

LIGHT IN THE WEST.



“LET THERE

BE LIGHT.”

VOL. VI.

ST. LOUIS, MO., WEEKLY—SATURDAY, OCTOBER 30, 1886.

NO. 29.

NOTICE.

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

WEEKLY

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

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

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W. J. COLVILLE AT ST. LOUIS.

For the benefit of our readers here and very many elsewhere we will give a rather extended notice of Mr. Colville's visit here. For the part which is personal we might perhaps owe him some apology, were it not for the fact, that he is before the public as a lecturer, and the people have a right to know of whom they hear. We have gathered from correspondents and other reliable sources, and from observation, what follows in relation to this gentleman, his life and his work.

W. J. Colville was born on the sea between France and America, under the French flag, September 5th, 1859. His father was an Italian by birth, a physician by profession. He had spent the greater part of his life in England and though of comparatively humble origin, made his way into the highest circles of society, through his great skill in his pro-

fession. His mother was a French woman, a lady of title, connected with ten of the oldest and most exclusive Legitimist families of France. She also spent much time in England. W. J. Colville himself has lived about equally on both sides of the Atlantic and is in every sense a cosmopolitan. He never wishes to be exclusively identified with any one nation, but prefers to make his own the famous words of Thomas Paine: "The world is my country." He is a telling illustration of the truth of the adage, that mediums, like poets are born, not made; for though brought among persons totally ignorant of mediumship and Spiritualism, at the early age of five years he used to consciously hold communion with his mother who passed to spirit life in his infancy. So real and natural did she appear to him, that for some time he believed her to be still living on earth; but finding out at length that when she appeared to him others could not see her, he gradually grew into an instructive and experimental knowledge of the truth of spirits communion. Many singular events transpired during his childhood to greatly astonish those about him. None, however, understood by what means he became aware of facts they endeavored carefully to conceal and what was more remarkable still, a prophetic gift came to him almost immediately on his father's passing to spirit life, which occurred when he was about eight years of age.

Never having been blessed with a mother's earthly care and seeing little of his father, whom business called to the West Indies, the child grew up somewhat unlike other children, and with a strong preference for the society of older people. His education was left very much to chance; he went to school very irregularly and was allowed to pick up what information he might by reading, conversa-

tion, and listening to sermons and lectures. He never went to anything but a preparatory school and received there only the simplest rudiments of instruction.

He was naturally quick at gleanings information when allowed to gather it as he wished, but at school displayed a nervous impatience through being thrown in contact with so many children, with very few of whom he made friends. He usually liked his teachers, and if put under private instruction would doubtless soon have become educated had a tutor adapted to his needs been found. As it was, at the age of fifteen, when he was first attracted to Spiritualism, through the ministrations of Mrs. Cora L. V. Richmond, he was by no means educated. He spoke good English and fair French; could spell correctly and count up accounts, but on no subject was he well informed, and on such subjects as are nowadays considered indispensable for a lecturer on a variety of topics he was quite ignorant. Possessing, however, great natural abilities, though wholly uncultivated, he was immediately made the instrument through which a band of invisible intelligences could express their thoughts and ideas; and at the age of sixteen he was brought before the public of England as an inspired exponent of the spiritual philosophy. The extraordinary feature of his speaking was, that when still little more than a child, he would lecture fluently, logically, and often with surprising eloquence upon subjects chosen by a cultured and exceptional audience, while his ready answers to the most perplexing questions and the impromptu poems given at almost every meeting at which he spoke, were the wonder of all who heard them.

For the past ten years and over Mr. Colville has occupied a position on the public platform of which any lecturer might well feel proud, and we are glad to

say, despite all inducements to the contrary, he has never foresworn allegiance to his spirit guides, who have made him all he is.

In temperament and disposition he is decidedly French, and is endowed by nature with a vast amount of vivacity and power of endurance. Being highly sensitive to the people with whom he is thrown, he is apt to appear at great disadvantage in others' society. When a child his health was delicate, but of late years he has been noted for his excellent constitution and remarkable invincibility to fatigue. He enjoys his work, and is always busy. His great feature is his surprising versatility. He is a perfect host in himself, and can get along with amazingly little assistance from ordinary people. He is quite at home on the concert stage, in a church choir, on the boards of a theatre, and has in addition all the necessary qualifications for editing a paper or keeping a hotel. In every walk of life and department of labor he relies upon and secures the prompt assistance of his spirit friends, and in a way that develops even more and more the latent resources of his own mind. Sometimes he is fully conscious, at other times semi-conscious, and occasionally quite unconscious while his guides are directing his utterance or speaking through him. His guides are various, and employ marked peculiarities of their own while manipulating his organism; but as a whole they are singularly consistent in their school of thought, no matter under what conditions their utterances are delivered.

Answering questions is a marked feature of the work accomplished through this remarkable mouthpiece of the unseen, and as many of the answers given during W. J. Colville's recent visit to St. Louis were peculiarly interesting and instructive we herewith furnish our readers with a few selected at random from the mass collected at the three sessions directed to that especial mode of teaching. We hope to soon give other answers of equal interest, as we have an arrangement to secure reports of some of his replies given in Boston, and at this point we will state, that if any subscribers to *LIGHT IN THE WEST* desire suitable questions answered, and will send the same to us we will forward them and get a report of the answer returned to us for publication. Of course, we will want these questions to be impersonal and of such import as to be of general interest. The answers we give are not

in the words as delivered, yet they will be near-enough to be recognized by those who heard them, as mainly setting forth the points.

The questions were prepared in writing by any persons in the audience who chose to ask them. They were received and read by the chair man, Mr. Archer—each question being replied to instantly by the speaker, without any hesitation or a minute's time for reflection, in a single instance.

ANSWERS TO QUESTIONS THROUGH THE MEDIUMSHIP OF W. J. COLVILLE, GIVEN AT

PICKWICK HALL, ST. LOUIS,

October 24, 25, and 26, 1836.

Question—What is the spiritual future of lives which seem failures on earth, though actuated by honest principles and earnest endeavors?

The standards of success and failure in spirit life, are totally dissimilar to what they are on earth. In the earthly world success is determined by material acquirements and outward display; thus, on earth a man is accounted successful if he gets into Congress or Parliament, and wins distinction in his party. The clergyman who receives the largest salary, and is settled over the most fashionable congregation; the author whose books are most admired in polite society; the artist whose pictures demand the largest amount; the singer or actor whose name is most frequently mentioned, and who wins the largest number of golden ducats, is pronounced a success; but, from the points of view of spirit life, all such success, which is frequently wholly meretricious, is pronounced a disastrous failure, as there can be no advancement in the spiritual world that is not the result of the calling into activity of the highest and noblest sentiments of the spirit. Many an unknown, forlorn toiler on earth—many a worker who has won no recognition whatever at the hands of men, and whose name will never be handed to posterity, realizes in spirit life that his life has been more successful in the doing of real service to humanity, than that of any illustrious monarch or courted genius. Spiritual improvement is success, earthly praise a bauble. We must never think we do nothing if we are not known of men, the unseen influence, the psychical force sent out by earnest workers in mind reaches far and near, and is the most potential of all agencies in human elevation. Only idle, selfish, dissolute lives are failures—only those who do not strive to do good are without laurels in spirit life. No earnest effort is ever unrequited. On entering spirit life you will all find yourselves face to face with the results of your secret aspirations, and your occupation will then and there be to your taste, with no cruel, cold, forgetful world to crush the expression of your genius.

Question—Will you please explain mental telegraphy?

Mental telegraphy is just what the phrase implies; it is a means of sending dispatches

in mind by means of a mental force, of which electricity is the most external vibration. By the art and ingenuity of man telegraphic apparatus is constructed between given points; the electric fluid bears a message, and connecting wires are used as conductors. All inventions and appliances in the material world are previously known in spirit life, as every invention is first conceived in the mind, then impressed upon the brain, and afterwards translated into outward form. Whatever power man possesses to control electricity is the power of mind over inanimate force, and while electricity is now your messenger and faithful servant, it cannot, and certainly does not, originate ideas, or send you telegrams on its own account. In the realm of mind kindred spirits communicate with each other across spiritual lines, and by means of atmospheric waves in the spiritual world; and we beg of you to remember that you are all now in the spirit world as much as you ever will be, for the spiritual world interpenetrates the material earth, and is its life-substance. Whenever you direct a message toward another person, or call mentally upon a spirit friend, you succeed in effecting a communication whenever you strike a connecting wave of thought, or succeed in producing the force generated by your own mind, called by theosophists astral fluid as the bond of connection; tho't is a substance, and passes along the astral current which is circulating everywhere, from one mind to another. Whenever a mental dispatch is sent and received, one mind must be dominant and the other passive, and in the most harmonious instances so tuned together, that, like responsive harps, when one is touched the other vibrates.

Question—What is your opinion of Destiny?

We accept destiny as a word; but it signifies simply purpose, object in view, end to be attained; and so far as it implies that all lines are certainly to succeed eventually, it impresses an infinite truth. There is no such thing as chance or accident, and no soul is stranded purposelessly upon the shores of time. Destiny, however, does not imply such arbitrary predestination as would leave the human spirit no part to play in the working out of its career. Cause and effect follow throughout the universe, but every act of life is both an effect and a cause. Working out one's own salvation really means so using talents and opportunities, that, in harmony with the irreversible law expressed in the words, "Whatsoever a man soweth, that shall he also reap;" we reap a harvest of eternal gladness. It may be asked, If the eternal future of every soul is to be spent in unalloyed felicity, where the freedom of will or choice with which humanity is endowed comes in. We answer, the nature of the soul is such that it cannot eternally love or choose evil; and as no will but the Infinite can be free to an unlimited extent, the freedom of the human will, even though a real circle, is but a lesser circle, included within the circle of infinite purpose. Perfect happi-

ness is only attainable through perfect purity of affection, and until that is reached, discomfort, or at best qualified joy will be our portion.

QUESTION:—It is generally believed that the Gospels were not written till long after the days of Jesus; if that is so how could his sayings and doings have been so precisely noted?

We can best reply that many of the teachings ascribed to Jesus were in existence long before his day, and in our opinion his real worth as a teacher was that he proclaimed truth, not that he dealt in novelties. We cannot believe, in the face of abundant evidence to the contrary, that the Gospel precepts originated in the First Christian century; on the contrary, they are of almost fathomless antiquity. Jesus as a historical personage we recognize and see no difficulty in admitting that even though the Gospels in their present form may not have existed till the fourth century, the memory of the disciples was quite sufficient to preserve a general outline of their Master's career, and as the best students of theology to-day are satisfied that at least four of Paul's Epistles were written in the first century, and not even those who believe in the identity of Jesus with the mythical Sun-God of Egypt suppose Paul to have been a myth, the existence of Jesus is about as certain as that of any ancient hero who left no written work of his own behind him. Of course stories and legends grew up around the simple biography of the Nazarene as years and centuries rolled on, but the main features in the story were never lost sight of. As to the value of the moral precepts, they are worth neither more nor less because of their age or the manner of their first delivery; their worth is intrinsic, and in this age of perpetual controversy we would advise all ethical teachers and students to lay less stress upon the authorship and more upon the inherent value of Gospel utterances. Practical religion can afford to ignore controversy of a purely personal and historical character. Truth speaks for itself, and is its own defender.

Question—Do educated or uneducated persons make the best mediums?

Educable persons are necessary for good instruments for the spirit world; but there is, as you all know, a vast difference in the meaning of the two words—educable, which simply means susceptible of education, and educated, which means already developed. Brain power is used, but not created by spirits; natural gifts are stimulated and made use of in mediumship, but under no circumstances can an instrument, no matter who is the performer, be made to transcend the possibilities involved in its construction, as no agencies, either natural or artificial, can bring from a hen's egg anything but a chicken, or from the seed of any plant a flower foreign to its species. Take the case of all the well-known mediums now before the public—not one can we name who has not, from childhood, been endowed with an organism adapted to the work now being

performed through him or her. It is not necessary for mediums to secure an external education or scholastic training, according to the usual methods of the world, but in every instance refined surroundings, and the companionship of cultured people is highly advantageous for sensitive people, as they are, especially in their earlier days, peculiarly susceptible to the general sphere which surrounds them. Invisible teachers supply the information, it is true, but in the use of the brain they cultivate it so that mediums, when continually used by wise guides, are all the time becoming better informed in their normal condition. *

Mr. Colville's work of only three days here was greatly appreciated by an intelligent audience, and they will cherish toward him the kindest of feelings, even though many of his hearers were not, and may not yet be prepared to endorse his spiritual philosophy. One marked feature of his lectures was his kind bearing towards members of the Christian Church. He left the work of destroying the errors that have crept into religion by creeds, dogmas and priestcraft to iconoclasts, and said that Spiritualists had enough to do in promulgating the truth. His voice on the stage is strong and shrill, and his articulation, though not that of the American speaker, is excellent.

He is of a nervous temperament, quick and decisive in his movements. When on the stage, his whole soul is absorbed in the subject, and he has no trouble or hesitation in finding language to express the thought. In delivery he uses his body with the seeming purpose of adding force to the energy of expression. He moves quickly from side to side, retires a few paces, then comes rapidly to the front of the platform,—in his movements and gestures reminding one of the late and much loved Gough.

His physical endurance is fully exemplified in his walking feats. He will rise early and after a light breakfast, hie away to visit a park, an ancient or otherwise noted building, in remote parts of the city, returning to his hotel by the time others are ready for the day's business. He will deliver three addresses of two hours each from the platform in a day and after the last one prefer to walk with a friend more than a mile to his hotel than to ride in a carriage or street car. Then *that walk!* Why we have tried it, and would rather pay both fares on the car twice over, and complain of a sore toe, than to be a "constant" friend on those little pedestrian trips.

In another issue we may give some selections from the four lectures delivered,

for which we have no room here. At the close of the last lecture Mr. Beckwith offered the following resolutions, which were adopted amid general enthusiasm and clapping of hands:

WHEREAS: Mr. W. J. Colville has been with us several days and delivered lectures and answered many questions on subjects embodied in the philosophy of Spiritualism,, therefore

Resolved, 1st, that we recognizing in him an expounder of truth an earnest worker and a powerful advocate in the cause, whose deliverances from the platform will exert a strong and favorable influence wherever he is heard.

Resolved, 2nd, that we the Spiritualists and others of St. Louis who have had the pleasure of listening to these lectures will ever remember him with kindness and gratitude and believe that he has assisted in laying a foundation here which will grow in its importance to the cause, and to him and to us.

Mr. Colville responded in a most kindly manner, giving expression to sentiments which showed that he had placed a very high estimate upon his hearers who gathered two and three times a day to hear him. He said that he had traveled over this and in other countries, and spoken to many hundreds of audiences, and he could truthfully say that those he had the pleasure of addressing in St. Louis were among the most intelligent and cultured.

AMERICAN TRIBUNE.

We see this weekly journal, published in this city—L. U. Reavis, editor,—has again turned up its "bonny face to public view." Its lapse does not seem to have marred its beauty, impaired its strength, nor destroyed its influence. Its well known editor is never more at home than when writing some of his powerful leaders that are so trenchant in truth and unanswerable in argument. In this issue we have editorials on "A World's Fair in America," "Prohibition as a Political Problem," "Commercial contest between the East and West," etc.

OUR NEW ST. LOUIS.

From this article we quote as follows:

"Our post office receipts and distributions, and the gradual increase of our direct importations, all show the general tendency of rapid development and growth. It is not needed to show anything more in the line of statistics to justify the assertion that St. Louis stands pre-eminently the important leading interior commercial city of the continent. Its geographical location is incomparable, its exceeding healthfulness acknowledged, its splendid lines of transportation, diverging in every direction, both by river and rail, to every important point and portion of the great,

fertile and productive valley of the Mississippi, presents commercial advantages in its behalf, that are not approached by any other city in the United States. St. Louis stands alone and exceptional in her wealth, greatness, commercial and industrial importance and progress. Her citizens are hospitable, liberal, enterprising, responsible and honorable. They deserve the true eminence that awaits them in the near future."

Under "Commercial Contest Between the East and West" he says:

"Thorough and complete independence is the only possible solution of the whole problem, and when the West can do its own shipping as well as producing, and cease paying tribute to the East, it will rise to its true eminence, power and grandeur. It is a great burden to the people of a country to even pay three and four per cent interest upon a large public debt, and several of the leading nations of the earth have a shattered and sinking credit because of these annual drafts upon their earnings; but when one section of a great country pays tribute to another, in a three fold ratio to the burdens of a public debt, it shows the magnitude of resources, vigor and ability, never before possessed by any people. It also demonstrates a capacity to outgrow present conditions and rise to financial independence.

The imperial seat of political power is already located in the valley of the Mississippi, and very soon the legislation of the country will be directed and moulded after the thought, purposes and interests of its teeming millions of people. So in a commercial view of the question, a few more years will give us the power of wealth and independence, without asking tribute from any other portion of the Union.

The human race moves westward to make the circuit of the globe, but when the ox-wagon reached the Pacific coast a reactionary movement occurred, and like the waves of the sea, civilization will oscillate between the oceans until it settles at the center of gravity in the magnificent valley of the continent."

Then again it is refreshing to pick up paragraphs such as this:

"Slow paced reason waits for time to demonstrate its truths, but inspiration leaps over the coming ages and illumines the presents with light borrowed from the millennium."

The *American Tribune* is for St. Louis, for the Mississippi Valley, for the Nation and for the World.

A SONG, A SERMON AND A PRAYER.

A walk this sunny Sabbath day,
Amid the woods, across the fields,
To hear what nature has to say,
And count the gifts her bounty yields.
To note the forest's changing hues.
The leaves in green and crimson drest,
To watch the varying landscape's views,
This is the Church I love the best.

The silence stealing over all,
Unbroken, save by song of bird,
Or timid pheasant's plaintive call,
The only music to be heard
A withered plant, a faded flower,
To tell of summers past and gone
This is the lesson of the hour,
The text I love to dwell upon.

To know that life like early spring,
Is full of promise to the young
To learn that later years will bring,
A tear for many an early song.
To feel that true and noble thought,
Matured, its harvest full shall see,
That life's a battle nobly fought,
This is the Sermon, preached to me.

That I may love my neighbor well,
In time of need give helping hand,
That peace within my home may dwell,
Nor covet others, house and land.
And when my winter's sleep shall come,
And in my narrow bed I lay,
Oh, let me bring such harvest home,
This is the Prayer I try to say.

And so my Temple wide and vast
Extends above, beneath, around,
Takes all mankind within its grasp,
On Heathen or on Christian ground.
And ne'er a soul of rich or poor,
Need wait for invitation given,
Wide as the Earth the open door,
And free as air this road to heaven.

—T. Curtis.

For Light in the West.

THE FUTURE, AND WHAT OF IT.

BY GEORGE S. GREEN, M. D.

PART IV.

Now and then my little girl of six years says to me, as the shades of evening draw on, "Oh, papa, come to the west door and see the beautiful sunset," and though tired after the day's labor, I slowly arise from my chair and take a seat where my eye can sweep the western horizon. Up she climbs into my lap, and nestles closely down, and then such a feast as we two have? How many little boats with men in she forms out of the blue clouds sailing along the golden sea just over the tree tops, ever so far away. Now and then there comes a darker cloud and its edges tinged with a mellow, silvery light; her little brain is busily at work, and imagi-

ination pictures to her something of goodness, greatness and grandeur.

Oh, how can one help being lost in wonder — such a golden sea before us, with its grand clouds of every conceivable shape, sailing boat-like through the air; some of them seemingly almost touching the far off tree tops. And again, just below the house down through the valley, the grand old river rolls along, "curving in and out," rushing on past tree, island and farm house on its way to the lake. What does this holy hour suggest to me, as my wee little treasure sits nestled closely down to my heart? And while she in her childish innocence is engaged in forming pictures of imagination, my mind's eye is closely riveted against the golden wall of clear, soft light in the distance, and I read of life's sunset, and its sweet wealth of golden fruitage. I look up to the darker clouds o'erhead and it is impressed upon me that some go wrong upon life's sea, and meet with breakers — and life's shore is scattered with the wrecks of many a frail bark.

Again I turn my eye from the far off horizon, and watch the winding river as it rushes on, and I see that it waits for naught — but on, on, ever on it goes, reminding us that we must cull the flowers of goodness while passing along in this life if we would take the higher positions as we enter the Ocean of Eternity. All of these external appearances in Nature, all of these grand workings of her beautiful and harmonious laws, are but so many lessons that I learn from her wonderful and truthful book, whose open page ever shows to man the wisdom and love of the Great Author of all things. And at such times I say to my child: Here we see the good Father's works, and if we love to study His beautiful laws, we soon learn to think of Him as a kind, loving Father, instead of an angry, revengeful God. Do not fear to die, for really there is no such thing as death — the end is simply a change of conditions, like passing from one room or one town to another.

How many sermons truthful and inspiring these little ones in our care in turn preach to us who are older — how much of the true Christ-principle they show forth in the presence of nature's open page, as they note the workings of her laws. How many questions they ask that truly puzzle older minds. No wonder that the dear Nazarene said when on earth, "Of such is the Kingdom of Heaven." What a grand, loving personage! What a

grand coronet of love he throws around the little ones of earth. Not teaching that he is very God, with tyrannical disposition, but mankind's elder brother, pointing ever to the higher and nobler possibilities of life.

What a noble character — what beautiful developments from the garden of the soul we find as this humble and despised Nazarene passes along from the period of childhood up to the stage of manhood. How free in his own sweet, pure life from superstitions, dogmatisms and quarrellings — ever drawing from Nature's storehouse of beautiful and harmonious facts, those things which elevate and leave a lasting impress on the mind for good. It is here in the character and life of this lowly man Jesus — as well as in the lives of many noble men and women who have lived before and since — that we find the key which opens the gates leading up the everlasting avenue of a bright and glorious future. He doubtless possessed a larger amount of goodness, for in him seemed to concentrate all of those traits of character, that fill the world with wonder and awe, when seen combined in the life and actions of one person. His oneness with the Father, or the great Over-Soul of the Universe, was a grand and beautiful idea, and, when rightly interpreted, is a cementing bond between the great brotherhood of mankind and the common parent or guardian of all. The grand idea with him was principle, or character building; his every act in life was in accordance with the great harmonic laws of the universe and the Spirit governing them. Thus, the nearer we draw to the divine Love, and the more of it we receive into our own weak and darkened natures, the more we come to understand and appreciate the workings of His beautiful laws.

Simply in witnessing one sunset or one sunrise among our Green Mountains is enough to supply one with food for contemplation for weeks and months. Only this very morning while finishing this article I beheld a sight that contains more truth than all the strictly orthodox sermons I ever heard. Looking out of my west window I saw a grand halo of light arising above and around Jay Peak, Vermont. A few clouds were floating above, and the light gave their edges a beautiful silver and gold tinge. In a moment the sun shot up over the peak and the light was so clear that one could almost count the trees at a distance of twenty miles. How much the world

loses by not coming to God through these grand avenues of His; for here we see His love and wisdom more largely displayed.

Vastly different and more inspiring are the lessons taught through the above means than through the teachings of an orthodox sermon that I listened to a few Sabbaths ago. The clergyman referred to was speaking of the moral man's position with reference to this world and the next. No good that he has done in this life—how ever charitable he may have been—will count anything to his credit in the life to come, unless he has been "converted." And the speaker capped the climax of silliness by, saying, that "God hoped to make us better, etc."—Ah, yes, the *orthodox* God does hope and fear, gets angry, repents that he made beautiful worlds and men to inhabit them. Under such a theological system we should expect just such a God. But the true Creative Principle of the universe—the Great Over-Soul that careth for every creature however humble—does not hope, doubt or fear. He always knows—it is present with Him — always "to-day." The grand orbs which He has set in motion obey laws that need not to be repented of for their having come into existence. From the first silvery streak of light that dawned upon undeveloped matter, away back in life's early morn, down to the grand developments of the nineteenth century, evolutionary processes have been going on; and as in creation, or the first stages of the world's development, it was pronounced *Good*, so in the later development the world has lost none of the principle embodied in the grand word above proclaimed—to-day the great God of all good says the same.

The word that He proclaimed millions of years ago, when Nature put on her earliest smiles, may still be seen stamped upon all His works—and still on and on cycle after cycle, while farther developments come to light. And nothing even then can better express the truthfulness, the beauty and the symmetry of God's works than the simple word GOOD.

The world is truly growing out of the religions of the past, and everywhere in nature are springing up the healthful plants upon which shall truly blossom the religion of the future.—

There is a higher life, a higher, higher,
Through the mystic ways of truth;
Noble thoughts and deeds inspire—
Grow they in the hearts of youth.

And if all along life's pathway
We crush out the tangled weeds,
If we do not smother goodness
By our growing evil deeds—

In the golden edge of evening
When the sun is setting low,
And old age is fast approaching,
We the truth may surely know.
Life's ways having then grown clearer,
With the heart to God grown nearer,
Up towards His loving kindness,
Up beyond earth's sin and blindness,
Where eternal flowers grow—
Blossoming as the cycles roll
In the Garden of the Soul.

Oh, the grand and noble missions,
All around our doors they lie,
Asking, pleading, begging, praying
For the comfort we deny.

Think we when the light is dawning
Of creation's new-born day,
All our hatred, all our scorning
Will easily be laid away?

Ah! like garments, like a vesture
Closely cling our evil deeds—
Sinful looks and sinful gesture
All have sprung from evil seeds.

"In the land of the hereafter"
We can never onward move
'Till we from some purer motive
Find the path of truth and love.

Hence, in earth life let us daily
Sow rich seeds about our way;
Then the blossoming and the harvest
Will our weary toil repay.

[THE END.]

WHO ARE SPIRITUALISTS?

Let us look at the character, talents, social and moral standing of a few of those testifying to the truths of Spiritualism. Among them are found the keenest intellects, those that are acknowledged to have the strongest analytical minds—the most transcendent geniuses, the most enlightened statesmen, the most whole-souled philanthropists, and the purest moral reformers of the age.

We will classify them, and they are only those who are, or were when alive, outspoken:

Scientists.—Alfred Russel Wallace, naturalist; Cromwell F. Varley, electrician; Hermann Goldschmidt, astronomer; Camille Flammarion, astronomer; William Crookes, chemist; Prof. Wagner, geologist, University of Russia; Prof. Butlerof, chemist, Russia; Dr. V. Dahl, Academy of Sciences, Russia; Prof. F. Zöllner, of Leipzig, author of "Transcendental Physics"; Prof. Nees Von Esenbeck, President of the Royal Academy of Sciences, Ger.; Alexander Von Humboldt, Naturalist and cosmist; Dr. Hœffle, chemist and ency-

elopedist; Prof. A. D. Morgan, mathematician; Prof. Worthen, State Geologist, of Illinois; Dr. Hitchman, physiologist and physicist; Dr. Maximilian Perty, Prof. of natural sciences, Switzerland; Prof. Mapes, agricultural chemist; Prof. Hare, chemist; Prof. Gunning, geologist; Prof. J. R. Buchanan, anthropologist; Prof. Wm. Denton, geologist; Dr. Ashburner, the great physiologist; Dr. Elliottson, the magnetist; Prof. Plumierian, Professor of astronomy, Cambridge, Eng.; Prof. Wm. Gregory, chemist; Prof. H. Mayo, F. R. S., physiologist; Prof. Rutter, chemist; Prof. Brainard, chemist; Baron Von Reithenbach, physicist; Dr. John Bovee Dodds, physiologist; Dr. J. L. Robertson, editor of the *Journal of Medical Science*, Eng.; Prof. Thury, Geneva; C. Carter Blake, surgeon; George C. Joad, civil and mining engineer; Prof. Challis, of Cambridge, Eng., W. F. Barrett, Professor of physics in the Royal College of Science, Dublin; the Earl of Crawford and Balcarres, F. R. S., President of the Royal Astronomical Society; Gustave T. Fechner, Professor of physics in the University of Leipzig; Dr. Robert Friesé of Breslau; Lord Rayleigh, F. R. S., Prof. of physics in the University of Cambridge, Eng.; Prof. Scheibner, the renowned teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of physics in the University of Göttingen; Phillip Pearsall Carpenter, naturalist.

Philosophers and Metaphysicians.—Dr. I. H. Von Fichte, a celebrated philosopher of Germany; Dr. A. Bronson Alcott, America's gifted sage; Dr. Franz Hoffman, Professor of philosophy, Wertzberg University, Germany; Dr. P. Yowkevitch, Professor of philosophy, University of St. Petersburg; Archbishop Whately, metaphysician; Prof. S. B. Brittan, mental and moral philosopher; Dr. N. E. Senior, Professor of political economy, Oxford, Eng.; Dr. Chas. Bray, the great philosophical writer.

Noted Physicians.—Dr. J. J. Garth, Walkinson, England; Dr. J. M. Gully, England; Dr. Julius Franenstadt, Germany; Dr. Grunhut, Buda Pesth, Hungary; Dr. George Sexton, London, England; Dr. Stanhope T. Speer, Edinburgh; Dr. G. W. Langedon, Baden, Germany; Dr. Joseph Haddock, England.

Eminent Statesmen and Philanthropists.—Wm. Lloyd Garrison, Boston, Mass.; Gerritt Smith, Utica, N. Y.; Parker Pillsbury, the original abolitionist; George Thompson, reformer, Eng.; Lord Brougham;

Garibaldi, the standard-bearer of Italian liberty; Mazzini, the fellow-worker with Garibaldi; Castelar, the Spanish patriot; Victor Hugo, the French philosopher; Abraham Lincoln, the patriot President; Andrew Johnson, Ex-President; B. F. Wade, Ex-United States senator; Henry Wilson, Ex-Vice-President; Hon. Joshua R. Giddings, of Ohio; N. P. Talmadge, Ex-Governor of Wisconsin, who, while a United States senator, presented a petition asking that Congress appoint a commission to investigate the phenomena; Senators Simmons, Sprague and Anthony, of Rhode Island; Hon. Robert Dale Owen, Ex-Minister to Naples; Hon. Salmon P. Chase, Justice United States Supreme Court; Hon. N. P. Banks, of Massachusetts; Hon. Geo. W. Julian, of Indiana, Senator Howard, of Michigan; Senator Harris, of Louisiana; Senator Fitch, of Indiana; Hon. J. L. O'Sullivan; Senator Stewart, of Nevada; Lord Lyndhurst, Lord Chancellor of England; Leon Favre, Consul General of France; Jules Favre, his brother; M. Francis Guizot, the distinguished French author and statesmen.

Distinguished Literary and Artistic Celebrities.—Gerald Massey, the English poet; William and Mary Howitt, the English poets; Mr. and Mrs. S. C. Hall, authors; Hiram Powers, the famous sculptor; Trowbridge, the artist; Anthony Trollope, the novelist; T. Adolphus Trollope, the novelist; Mrs. Florence Marryatt Ross Church, novelist, a daughter of Captain Marryatt; Sir Edward Bulwer Lytton, author; Alexander Dumas, Sr., the great French novelist; Jules Verne, the great French author; Alfred Tennyson, Poet laureate of England; Storey, the famous sculptor and author; W. M. Thackeray, author; Robert Chambers, of *Chamber's Magazine*; Mrs. Elizabeth Barrett Browning, poetess; Epes Sargent, author; Mrs. Shelley, widow of Shelley, the poet; Mrs. Harriett Beecher Stowe; Capt. R. F. Burton, African traveler and author; Rev. W. Kerr, A. M., Clergyman and author; Grace Greenwood, authoress; Rev. T. W. Higginson; H. Kiddle, for many years superintendent of the public schools of New York City; Rev. Dr. Eliakim Phelps; Bayard Taylor, Author and traveler; Rev. Wm. Mountford, of Boston; Oliver Johnson, formerly editor of the *Christian Union*; Mr. Plympton, editor of the *Cincinnati Commercial*; Mr. Story, of the *Chicago Times*; Joseph Jefferson, the celebrated Actor; Don Piatt, editor of the *Washington Capitol*; Dr.

Kane, the ractic explorer; Harry Edwards, actor and scientist, San Francisco; Cal. Bishop Clark, of Rhode Island; Prof. Hiram Corson.

Crowned Heads, Nobility, etc.—The late Emperor Alexander, of Russia; Emperor Louis Napoleon, of France; M. Thiers, ex-President of France, and the distinguished Author; Queen Victoria, of England; Prince and Princess Matternich; Prince Wittgenstein, Lieutenant-General, Russia; Hon. Alex. Aksakoff, Imperial Councilor, St. Petersburg; Baron Guldenstubble, of Paris; Baron Von Schick, of Austria; Aaron Von Dirkinck, of Holstein; Le Comte de Bullet, of Paris; Duke of Leuchtenberg, of Germany; Lord Lindsay, Lord Adare, Lord Dunraven, Sir W. Trevelyan, Countess Caithness, Sir T. Willshire, Lady Cowper, Sir Charles Napier, Sir Charles Isham, of England; St. George W. Stock, B. A.; Col. Wilbraham, English Army; Herr Chr. Reimers; Baron and Baroness Von Vay; H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht, of Solms; H. S. H. Prince Emile, of Sayn Wittgenstein; M. Favre-Clavariroz, late Consul-General of France, at Trieste.

Eminent Jurists and Counsellors-at Law.—Judge John W. Edmonds, of the New York Supreme Court; Judge Ladd; Sergeant E. W. Cox, H. D. Jencken, H. D. Dumphy, C. C. Massey, English barristers.

The phenomenal truths of Spiritualism are testified to by these and many other distinguished persons, representing the highest mental capacities in law, letters and science, and in social life, on both continents. The most of them are not only believers in Spiritualism, but nearly all have an absolute, and positive knowledge. This list of the names of prominent men and women could easily be extended until it would fill several columns.

Spiritualists are the depositories of a great truth, but a truth for the establishment of which they appeal to experimental facts, capable of repeated verification. "A fact," says Carlyle, "is a divine revelation; and he who acts contrary to it acts against God." All truths confirm one another when read aright. Error is mortal and cannot live, and truth is immortal and cannot die. Duty demands serious analysis and investigation of all things that pertain to the life beyond. Exercise your choicest gift, which is reason, and fear no corruption from truth, though new; and expect no good from error, though long

believed. Every human soul is an emanation from the Divine and is destined to ascend through the eternal ages of progression unto its source, never losing its identity or its individuality, but ever learning, ever unfolding new powers, and as it rises, obtaining greater forces for usefulness.

Col. 2: 18.—Let no man beguile you of your reward in a voluntary humanity and worshipping of angels,* intruding into those things which *he hath not seen*, vainly puffed up by his fleshly mind.

1 Cor. 12: 1, 7, 9, 10,—Now concerning *spiritual gifts*, brethren, I would not have you ignorant.

But the manifestation of the Spirit is given to every man to profit withal.

To another, faith, by the same Spirit; to another the *gifts of healing*.

To another, the working of miracles; to another, prophecy; to another, *discerning of spirits*; to another, divers kinds of tongues; to another, the interpretation of tongues.

"Judge not, that ye be not judged: for with what measure you mete it shall be measured to you again."

"Judge not, the motive lies too deep
For any human eye to see;
But may we all a conscience keep
Pure in the sight of God and man!"

"Judge not! for none are perfect here;
Nor can a righteous judgment give:
Till wisdom in a higher sphere
Shall teach a perfect life to live!"

"A light is shining on every home. It is the light of angel communion and happy will they be who receive it with gratitude, and turn not away from returning loved ones; as we open our dwellings for the sunshine, so let us open our hearts, to the light and love that comes from the unseen world."

Arthur Penrhyn Stanley, D. D., Dean of Westminster, an eminent and eloquent preacher in the English Episcopal Church, in addressing the Episcopal clergy of New England, said:

"The crude notions which prevailed twenty years ago on the subject of Bible inspiration have been so completely abandoned as to be hardly anywhere maintained by theological scholars. . . . The doctrine of the atonement will never again appear in the crude form common both in Protestant and Catholic churches in former times. A more merciful view of future punishment and of a hope of a universal restitution have been gradually advancing, and the darker view gradually receding. . . . The question of miracles has reached this point—that no one would now make them the chief or sole basis of the evidence of religious truth. . . . I am persuaded that what is called Liberal Theology is the backbone of the Church of England and will be found to be the backbone of its

daughter church in America."

Rev. David Watson, a Scotch Presbyterian clergyman, in a discourse to the Young Men's Christian Association of Paisley, said:

"The great, the wise, the mighty are not with us. . . . The best thought, the widest knowledge, and the deepest philosophy have discarded our church. They detest what they call the inhumanities of our creed. . . . They step out into speculative atheism, for they can breathe freer there. . . . They are instinctively religious, despite their renunciation of our theological creed. They are big with a faith in the ultimate salvation of man,—a faith that inspires them to toil, and shames our whining cant. And yet these men—the master-minds and imperial leaders among men—the Comtes, the Carlyles, the Goethes, the Emersons, the Humboldts, the Tyndalls, and Huxleys, if you will—are called atheists by us, are pilloried in our Presbyterian orthodoxy as heretics before God and man. Why are such as these outside the pale of the Christian Church? Not that they are unfit, we own that, but we are unworthy of them, and by the mob force of our ignorant numbers have driven them out. They shun us because of our ignorant misconceptions and persistent misrepresentations of heaven and man and God."

Rev. Philips Brooks, of Boston, in an article in the *Princeton Review*, says:

"How many men in the ministry to-day believe in the doctrine of verbal inspiration which our fathers held, and how many of us have frankly told the people that we do not believe it? . . . How many of us hold the everlasting punishment of the wicked is a clear and certain truth of revelation? But how many of us who do not hold it have ever said a word? . . . There must be no lines of orthodoxy inside the lines of truth. Men find that you are playing with them, and will not believe you, even when you are in earnest. . . . The minister who tries to make people believe that which he questions, in order to keep them from questioning what he believes, knows very little about the certain workings of the heart, and has no real faith in truth itself. I think a great many teachers and parents are now in just this condition. . . . It is a most dangerous experiment."

The country boy is face to face with practical realities. He sees how slowly money is made on the farm; he is taught from youth up the need of economy; he has the nature of saving first explained to him every day in the week: he is not exposed to the temptation of the saloon or ball-room and he is not so much of a lady's man before he has occasion to use a razor on his downy cheeks. He may be a trifle rude; he may not feel easy in company,

but in the long, closely contested race of life it is the chap that trudges to school barefooted in summer and in stogas in winter, whose mother cuts his hair with sheep-shears, who leads the chap that goes to the city school with starched shirt front and fancy slippers, and whose head is shaved with a lawn mower at the barber shop. Such has been our observance, and we think we know what we are talking about.—Ex.

For Light in the West.

THE BOOK OF LIFE.

BY LORENZA S. GOODMAN.

Foundations old must pass away,
Built not on the eternal stay,—
Th' eternal stay of truth and right,
And naught, naught else can stay their flight.

But earth's advancing nearer home,
Nearer, more near, the summons come:
"Come nearer to the Infinite,
Eternal Justice, Truth and Right."

As the years press on and life assumes
its deeper tints, plainer and plainer come
the outlines of truth and duty, and also
comes up the book of the past, and in perfect
accordance with our past deeds,
whether good or bad, is it pleasant or unpleasant
to read the contents.

How long, blest Truth, how long
Must earth in darkness dwell?
How long ere swells the joyous song
The dark night to dispel?

Already gliding mountain tops
We catch her beams so bright;
But oh, alas! thro' heather copse
Is scarce discerned the light.

But higher still the star of Truth
Shall yet ascend its way,
Immortalizing earth with youth,
And everlasting day.

We are told of the Book of Life being opened at the last great day—would to God the *book of lives* might be opened at the present day, that all might read of the wrong, and the cause thereof discern. Methinks the world would be spurred to greater action than has heretofore been witnessed.

Boston Transcript: We have certainly fallen on evil times, when five Andover professors are to be tried on charges of heresy. But it is satisfactory to know that they cannot be burned at the stake for heresy, as Servetus was A. D. 1553, because his belief did not agree with John Calvin's thirty-eight articles. In the present trial the accused will have plenty of sympathizers. The most singular thing in this matter is, that Andover should ever have become a nursery for progressive ideas in theology.

*The angel interpreted means messenger.

For Light in the West.

SPIRIT OF LIGHT.

BY DELAVAN DE VOR.

STANZA X.

With love he came, Medium of light divine,
 Innate principle, essence of the law
 Of life, vivifying wisdom, and truth
 Illumed, direct from the throne of light.
 Deific waves o'er earth and sea rebounding,
 Breathed in the minds of men, inspiring them
 With power, redeeming hope,—eternal
 Principle within the soul of mankind.
 In wisdom given, retained, and by the law
 Set forth as light-house for the soul
 Threatened in its course, by rocks and breakers
 Along the shore of time,—for the mariner, man,
 Wafted by wind and tide, o'er the sea
 Of life! to avoid, onward in pursuit
 Of a haven of rest.

Hail! Great Jehovah! Who from the circle
 Inmost, in heaven's spheres vouchsafed to send
 Emissary of love, and spirit of
 His will, spontaneous from the throne
 Eternal; a never ceasing fountain
 Gushing forth in streams of light and wisdom
 Unto a sin-laden world, thus to uplift
 Mankind,—lost race to spiritual repose.

Within their temples corporate, by priests
 In congress joined, antagonists to light
 Their altars high, to Mammon sanctified,
 And drenched with blood,
 Dumbfounded they beheld the law
 Of righteousness, and self-righteous stood
 Defiant; His appeals to wisdom mocked.
 Bedecked in priestly robes and kingly crowns
 They scorned the Master's will; the multitude
 Deposed, and they who sought the light, o'ercome
 By the spirit of mammon vile denied
 The Medium King, and all His truths ignored.

The spirit of light, the seer and medium
 Of God, to ope their eyes and minds to truth,
 He greater wonders did. The sick he healed,
 Restored the blind to light and captives
 He set free.

The money changers of the temple grand,
 Bartering souls for gold, fled at his command.
 And at his wondrous power the many marveled.
 Priests and kings beholding their pow'rs outdone,
 The spirits of Mammon around them coiling
 Gnash'd their teeth with rage; fiendlike they rav'd,
 And out of men they fled, and into swine
 And henceforth to the sea. Thus his power
 He exemplified while many in silence
 Essayed the Spiritual King, newborn
 Of light, and immortality to all
 The children of earth.

Ultimate being of his time, laden
 With love effulgent, and principles strong,
 Piercing with radiant wisdom all space
 And things, saw and proclaimed to all the earth
 Truths from the central light, with equity
 As guiding star. Schooled in a wilderness
 Alone, for forty days and forty nights
 A recluse, a dual nature to control—
 This the mortal body to prepare
 For immortal use, and to be crowned
 With the highest principle from the throne,
 WISDOM!

He then selecting twelve minds, corresponding,
 A circle formed the divine law to unfold,
 Knowing his approaching end, hast'n'd his miss'n
 Holy: and to fulfil imparted to each,
 He being the central light, assigning works

To be performed, though at life's sacrifice,
 By words and conduct wise, and to light
 The lamp of life by spiritual fire
 Thus to assuage and purify
 The hungry souls of earth.—
 Speaking through men, declared of earth
 The law assuming righteousness, majestic
 And all wise.

Illuminated wisdom,
 Agent from on high, His mission to fulfill
 Sought refuge here and there, the spirit tempting,
 And spirits tempting him, and those obsessed
 Infernal: doomed to darkness and to woe,
 Shut off from the inner light—except
 Through human forms, in whom to damn
 They seek, and false laws to unfold.

To some the medium spake
 And by austere commands, commensurate
 Of the will of Heaven, bade them depart.

Transcribed for Light in the West.

INSPIRATIONAL.

Communications given through the mediumship of Y. E. S.
 SEPTEMBER 20, 1884.—The thoughts will attend
 to the subject of prayer:—

The idea of there being no superior
 Being to whom our gratitude can return
 thanks, or our wishes rise in prayer, is a
 consequence of finite minds endeavoring
 to search into subjects far beyond their
 comprehension. Not perceiving the true
 lessons offered them, their minds become
 bewildered, and they are lost in the con-
 fusion of fancied theories, depriving them-
 selves of the happiness that a reverential
 trust in the great source of all being,
 which He whom we rejoice to call our
 Heavenly Father, whose laws guide and
 control all nature, whether spiritual or
 material, causes to dwell in the minds of
 those whose reason, checked by humility,
 looks upward and above mortal ken for
 guidance and support.

Prayer can never cause the laws of na-
 ture to be suspended; but when the as-
 pirations of the mind are elevated, desir-
 ing an increase of spiritual gifts, assistance
 will be given to mortals to cheer and con-
 sole them in the trials incident to human-
 ity. This assistance, often scorned in
 prosperity, can be estimated at its true
 value when affliction has done its work of
 purifying the mind by substituting humil-
 ity in the place of haughty, supercilious
 imaginings.

True prayer links the thoughts of man
 with the thoughts freed from the mater-
 ial. The fruits of such intercourse will
 be love, joy, peace and the delight of en-
 deavoring to increase the happiness of
 others. Sad, indeed, is the case of those
 who cannot look up with confidence, de-
 pending on the love of that Almighty
 Being, whose laws obeyed secure the
 happiness of all living creatures, whether

in or out of the material body. The band
 will now permit an individual spirit to im-
 press his thoughts:

"My Friend: I wish to say that my
 experience has taught me the value of
 prayer. True prayer is always a sincere
 wish, an earnest aspiration, accompanied
 by endeavor, to attain the desired result.
 Could any sensible being imagine for a
 moment that praying alone could accom-
 plish the object wished for? No; the
 idea we wish to inculcate is, that the
 prayer of a mortal will be known by his
 actions. Does any one pray to be deliv-
 ered from a bad habit to which he has
 yielded until it has overpowered him he
 must labor earnestly in addition to his
 prayers; for without his earnest struggle
 prayer will not release him. Does one
 wish to succeed in any undertaking, his
 endeavors will show the earnestness of
 his prayers or wishes. There are many
 who despise the prayers which appeal to
 the higher powers for assistance. They
 are not aware that every earnest wish is
 a prayer. The selfish man earnestly
 wishes for his own aggrandizement; he
 uses every endeavor, he succeeds—but is
 he blessed? His spirit is poor and blind
 and naked, and so he finds it when the
 mortal body is dropped. Let all remem-
 ber that *earnest wishes are prayers*. Guard
 well, then, your desires; for as they are
 elevated or debased, so will be your intro-
 duction into spirit life. J——. B——."

SEPTEMBER 27, 1884.—The band will now attend
 to the question asked, (in regard to WITCH-
 CRAFT):—

A belief in witchcraft was prevalent
 during the times when ignorance flooded
 the earth and the Church magnified into
 a crime whatever it could not understand,
 and in many cases simple mediums, dis-
 playing powers supposed to be supernat-
 ural, were stigmatized as possessed by the
 devil, and condemned by the cruelty of
 ignorance—indeed, by priestly influence—
 to the worst of tortures.

There is no power by which art magic
 or witchcraft can injure another. The
 only power is that which a strong mind
 possesses over a weak one. Art magic or
 witchcraft can have no power over a well
 balanced mind, but a weak mind, dwell-
 ing on its own fancies or fears, will pro-
 duce the very sickness dreaded. This is
 well known to the cunning operator, the
 object being to terrify the poor, weak sub-
 ject. The end is gained; for it is a known
 fact that fear, intense fear, has often
 caused death.

None but low, debased mortals will use the degrading arts of sorcery. They were generally practiced among the most ignorant tribes of Africa, and their descendants have sometimes secretly endeavored to continue them by fetichism, voodooism and similar superstitions; but as the race becomes more intelligent such fancies are thrown aside as unworthy of consideration, except as a psychological curiosity.

If any low spirits have a wish to injure a material body on earth the laws of spirit life prevent them,—but if encouraged by the wishes of mortals they can injure by instilling impure, revengeful thoughts. The pure minded repel all such influences and are therefore safe.

The slightest investigation of the laws and teachings of Spiritualism shows that creeds are of no value in spirit life, it matters not by what name the creed or belief may be called. To those persons trained from infancy to go through the performance of certain ceremonies it seems a kind of duty to continue the performance of them; but as they are the contrivance of men who believe in an angry God who must be conciliated, they can be of no use in spirit life, where all these ideas fade in the light of truth. We emulate purity of heart, love to our fellow creatures, gratitude to the universal Father. All should earnestly desire to elevate the thoughts or affections above the fleeting things of earth, while performing every earthly duty from the purest motives,—the daily trials of life are preparations for the happiness awaiting the faithful servant. The band will now allow a spirit to control the pencil:—

"My Friend: I was a professor of the Catholic Church. I verily believed that in order to save my soul it was necessary to adhere to the dogmas, forms and ceremonies of the Church,—nor would I allow any teachings that would shake the belief in the infallibility of our Mother Church. I passed through life a bigot and entered spirit life. For awhile I retained the old notions engrafted in my very existence; but when the truths of the new existence penetrated my thoughts, my whole being was changed. The illusions of false ideas vanished as a morning mist! Nothing was left but the consciousness that I had always intended to do right, however I might have been mistaken. I am not alone in this change of sentiment—hundreds are progressing in the knowledge of spiritual truth, which frees from the blind prejudices which prevented all advance-

ment in spiritual knowledge during earth life. I was known on earth as

M——. O'C——, Ireland."

For Light in the West.

MY SPIRIT GUIDE.

BY JUSTITIA.

Whence this presence I feel to-day?
Who knocks at the door of my house of clay,
And thrills my heart?
Is it perchance an angel of God,
Who comes to my soul with a chastening rod,
Which makes me start?

Perchance 'tis a spirit of blissful mien,
Whose presence, though felt, cannot be seen
With mortal sight?
Or, rather a kind and loving friend
Who, my thoughts observing, doth attend
To guide me aright.

Listen! he speaks! my heart, be still,
That I may catch ev'ry word as my soul they fill
With love and fear.
"My son, I am thy attending guide;
My duty is ever at thy side
To help and cheer.

"No thought of thine escapes mine eye,
But mirrored in thy mind I spy
Thy soul's desire;
Shun evil thoughts which like birds of air,
If they fly near thy head, may nest in thy hair
And sin inspire.

Let thine aspirations be holy and pure,
'Then wilt thou be able the Light to endure
In thy Father's kingdom above—
Then eye to eye, and heart to heart, I'll meet thee,
In the joy of a well spent life I'll greet thee,
In the fullness of love."

W. J. COLVILLE.

This distinguished spiritual trance speaker has come and gone, and he has left an impress of his lectures and answers to questions suggested by the audience that will bear much fruit for the cause of Spiritualism in St. Louis, and will not soon be forgotten. In person he is not particularly prepossessing; being rather angular, and in his manner decidedly English, which, to an American, has the appearance of gruffness; but, no doubt, there is behind all this a genial, warm heart, and the deepest sympathy for struggling humanity.

When he first begins to speak, you are more or less taken aback, if not shocked at his eccentricities and manner on the rostrum, as he sways back and forth, and even perambulates the stage, giving forth utterances in a style that shows he is either English born or English educated (the latter we understand to be the case). It is but a very few minutes, however, until he begins to warm up with his subject, and a volume of language begins to flow from him, like the torrent from a mountain stream. He never hesitates for a word by which to convey his meaning, and the language appropriate to his subject, even when the audience has just chosen it, flows as

naturally and freely as if he had studied it for years.

He is always argumentative, logical and forcible, and at times reaches the sublime in beauty and pathos. We remember one of the subjects given him on the spur of the moment was, "My Mother," and so loving, beautiful and pathetic was his language and description, that many in the audience were melted to tears.

Nothing can be plainer than that W. J. Colville on the rostrum, and W. J. Colville off the rostrum, are two distinct individuals. Off the rostrum he is uninteresting, if not positively impolite; while on the rostrum he is all alive to the minutest wish or desire of any individual in the audience, if in the slightest degree it is made manifest.

There is the most marked evidence that he is the instrument of a wonderful power behind him, and that that power either stimulates his brain, or by other means causes him to far transcend not only his natural powers of argument and oratory, but his physical endurance as well; for he frequently speaks as much as seven or eight hours out of the twenty-four.

When a subject is announced from the audience, he grasps it with lightning speed, and seems by intuition to divine the meaning of the question, and elaborates and elucidates the subject with as much ease as if he had analyzed it long years ago. And yet there are times when the power behind him fills his brain so full, that language proves inadequate to give forth the volume of thought poured in upon it. He is probably one of the very best instruments the angel world has for reaching humanity in all the different phases of intellectuality and spirituality. He seems to live more in the spiritual than in the natural world, and is oblivious to much that is going on immediately around him. This may account for his apparently gruff and unsocial manner; but the world at large, and even his most intimate friends, can well afford to put up with his eccentricities, if, when he is on the rostrum, they can listen, through him, to the outpourings of the love and kindred thoughts of the angel world, as they fall from his lips, fresh from the inspiration of those whose greatest desire is to elevate and benefit humanity.

Still, we do not wish to be understood as coinciding with all that Brother Colville enunciates from the rostrum. For example, in one of his lectures he stated that "Spiritualism or Spiritualists had no

part in the work of the iconoclast—that it was not the work of Spiritualism to tear down, but to build up, leaving the tearing down to others, if it had to be done.” Now, we differ from Mr. Colville in this regard. We do think that it is the mission of Spiritualism to tear down vicarious atonement, blood sacrifice, and the hell fire doctrine, and substitute in its place the doctrine that no man can shirk the responsibility of his acts, either here or hereafter, and that every man’s sins of omission as well as commission will find him out, and demand expiation by the eternal law of justice.

All this, and much more, Brother Colville teaches and preaches; but how this doctrine can take root, and grow and spread, without first clearing away the rubbish, we cannot see. We think Brother Colville treats the old dogmas of the church entirely too tenderly, by patting them on the back, or severely letting them alone. They have all too long stood in the way of true spiritual truth, and if the spiritual teachers do not tear them down, who will?

It is often charged against Colonel Ingersoll, that he tears down and gives nothing in its place. Now, that cannot be said of Spiritualism; as, for any old and blood-curdling dogma that is torn down, Spiritualism gives a beautiful truth in its place, and reaches all classes, high and low, educated and ignorant. It is a philosophy, a religion, and a science, and has nothing to fear from antagonizing the church, so far, at least, as attacking their untenable dogmas and creeds that have deluged the world with blood.

These are the opinions of the writer; and yet they are not written in a spirit of acrimony, but with the kindest feelings towards Mr. Colville, and we wish him the greatest success in the noble work he is doing. B.

The Salt Lake Tribune is authority for the statement that when the Democratic watchword was “anything to beat Grant,” old Col. Zell, a Southern Union man, was addressing an enthusiastic meeting of Republicans, and in response to a Democratic voice from the audience, the orator, a great admirer of Grant, with uplifted hands, hair bristling and eyes flashing fire exclaimed: “Build a worm fence round a winter supply of summer weather; skin the clouds from the sky with a teaspoon; catch a thunderbolt in a bladder; break a hurricane to harness; ground sluice an earthquake; bake hell in an icehouse; lasso an avalanche; fix a clout on the crater of an active volcano; hive all the stars in a nail keg; hang

out the ocean on a grapevine to dry; put the sky to soak in a gourd; unbuckle the belly-band of eternity, and paste ‘To let’ on the sun and moon, but never, sir, never for a moment delude yourself with the idea you can beat Grant!”

For Light in the West.

THOUGH BLIND YET I SEE.

To the Editor of Light in the West:

This to many persons will sound strange,—for instance, to the Christian of to-day; but the Spiritualist will instantly recognize the fact, that many who are physically blind have a spiritual sight, or intuition. I can hold a lock of a person’s hair in my hand and give the peculiarities of disposition, and through this spiritual science I am able to get many other facts of an interesting character. This is done by hundreds of people who have their sight, which is equally as wonderful in many ways; but those who are blind have nothing to depend upon but the outside power which is thrown around them.

Some one has said, that one fact is better than fifty theories; and if I should write all I have the knowledge of it would take more space than you would care to allow me in your valuable paper. Self praise goes but a little ways, but a fact never stops, but keeps going on; I cite one which demonstrates the heading of my article:

A few days since I received a letter from a gentleman in Buffalo, N. Y., asking for a reading. The following is his reply after receiving it: “You have told my life as correctly as can be, and it is all the more important, as I gave you nothing to work upon.” Though physically blind I could see the condition.

FRED. A. HEATH.

Charlestown, Mass.

Transcribed for Light in the West.

SPIRITUAL COMMUNICATIONS.

PUBLISHED BY JUSTITIA.

September 26, 1869.—MY CHILD: We have prepared for this work, * * * and we will sever these chains and break the galling political rings which encircle this, the Empire State of America.

The leader of Tammany, with his ring, is the tyrannical Emperor who rules this State. Will the people rivet these chains of slavery, and leave a curse to rest on future generations? Will they submit to be controlled by a moneyed hierarchy, who gain their power at the ballot-box by brute force and fraud, and by bribery and corruption in the Legislature of this State? Will not the people arouse themselves

from this nightmare of sleep and demand justice? Or will they await until the knife of the assassin is placed at the throat of Liberty? I tell thee we will send the breath of death in the face of this Assyrian host, and spread a wind of destruction over their camp when the day of battle arrives, which will lay those leaders low in the dust. We will sever the head of the Tammany Chief with the sword of the Spirit of Truth. We will take this sword in hand, and when once drawn it will never be sheathed till it waves in triumph over this state. The second blow struck will fall heavy on the brow of Tammany’s Chief and sever those eagle plumes which he has plucked from the bird of Liberty.

You will soon hear a howl go up from this ring when we have dealt it a few blows, which will soon scatter their plans of death to liberty. We will soon lay bare, with the tomahawk of the Great Chief of mankind, the leader of this ring and sever from his swarthy brow his locks of strength; and when we do his wigwam will reveal to the world the scalps of his victims. A few more days and then we will pour out the truths which will thrill the hearts of humanity with all the power of the whirlwind as it sweeps its hurricane breath over the earth and raves and tears in its winding course, trees and forests forests from their firm roots. Thus shall our power be felt in this state, uprooting the tall oaks which have imbedded themselves in the soil of this nation and whose hearts are rotten to the very core. With one breath of the power of God will we breathe through the nostrils of humanity, and these tall oaks will be smitten to the earth, and the winds of human passion will sigh and sob itself away through the young and rising forests of this Republic. * * * *

The rising tide of this great ocean will soon begin to roar and moan in songs of despair, when we commence to stir it from its very depths; and madly will the white and foaming billows wash over this state, sweeping out of existence those foul and filthy carcasses of political corruption, which are filling this land with its deadly miasma from the heart of Tammany.

The transcriber selects the foregoing remarkable prophecy of the downfall of “Boss Tweed” and his Tammany ring, and has many more of the same kind—to show how literally it was fulfilled by the power of the angel world. We have

many also which are now being fulfilled, as well as some still for the future to reveal.

JUSTITIA.

COMPULSORY BUYING.

Prentice Mulford in St. Louis Critic:—Metaphysical science and practice is no dreamy, unpractical matter here. Boston utilizes these unseen forces in nature for trade purposes. Boston would utilize the angel Gabriel if Gabriel proved superior ability in selling shoes or codfish, since store-keepers work and have worked the "mind racket" on their customers for years. They make up their minds that the customer shall not leave the store without making a purchase. They show this thought strongly on their clerks. They count it a shortcoming in a clerk to allow a customer to leave the counter without having made a sale.

The customer goes into this metaphysical and commercial rat trap. She wonders at the counter why she feels as if she must buy something. She feels a force brought to bear on her which leaves her no choice in the matter. She feels uncomfortable, wants to leave, yet feels that she is making a great deal of trouble if she leaves without buying. So she buys not what she wants but what the salesman wants her to buy. Haven't you been there yourself in many stores? Would you feel as you did before a salesman who in mind would have left you good-naturedly to buy or not as you pleased?

This is a mesmeric commercial robbery and extortion. It is practiced all about us. You place ten minds in a room, all resolved on the one purpose of making you buy, willy nilly, and when you go among them you will feel the tyranny of their unspoken thought as you have felt and suffered by it many a time. You stand before a good-natured, easy-going salesman, who had rather you were suited than to buy of him and not be suited, and you will feel his thought and feel at liberty to buy or not as you choose.

There is no need of making any great mystery of the effect of unspoken thought as it travels from one mind to another, or to make the idea more difficult to catch on to by a lot of high-sounding names. It is a force, and everybody uses it more or less.

In a country printing office. Editor (to compositor): "How do you spell pneumonia?" Compositor (after several attempts): "Give it up. Why don't you

look in the dictionary?" Editor: "Because I am sitting on it, and don't want to disturb myself. Never mind; I'll say the old gentleman died of some disease that is easier to spell."

CLERICAL WIT.

Mr. C. was pastor of a Baptist church in a certain town in one of the western states. He had been on very bad terms with his flock for some time. They abused him whenever they could find occasion, and he reciprocated with equal readiness. Before his contract with the parish expired, he received the appointment of chaplain at the state prison. Elated at this lucky opportunity of getting rid of him, the congregation came in full numbers to hear his farewell sermon, perhaps less to compliment than to annoy him with their presence. Great was their astonishment, and still greater their anger, when the Rev. gentleman chose for his text the following words: "I go to prepare a place for you—that where I am, there ye may be also."—Ex.

Index: Last Sunday, at a meeting held at Cincinnati of two thousand creditors of the Purcell estate, a letter was read from ex-Governor Charles Hoadly, one of the four sureties for the defaulting assignee, John E. Mannix, who justified in \$250,000, proposing to pay his share as bondsman, \$62,500, and to turn over the stocks, sureties and mortgages which Mannix had given to secure him against loss. "This," observes the *Springfield Republican*, "is a very extraordinary proceeding. Mr. Hoadly is, of course, liable for the amount of his bond, though he might have tried to evade payment by the many conveniences of the law which protect such evasions; but the securities behind the bond are a personal matter, and could not have been touched. By surrendering these he makes himself a poor man, and can leave to his children, instead of a fortune gained by a life-time of hard work, only the heritage of an honorable name. It is a costly sacrifice as the world goes, but it is as valuable a gift as he could offer his fellow men, and it puts to shame the authorities of the church, who have for these ten years held on by every possible device to the vast property created by the plunder of the poor." George Hoadly is the man who, when he was nominated for Governor of Ohio, was declared by pietists and political demagogues as unworthy of the

office (which he afterwards filled with high honor to his party and his state), on the ground that he was an "infidel," and an officer of the Free Religion Association.

Philadelphia Call: The year in which August has five Sundays is called ministers' leap year, for, in effect a week is added to the usual vacation season. The present is the third of successive years in which the pastors' holiday has thus been prolonged.

No St. Paul relics for him: "Have you heard of that interesting case down East of a woman who was cured of paralysis by the miraculous power of a relic of St. Paul?" "Yes, I have; but I'm from Minneapolis" and I wouldn't touch a relic of St. Paul with a ten-foot pole."

FIRST SPIRITUAL ASSOCIATION.

The society met in Paragon Hall, Seventh and Olive streets, Sunday, Oct. 31st, at 3 P. M. There was a good attendance of the members and a number of strangers present, which gave evidence of abiding interest in the work of this association.

Prof. R. A. Campbell was the speaker of the evening, after which Mr. Cordingley gave some interesting experiences of his development as a medium.

The following will show the drift of Mr. Campbell's remarks on *Conservatism and Radicalism*:

There are two orders of mind, the radical and the conservative. They are as necessary to progress as the centrifugal and centripetal forces are to the revolving and continued circulation of the planets. The conservatives look back for light to that holy past when they say God talked face to face with man, and quote the example of their ancestors to show what is holy in act. The radical claims to have immediate knowledge of truth and goodness, and aims to act upon what he says is now to him revealed as truth.

If all were conservative there would be no progress. If all were radical there would be no stability. If all were conservative there would be only stagnation. If all were radical there would be only destructive contention.

The radicals are always persecuted by the conservatives, who are always in the majority as to numbers, and who always administer the government and enforce the laws, as well as make them.

The prophet is persecuted in the age

when he lives and teaches, and canonized as a saint in a subsequent age, when his doctrine becomes the watchword of the then conservatives.

This continual warfare between the radical and the conservative eliminates error, establishes truth, and harmonizes theory and practice.

The conservative in the extreme is the bigot. The radical in the extreme is the fanatic. The typical bigot is superstitious, while the typical fanatic is agnostic. The one pretends to know all that is necessary—the other vaingloriously boasts that he knows, and can know, nothing.

IMPROMPTU MEETING.

A Sunday morning gathering of friends favorable to the investigation and advancement of Spiritualism was organized last Sunday morning at the residence of Mrs. C. H. Allen, 3211 Washington avenue, twenty-seven members being present. It was resolved to continue the meetings, which will be held at the same place at 10:30 A. M. every Sunday until further notice. Members are admitted only by vote of the association.

BOOK AND OTHER NOTICES.

A COMMITTEE OF ONE.

After considerable reflection, and a summation of matters referred to in another column we have decided to ask every subscriber of *LIGHT IN THE WEST* to please constitute a committee of one for the purpose of securing one or more new subscribers during the months of October and November. If you will do so we will on our part promise, that if by such means and by the first of December our subscription list is doubled from what it now is we will not increase the subscription price for the year 1887 unless that during that time we increase the size of the paper. Is not this a commendable enterprise? Surely there are hundreds who could with very little effort in their home circles and among their friends secure several new names for us. Kind READER, WE MEAN YOU. Give this matter a few good, but *energetic* thoughts, and see if it does not vivify a *good wish* into a *good resolution* and quicken that forward to at least a little effective work, which will certainly secure one or more new subscribers. We offer you a

plan now by which you can help us to keep the price of the paper low. **WILL YOU DO IT?**

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

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.

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.

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

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

THE boy at Sunday-school, when asked who made the beautiful surrounding hills, replied that he did not know, as his parents had only moved into town the day before.

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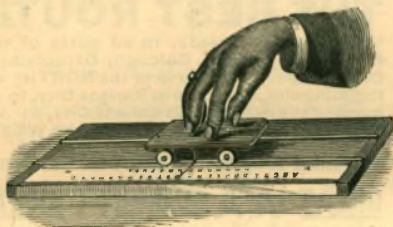
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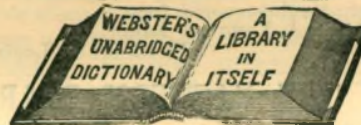
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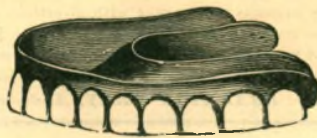
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