for every cruel and fiendish act of persecution which has been inflicted by the Christian clergy.

The question naturally arises: Has the clergy at any time either repented of the awful crimes that have been committed for the enforcement and perpetuation of their systems; or so far modified their dogmas as to render the recurrence of such persecutions impossible? It seems clear that they have done neither; for the creeds of the Catholic and Protestant remain substantially unchanged; they being restrained from violently enforcing obedience to their religious creeds only by those liberal laws which have been secured in spite of their persistent opposition.

The history of the struggles of the people in Europe and America is replete with heroism and personal sacrifice; the extension of religious liberty has been necessarily slow and hedged in with many difficulties. Reformers and philanthropists have from one generation to another been subjected to persecution and violent death, in the effort to secure to posterity the boon of religious freedom; and yet the melancholy fact exists, that religious liberty is inhibited by the majority of the governments of Europe, and is scarcely secured in our own country. The man or woman who now dares to deny the infallibility of what is denominated the "Word of God," is subjected to religious ostracism and is denied the right to testify in many judicial tribunals; while it is regarded almost a crime, in many quarters, to speak a good word in behalf of the memory of America's greatest patriot, whose labors and self-sacrifice during the revolution, and also for the establishment of the French republic, should cause his name to be canonized in the hearts of the American people. No monument or emblem was presented at the American Centennial

to evidence Columbia's gratitude for, and her just appreciation of the labors of Thomas Paine. Nevertheless, through the intervention and inspiration of advanced angelic messages, religious liberty has been steadily extended through the disintegration of colossal religious combinations, and can only be permanently secured as ancient superstition and bigotry yield before the march of intellectual development.

Observation and reflection must convince the impartial thinker, that orthodoxy in all its forms and combinations cannot much longer withstand the assaults of that universal enlightenment that must ere long be extended throughout the civilized world; while those who have demonstrated the truths of our glorious phenomena well know, that the immense caravan of reformers who have suffered and died in the effort to secure the right of free religious thought are yet laboring upon the other shore; thus supplementing the labor of those who are seeking by legitimate methods to secure to the race the right of freedom of thought, through which a grand, unparelled and progressive civilization can be secured.

SPIRITUAL FORCE OF COAL AND IRON.

To the Editor of *Light in the West*:

The Czar of all the Russias does not seem to realize that coal and iron are the factors of all modern empires; that coal and iron made the British empire; that in the near future there will be but three great empires in Europe, and these will be founded on coal and iron:—the Russian empire, that contains in the great basin of the Po and Danube, the great coal and iron deposits of Europe, over which the present Czar now reigns, and crown prince will rule; the eastern Russo British empire, over which the Duke of Edinburgh and only sister of the Czar as Emperor and Empress will reign; and the British Empire with London as its capital,—Austria, Italy and France will be tributary. There is no escaping this issue; John Bull and the Russian Bear may quarrel and fight, and then combine, and place the Duke and Duchess of Edinburgh on the throne at Constantinople as Emperor and Empress of the Russo-British empire. The emasculated Turk will go to the wall, and lands of the Ottoman become christianized. The Mohammedan religion will decline, and the morals and theological system of Christ rule in their stead. A new map will be made of Europe; London, St. Petersburg

and Constantinople will be the three capitals and allied powers. It is the force in coal and iron that tells of these three coming dynasties.

In our own country the talk of east, west, north and south is obsolete. The coal under Illinois, Kansas, north Missouri, Nebraska, Dakota, Texas, Arkansas—the Iron mountains, iron and other mineral fields of the Ozarks in south Missouri and Arkansas, tell that this basin of the Mississippi is to be the seat of empire. The cities of the Atlantic and Pacific seaboards, industrially, socially, politically and financially, are to be tributary to the people who will live in this great valley that reaches from New Orleans to St. Paul, and from Denver City to Altoona. In this valley the people will be homogenous. Coal and iron tell this; the undeveloped fields of the Ozarks tell this; the grand prairies to grow cereals and all underlaid by coal tell this,—all that the voter has to do is to realize that he inherits this wealth, to descend as a legacy to his offspring. Then his patriotism and love of country will be elevated; then he will become a self appointed sentinel to stand on the watch towers of the republic to guard against enemies from without, and treason from within, and see that the men elected to office are the honored servants of the people, from constable to president; for they are stewards, and placed at the head of affairs to do the bidding of the people, who are the sovereigns. AMERICUS.

For Light in the West.

THE FUTURE, AND WHAT OF IT.

By GEORGE S. GREEN, M. D.

PART I.

"No doubt persons who have seen mountains only under a dull sky, or through very clear air, on a bright day between the hours of nine and four, suppose that all descriptions of their splendor are either deliberately manufactured for the sake of fine writing, or illusions of fancy—proofs that—

'We receive but what we give,
And in our lives alone does nature live.'

"But let one study the Notch Mountains of Franconia from the school house in Campton N. H., by the morning light; they differ then from their ordinary aspects as do rubies and sapphires from pebbles." But what has this to do with the question at hand? Let us see:—

All along the track of the ages down have men worshiped some superior Force in the universe—some intelligence above and beyond their own feeble minds; and

so with strained vision have they looked afar through clouds and mists, and sometimes have caught a brighter glimpse of the mountains of God's holy love than they were wont to do, on account of a clearer, spiritual atmosphere, by which they at times were surrounded. Though their Gods anciently may have been represented by figures of wood and stone; yet it was religion to them. Through this medium they fought; conquered tribes; established governments; loved and hated; builded cities and carried on commerce. Through this medium they recognized a Force or Power which was superior, and which, in the crude conditions of their then religious developments acted largely upon their fears and imaginations—but oh, how far away were the mountains of God's love! What schools of gradual developments must they come through,—and hand the results of their knowledge gained down to successive generations; and so on until we come to the golden age in which we live, still progressing, still learning.

In the earlier ages every change in nature was to humanity but the dealings of a special God or Providence for their weal or woe. The tornado, the earthquake, the flood and the fire were so many agents of an angry God to chastise them for their sins, or aid them in conquering their enemies with whom they might be at war. And when nature smiled upon them, and vegetation brought forth a plentiful harvest, then everything was calm and serene and their fears were allayed. Their religion was in a crude, undeveloped state; the sterner law of force was the mighty lever of the universe; the stronger domineered over and controlled the weaker; every frown and force in nature was interpreted as an iron hand ready opened for its victims. To be sure, the outlines of the mountains of God's love could be seen afar off; but, according to their interpretation, the stern law of force was the only gateway through which the foot, and lastly the summit, of these mountains could be reached.

But the ages as they rolled on disclosed a far different law. Coming along down we find these far off eminences of God's love and wisdom growing nearer; we find each age has its Buddha, its Confucius, its Jesus,—men of truth and wisdom, each differing in many respects from the other. Yet upon their great hearts they carried each one common burden; and that was, the uplifting of humanity. The truths they gave, the words of wisdom they ut-

tered, fitted into the respective ages to which they came to bless with their lives of purity and truthfulness. Who to day in this grand age of progression is not thankful for the Christ-principle that permeates all Christendom?—though his teachings are often misrepresented, through error's teachings. With the advent of those men God's love and goodness appear less the stern unyielding mountains lying against the cold ethereal blue of the far off future—but they seem to stand at the very gateway leading up.

Let us pause and think for a moment of the age we are living in; let us stop and wonder here, as the towering heights of God's matchless love appear before us, and read from every rock, leaf, flower, and shrub: "All of these avenues are open to you, take your own time for contemplation, for study and research." "Nature resents all attempts to hurry her processes;" her laws are harmonious. Only seek, and every avenue is yours to enter; every grand field yours to explore. Ascend the heights above,—this is your life-long inheritance. And it still continues on and on through the cycles of an endless eternity,—up, UP, as the years roll on as if by magic drawn, ever seeing before us God's unchanging law of love.

HOME OF THE SPIRIT.

BY MRS. S. E. CALDWELL.
(Concluded.)

Of the laws governing philosophies and principles, there is much to reveal, and much that cannot be made plain to the senses trammelled with earthly surroundings; consequently, they can only be partially made known. The divine law is, that man, unheedful of the laws that govern his being, must suffer in the ratio of its infringement; if he plunge his hand into the fire he suffers for the act, whether done intentionally, or accidentally; if he expose himself to a draught of air when overheated, he reaps the consequences of checked perspiration; and if he eat too much, there is an exacted penalty, in disturbed digestion.—When man arises to the higher plane of unselfishness, and is willing to forego some of the most hurtful in the list of animal enjoyments, then may he be said to be progressive.—Progress is throwing off the enslavement to vices and habits that debase the creature; once out of this bondage, the way is clear, every step is a gain, and the liberated soul rejoices in its emancipation from chains that held it down.—The law of affinity or attraction is in much greater force in the spheres than in earth life; there, no two can remain in juxtaposition,—there must be an eternal fitness ruling intercourse. All spirits on the same plane are mutually drawn together, or to each other; none can force an acceptance of their presence, where the attraction is

not strong enough to hold them there, in accordance with its laws. There is, or can be, no concealment; if intruding spirits come where they have not earned the right to be, they are only too glad to retire from scenes so sensibly unfitted for them, and await their progress to that sphere,—the way being always open.

On the earth plane, progress is slow; but the aspiring soul, when freed from the shackles that held it here, makes rapid advance in the heavenly direction. It makes haste to grasp all that is before and above it, leaving many that had years the start to follow in its wake. Diligence is the stepping-stone in all spheres.—Those inducted into the spiritual philosophy before their change, realize much that they were prepared for; and the scenes, to some extent, agree with the revelations made to them while in the form, by spirit friends; while some have cause to exclaim, "The *hulf* had not been told me." All do not see alike.—Members of one family in different stages of progression, must remain with the class where they severally belong, by virtue of their adapt- edness to it. The husband cannot go with the wife, if she has advanced beyond him; nor the mother with the child, whose innocence and purity floats it to the highest spheres, though she is not debarred the sight of it. There are many conditions of spirit life, and all find upon their entrance the one exactly suited to them, in which they remain just as long as it is fitted for them, or until they outgrow it.—Man, a responsible being, endowed with ever-expanding faculties, finds the way opening continually, after an entrance into the spheres, for grasping all that had been withheld from him on earth. His soul-expansion keeps pace with his desires, until he becomes full grown and perfected.

The advancement of mind, here on earth, is the foundation-stone for the buildings of the future. The structures that rise upon it are planned with regard to its strength: some will bear much heavier edifices than others, and are esteemed for their solidity: others again, more ornate, please the architect quite as well as the more enduring ones—all build according to the material at command. The interior adornment of these structures grow out of the life- essences of the builders, and may be so cultured as to shed a rich fragrance on all around. The dull and the dark abodes belong to the sloth- ful, who, unwilling to use exertion enough to open a door for the admission of light, must remain in darkness till they feel their need of it. Neither foliage nor flower ever springs up in their vicinity, for want of this life-giving principle; consequently, their homes present but a cheerless aspect.

In deeds of benevolence, in charitable tho'ts of your neighbor, and in universal love to man- kind, there arises an incense as distinguish- able from the hard-hearted, uncharitable and unloving, as the fragrant rose from the baleful poppy.—Every good deed is marked with a white stone, every pure thought with a white flower. Every progressed soul carries with it

a light of its own creating, not perceptible to the outward eye, yet all who approach it are sensible of the warmth it gives out. The un- progressed are correspondingly dark, and must grope in this fog until they are led out by some one in the light, or until they fight their way through.

For Light in the West.

THE HOUSEHOLD DANGER.

BY LEWIS OLIVER.

PART I.

It seemed to be a narrow room,
An anvil to one side it,
Where straight arose within the gloom
A brawny man beside it.

He stood before the gleaming forge
In striped garment scanty,
With shaven head, with features large,
And a complexion sandy.

He held, uplifted in one hand,
A blacksmith's hammer heavy,
And wielded it as if a wand
With which gold gains to levy.

Then slowly turned he to one side
As if for better showing,
The face so hard, mouth grinning wide,
And evil eyes a-glowing,

There paused, as if he were intent—
This fearful-looking stranger—
In list'ning too; while came and went
These words, "*The Household Danger.*"

No token came what were his crime.
Or why, an outcast driven
From social pale, he served his time
Within a dreary prison.

But thus was pictured to my view,
As if on canvas painted,
The household danger, with whom you
And I are well acquainted.

And with it came impression strong
My pen should give the warning,
Should show unto the world the wrong
Of prisons unreforming.

Should prove the period passed therein
As punishment for error,
Served but to harden him in sin
Who after 'came the terror
Of every household in the land,
Which by the wayside lonely,
Lack'd the protecting father-hand,
While left to woman's only.

That such as he were woman's bane;
For what were theft, e'en murder,
To cruel rapine? It is plain,
No law doth yet record her
The simplest justice for such wrong—
Such terrible misdoing:
Her soul cries loud, her soul cries long,
At the base fiend's undoing.

And if a gallows, Haman high,
Is e'er by man's hands builded,
Straightway on such the brute should die,
Who, manhood's strength hath wielded,
'Gainst one whom heav'n ordained to be
The mother of the races,—

The "better-half" of humanity,
The muses and the graces.

Who, weighted in life's race by this
Her shame, or crown and glory,
The fairest goal yet doth not miss
In history or story.

LETTER FROM CHARLESTON, S. C.

September 15, 1886.

BROTHER ARCHER: I have been thrown out of house and home—the building is shattered over and around me.

My spirit friends had given me pre- monitions. I was out of the brick building—my usual quarters—at the time of the main shock, and was in a small, compact wooden building.

I had been permitted cautiously to an- nounce that the paroxysm was at hand; and thoughts had been given me as to our general position in this region, electrical and geological, for nearly a year.

For two weeks day and night, I have been on the squares and streets, explain- ing to the people and trying to calm them—white and colored. I saw and felt that *terror* would do more harm than the earth- quake did.

We have had numerous *abating* tremul- ations in our region, keeping up excite- ment and alarm.

I have had no time to read our spirit- ual papers; nor as yet to consider criti- cisms or write articles. We are in a wreck. I have not even a place to write. I am almost physically exhausted. All of us here are engaged in attending to and as- sisting each other.

Our spiritual brethern can kindly wait on me, for we must first attend to those troubles that immediately surround us.

Your Brother, JOHN CUNINGHAM.

The above letter suggests the thought to our mind, that perhaps some of our brethren who are living in peace and plenty might write to Brother Cuning- ham, and see whether there is not a good op- portunity for helping some of our friends there who need it. One thing to be ob- served in this brother's work is, that his charity is extending not only to the rich but to those who were but recently slaves. True, we have the poor always with us, but not always the earthquake stricken poor. Who will look into the matter and see whether there is any thing needed. Ed.

SPIRITUALISM wages no war with any man's faith or belief, but only gives to each individual the liberty to think, choose and believe according to the high-

est spiritual evidence offered him, under the constant direction of his conscience. Hence it holds no attitude whatever toward the Church. We neither deery nor denounce' but simply say that Spiritualism is here, a fact, a token of life, not of death, a knowledge and not a faith; that it is fulfillment instead of a promise; offering to those who conscientiously accept it that security and strength in relation to immortal life which can be found in no other faith or belief that the world affords, because it is an established certainty. It does not take charge of the individual conscience; it dictates no mode of worshiping God; it declares no formula of utterance to be either right or wrong. It denounces only what is unreal and untrue, and is a foe to hypocrisy in all its changing forms and various professions.—*Banner of Light.*

For Light in the West.

WHO GOVERNS AMERICA.

We boast of the Declaration of Independence, a declaration of principles, declaring every man free, free not only to worship God as he pleases but to do and to say any thing he pleases, within the scope of the law of the land. We keep the fourth of July, and Washington's birthday, as holidays, and fire off guns and fire-crackers, as an evidence of the freedom acquired. We look at our election laws, go to Polls, and see the hard fisted crowd go up, drunk and sober and deposit their ballot, and we say, "Look at free America." But under all this, there is a stratum, a hidden, subtle influence that is governing a large portion of these votes, and they are often told to do, and not to do, certain things, at the risk of the damnation of their souls. The Knights of Labor, an organization gotten up, (no matter how it may have been misused,) for the benefit and protection of the laboring classes owing to its being a secret society has been anathematized by the Pope. But that is not all, the priests, acting under the instructions of the Pope of Rome, can, and do often step in, and dictate, how and for whom, the poor deluded priest ridden laborer shall vote, on the most trivial occasions, under a penalty of the anathema of the church if they disobey. And when any question comes up in connexion with the public schools the church is most active in throwing all their influence against them.

In short, the Catholic Church with the Pope of Rome at its head, claims the right to dictate, to every Catholic American citizen, a priority of allegiance, to that church and the Pope, in preference to any and all government whatever. And at any time the Pope of Rome, and his cardinals might chose to think the American, or any other government, was inimical to its interests, they would crush it, if they had the power. It is a matter of history, how the Pope made the kings of the middle centuries, not only bow the head to them, in abject servitude, but actually put his foot on the neck of one of them.

Nothing but a lack of power, prevents a re-

petition of such scenes in America or any other country. Who governs and controls over elections, in every large city in America, the Irish Catholic vote. How near does the vote of the city of New York control the vote of the state and by its influence the vote of the United States; very near it. Who controls the Catholic vote. The Pope of Rome through his priests and minions; then who governs America? The Pope of Rome. B.

For Light in the West.

ISOLETHE.

BY JESSIE WANNALL LEE.

CHAPTER I.

"This has been a lovely, restful day to me, Isolethe. I feel, my child, that the hour is drawing near when I must leave you; and I want to say a few last words to you alone, before—before Miriam returns. Nay, nay, my child, be calm," entreated the speaker, as Isolethe with uncontrollable emotion flung herself at her mother's feet. "You must listen to me; you must be strong for Miriam's sake. Poor Miriam! Poor little innocent dove."

Was there no fond, regretful thought for Isolethe, in that last hour? No pitying tenderness for that other child, with her desolate spirit that must lean upon itself? This was hardest of all; and Isolethe bowed her head in anguish as her mother with difficulty continued:

"At my death, Isolethe, the wealth of two generations descends to you and Miriam,—the valuable estates of Oakland, and St. Cyr. With the knowledge that you are thus provided for, and your future secure, I can lay down the burden of so many invalid years with but a single regret,—the pang that tears my heart when I think of leaving Miriam. She is so sensitive, so dependent on my love; she has not your strength and self reliance, and I tremble for her when the shock comes."

Accustomed as Isolethe had been from her childhood to this dearth of mother love, the utter desolation of it never hurt her as it did now. "There is such a difference between the too, Mrs. Stanley had been fond of saying. And the weak mother justified in her own heart the selfish preference, never pausing to reflect how much of Isolethe's reticence and shyness was due to her own repellent coldness; for the child was sensitive and loving; so sensitive that the little, yearning spirit drooped and shivered, mimosa-like, in the uncongenial atmosphere, and learned at last to hide its pain from those who could not fathom its capacity to suffer.

"Isolethe, I know that you love Miriam,

and that in all things you will strive to take my place; that you will think of her happiness always, and be the devoted sister you have ever been. But I want you to give me your solemn promise never to let any sorrow which you can avert, darken over her life. Promise me that you will make every sacrifice for her happiness, if sacrifice should be necessary; for Miriam never could bear sorrow or disappointment. She is not like you, as I said, for there is a moral heroism in your nature that would lift you above ordinary suffering. You haven't the clinging nature that Miriam has; any great trial or disappointment would wound her to death! Will you promise me, Isolethe?"

The dying woman turned her eye with feverish impatience upon the kneeling form of Isolethe, whose suppressed sobs reached the mother's ear, though they lightly touched the mother's heart, with its one wild, yearning cry for Miriam.

Selfish all her life, she was selfish still—even in that last supreme hour.

"I promise, mother," she sobbed at last, "promise to let no sacrifice be too great to insure the happiness of my darling sister,—your favorite child!"

A grateful smile was Isolethe's reward. "Now, I can depart in peace," murmured Mrs. Stanley, faintly, as she turned her restless eyes once more toward the tranquil sea. "Now I shall rest from further anxiety in regard to my darling Miriam; for I know you will keep that promise, Isolethe. You have been a good and faithful daughter, and God will bless and reward you."

"Oh, mother, mother! Have you no thought, or care, or loving word for me?" cried Isolethe bitterly, as she clung to her mother's hand in agony, "will you not give me your blessing, too?"

But the ashen lips were dumb. The anxious eyes drooped and faded: and when Miriam returned, light hearted and smiling, with her white hands filled with flowers, and bent over her mother with a tender caress, she recoiled in terror and amazement. Wan and motionless the beloved one lay, deaf to the pitiful cry of the idolized child, who never before had plead in vain. Thus serenely she passed away; and as the twilight shadows fell softly upon the bosom of the darkening sea, and the birds hushed their songs among the vines, Isolethe Stanley knelt in tearless grief beside her dead, pillowing upon her faithful breast the golden head of weeping Miriam.

(Continued.)

For Light in the West.
SPIRIT OF LIGHT.

BY DELAVAN DE VOE.
STANZA VIII.

Looking out upon works accomplished,
With deep perception, beheld in the wake
Of time, worlds passed away, and other worlds
Prolific, rise new-born, and around them
Various forms and powers. They saw that
In evolving ages, the earth in laws
Complete, the temple of man renewed,
And added thereto, reserved life, invisible:
From worlds cremated; power of God in man,
An odic force, impervious to fire.
By law of change from vigor spent in forms
Destroyed to view,—sought a receptacle
To age, cognate, new elements to unfold,
In contact came, with new born babes of earth;
Mortals as before; to succor and renew,
The temples once last, but again restored
And build, in this new race, a monument
Higher than all before, of love eternal.
Entities of light from the Most High came
Conveying spirit truths, latent in the race
Quickened, it became the highest motive
Of each individual soul.

Aside from man and his environ clay
In all ages, truth and error clashed,
To mortal view. God holding balance wise,
Harmonized all within, presaging peace.
As when Moses, being direct'd. on the Mount
The law transcribed, that on the tide of time
Came floating on, a guide and girdle pure.
Great consternation rose and power assumed
The multitude below; which to defeat
He with angels a judicatory formed:
In conclave descended, in circles round,
Be't their wills, to the highest law, assigned,
Within itself Divine. Their denunciations
Ceased; and truth, mighty and all powerful,
Prevailed. Angels rejoiced o'er the conquest,
And with unfolded wings hither the truths
To hear, resumed the sphere of light.

Material man, perfected, and distinct
With special knowledge of eternal life
And King o'er all the earth; he visions had,
And therewith came visitations mild
By spirit law directed. He awoke
From spirit slumbers deep, appealed for strength
And light to make secure the templed soul,
And heavenward raise the scale of life
Above the material realm.

In response, the multitudinous hosts
By volition came, in search of passive forms,
Their powers to blend; and by the will of Heaven
Restore to man the lamp of wisdom light
Of the eternal soul.

To which the spirits of matter, recreant,
From the depths of darkness came, taking on
Power and angelic light, and generous
In extreme; on the surging tide of law,
In earth unfolding, declaimed and set forth
Unto mankind, a power in gold and gems,
Equivalent, to the light Divine.

Tenable in strength, and maintaining
A haven of rest on earth, eminent
And more consoling than obedience
To the law of Heaven.

The spirits of mankind to proselyte,
And down to earth, eagerly subversive
Minds, they wrought till thoughts in division rose
With affluence of the treasures of the earth
In store, a second conflict came:
The end to mortals as yet unknown.

The golden Gods of Aaron, the spirits
Of mortals swayed, in worship and in song.
In choruses they kne't, in adoration
Of the monster idol, predominant
O'er all the earth, building up thrones for Kings
At whose shrines they homage paid, trembling
At their austere commands!
The Priests and Kings, their powers blent in one
With avarice bold and treasure stored,
Gorgeous to behold, the many made slaves
To aggrandize the few, and thus mankind
Oppressed. The spirits of light awestricken,
Being designed of God, amazed ceased,
The counter elements to control,
And Mammon high carnival maintained.

(To be continued.)

Inspirational.

(Transcribed for Light in the West.)

COMMUNICATIONS FROM Y. E. S.

July 12th, 1884.—The thoughts cannot
give expression so that spiritual objects
can be understood by one while in mortal
life; but to add to the pleasure of the me-
dium, they would assure her of the happy
state of her loved one:—

The wanderer, the faithful worker,—all, all will
find a home, a rest;
And in the realms of bliss eternal will share the
mansions of the blest.
The years of struggling and of sorrow shall all be
changed to peace and joy;
The ringing clasp of friendly hands, the greeting
of the loved and lost—without alloy.

No earthly cares, no fear of parting,—
the shining, glorious beings are hastening
forward to answer the responsive call—

Hither sister, higher come;
We will bring you to your home—
Shouting, singing, greeting, smiling,
Hosts unite in thus beguiling—
Driving sadness far away
From this our sister's natal day.

And now in adoration, all
Before the eternal Father fall—
Whose blessings flow from heav'n to earth,
And follow with the spirit's birth
Into the land where is no ill—
To share the glory and the bliss
Prepared for those whose study is
To so fulfill the Father's will
That their own souls' shall conscious be,
They are allied to Diety.

JULY 19, 1884.—The band will consider the ques-
tion: WHAT SHALL I DO TO BE SAVED?

This is an old time question, when the
masses trembled at the horrible descrip-
tion of an angry, overwhelming power,
whose attribute of justice overpowered
the attribute of mercy and love. All these
teachings arose from the imaginations of
a crafty priesthood, to terrify and subdue
the minds of those whose ignorance made

them easy dupes and willing tools to up-
hold the craft and cruelty which enslaved
their own thoughts.

To the thoughtful Spiritualist the mean-
ing of the question is entirely changed.
He has no dread of a revengeful, jealous
being. Instead of fearing to arouse the
wrath of an invisible, terrific power, as
represented by the false teachings of the-
ology, he looks up to a loving Father;
and if a faithful child, will make endeavor
while in mortal form to attain as closely
as possible to those glorious attributes,
mercy and love, by the exercise of which
he will eventually subdue all enemies—
even the passions of his brute nature still
adhering to the frail state of mortality, elev-
ate his own spirit, and sweeten the lives
of all with whom he is in daily contact.

When man realizes that he must save
himself he will naturally aspire to fit him-
self for the society of those whose quali-
ties claim his admiration;—and here
knowledge is required; for how can one
totally ignorant of spiritual existence en-
ter the states of blessedness? He must
remain studying the nature of the change
which has come over him,—he must know
something of spirit life before he can pro-
gress,—he must acquire a taste for spirit-
ual joys before he can partake of them.
Therefore, on entering spirit life it is a
great advantage to have had a previous
knowledge, however slight it may be, of
the life which awaits all. The thoughts
would advise their friends to value the in-
structions given from the spirit world,
from time to time, that they may be en-
abled to elevate their fellow beings, not
only in earthly affairs, which are sliding
from their hold, but in spiritual knowl-
edge, which will remain steadfast to eternity.
The band will now permit the spirit called
on to respond:—

“I wish to say to my friends who ask
what more is wanted to prepare for this
eternal life, to do right to all, as I did, so
far as I knew. This was in agreement
with my sense of right, and I hope my
family will carry out those principles, but
it is a terrible reality to enter another
life, from which there is no escape, in a
state of total, entire ignorance, no more
advanced in spiritual affairs than a babe
in earth. Therefore, I wish to impress
on all minds the great value that mortals
should have for the truths conveyed to
them by spirit friends. The true value of
their teachings can never be understood
until the spirit is released from the mortal
body. Then a knowledge of something

to be looked for opens the thoughts ready to receive the necessary assistance and instruction which must be acquired before any progress can be made here.

True, none are eventually lost; but it is painful to find yourself low and undeveloped when you might be enjoying the happiness of which ignorance prevents your partaking. I am more advanced now, but there have been painful experiences I must go. JOSEPH SCHNAIDER."

Given September, '86, for Light in the West.

SIGNS OF THE TIMES.

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

BY SPIRIT PATRICK HENRY.

PART VI.

We shall now endeavor to illustrate by the experience of another nation the causes and effects brought about by the misrule of Mammon.

When the *sans-culotte* cry, BREAD or DEATH, rang hoarsely through the streets of Paris at the beginning of the last decade of the eighteenth century, it was the last and loudest appeal of the masses to those who were responsible for that cry; who had the means and ability to avert the danger lurking under the lean and haggard faces, and the fierce, wolfish glare of that desperate crowd. It was the final warning of an outraged nation to its oppressors, to make at least partial restitution, by surrendering some of their accumulated wealth to the people from whom it had been extorted; who were brought to want and distress, while their despoilers revelled in luxury, and rioted in profligacy. But the moment had come when the goose that laid their golden eggs was changed by hunger and privation into a screaming vulture, falling upon them with claw and beak, tearing to pieces those, whose blind folly and obstinate selfishness would make no concessions, no efforts to pacify, or allay, the just anger and indignation of the working and middle classes, which at length burst forth into uncontrollable fury. Thus the storm cloud of horrible civil war was precipitated by just such a policy as monopolized capital is now pursuing in this country, toward the bread winners and producers.

The clergy, nobility and army were the privileged class of that era; they aided and abetted each other in the common iniquity of robbing their countrymen of all that made life worth the living. What a share the clergy then had, and now have, in developing such national catastrophes, will be shown you further on. The out-

breaks of '92 in France, were a defiant challenge of the people, culminating in open revolution against their oppressors: they were brought to bay. Complaints fell upon deaf ears; petitions were met with derision, disdain and even imprisonment in the Bastille.

All peaceful means having failed to secure a better condition whereby existence could be made endurable, *un-privileged* France asserted its animal instinct of self-preservation, and turned upon its foes, *privileged* France. True, it was an excess, but so was the cause that provoked it: it was a fearful retaliation for the long continued wrongs and abuse, that at last broke out—not in a helpless protest, as formerly, but in a fury made more fierce and violent by long restraint. It raged over that devoted land like a devastating tornado: an epidemic of deadly hatred, sparing none of those who spared not before. The wicked sons of Mammon were made to drink to the dregs the bitter draught they had mixed for their brothers, so long. In righteous indignation they refused to obey any longer laws which riveted their galling chains tighter upon them. They resisted the demands and dictates of those who had nothing but scorn and contempt to give in return. The same thunderbolt that brought liberty to the people, not only ended the rights, but the lives of those who refused them to their fellow beings. It was an explosion of the *Force of Humanity*. The engineers of the state engine paid no attention to the fact that the guage showed its highest possible pressure; made no attempt to open the safety valve of seeing to the public welfare, and securing for it a fair share of happiness and prosperity.

Those who are conversant with the history of that time will know, that the higher ecclesiastics, the dignitaries of the Roman Catholic Church, were as guilty—if not more so—as the nobility, the court and the army: they were all of one mind and led by the same demon, inspired by the same spirit of evil—Mammon!—and hence subject to the same degree of execution. The Reign of Terror was only an extended repetition of the night of St. Bartholemew. The pendulum of events had swung to the other extreme. Extremes beget each other. The 'mills of the gods grind slowly, but exceeding fine.' They have a whole eternity before them, in which to mature their plans; and they know just when and how to execute them.

The stake and torture had become a

guillotine, and the priest its victim. By the same inexorable law, the falling axe may be transformed into the deadly dynamite bomb, if wisdom and fraternal love do not soon remove the possibility. Arbitrary laws in favor of the privileged classes will never avert the impending catastrophe.

The gory scenes then enacted were the legitimate outcome of former outrages perpetrated by those most unscrupulous, cruel tyrants. The blood of the Huguenots, the Vaudois, the Albigenses, the unnumbered martyrs of the past, was avenged by the blood of their descendants, and the successors of their murderers, and persecutors.

The 'sins of the fathers were surely visited upon their children unto the third and fourth generations.'

As the nobility and clergy were in common partakers in the general profligacy and social corruption in high places, both were equally guilty of treason against the Divine Spirit, and in the service of Mammon: it was just that they should suffer together.

The reason why the revolution of '76 in the colonies of North America did not assume the form of that in France was simply because the conditions surrounding and influencing both political upheavals were different. Had Boston been the present Chicago, or Philadelphia the New York of to-day, with their teeming populations, the records in the history of that time would have an entirely different reading: things have greatly changed in your country since then. Only a Paris could give birth to the monstrosities and atrocities which marked that period.

But the evil spirit of Mammon is sowing its seeds broadcast everywhere, over the whole globe. Everywhere is sprouting a rank growth of social weeds, briars and thistles, that choke off the healthy development of the nourishing grain.

Those then, who will strike terror to your souls are the denizens of the crowded slums, the ignorant, desperate mob, ready for any thing that suits their bestiality, or promises plunder.

Those you will have cause to fear are the human vermin, and parasites that spend their time at drinking saloons, gambling dens, and hover like carrion flies about the precincts where prostitution holds high carnival. The fancy, and demi-monde portion of society, who are at home at the races and public games, the great festivals of Mammon, where betting is the favorite

ritual of his worship, let them be of whatever nationality, American or foreign. They have nothing to lose, and everything to win: unscrupulous in making money, reckless in squandering it.

The savagery of human tigerism is equally abhorrent to us in the wars of Europe as in the disposition that made the horrors of an Andersonville or Bell Island prison a possibility. We loathe the blood thirsty feuds of Kentucky which can wipe out without remorse whole families—as much as the murderous spirit that prompts the Anarchist to explode his death dealing dynamite bomb; and the swaggering bravado that prides itself upon the expertness and dexterity of revolver and bowie knife: they are the very essence of demonism by our light. These are they whom you have to fear: the men and women for whom courts, jails, penitentiaries, lawyers, sheriffs, constables, police and military have to be maintained at an enormous expenditure of the nation.

It will bode you no good to be indifferent to, or ignore the rapid growth in numbers, the boldness with which they prey upon society, and endanger its safety, even in time of peace: it should rather fill you with fear and apprehension. Their ranks are largely recruited from those whom hopeless despair of making a decent living, has made reckless and desperate; not gifted with patient endurance, unable to rather suffer wrong than to do it, they fall an easy prey to the lowest of human passions and vices: they die, only to swell the vast number of dark, earth-bound spirits, unchanged and unredeemed from their dispositions, possessing, obsessing and influencing those in the body who are nearest to them in spiritual affinity and sympathy; swarming about them in great numbers, and exciting them to crimes which their tempters could not perpetrate themselves. Therein lies the danger of executing the Anarchists of Chicago. While it is true that they have committed the greatest crime recognized by law, that of murder, a deed that cannot be excused under any pretext whatever: done premeditatedly, and with malicious forethought; besides violating the Divine Law, that of neighborly love, which is 'to do unto others as you wish that others should do unto you'—they either were ignorant of, or forgot the warning, that "he that taketh the sword shall perish by the sword." They have thereby forfeited the sympathy and protection of their more peaceful fellow men: as persons too

dangerous to exist any longer in their midst. The only extenuating circumstance in their favor being, that hearing—in their priest ridden, misruled, oppressed native homes—of America, the band of the free, and 'home of the brave,' they sought its shores only to be bitterly, cruelly disappointed, and maddened into anger by finding the same enemy of humanity, only in another garb, and under another name.

We want you to bear this in mind, and ask you earnestly to heed our words of timely counsel and warning. The death of these violent transgressors may satisfy the human sense of justice and gratify the demand for revenge of a terrible wrong: their death cannot undo it, but only add to the great number of like minded, earth-bound spirits full of hatred and vengeance for those who send them to the spirit world in an unprepared condition, only seeking chances to carry out their dark schemes through others yet in the body. They surge and swell like a black surf on the shore of society, the invisible cliffs and breakers on the sea of humanity.

Kill these men, and their spirit companions will no longer be the surf, or the breakers lapping on your shore, but it will become a tidal wave that will sweep and devastate everything before it.

Bear this in mind: there is no death; and that for every living person in the body, there are thousands out of it in the spirit world.

There is a numberless host just waiting for the loosening of restraint from the higher spheres to hurl a cataclysm of destruction into your midst that will fill you with consternation, and will overwhelm you with such chaos and confusion that the bravest and most stout hearted will turn pale and tremble with dismay.

Wisdom dictates that the peace of the land should not be hazarded and jeopardized by the death of these men through the executioner: though human justice may demand it, Heaven's highest tribunal forbids it, for the good of man.

(To be Continued.)

Greg's Creed of Christendom: The Catholic notion admits miracles in the mass; the Protestant notion invites to a criticism by which it must finally itself perish. When Stephen was martyred, he looked up into heaven and saw the glory of God, and Jesus standing on the right hand of God. That, says the Protestant, is solid fact. At the martyrdom of St. Fructosus, Babylas and Mygdona, the Christian servants of the Roman governor saw the heavens open and the saint and his deacon, Eulogius, carried up on high with crowns on their heads.

That, says the Protestant, is imposture, or else illusion. St. Paul hears on his way to Damascus the voice of Jesus say to him, "Saul, Saul, why persecutest thou me?" That, again, is solid fact. The companion of St. Thomas Aquinas hears a voice from the crucifix say to the praying saint, "Thou hast written well of me, Thomas; what recompense dost thou desire?" That again is imposture or else illusion. Why? It is impossible to find any criterion by which one of these incidents may establish its claim to a solidity which we refuse to the others.

WHO IS JUSTITIA?

Some one under that cognomen has been regaling the readers of LIGHT IN THE WEST with a number of articles claiming for them a spiritual source, and while the writer of this has been a reader of spiritual literature for more than thirty-five years, he confesses that those articles under, or over the signature of Justitia claiming to have a spiritual origin, are the blindest and darkest of any he has ever read. Justitia, rolls old blind Theology as a sweet morsel under his tongue, and deals out the threatenings and anathemas of his theological God, because, the rich man will not disgorge his riches, with as much relish as he would eat his dinner. Justitia, is like Paul on his way to Ephesus, he breathes out threatenings and slaughter, to any and all who will not *think* as he does.

I will quote a few lines from his article in LIGHT IN THE WEST of the eleventh inst., on page 371, showing a little of the character of the blood thirsty God He professes to worship and represent:

"Let men beware and take heed to the saying of my chosen ones, *for this is your last warning on earth.* The blood of the prophets and the sons of God is crying out this day to thee, O man." [How many sons has God?] And again, "Let him who thinketh he standeth, take heed lest he fall. The notes of God's buglers," [We suppose he means Gabriel and others mentioned in that book of anathemas, the Revelations] "are calling men to arms! You will soon hear the sound of martial music all over the world, and Christ is sending forth his spirit in hearts of His children, and He said when He came, the second time, He would come with power and glory. . . . He will separate the wheat from the chaff, and make clean his temples [He evidently thinks He is living in Jewish times], and the high priests and rulers will be driven forth from his sanctuaries, dragging their unholy garments, loaded with the filth and blood, and bones, of humanity. [Have I copied enough, dear reader, to show the kind of

a God he represents? No; I will add a little more] "*God is calling loudly for help*, to stay man in his sins; and except they have on the armour which Christ taught us to have, they will be thrust through, by God's sword of justice, which is *this day* suspended over this world, by a *single hair*."

The day for preying upon the fears or superstitions of the masses, by predicting that the judgments, or wrath of God, is suspended over the world by a "single hair" has passed away, and the man who attempts to do so, should be sent to the lunatic asylum, as a lunatic.

And remember, this was written in 1869, nearly twenty years ago, and yet strange as it may appear, the world still stands.

What is the matter with Justitia's God. Is He asleep, or has He repented, as He is sometimes said to have done, of the judgments, "Justitia" promised or threatened.

It is true, an earthquake, has occurred at Charleston a few days ago, and no doubt Justitia will claim that, as one of the judgments he threatened against the capitalists of the world, but the misfortune for him is, that a great many more of God's poor, suffered in that calamity, than the rich, and while that was occurring, Jay Gould was sleeping peacefully in his bed, in New York. If Justitia's God is attending to each particular affair of man, except through natural and universal law, He is making a very poor job of it, and there is no wonder, as Justitia states in the article just quoted from, that "*God is calling loudly for help*." Just think of it, dear reader; the Omnipotent God "calling loudly for help"!

I am not surprised that Justitia or any other befogged mind, should take exception to some of the articles I have written, and yet his criticism is not a criticism, but a rehash of old musty Bible sayings, having no reference to the subject matter. He, or his familiar spirit, seems to think, he has the gift of prophecy, and that whatever he threatens, his God is bound to carry out. We have one example of the prophets of old, Balaam and his ass, and the ass seemed to be the best of the two.

But again, let us see what Justitia says of the Bible agreeing with geology and astronomy. He says: "Yes, we have read the Bible ourself, and find it to be a *wonderfully spiritual book*. Its account of the creation,—when we consider the age in which it was written, the capacity of the people at that time to comprehend spiritual teachings, and the disadvantages under which the inspired writers of that day

labored, without the art of printing,—as an allegory it commands our admiration. It *readily agrees with astronomy, geology and common sense*."

Now he apologizes for the darkened condition of those through whom these absurdities, so often found in the Bible came; but yet he wants to tie us down to them, and claims that they agree with astronomy, geology and common sense, and says they have a spiritual meaning, that only the spiritually enlightened can understand. Let us see. The book of Genesis, says, "The world, and all that is in it, and about it, was made in six days." Geology and astronomy say all their evidence prove the contrary.

The Bible account says, "on the second day God said, let there be light, and there was light," yet the sun, moon, and stars, were not made until the fourth day, and then they were merely made for *peep holes* in the sky and for the earth's especial benefit. Now we know, through astronomy and the telescope, that this little planet, is as a grain of sand, compared to the countless constellations of suns and planets that exist; but the Bible states plainly that they were all made on the fourth day.

Again the Bible says, the sun *stood still* for Joshua until he could slaughter his enemies, or the enemies of Israel. Can Justitia find any astronomer to say, he believes that, and what is his spiritual interpretation of that. Mine is, that it was a lie pure and simple. And what would have become of the heavenly bodies, if the sun had stood still.

Does that agree with Justitia's *common sense*; if so, I pity him. The fact is, the Bible is so FULL of incongruities, impossibilities and absurdities, that any man who *dares* to think outside of his church, cannot fail to see, that it is no more and no less, than a very onesided history, of one of the most savage, bloodthirsty, and unjust nations of robbers the world ever saw, and their leaders pictured just such a God, as they would have been, if they had been put on His throne, and yet these eighteen hundred years we have adopted their God while we have despised and persecuted *those who made Him*, for such a God, never existed only in the imagination of a semi-barbarous people. The untutored Indian has a better God. It is enough for me to know, that the theological God broke his own laws, in the immaculate conception, and punished the *innocent for the guilty*, something that no just human tribunal would do, I utterly discard such a God.

No one admires the character of Jesus

of Nazereth more than the writer, but it is one thing to do that, and another to worship him as God, and to believe that the future happiness of the race, depends on believing, "that His *blood cleanses from all sin*." Justitia points exultingly to the sermon on the mount and says, "can anything equal that." I say yes, common sense can equal, can beat, some of it; for example, where Jesus says, "Take no thought for the morrow, what ye shall eat, or what ye shall drink." I think if we all did that, we would soon starve to death, and we ought to. The squirrels do better than that.

Again, where Jesus came to the fig tree and finding no figs, cursed the tree. Now if He had thought a moment, He would have known there was a *natural cause*, for there being no figs on the tree, and that the tree was not to blame, all going to show that Jesus was not only fallible, but ignorant of the laws of nature, or lost His temper, which, had he been God, should not have occurred. And so I might fill your paper with the incongruities of the Bible and New Testament, but it is useless, and probably time wasted, on Justitia. He is joined to his idols, let him alone. He is asleep under the influence of the Jewish dispensation and the Jewish God.

Isn't it strange that the nineteenth century has to be indebted to the dark ages that were filled with ignorance and superstition, as Justitia acknowledges, for its religion, and ideas of God, when we have the same fountain to draw from that they had, and with added experience and intelligence. But alas, how many hug the chains of darkness and superstition to their bosom, and will not see the light. I have no apologies to make for the article, "Are You Satisfied." It speaks for itself, and I believe any enlightened Spiritualist will say so; I shall have no further controversy with Justitia. B.

"KEY-THOUGHTS."

All people, like all worlds, are dependent upon each other for light.

Denying inspiration in the present is destroying all evidence of its existence in the past.

Eternal punishment is self torture to God, if "in Him we live, move, and have our being."

The power of Jesus was in his silence, rather than in his speech. He was monarch of the silent forces.

The moles must be disturbed when the field is ploughed; but the result of the ploughing will be to send more roots down to the moles.

Those who have no sympathy for others go around in the narrow circle of their own self-

ishness, as one walks in a circle when lost in a desert.

Not to think for oneself in regulating the affairs of every-day life is a sign of weakness; not to think for oneself in religious matters the world calls faithfulness.

If the world has made so great progress in the face of all the corruptions and false teachings that have existed, what grand strides may be expected when truth and right prevail! — *Worlds Advance-Thought*.

Florence, aged four years, demanded as her perquisite the wishbone of every fowl brought into the house. One day she was carefully arranging her collection when her father came into the room. "Fader," she said looking up—"Fader, is you doin' to die?" "Why, yes, Flo. we must all die sometime," he said, touched by her earnest look. "Fader, when you does-die may I have your wishbone?" — *Sentinel*.

THE "wife" was once the "weaver" of the family. She doesn't loom up in that way much nowadays.

FIRST SPIRITUAL ASSOCIATION.

The meeting Sunday evening was the largest yet held. The lecture was listened to with attention. The lecturer, Prof. Pfuhl spoke about one hour. Much of his talk was interesting and easily understood by all; but at times he seemed to take aerial flights among the spheres, describing the different planetary inhabitants. This is good for those who have been there, or those even who expect to go there soon; but most of an audience is generally made up of people who want to know something about Spiritualism as it applies to life here and now, and they are best pleased with speakers who simplify the philosophy of Spiritualism to the common understanding. This the speaker did in his remarks when he referred to the work of the celestial and angel guides with the spirit inhabitant of earth, causing it to take the right or wrong course in life.

The business meeting was of the general routine character. The Hall Com. was instructed to secure a large hall for next month.

The lecture next evening will commence promptly at eight o'clock, same place, 408 Washington Ave. All are cordially invited.

AN OLD STORY.

One of the oldest and very best weekly story papers for children is, as every one knows, the *Youth's Companion*, published in Boston, Mass. Fear of the "chestnut bell" alone keeps us from recounting the different good qualities of this "companion," which every youth should have by his side. \$1.75 per annum.

CLAIRVOYANCE.

DR. A. B. DOBSON,
MAQUOKETA, IOWA.

CLAIRVOYANT PHYSICIAN
AND
MAGNETIC HEALER

of marvelous power. Has been in active practice nearly thirty years.

His vegetable medicine receives magnetic power higher than human or earthly agency; and in treating diseases at a distance with this medicine, his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cure, performed by his band of invisibles, such as Rheumatism, Neuralgia, Paralysis, Dyspepsia, Bronchitis, diseases of the Liver, in fact, every disease that flesh is heir to, they have successfully treated.

Sufferers, you that have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his Spirit band Doctors for each case; enough to last first month for \$2. In many cases this is sufficient, but if a perfect cure is not effected, \$1.15 per month after. Send three two-cent stamps, lock of hair, sex, age, one leading symptom, and he will tell you what ails you free. Medicine sent by mail, postage free. The best of reference given if required.

BOOK AND OTHER NOTICES.

We had a pleasant call from Mr. J. K. P. Bigger of Cincinnati, who brought compliments from First Spiritual Society of that place. We respond wishing them peace and prosperity, and we have an abiding confidence that a copy of "Light in the West" sent to the home of each member for a year would promote this wish. We are willing and waiting for the invitation to help the members of this association all we can. Mr. B. had a lock of hair some eighteen inches long which an Indian spirit guide permitted him to take at a materialization seance and keep. It was black as a raven.

An article entitled, "Are You Satisfied," written by "B." appeared in our columns some time ago, and was replied by "Justitia." In this issue is another by "B." Personal controversies are almost without exception unprofitable, and especially so on the subject of religion, or the Bible. insist, that articles, especially on these subjects, be impersonal and direct not at one another but at the truth, as indicated, that this will be the last such "series."

ACCEPT THIS OFFER.

Mrs. H. N. Read, the well known medical clairvoyant, formerly of N. Y. City, is now located at No. 16 N. Ada St., Chicago, Ill. Any persons sending her three 2 ct. stamps,

lock of hair, age, sex and leading symptom, will receive a diagnosis of their disease free.

TEMPLE OF THE ROSE CROSS

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

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.

The Worlds 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.

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.

SPECIAL NOTICES.

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

DECEMBER 1st AT ONE DOLLAR

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

SPECIMEN COPIES.

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

CLUB RATES.

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

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

DIRECTORY COLUMN.

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

Address or send draft on St. Louis, New York or Postal Note, Post Office order, or small amounts in Registered letter.

LIGHT IN THE WEST,

314 Chestnut Street. - - - - - St. Louis Mo.

Campbell, R. A. 418 1/2 Olive St. Teacher and practitioner of Psychic Healing and Palmistry. Office hours 1 to 3 P. M. Consultation free. Correspondence solicited

Cordingley, Geo. V. independent State Writer, holds daily and nightly seances at his home, 1604 Pine St.; also teaches developing classes every day and evening.

Hostetter, Thos. No. 2125 Olive St. St. Louis Mo. Magnetic. Treats diseases with great success, using no medicine.—see advertisement in this paper.

McGindley, Mrs. M. L. Mandan, D. T. Clairvoyant and Business Medium. Six questions answered for \$1. Life Horoscope sent for \$2. satisfaction guaranteed

Mellon, John S. 710 Olive Street., St. Louis has for sale lands in Missouri, Arkansas and Texas. Also agent for the St. Louis Wire Steam Washer

Thayer, Mrs. M. B. 323 West 34th st., New York City. Seance every Thursday eve. Manifestation of flowers. Independent State Writing.

Thomas, Dr. R. M. Cardington, Ohio, Manufacturer of Electro Magnetic Battery and Supporter combined, for either sex. Prices \$10 & \$12. See ad. in this paper.

C. L. HERRING.

Magnetic Physician.

No medication or electricity. Will return from his summer vacation on or about the twentieth of September.

DR. J. C. PHILLIPS,

Clairvoyant & Magnetic Healer.

My powers and skill are well known to the public.

Correspondence Solicited.

OMRO, Wisconsin

Mrs. M. E. Shaw
2706 INDIANA AVE.

SPIRITUAL READER.
FOR LADIES AND GENTLEMEN.

Office Hours 10 to 4.

Take Gravois Road Cars.

Mrs. Lankton.

SPIRITUAL READER

For Ladies and Gents.

Hours from 8 a. m. to 6 p. m.

No. 108 North 13th S. Bet, Chestnut & Pine Sts.

UNA. F. SILVA,

A responsible and reliable

CLAIRVOYANT AND CLAIRUDIANT MEDIUM.

Gives sittings daily and may be consulted by mail.

1425 PINE STREET,

ST. LOUIS, MO.

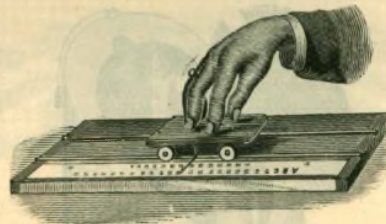
ADVERTISERS or others, who wish to examine this paper, or obtain estimates on advertising space when in Chicago, will find it on file at **45 to 49 Randolph St.,** the Advertising Agency of **LORD & THOMAS.**

Astonishing Offer.

SEND three 2 cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

Dr. A. B. DOBSON, Maquoketa, Iowa.

Evolution of Planchette!



—THE—

PSYCHOBRETTE

—OR—

SPIRIT TALKING BOARD.

Interesting and Instructive.

A SURE GUIDE TO MEDIUMSHIP!

Scientists Mystified!

Investigators Puzzled!

Spiritualists Pleased!

Beautifully made and easily operated. Price \$1.00 each, or \$1.25 delivered to any part of the United States. Trade orders solicited. Send for descriptive circulars to

LEES' MANUFACTURERS' AGENCY,
142 Ontario Street, CLEVELAND, O.

CORNS EXTRACTED

Without Pain.

25c each. All troubles of the feet treated in a skillful manner.

Dr. N. Kennison & Son.

Also a lady manicure to attend to the Finger Nails

623 1/2 Olive Street, St. Louis.

BEN MILLER,

Fashionable

HATTER,

GLOVES, UMBRELLAS, etc.

605 Franklin Ave., St. Louis, Mo.

H **M. GOETTLER and CO.**
1260 S. BROADWAY.
KEEPS A LARGE LINE OF
Hats! Hats!
Established 1853.
Correct Styles at Moderate Prices.

FOR PHYSICAL AID

Send six cts. postage, name, age, sex, leading symptoms and receive diagnosis of your case with directions that will lead to recovery. **MAGNETISED SILK** that has the miraculous power of giving relief to painful disorders, sent for 15 cts. per sheet, 4 for 50 cts., 10 for \$1.00.

Address: **Dr. FRANKLIN WRAY, Andrew, Iowa.**

Spore Killer

Has proved to hundreds the fact that disease cannot exist where it is freely used in connection with

Electric Anti-Bilious Pills

And plain, systematic living. A clear mind and sound body is obtained, which is the secret of all success. Price 25 cts. Manufactured by

Mrs. L. B. Hubbell, Norwich, Conn.

Nature's own Restorer, Electricity.



Dr. R. M. Thomas' Electro Magnetic Battery and Supporter combined has restored many invalid to health and happiness, after the most eminent Physicians had failed. Prof. A. B. French of Clyde O. says "your belt has done more than you claimed it would for me." Invalids should investigate this wonder of wonders that is used and endorsed by Physicians. Can be worn by either sex, a specific for all kidney disease, rheumatism, female weakness, general debility, nervousness, and many ailments flesh is heir to. Price of Belt furnished in red morocco \$10 white kid \$12. When ordering send size around back and abdomen. Send acts in stamps, and leading symptoms to **Dr. R. M. THOMAS, Lock Box 417 Cardington, Morrow Co., Ohio,** and he will return you a scientific diagnosis, and book of testimonials free.

ST. LOUIS PATENT

Artesian Well Machine Co.

Office: 818 Pine st., St. Louis.

Manufacturers of the Celebrated

VICTOR WELL AUGER

Varying from 6 inches to 4 1/2 feet in diameter. Will bore through all kinds of earth, slate, coal or soft rock.

THE ARTESIAN Combined Auger and Drill,

will drill through rock or any other substance to any depth, with horse or steam power, for less money than any other drill. Send for catalogue. Enquirers please mention this paper.

MAGNETISM!

When Medicines Fail Try **MAGNETIC TREATMENT.**

It is the life giving principle. It penetrates the nerve centers. Equalizes the vital forces. Removes pain, and **DR. KING** over RHEUMATISM, NEURALGIA, PARALYSIS and all nerve diseases.

Dr. DeVOE, 1240 FRANKLIN AVE., ST. LOUIS.

THE GOLDEN GATE.

A large eight-page Weekly Paper, "Devoted to the elevation of humanity in this life, and a search for the evidences of life beyond." J. J. OWEN, Editor and Manager. MRS. MATTIE P. OWEN, Assistant, San Francisco, Cal. Terms—\$2.50 per annum. Send for sample copies.

THE EASTERN STAR

Has arisen in Maine and you want to see it. Very well send for sample copies and it will twinkle for you. It shines for human mental liberty with an unfading lustre and arises semi-monthly. It is a Journal that is wide-awake and alive to your wants. \$1 will cause it to twinkle for you one year. Sample copies cheerfully forwarded. C. M. BROWN, Editor and Publisher, Glenburn, Me.

THE NEW THOUGHT.

A vigorous 8-page Journal, devoted to Spiritualism, General Religious and Political Reform. Published every Saturday by MOSES HULL & CO., at DES MOINES, Ia. The organ of the Mississippi Valley Association of Spiritualists. Terms of Subscription: One year.....\$1.50 | Three months.....\$.40 Six months......75 | Single numbers......5 The New Thought will be sent to new subscribers on trial three months, for 25 cents—a sum which barely covers the price of blank paper and press-work. Address all communications to Moses Hull & Co., DES MOINES, IOWA.

SPIRITUALISTIC,

The Olive Branch.

A monthly, 20 pages, devoted to the cause of Spiritualism and its Philosophy. \$1.00 Per Year. Published by D. Jones, 49 Rutgers St. - - - Utica, N. Y.

THE CARRIER DOVE

An Illustrated Monthly Magazine devoted to Spiritualism and Reform. EDITED BY MRS. J. SCHLESINGER. DR. L. SCHLESINGER, MRS. J. SCHLESINGER, Publishers. Each number will contain the Portraits and Biographical sketches of prominent Mediums and Spiritual Workers of the Pacific Coast, and Spirit Pictures by our Artist Mediums. Also, Lectures, Essays, Poems, Spirit Messages, Editorial and Miscellaneous Items. Terms. \$2.50 Per Year. Single Copies 25cts. Address all communications to THE CARRIER DOVE, 854 1/2 Broadway, Oakland, Cal.

THE Southern Trade Gazette.

Devoted to the Business Welfare of the South. Subscription.....\$1.00 per Year. JAS. L. RUBEL.....President. CHAS. H. SMITH.....Secretary and Treasurer. CHAS. H. SMITH.....EDITOR. Address all communications to Gazette Pub. Co., - - - Louisville, Ky.

THE HARMONIA.

A Monthly Magazine devoted to Spiritualism. Subscription price, \$1 per annum; single copies 10c. P. A. Richards, Editor and Proprietor, Mrs. Alice Black, Associate Editor and Medium. Published at 878 S. Eighth St., Waco, Tex.

THE ROSTRUM.

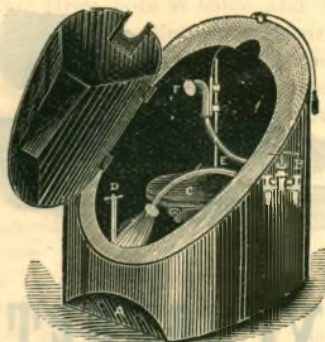
A. C. COTTON, Editor and Publisher. A fortnightly journal devoted to the Philosophy of Spiritualism, Liberalism and the Progress of Humanity. The ROSTRUM will be supplied to subscribers at the following rates: 1 year \$1.00—6 months 50 cents.—3 months, 25 cents. All money orders and remittances must be made payable to A. C. COTTON, Vineland, N. J.

Painless Dental Rooms.
S. E. Cor. Ninth and Washington Ave.



Dr. D. JACOB.
Dr. I. RADOMOKY

AMERICAN DEPURATING BATH.



PRICE, \$75.

Cash sufficient to cover Express Charges must accompany Orders. Visitors and others in the city, can not do better than to use these baths: to be had at 213 N. 14th St. They are better than any other. Dr. Wm. CURRAN, St. Louis, Mo.

FACTS

A Monthly Magazine devoted to MENTAL & SPIRITUAL PHENOMENA. Including Dreams, Mesmerism, Psychometry Clairvoyance, Clairaudience, Inspiration, Trance and Physical Mediumship; Prayer, Mind and Magnetic Healing; and all classes of Physical effects.—Single Copies, 10cts. \$1 per Yr. FACTS PUBLISHING CO., (Drawer 5323.) BOSTON, Mass.

THE WATCHMAN.

An 8-page Monthly Journal, devoted to the interests of Humanity and Spiritualism. Also, a mouth-piece of the American and Eastern Congress in Spirit Life. WATCHMAN, Spirit Editor. Published by Boston Star & Crescent Co., 1090 Central Park Ave. Millard Postal Station, Chicago, Illinois. Hattie A. Berry, Editress & mgr., Arthur B. Shedd, As't Mgr. Terms of Subscription, in Advance. One year \$1.00 | 6 months .60 Clubs of 10 8.00 | Single copies .10 Sample copies free: U. S. Postage Stamps will be received for fractional parts dollar: (1s & 2s preferred); Remit by P. O. order, drawn on Chicago, Ill., or by registered letter: payable to Hattie A. Berry, Editress and Manager:

Established 1877.

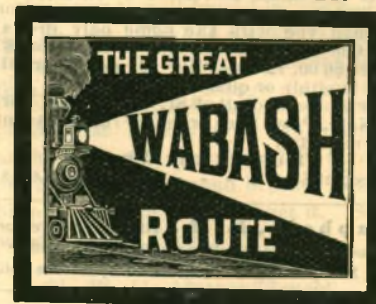
Freeman's Monthly Magazine

OZIAS S. FREEMAN, Editor and Publisher. \$1 per Annum. An Excellent, Entertaining and Instructive monthly publication, devoted to Literature and Home Interests. Send 5 one-cent postage stamps for sample copy. Freeman's Monthly Magazine, P. O. Box, 393, Passiac, N. J. One of the best advertising mediums in existence.

THE SPIRITUAL MESSENGER

Devoted to the interests of the Spiritual Philosophy of the 19th Century, is published Weekly at Chicago, Ill. Managing Editor, F. J. York. Printed on fine calendered paper, containing 24 columns of interesting recitals of spiritual experiences, essays, spirit messages, and reports of happenings. Will always endeavor to keep abreast of the times. Subscription price only \$1 per year, Beyond question the cheapest spiritual paper in America. Sample copies free. Address all communications to F. J. York, Publisher, 558 West Madison st., Chicago, Ill.

THE POPULAR RAILWAY
OF THE CENTRAL STATES.



ONLY LINE

Reaching by its routes all the following large cities: ST. LOUIS, INDIANAPOLIS, CHICAGO, FORT WAYNE, DETROIT, LAFAYETTE, TOLEDO, SPRINGFIELD, ANNIBAL, QUINCY, KEOKUK, PEORIA, KANSAS CITY, COUNCIL BLUFFS, ST. JOSEPH, OMAHA, DES MOINES, OTTUMWA,

Embracing the Principal Points of the Six Great States of Michigan, Ohio, Indiana, Illinois, Iowa and Missouri, with Branch Lines or Close Connections to other cities not mentioned above.

THROUGH SLEEPING CAR LINES

Between St. Louis, New York and Boston, via Niagara Falls; Chicago and New York, via Detroit and Niagara Falls; St. Louis and St. Paul and Minneapolis; St. Louis and Chicago; St. Louis and Kansas City; St. Louis and St. Joseph; St. Louis and Council Bluffs and Omaha; St. Louis and Des Moines; St. Louis and Toledo; St. Louis and Detroit; Chicago and Kansas City; Kansas City and Des Moines; Detroit and Indianapolis.

THE BEST ROUTE

Via Detroit or Toledo, to all parts of the EAST; via Detroit, Chicago, Ottumwa or Des Moines, to all parts of the NORTH; via Indianapolis, St. Louis or Kansas City, to all parts of the SOUTH; via Kansas City, St. Joseph or Omaha, to all parts of the WEST.

NO LINE CAN EQUAL THE CAR SERVICE OF THE GREAT WABASH ROUTE

It includes Handsome New Coaches, Luxurious FREE Reclining Chair Cars, the Best Equipped Dining Cars on the Continent, the latest and most Elegant Pullman Buffet and Sleeping Cars, the Splendid and Novel Mann Boudoir Cars and Palace Woodruff Sleeping Cars. EVERYONE WHO TRAVELS should determine before starting to make a portion of his journey, or all, if possible, over the WABASH, ST. LOUIS & PACIFIC RY. Any Coupon Ticket Agent in the United States or Canada will sell you tickets via the WABASH and give all desired information. For Maps, Time Tables, etc., write to F. CHANDLER, Gen'l Pass. and Ticket Agent, ST. LOUIS, MO.

FITS

To those afflicted with this terrible disease we say,—do not be discouraged when your physician says your case is incurable. I guarantee to cure if you try my special treatment. Correspondence Solicited.

MARY DUFF, CLAIRDESCENT PHYSICIAN, 107 N 8th St. - - ST. LOUIS, MO.

MAGNETIC.

THOMAS HOSTETTER, No. 2125 OLIVE STREET, ST. LOUIS, MO. No Medicine Used. At Home from 7 to 9 a. m. and from 4 to 7 p. m.

THE LION REMEDIES.



LION REMEDY No. 1
 Cures all diseases of the Liver and Kidneys, such as Diabetis; Bright's Disease; Stone in the Bladder; removes Gall Stones; cures Dropsy; Enlargement of the Liver and Spleen; destroys Tumors etc. \$1.00 per bottle. 6 bottles \$5.00.

No. 2
 Cures all diseases of the Blood and Skin, such as Scrofula, Salt Rheum, Canker, Cancers, Erysipelas, Eczema and all Blood Poison. \$1.00 per bottle. 6 bottles, \$5.00.

No. 3
 Cures Rheumatism, Neuralgia, Sciatic Affection, Gout, St. Vitas' Dance, Nervous Headaches, and all nervous disease, etc. \$1.00 per bottle. 6 bottles, \$5.00.

No. 4
 Cures Coughs, Bronchitis, Consumption, Asthma, Hay Fever and Catarrh. 50 cts. per bottle. 6 bottles, \$2.50.

No. 5
 Cures Chills and Fever, Paralysis, Intermittent Fever, Malaria, etc. \$1.00 per bottle. 6 bottles, \$5.00.

CHICAGO, ILL., May 3, 1886
 LION REMEDY Co.—Allow me to add my testimonial in praise of your Lion Remedy No. 2. I have taken three bottles and I never felt so well from the use of any medicine in so short a time. Its action on my system is magical, and I consider your Remedy No. 1 as the best liver and kidney remedy I ever used, and freely recommend it to all suffering from these troubles or biliousness. Yours respectfully,
 JOHN LYNCH, 222 W. Randolph st.

THE LION REMEDIES

are Nature's most potent agencies for curing disease, as they are made from the very best roots, herbs, barks and gums that grow in this and other countries, their curative powers have been thoroughly tested and proved to be all we claim for them.

As it is impossible to combine the different properties required for different diseases in any one compound, preparation or remedy, we have carefully prepared and arranged (NINE) different remedies, each one adapted some special case.

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

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

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

LION REMEDY CO.,

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

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

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

No. 6
 Cures all Uterine troubles, removes Obstruction and Irregularities, cures Back Ache, Falling of the Womb, Leucorrhoea, Piles, Costiveness, etc. It invigorates, strengthens and gives tone to the whole system; \$1.00 per bottle. 6 bottles \$5.

No. 7
 Restores lost vitality and assimilated with the blood becomes part and parcel of the whole system; cures impotence, strengthens and vitalizes every part. \$2.00 per bottle. 6 bottles, \$10.00.

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

No. 9
 Will destroy the morbid appetite for Alcoholic Drinks, Opium, Morphine etc. \$1.25 per bottle. 6 bottles, \$6 00.

NEW YORK CITY, April 1, 1886.
 LION REMEDY Co.—For several years every spring has found me afflicted with deranged liver and kidneys which generally debilitated me from 6 to 8 weeks, causing much anxiety as well as many doses of disagreeable medicine. Learning of the Lion Remedies I was induced to try them, having little faith in their efficacy. Before I had finished my 2nd bottle I was in my usual good health. To the suffering I would say: don't give up in despair. Give the Lion Remedies a trial.
 J.R. NICKLES, Druggist, 679 B'dway.

OHIO AND Mississippi Ry

The direct and short Line to
**CINCINNATI,
LOUISVILLE,
WASHINGTON,
BALTIMORE,
NEW YORK & THE EAST.**

**3 SOLID DAILY TRAINS TO
CINCINNATI and LOUISVILLE**
10 HOURS, with Through Day Cars, Parlor Cars and
also Sleeping Coaches. No Change of Cars for any class of
passengers.

2 DAILY TRAINS
To Washington in 28 Hours
To Batim or in 29 Hours

This is 4 HOURS QUICKER than the fastest time by any
other line.

The Day Express has elegant Day Coaches and Luxuriant
Parlor Cars, from St. Louis to Cincinnati, connecting with
sleeper for Washington and Boston.

The Nigh Express has sleepers through without change. No
other line from St. Louis runs Through Sleeping Cars to the
NATIONAL CAPITAL.

PALACE BUFFET SLEEPING CARS
are run by the "O & M." Night Express from
ST. LOUIS to NEW YORK
—DAILY—
Without Change in 39 Hours.

BEST ROUTE TO JACKSONVILLE
And Winter Resorts in the Southeast.

The Double Daily Lines of Parlor Cars and Palace
Sleeping Coaches by this Line from

St. Louis to Cincinnati & Louisville

Taking direct connections at both points with morning and
evening Express Trains, having Palace Hotel and Sleeping
Cars to Chattanooga, Atlanta, Macon and Jacksonville with-
out change.

No Ferries or Transfers by this Route!

he Only Line running a Sleeping Car
of any description between
St. Louis & Cincinnati.

For Tickets, Rates, or any particular information call on
Ticket Agents of connecting lines, West, Northwest and
outhwest.

Or in St. Louis, at 101 & 103 N. Fourth Street.

W. W. PEABODY, Pres't and General Manager,
W. B. SHATTUC, General Pass'r Agent.
CINCINNATI, OHIO.

G. D. BACON, Gen'l Western Passenger Agent,
ST. LOUIS, MO



**3 TRAINS DAILY TO 3
Kansas City.**

**DIRECT CONNECTIONS AT
Kansas City and Omaha**
TO ALL POINTS IN THE WEST.

2 Trains Daily To 2
**Leavenworth, Atchison,
St. Joseph & Omaha.**

Elegant Pullman Palace Sleeping and
Buffet cars on all trains
—Chair Cars Free.—

THE IRON MOUNTAIN ROUTE

IS THE ONLY LINE DIRECT TO ALL POINTS IN
ARKANSAS and TEXAS.
ONLY ROUTE TO THE
FAMOUS HOT SPRINGS.
OF ARKANSAS.

ONLY ONE CHANGE OF CARS BETWEEN
St. Louis & San Francisco
Solid Trains Through to
**Memphis, Tenn., and
GALVESTON, TEXAS.**

Daily line of sleeping cars through to
MEMPHIS & NEW ORLEANS.

W. H. NEWMAN, Gen'l Traffic Manager.
H. C. TOWNSEND, Gen'l Pass. and Ticket Agt.
ST. LOUIS.

LUXURY!

—) THE (—

Bee Line Route!

(I. & St. L. and C. C. C. & I. Ry's.)

With its New Equipment, Excellent
Road Bed, and possessing every ap-
pliance for Luxurious Travel known
to be serviceable, offers to passengers
for

**INDIANAPOLIS, CINCINNATI,
CLEVELAND, BUFFALO,**

—) AND ALL (—

NEW ENGLAND Cities

Fast Time, Sure Connections.

—AND—

Palace Sleeping Coaches.

WHICH RUN THROUGH TO

NEW YORK

—AND—

BOSTON

WITHOUT CHANGE.

To persons going WEST or SOUTHWEST on
pleasure or business, and to

Western Land Seekers

The accommodations offered by this Line are
unsurpassed. Direct connections are made for
all points in

**MISSOURI, ARKANSAS,
TEXAS, KANSAS,
NEBRASKA, COLORADO,
CALIFORNIA & MEXICO,
AVOIDING TRANSFER AND DELAY**

If you contemplate a journey anywhere, do not
complete your arrangements until you have seen
a BEE LINE Agent, who will furnish

LOWEST RATES

and give full information.

A. J. Smith, { **ST. LOUIS** } **D. B. Martin,**
Gen'l Pass'r Agt. Gen'l West'n Ag