

LIGHT IN THE WEST.



"LET THERE

BE LIGHT."

VOL. VI.

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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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Soul-character is formed in earth life.

The army of devils gets its recruits from this world's wicked men and women.

Every human being is on the side of right or on the side of wrong. There is no middle ground.

The preparation of the soul for the world beyond should engage our close attention every hour.

The man who believes everything a spirit tells him simply because it is a spirit is a very credulous individual, to say the least.

Only a very small per cent of professional mediums are untrustworthy, but it is always well enough to ascertain which class you are dealing with before you pin your faith to what is said or seen.

Remember this: When we do evil, and our hearts are set upon things forbidden by good morals, good spirits have no power to help us.

The Spiritual philosophy, if it teaches anything, teaches that purity, virtue and godliness are the only steppingstones to a higher life in the World of Spirits.

The orthodox lake of fire and brimstone, although a myth, is nevertheless a very good symbol of the burnings of the deeds and acts incident to a misspent life.

Golden crowns, harps and the like will never satisfy the true Spiritualist. Going about doing good is more in keeping with the requirements of his philosophy.

If those who are bound by the ties of affection in this life cannot meet on the other shore, then is our creation a mistake, and the Creator an omnipotent tyrant.

Every human being is attended continually by spiritual companions and they are the kind that would naturally be in sympathy with his course and conduct of life.

He who believes in Spiritualism and wont admit it when asked about his religious belief, is not worthy of respect in any social circle nor of credit in any commercial circle.

It is absurd to say children do not develop and grow to be men and women in the world beyond. Must not every living organic form keep on growing till it reaches maturity?

If a peach-tree is exported to Europe, will it bear apples there? Certainly not! Then why should one suppose that an evil

soul upon entering the Spirit World becomes a saint? Character is not changed by climatic or geographical location.

If you have not the kingdom of God within you, you have it not at all nor will you have it any other way. The "Kingdom of God" is a state of the affections, not a far off place.

Paul wrote to the Corinthians: "There is a natural body; and there is a spiritual body." We have them both; the one pervades the other, and at death the spiritual body, the real man, stands out a substantial being.

There are a great many people who firmly believe in the spiritual philosophy, but somehow are ashamed to admit it. Well, Peter denied having any acquaintance with Christ, and the world has been full of Peters ever since. Peter denied, but he is not alone. Many a man has gone back on his savior in time past and time present.

"Know thyself" is a great doctrine and one cannot study it too much, for the more he knows of it the better will he understand what his relation to his God and his neighbor should be. It is the ruling love that makes the man, and not the mere act. What we do is one thing, and why we do it is another, but it is the *why* that counts for or against most. A man may be judged by the consequences of his act, and wrongly judged, mayhap, but he knows whether his motive was good or evil, and as a rule he will be judged by the general conduct of his life; hence, when a man is heard to say, "I am always charged with having a selfish motive, no matter what I may do," it is fair to presume that he does not "average" well in his community, and that in fact he is not misjudged. That which actuates us in

our conduct unerringly reflects our character. Of this there cannot be the shadow of a doubt.

It is not our custom to make editorial mention of exchanges, but all who are acquainted with the Freethinkers' Magazine, published at Salamanca N. Y. will be sure, agree with us that it is worthy of consideration at the hands of any thinking individual and conspicuous notice in the columns of any contemporary that is not conducted upon a one idea basis. The Freethinkers' magazine is in no sense a bondthinker's journal. It sees truth, more or less, in every code of moral and religious ethics and embraces it. It recognizes the right of every man to think as a free man, and express his thoughts as becomes an honest, true man, and that is the essence and head and front of free thought, or liberal thought, which is a better name. It has religious belief, too, and for the Saviour of mankind it points not to Calvary, but to intellectual worth and moral excellence.

AS THE TREE FALLS, SO IT LIES.

As the tree falls, so it lies. Man is just what he is, no more nor less, and what he is here he will be "over there"—at least until he grows into a better state. The characteristics, the good, the evil, the quality of a man does not go down into the grave. He that is unjust here will be unjust in the Spirit world; he that is holy here will be holy there; he that is filthy here will be filthy there; and he that is pure in heart here will be pure in heart there. Death recreates no man. It merely takes away the outward husk and leaves him standing a purely spirit-man without the slightest change in his moral character. He will emerge there just as he left this life. He may have sentimentalized a great deal over what he thought the mercy of God would or should do for him after death had robbed him of further opportunity to feed his unholy appetite, but in all that he simply admits his utter unworthiness to be other than he really is and adds to his own degradation by hoping that by some strange chance or through the mercy and love of God he may be enabled to escape the consequences of a deliberately misspent earthly life.

The body goes down to the grave blameless for everything it did while the tenement of the soul. It can never be a question of what the body does for it is merely a machine; but what the soul causes the

body to do is a question, and a question, too, that demands our careful attention every hour. The body cannot of itself steal nor bear malice, nor yet can it do a good act, but a pure soul within it will make it do good continually as will an evil soul move it to wicked deeds. The body may do a very bad thing at the instigation of a pure soul, but it cannot be called evil nor should it be punished; for wrong was not intended, and evil is not visited with condemnation when good was intended. It is that which actuates the soul that make the act a crime or not; hence, it is not always the act in and of itself which reflects the character of the individual, but it is true that almost always the deeds of an evil disposed person are evil in their effects upon others.

Vice is always aggressive and always imprudent, but no man has the right to say he cannot resist its attacks, for by assiduous watchfulness with an honest desire to do the right, vice is not difficult to overcome, but vulgarity, profanity and evil associations are by no means helpers in a struggle against it. Virtue, refinement and a determined effort to hold fast to that which is good and to flee from even the appearance of evil, will never fail to overcome evil inclinations. As the tree falls, so it lies.

EMERSON'S BEST THOUGHTS.

Go with mean people and you think life is mean.

Alas for the cripple Practice when it seeks to come up with the bird Theory, which flies before it.

Nothing great was ever achieved with out enthusiasm. The way of life is wonderful; it is by abandonment.

We ask for long life, but 'tis deep life, or grand moments, that signify. Let the measure of time be spiritual, not mechanical.

The purest literary talent appears at one time great, at another time small, but, character is of a stellar and undiminishable greatness.

Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt.

What is our life but an endless flight of winged facts or events! In splendid variety these changes come, all putting questions to the human spirit.

If there is any great and good thing in

store for you it will not come at the first or the second call. "Steep and craggy," said Porphyry, "is the path of the gods."

A man is a beggar who only lives to the useful, and, however he may serve as a pin or rivet in the social machine, can not be said to have arrived at self-possession.

It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstasies, full of dangers and followed by reactions.

How a man's truth comes to mind, long after we have forgotten all his words! How it comes to us in silent hours, that truth is our only armor in all passages of life and death!

The crowning fortune of a man is to be born to some pursuit which finds him in employment and happiness,—whether it be to make baskets, or broadswords, or canals, or statutes, or songs.

Wise, cultivated, genial conversation is the last flower of civilization, and the best result which life has to offer us,—a cup for gods, which has no repentance. Conversation is our account of ourselves.

To-day is a king in disguise. To-day always looks mean to the thoughtless, in the face of an uniform experience, that all good and great and happy actions are made up precisely of these blank to-days.

The firmest and noblest ground on which people can live is truth; the real with the real; a ground on which nothing is assumed, but where they speak and think and do what they must, because they are so and not otherwise.

The soul is the perceiver and revealer of truth. We know truth when we see it, let sceptic and scoffer say what they choose. We know truth when we see it, from opinion, as we know when we are awake that we are awake.

Go out of doors and get the air. Ah, if you knew what was in the air. See what your robust neighbor who never feared to live in it, has got from it; strength, cheerfulness, power to convince, heartiness and equality to each event.

The days are ever divine as to the first Aryans. They come and go like muffled and veiled figures, sent from a distant and friendly party; but they say nothing, and we do not use the gifts they bring, they carry them as silently away.

We must learn by laughter as well as by tears and terrors; explore the whole

of nature—the farce and buffoonery in the yard below, as well as the lessons of poets and philosophers upstairs in the hall—and get the rest and refreshment of the shaking of the sides.

OUR BOSTON LETTER.

BOSTON, MASS., FEB. 8.—What a beautiful word is “light”! It seems less out of place in the spiritual gallery than anywhere else. We have called modern Spiritualism the Dawning Light and now, as we are nearing its anniversary, we will find it often referred to, particularly in a poetic way. There does seem to be, then, a certain fitness in putting this word in the title of a spiritual paper. The *Banner of Light* was well named: its christening came from over the river, being named by the spirits twenty eight years ago, and it certainly has shed considerable light; then a little paper lies before me called the *Beacon Light*; every now and then shines in my horizon the *Light for Thinkers* hailing from the south; then from across the ocean comes another, simply *Light*, where my friend who writes under the pen name of M. A. sheds some light in its columns; and now turns up another, an interesting spiritual periodical from St. Louis. Its title is *LIGHT IN THE WEST*, supplemented in a more subdued type by the scripture quotation “Let there be light,” to which I say amen. It reminds me that over a score of years ago I met a very modest young woman of mediumistic gifts. She was the first person I ever saw, who could show spontaneous letters on her flesh, usually on her arm, generally names of some departed friends. When it came my turn to have a message, as there had been some animated conversation on which light was needed, there came out on her arm very distinctly, the words “Light, more light.” While thinking of your fine and wise *LIGHT IN THE WEST* and the other *Lights*, this interesting manifestation occurred to me. I am glad you have on your banner “Let there be Light” also, and I have no doubt from the general appearance of your numbers 1 and 2 that the refrain will heave in sight and the people in the west, and in the east also will say in the language of Genesis, “and there was light.”

Everything in the spiritual way seems to be going on swimmingly here in this centre, or “Hub,” as they sometimes call it. There are numerous spiritual meetings and all are well attended. It does seem to me as if there is more interest in Spirit-

ualism than in other form of religion, if we except Catholicism. That is natural in this nineteenth century, when the intellect wants nutritious food or none; that is, thoughtful humanity wants reliable and rational thought and they certainly do not get it in the church, except in some of the liberal ones, and they are too agnostic to feed the human heart. The draft on modern spiritual thought to sustain the mourners at christian funerals is certainly a tribute to our truth, even if they do sugar coat it; for “a rose by any other name will smell as sweet” and the world wants roses, no matter how you designate them.

Our light is pretty well extended in the community everywhere, no matter by what name it may be called “to take the curse off.” When a distinguished minister like the Rev. M. J. Savage pays us this tribute it is pretty good proof of the fact (and he is not a Spiritualist). In one of his late sermons where he was saying the best word he could for man’s immortality he said this of our light: “Leaving science, now let us pass to what is known as modern Spiritualism. At the onset let us remark, that it is too big a factor in modern life to be ignored. Thousands and thousands in Europe and America believe in its central claim. There are also thousands of silent believers, who do not like to be called knave or fool and so keep still about it. Like Nicodemus, they come by night lest they be cast out of the synagogue.” We just mention this as an outside endorsement to our statement, that Spiritualism in this vicinity is progressing finely.

A great deal of attention is also paid to the manifestations. At the present time materialization seems to be the attraction, and there are many seances held every evening and afternoon in the week. The principle ones are by Mrs. Bliss, Mrs. Fay, Mrs. Fairchild, and the Misses Berry. There are others, but the four named are the most popular. A great many good Spiritualists, including the writer, have not fancied this phase, chiefly on account of the suspicious conditions required and there have been so many frauds that a great many Spiritualists never attend them and take no interest in them. I think the frauds have not been as numerous as some have supposed; but one is not to blame for attributing such ponderous, human looking forms to fraud if there are chances for it, on general principles. One must have strong and positive evidence, to give the spirits or the mediums the benefit of

the doubts and that has not often been the case. I have had pretty fair evidence from the first in the fact of materialization, enough to be evidence on matters in general; but extraordinary manifestations require extraordinary evidence. I have paid a great deal of attention to this phenomenon within the past six months, because the general conditions have been much improved. Some may suppose my credulity has increased, but I am sure such is not the fact, though I must confess the positive evidence and palpable proof of an extraordinary fact, throws a lustre of truth on other facts not so well proved, in the same line.

I will speak more particularly of the seances of Mrs. Fairchild and of the Berrys, for the reason that I have paid attention to them to quite an extent and have had rare privileges given me. Hence I can speak not only very strongly, but with absolute certainty as to the fact of the materialization of human looking forms. Whether or not they are the identical person they claim to be, each must judge for himself: some of them to my certain knowledge are attempts to be the forms of special persons and manifest a desire to be recognised; but in reference to those recognitions as evidences of special departed friends appearing for a few seconds in the form, I do not consider that as well proven as I do the fact of materialization. I realize fully that the affectional element is the attractive point to reach and the popularity of the phase is in the fact and the hope of recognition, but they are often so strained and vary from place to place, with different mediums and the accidental quality or make up of the circle, better sometimes than at others, that I have been much interested in recognition; yet I would prefer to see my departed son return unmistakably for an interview to seeing St. Paul or Jesus Christ—I say this reverently. I must confess to having seen, recently, the best representative yet of my late son’s form, and I have had to say to it, or him, that he, or it, was more of a physical than a mental success: still, I do not consider recognition or claimed personal embodiments the important point. The main thing—the bottom question is: Are these strange forms, so human looking, so exactly like living beings, spirit manifestations? That is the important point; the greater that includes the less. Demonstrated that these forms, effigies, or apparitions are genuine spirit productions, it is no matter whether they are saints or

sinners, good spirits or bad, for they prove intelligent spirit power and if one soul lives and has the power to externalize himself or herself into a human looking object, no matter whether identified or not, it settles the principle and that means, our own friends live and we can wait hopefully. On the point then of the materialization of forms I can say if there is a physical fact demonstrated, in the realm of matter, certainly this fact is. I want to make this statement as strong as I can, for I know it is absolutely true. I think any one who can believe my own experience, will say I have a right to be thus in statement. I find I am writing a longer letter than I intended, or I would give some of the experience referred to—the way I reached palpable proof. I will do so in my next and consider this letter only an introduction to the one that will follow.

I intended only to write you a general letter on or about spiritual matters in this city, but I have been switched off the road, on to the narrow guage, by, I suppose, "the divinity that shapes our ends," but it will answer its main purpose, viz; to pay my respects to the LIGHT IN THE WEST. May its "shadow" never be less—for shadow always is significant of "light."

JOHN WETHERBEE.

A CHEERY LETTER.

Publishers Light in the West:

May your efforts to start a paper in this city as an exponent of the philosophy of Spiritualism be crowned with abundant success, in a pecuniary way as well as in its acceptance as a promulgator of Spiritualism, which we know is a well attested fact of the present day. It disdains all efforts on the part of its opposers to silence it or put it down; and, moreover it has so far outgrown its swaddling clothes as to have almost forgotten that it ever wore them.

It is to be hoped that LIGHT IN THE WEST may verify its title and prove a beacon light to many now in darkness. If all that has been said and written upon the subject of Spiritualism could be condensed into words of fire that would burn into the hearts of doubting humanity there would be no necessity for this continual repetition of its claims to truth; claims that can be substantiated in all quarters of the globe, for Spiritualism is not confined to any particular place or people.

Yet, notwithstanding all that has been

proven to the many thousands, there still remains the fact that the work is, as yet, only begun; there are millions yet to be brought within the fold, millions to surrender their old ideas and teaching, in regard to the hereafter; the bigotry of the church has yet to be unbound, and the cramping theological dogmas swept away, before its adherents can say, "We are free." If the church can ever be brought to view Spiritualism in its true light, we may then hope for its easy introduction into the minds of the people who are afraid to let go of their faith, fearing some hidden danger is lurking beneath its specious claims.

May the time speedily come when man will realize that he is Lord of himself, free to choose his course, free to say, "No man's *ipse dixit* can decide my fate: in the future, I am the arbiter of my own destiny. If my deeds upon earth are mostly of approval, I shall find them on the other side of life placed to my credit; if, on the contrary, they have been deeds of evil, I am equally sure of finding them there to testify against me."

MRS. S. E. CALDWELL.

St. Louis, Mo.

CHIRO-PSYCHOMETRY.

OR THE READING OF THE SOUL BY MEANS OF THE PALM—TYPICAL HANDS—INSTINCTIVE, MATERIAL, INDUSTRIOUS—WITH THE LESSONS THEY TEACH.

BY ROBERT ALLEN CAMPBELL.

I.

Chiro-psychometry, or the reading of the soul by means of the hand, is an art older than painting, sculpture or medicine. It is an art not a science. It is however an art with a scientific basis. It is as scientific in its foundations as medicine or painting. The technique is scientific. In common with medicine it has human anatomy as a basis. And in common with painting, colors and shades are all important, while form is as much an essential as in sculpture. But palmistry, like medicine, painting, and sculpture needs an artistic application of its fundamental principles and scientific basis to make it a satisfactory success.

Any one of sufficient mental capacity can learn the science and understand the philosophy of palmistry. In its application, however, the artistic ability of the palmist is what adds charm, entertainment, success, usefulness.

Hermes Trismegistus said in his famous Emerald Table, which was a text book for

all early initiates of the occult science:

"What is below is like that which is above, and what is above is like that which is below."

Swedenborg says, "the exterior is the clothing of the interior."

The soul creates a body for itself, and as it has to wear this body it makes a good, exact and easy sitting fit. Therefore the body is like the soul within it, which has produced it for its habitation, pleasure and use. Hence the body is like the soul. All the powers of the man are in or represented by the hand, so the hand is like the soul.

Palmistry then is the translation of the peculiarities of the hand into characteristics of the soul.

All these points we may elaborate and establish later. Suffice it to say here that the above is confirmed by revelation, science and philosophy.

The palmist, then, so far as he is accomplished in his art can read in the hands the person's temperament, appetites, passions, impulses, aspirations, mental endowments, idiosyncrasies, character and tendencies.

TYPICAL HANDS.

Hands may, of course, be made up of all conceivable combinations of the different forms of palms, thumbs and fingers. It needs no special observation to notice the infinite variety of hands. So while a close and perfect system of classification can scarcely be hoped for, still, most hands met with in the European and American civilizations will more or less clearly come under one of the following classes of what may be termed "Typical Hands" viz; Instinctive, Material, Industrious, Progressive, Philosophic, Æsthetic, Intuitive and Psychical.

THE INSTINCTIVE HAND presents a coarse and uninviting aspect. The palm is large, heavy and very hard; the fingers stubbed and ungainly; the nails thick and horny; this hand shows dull sense, slothful thinking, animal instincts and a mere existence for the grosser routine labor of the world. Such hands on a person of any intelligence will indicate tendencies toward credulous and bigoted superstitions. Its vices are groveling nature, besotted dissipation, harsh cruelty and unfeeling selfishness. Its virtues are unthinking, dogged obedience to their recognized superiors, instinctive attachments to home and kindred, brute courage and plodding laboriousness.

This type with pointed fingers will indulge in and enjoy wild stories of adven-

tures, and will revel in superstitions and rude practical jokes—especially such as result in discomfort or physical annoyance to the victim.

THE MATERIAL HAND shows a strong palm which is warm and moderately elastic; the fingers are smooth or moderately undulating, with imperfectly formed tips of any type; the thumb above the average size, the first phalange long and conical. This hand shows a tendency to material accumulations—avarice, craftiness and sensuality. Riches are its aim, especially tangible wealth, like lands, houses and bullion, rather than credits, bonds and stocks. People with such hands will sing.

"Gold! gold! gold! gold!
Bright and yellow, and hard and cold"

This hand suggests a willingness to work for the sake of work's reward. This hand opens slowly and shuts tightly. A man with this hand will be more legal than just. He will be honest because "honesty is the best policy." He will advocate virtue, because purity is less expensive than sensuality. He will marry because a wife is more tasty than a servant and cheaper than a housekeeper. He will in a word be pious, because piety is profitable. In this he is not hypocritical, or pretentious, but simply provident and thrifty. He pays his pew rent as he does his insurance premium—for protection against fire. He contributes to the missionary fund, and gives his mite to the poor on the same strictly business principles: for he believes, what the minister so uniformly tells him when asking for contributions viz:

"He who giveth to the poor
Lendeth to the Lord."

And as he has a little surplus cash, considers the security "A.1" and the rate of interest high, he concludes that money thus placed is a better investment than if salted down in corner lots or government bonds.

THE INDUSTRIOUS HAND is large and firm or elastic. The fingers are well developed, with square or spatulous ends, the thumb is heavy—the first phalange long. This hand indexes strength rather than delicacy, power rather than grace, physical activity, endurance and persistent application. The song of the industrious hand is:

The present point of time is all thou hast.
The future doubtful and the former past.

People with the industrious hand may appreciate the beauties of heaven, but they deserve it above all because

"There shall be no night there," so they need waste no time in rest or sleep, they love fresh air and wholesome diet, and are early risers. A man of this type will turn his attention to machinery, building, engineering; and in his sports will affect and excel in the department in which endurance and skill are the essential elements.

(TO BE CONTINUED.)

DIVINE LOVE.

Editor Light in the West:

A city paper recently reported that at a revival meeting the Evangelist, taking "Love" for his theme, said: "Jesus, (knowing that the tempter had come and had wielded his terrible influence over Judas to betray his master,) still was calm and loving towards them all." * * * We must be washed in that blood, (Christ's) else we have no part with Christ. * * * The blood of Christ is the countersign at the gate of heaven. * * * The blood of Jesus Christ alone washes us from sin."

There are a few points and questions that the speaker did not elucidate which in all seriousness I would like to have satisfactorily answered.

1. Why should Jesus, knowing that the devil had seduced Judas from his allegiance, exhibit the same tokens of love towards him which were shown to the other disciples whose hearts were steadfast?

2. Did Jesus know when he called Judas that he had or would have a treacherous heart?

3. Judas being a bad man, and as such one whom Christ warned his disciples from associating with when he told them to keep themselves "pure and unspotted from the world," did not Jesus stultify himself when he introduced him to their companionship?

4. What object did Christ have in taking to his bosom and making his chief executive officer a man who he well knew was a traitor at heart: that by him he would ultimately be betrayed, and that that betrayal would lead to his death?

5. Christ represented the head of the church and his disciples the body. If the church as then constituted countenanced intimate relationship, association and fellowship with a man whose vile character was well known; a man whom the world has been and is unanimous in denouncing as the personification of wickedness and meanness, why should the church as at present constituted refuse to do the same thing?

6. If "the blood of Jesus is the countersign at the gate of heaven" is it possible, under any circumstance whatever, for any soul to enter in at that gate without the countersign?

7. If such entrance is possible, what is the need of the countersign?

8. If the countersign is a *sine qua non*, what becomes of the souls of those who never hear

of it?

9. If souls "enter in" without it, through ignorance of it, is it then true that "the blood of Jesus Christ" is the only means of salvation, and that "belief" or "faith" in that blood is indispensable?

10. If, then, entrance is given to those who have never heard, and therefore have never believed, why is the assertion made that "the blood of Christ is the countersign at the gate of heaven," and that "the blood of Jesus alone cleanses from sin?"

11. Are the souls of all those who die without having heard this atonement doctrine preached to be consigned to hell?

12. Will the souls of those not knowing Christ, whose lives have been pure and spotless, be consigned to the same hell and punishment as the souls of vile, bad men?

J. J. C.

MEDIUMISTIC EXPERIENCES.

Those who patronize the various mediums who offer their seances to the public, witness not only the various phases of mediumship, but also the various phases of human nature.

The avaricious, grasping and penurious, as well as liberal and generous, are met with, giving full exhibitions of the various dispositions which crop out in various ways. To particularize—a materializing medium advertises her profession and after attending several seances we are invited to join a select circle, at an extra price, to witness manifestations that cannot be had in promiscuous circles. We attend three out of the five, but find them just as mixed and promiscuous as any circles can possibly be. The other two, although paid for, we never had the opportunity of attending, and whilst this medium is now among the noted of Boston, our observations lead us to the following conclusion, namely, she is a good medium, but is under the control of an unscrupulous manager whose only idea seems to be to make the most money of the management, no matter how it is done. In support of this statement we could give a number of facts which could easily be corroborated by numerous persons.

Our next experience is with an intriguing medium whose reputation is superior to any other in the West. In this case, also, the management is for money, even to endangering the life of the medium. The health should be made a matter of consideration; for with proper care and a little common sense in minor matters, we could get manifestations truly wonderful. Ignorance, obstinacy and avarice destroy conditions and the public have to take what they can get.

Then, there are the physical, trance, clairvoyant, and mediums of other phases who offer their seances for from four to ten dollars per circle guaranteed before consenting to give a test of their wonderful powers. The person organizing the circle usually engages twelve persons at one dollar each, calculating that two will be absent and ten present, form-

ing a ten dollar circle. Instead of ten out of twelve being present, we find from experience that it is safer to rely on six or eight; hence the organizer of the circle must foot the balance of the bill as well as give his time for the benefit of others. We believe the laborer is worthy of his hire, but when the medium draws his or her support from the laboring class whose wages are from one to two dollars per day, the pay of the medium is entirely out of proportion, and the compliments of the poor are not very flattering when given behind the medium's back.

"Charity covereth a multitude of sins" and if we could "see ourselves as others see us," we most undoubtedly would practice this noble virtue. To do this, let us think what we would do were we to change places with those with whom we come in contact.

B.

DREAM OR VISION ?

For Light in the West

I am a woman. I am one of the heads of a family. We are not in affluent circumstances. During usual business hours my time is fully occupied by labor that taxes me both mentally and physically. I am not superstitious regarding what is called the supernatural, but I hold my mind free to receive impressions. Without being a "Spiritualist," and really not knowing precisely in what that belief consists, I have frequently, of late years, had occurrences come under my personal observation--to me certainly strange, unaccountable and mysterious--which I desire to know more about. These would sometimes come as strange and forcible impressions concerning myself or others, and I have noticed that they were always correct. At other times, and quite frequently of late, they have manifested themselves to my physical senses, many times without invocation, and when invocation was made, remarkably intelligent responses would always follow. Desiring "more light" on the subject I have attended several seances, and through the medium received communications from departed friends. To me these were remarkably pleasant, and at a recent seance the medium said he had been instructed to tell me that on a certain day, at the hour of three o'clock in the afternoon, I would become entranced, and, if I had pencil and paper at hand, under spirit direction I would be impelled to write some things that would surprise and astonish me. I mentioned what had been told me to some of the young women who were employed at the same place where I was, all indulging in merriment at the idea of my going into a trance at that busy hour, and, having my mind engrossed by my business, dismissed the matter, and I did not think of it again until after the occurrence which I now relate, nor did I think to provide the paper and pencil. While at my work at about the hour indicated, a very heavy, uncomfortable feeling came over me. I felt unable to stand. I sank down on a lounge and, forgetful of

all surroundings, I slept.

I slept, I became unconscious of everything around me. I dreamed, if it was a dream, or I saw a vision, if it was a vision. Without knowing the location of the place or how I happened to be there, I found myself wandering in a large and beautiful meadow. Near my feet flowed a rippling brook that glimmered and danced as it wended its joyous way over silvery sands and rolling pebbles. Along the margin of this lovely little stream the grasses and the flowers nodded and daintily dipped themselves into the crystal tide, lifting their heads and appearing as if crowned with diamonds and bedecked with jewels. All of the surroundings seemed a veritable part of fairy land. I am a lover of the beautiful and my attention was drawn to the wonderful profusion of the loveliest flowers that peeped and smiled and raised their modest heads no higher than the meadow grass in which they grew. A faint haze pervaded the atmosphere, seemingly laden with the most delicious fragrance--a fragrance peculiarly its own--that in no way interfered with the odors that were suffused from the grass and the flowers. While thus enjoying the beauty of my surroundings I noticed that although the sky was bright and beautiful, and not very distant from me, a peculiar drowsiness began to prevail. This gathered in density, like snowy billows piled one over the other, with their edges margined with gold. Then there was a parting in the midst of the cloud, and a ladder was let down, one end resting in the cloud and the other on the green earth at my feet. Down this came two beautiful women, all perfectly natural and life-like as though in the flesh, wearing clothing that I cannot describe other than to say it was not white. These two approached me and said: "Mortal, you have done well, but your work is not yet finished. There is yet much for you to do, and it is your duty, as it will be your pleasure, to accomplish it. Your path will not always be through flowery meadows, and some of it will be along a rough and thorny road. But you will be sustained in your efforts to finish your work, and when it is done you will be removed to a happier sphere. Go, be of good courage. Persevere." I observed a great host of beings passing and repassing up and down the ladder, many of them being children, and as they looked at me they smiled and bowed, making kindly signs, but none of them spoke to me. And then I saw one who seemed to be superior to all the bright surrounding host. He sat upon a cloud, and as he thus sat he drew near to me until he placed his hand on my head saying, "My daughter, I have observed your life upon earth, and what you have accomplished has been well done. But your work is not finished. More or less of pain will be mixed with your pleasure, but you must persevere and finish your task, then you will be called away. You will pass up this ladder as all these bright spirits are now doing. Your work here on earth will fully prepare you for entrance into the fifth sphere,

and having attained that, your efforts and perseverance will lift you still higher, and you will progress until you reach the seventh sphere. When there, you will have attained to the highest joy and happiness of spirit-life. You will be happy, my daughter. Persevere." Then the golden cloud and its occupant gradually receded. The host of beautiful spirits that had visited me withdrew. The two young women who had talked to me disappeared. The supporting clouds floated into the blue ether above, and I was left standing alone in the grassy meadow with the flagrant flowers.

I cannot describe the raiments of my wonderful visitors. I can only say that, like those whom they clothed, they were vague and misty, but all of the faces were well and clearly defined and their expressions pleasant. During the whole time, the air was filled with wonderful and delicious music, seemingly coming from instruments in the hands of the heavenly host. He who placed his hand upon my head and called me "Daughter" possessed a serious yet pleasant face, and a gentle voice. I noticed that of all those who came to me on that occasion, there were none whom I knew or had ever seen before.

With this my vision ended. All then became blank, and when I awoke to earthly consciousness friends were chafing my hands and striving to restore seemingly suspended animation. For hours I suffered severely from nervous prostration and depression. I was weak and friends said I looked as though I was but just recovering from a severe attack of illness. The effects and impressions on my mind from my trance or vision were delightfully pleasant. But what was it? Was it a vagary of a disturbed brain, and as such to be dismissed as being nothing but a dream? Or was it a graciously interposed glimpse into the life that awaits us on the other side? Who can tell?

MRS. A. E.

HOW WE BUILD.

ST. LOUIS, MO., Feb. 12, 1886.

Editor LIGHT IN THE WEST: The accompanying communication was inspirationally given to me several years ago. It embodies the Spiritual philosophy as to how we build our homes in the Spirit World—I send it for publication.

SUSAN E. C.

The heavens are luminous with descending light, and soon the lamp will be lit for each and every one, illumining the way until there will be no longer need to stumble in the dark; the voice of the guide will be heard in the distance, and the finger posts be ever in sight. Angels are watching and waiting to give the glad welcome to the countless millions journeying towards them. They lift the curtain, at times, revealing a glimpse of hidden glories and shining homes awaiting the pilgrims who with eyes ever fixed upon the promised goal, are pressing on, not with fear and anxious dread, as heretofore, but with the glad knowledge that all with them will be well. Shining angel friends are there to conduct them to habitations built for them by their own good

deeds, and where we can imagine them saying as they show each to his or herspiritual home:

"See, my sister, this beautiful structure where you are to abide as long as it is suited to your wants; it has risen, step by step, keeping pace with your own spiritual growth. This beautiful archway, festooned with vines and flowers, grew out of your good thoughts, and your great desire to help the needy. These glistening chrystals which render the place so charming, are the tears of sympathy shed by you over the woes of others: these walks, bordered by such beautiful grasses and lovely flowers, were formed by your daily walk: this arbor, so vast and so densely covered by this rich foliage, intended as a shelter for many, is the mantle of charity you threw over human frailty. Your first habitation was marred by many deformities, such as selfishness, uncharitableness and love of the world; but it has nearly all crumbled away—just enough left to show what your home would have been had you not listened to the voice of your good angel in time."

FREE THOUGHT.

Editor Light in the West:

The writer of this feels deeply the woes that have been inflicted on the hearts and lives of humanity by the suppression of free thought—people being forbidden to give utterance to their convictions and their sense of duty growing out of such convictions. In other words, the free enunciation of thought has been, in the past, put under severe and most unjust restraint by the mere expression of one man, Paul. He, or perhaps some other man, is taken as an unvarying guide to decide the question imperatively, whether or not woman, as the equal of her brother, man, should be permitted to express her opinion at the ballot box. A woman's intuition, taken in its legitimate connection, often shows a surprising degree of accuracy in the statement of results that will follow a certain course of action pertaining to the duties of life. It is not to be understood that servile slavery, drudgery, toil and care have not held supreme and dominant rule over her—enforced by the customs of society for more than fifteen hundred years; and in this kind of employment the physical powers have been tasked very generally to their utmost limit of endurance.

The aim and object of the powers that ruled, and still bear rule over the masses of the people has not been to make woman free to give expression to her own divine impulse, free thought, but rather to hide her intellectual powers under a bushel from the world that needs them and under the paralyzing effect of a continuous strain of drudgery to keep silence and if she would learn anything, she should 'ask her husband at home.'

Her appeal, then, is carried to the so called sacred book: but if it fails there, as it does most signally and always will, to satisfy any reasonable and truth loving mind, she is crammed into narrow lines which disallow

self improvement, and cruelly cut off from her opportunities to better the intellectual status of those who need her oftines invaluable counsel and advice.

Palpably evident to all unbiased minds is it that woman should not be compelled in this last half of the nineteenth century to observe strict rules which bind her to forego her own natural rights and privileges. Now, while we are living under a form of government, which makes bold its statement that "it is a free government made by the people, and for the people," she may dissent thereto. That woman is not free—that she is not yet permitted to exercise her rights to citizenship and become a factor in framing the laws under which she lives, is so apparent that it scarcely needs to be stated. It cannot be denied, then, that about one half of this free people are not free in the common acceptation of the word free, nor are they free as regards their rights to express religious or political thought. Other nations may truly taunt us of our boasted freedom, the home of free citizens, of free thought, and we must tamely submit to the shame of having declared in favor of freedom, and then enacting oppressive laws by the masculine element of our people against the well being of the feminine, which popularly and truly demands the well meaning intentions and acts of the government in their behalf, being the weaker (?) of the twain. We hope that the old, fossilized ideas may be cast aside, as they hinder the progress of our race in obtaining knowledge of the New Dispensation—the better way of life.

Surely the ancients were not competent to frame rules to be applied to woman's condition in all the future life on earth. But as a class then determined upon a course of policy which was designed by its founders to give them selves the power to rule the unsuspecting, comprising by far the most numerous class, these latter could, by adroit management, be put under subjection to their leaders. And their rule over the people has ever been one of iron bondage, of fear of an angry deity, of threatened destruction and torment inflicted by an angry God upon all who would not believe all His statements, against all who would not degrade their own manhood and womanhood and bow down to the most despotic class of chaotic leaders that earth's great luminary ever shone upon.

But we render our heartfelt thanks to the bright messengers of the immortal life, for opening the prison doors and joyfully bidding earth's captives "Go free." Many, many millions have accepted the entire freedom vouchsafed by those angel visitants to our present life and all who may in future ages live on earth. Let women everywhere arise in the true dignity and majesty of her high estate as a power belonging to the welfare of her race, and its emancipation from the cruel tyranny of those who in ages past put upon her neck the yoke of subjection. And our world's history has written the success of measures designed to enslave her as with

hooks of steel. Away, then, with old fossilized ideas and opinions, however much their paid advocates may claim inspiration in support of them. Let all inspiration and its subjective matter disclosed perish together and be banished from the face of our earth. Let women join heart and hand the army that has carried aloft the noble standard of her emancipation, and present and future intelligences will boldly proclaim the beneficence of her just claims, the influence her power exerts for the removal of the curse under which humanity is to-day groaning.

Especially, let women trample under her feet any book that wrests from her God given rights to life, liberty and, under wholesome and wise laws the pursuit of happiness.' Let unjust laws be amended and woman be a factor therein.

E. P. GOODSSELL.

New Haven, Conn.

LADIES' DRESS.

Whatever departs from the flowing skirt and approaches tight fitting in woman's dress is unbecoming and inartistic. Woman, by her physical structure, was intended to be draped—not dressed as if she were cast in a mold. Strange how many otherwise womanly women seem fascinated with the attire of a man to the extent of wearing coat, vest, hat and carrying a cane. A woman in male attire is no longer a woman, but something indefinite. Young ladies, if they only knew how disgusting to gentlemen are masculine traits and tastes in ladies and how attractive are displays of feminine modest tastes and neatness, would array themselves with simplicity and modesty.

It is a matter of self respect to be well dressed at all times, but this does not necessitate the spending of a greater amount than he or she can afford. The rule should be to decide how much you can afford to expend upon your clothing, and then dress as tastefully and as well as you can upon that amount. It is a mistake to think that the richest attire is the most refined. The dress should harmonize with the appearance of the wearer and taste should be studied rather than display. The most lavish display in dress will not atone for lack of beauty or grace. Therefore, unrefined or ugly people should avoid calling attention to their defects by loudness in their attire. Elegance lies in simplicity. Then, again, neglect in dress, in either man or woman, is as great a fault as too great a regard for it. Lavater, one of the keenest students of human nature, has said: "Young women who neglect their toilets and manifest little concern about dress indicate a general disregard of order, a mind but ill adapted to the details of house-keeping, a deficiency of taste and the qualities that inspire love."

M. B. T.

Stephen Salisbury, through Spirit Message Department in N. D. C. Axe: This is surely a strange experience. It is a little over a year since I laid aside my mortal form and entered

upon my disembodied existence. I fully realize the change and wish it were in my power to make statements of our conditions as spirits, that would be fully understood by those who read this, my first message. However, I will do the best I can, considering I am obliged to use an instrument entirely foreign to my nature. I feel called upon at this time to warn the American people of impending dangers, that are now threatening their liberties. The Roman Catholic power is slowly and surely weaving its web to entangle Liberty and in a very short time, shorter than you think, the blow will be struck. The only hope of Religious Liberty is united action upon the part of all true Americans.

A correspondent in Unity says:

Trinitarianism teaches that there are three persons in the Godhead. Three distinct persons, not three separate persons. That the second person of the Godhead took upon him human nature, but the other two persons did not and although he did a separate act he is not a separate person. It seemeth to teach that one can be a person and not be a being. It teaches that the Father is God—the son is God—the Holy Ghost is God; yet there is but one God. It teaches that Jesus was a perfect man and a perfect God united. That the Father is not one-third of God but very God; that the Son is very God: that the Holy Ghost is very God, yet that is but one God.

Unitarianism teaches that there is but one person in the Godhead: that the Eternal Father is the Only True God. John 17:3

THE SPIRITUAL LIFE.

Spiritual Offering: All religions teach the possibility of living a spiritual life, also inculcate the belief that a natural life cannot be a spiritual one. Their saviors and chosen teachers were either Gods, or supernaturally inspired, a distinct class, endowed with spiritual wisdom from on high. For the uninspired to attain spiritual excellence it was believed to be essential to suppress or eradicate the natural demands of the body; the flesh was to be crucified that the soul might become enriched, earth despised that heaven might be attained: the duties of this life neglected in preparation for a spiritual kingdom. The revelations of the material universe were supposed to be antagonistic to those coming from the same source, God, but through different channels. The heavens declared the glory of God, but astronomy was diabolical; the earth was created by divine power, but the sublime revelations traced upon its rocky ribs were dangerous to the soul. The water, air, and unseen forces were his creations, but the chemist who, by analyzing discerns their properties, and announces the marvelous exactness of their proportions, was accused of being in league with the evil one.

* * * * *

Humanity has had a long and wearisome journey from the marshes and lowlands of the

past to the broad table lands of science. Reason has now dispelled many of the appalling shadows of superstition, broken the iron chains of bigotry, lifted man from the dust of ages and placed his feet upon the rock of truth; it has supplied the brain with food for vigorous, ennobling thought, and prepared the way for a more exalted, spiritual life than was possible in the reign of supernaturalism. To-day man is understood to be a spirit, and spiritual life as natural as the material; the body is the temple of the divine guest, to be cherished as the instrument through which the soul unfolds its power.

“While on this earth ye stay,
Oh! nobly live,
Strive ye from day to day
Some joy to give,
Some hopeful word to speak,
Fresh strength to give the weak,
By constant effort seek
Nobly to live.”

NOT SURPRISING.

Church people generally, as well as most superficial thinkers, and some consequential scientists, are still disposed to treat the claims of Spiritualism either as fraudulent or as unworthy of serious consideration, and this, notwithstanding the vast array of careful search by many of the most eminent thinkers, philosophers and scientists the world has ever produced, all resulting in the most positive confirmation of the central facts that constitute the basis of the Spiritual philosophy.

Well, this is not to be wondered at, when we consider that most people of the first class mentioned are firmly of the conviction that the universe was created on the first six days of the week, and that the Creator rested on the seventh; that the earth ceased its revolution upon its axis for a certain period at the command of an ancient general; and that the race descended from a single pair, said to have been created perfect at the start, the woman being constructed from a spare-rib dissected from the anatomy of the man. We are not surprised that this class should believe anything they please of Spiritualism. If eighteen hundred years of growth and civilization could not eliminate such strange nonsense from the enlightened religious thought of the world, it can not, surely, be expected that a bare forty years of research, even though teeming with mountains of evidence of the truths of Spiritualism, could make much impression upon such minds.

And then we must remember that all new ideas are of slow growth. It has only been a few years since the most enlightened human mind could grasp the thought of the sphericity of the earth; and some there are to-day, who consider themselves well informed on many subjects, who have no more conception of spiritual things than an oyster has of its own existence. To them, figuratively speaking, the world is flat, and will continue so for ages.

We once heard an intelligent gentleman say that no amount of evidence could convince him of the truth of the claims of Spiritualism. An-

other intelligent gentleman—no less personage than Bro. Mendum, publisher of the *Boston Investigator*,—said, in a conversation with us on the subject of Spiritualism, virtually the same—that he would not accept any evidence of his senses as to the existence of spiritual beings, or spirits independent of the mortal body, as there could be no such beings!

Now, no one can say that these gentlemen are wanting in intelligence, or common sense. They simply belong to that class who know that the world is flat, and does not turn over every twenty-four hours. They have demonstrated this fact by placing an imaginary pumpkin upon a figurative stump, and finding it there next day!

We can afford to be charitable with all such for their minds are so peculiarly constructed that they can not well think otherwise than as they do.

But there is another class of men who deny the facts of Spiritualism, who really ought to know better. We allude to certain scientists who ignore the whole subject as one unworthy of investigation. They deny captiously and unreasonably, thereby, proving themselves unworthy of their high calling. The truly scientific mind ever denies cautiously, and only after the most careful demonstration. It feels its way inch by inch, and affirms or denies only after the most rigorous research.

None of the scientists who reject the facts of Spiritualism pretend to have given the subject anything more than a superficial examination. Hence, we have the right to reject their opinions upon the subject as not of the slightest weight. Their testimony is simply of a negative character—like that of the witness who testified that he did not see the prisoner steal the sheep,—and is entitled to no more consideration. A witness who *knows* the phenomenal facts of Spiritualism to be true even though an untutored child, is entitled to a thousand times more weight than the blind and prejudiced negations of a Tyndall or a Carpenter.

— Golden Gate.

ACCIDENTAL DEATH AND IMMEDIATE RETURN.

Mrs. E. A. Cutting, in *Facts*: In August, 1861, my first husband, Mr. George C. Sherman, was at Montpelier Junction, Vt., on business. He had started for his home in Waterbury, Vt., and was run over by the cars about five o'clock in the afternoon. His legs were so badly crushed that he died about one o'clock in the night. I was thirty miles from home, and knew nothing of what had happened. The church clock struck one, and awoke me from a sound sleep, and to the consciousness that my husband was standing by my bed; and I said; “George, I have had a bad dream. I thought I was away from you, and sick. I am so glad it is not so, and that you are here.” He then drew me to him, and kissed me, saying: “I will be always near you to warn you of danger.” These words

he had used a short time before in a conversation on Spiritualism, when he said he hoped he should be permitted to come to me, if there was any truth in it. He appeared to me as natural as anybody in the flesh, and, as he rose from the bed, I said: "You are not going now, are you? It is only one o'clock, for I heard the clock strike only a few minutes ago." He answered; "I must go." He stooped and kissed me, and then, with a sigh said; "Oh, I must go!" and vanished. I knew then it was his spirit I had seen, and the next day heard the sad news that my husband was dead. He said he would warn me of danger, and he has done so many times. I was not then a Spiritualist, but through the manifestation of spirits I have been brought to the grand and beautiful knowledge that our friends live beyond the grave, and can, under proper conditions, return to earth, and hold sweet communion with us.

MIND CURES.

Within the last comparatively few months, the possibility and practicability of curing diseases of all forms without the use of medicines or any other physical agencies have been pressed upon public attention with very great zeal and earnestness. There is nothing new in the idea; it is as old as the most ancient of all records, and has assumed various features in the various ages, according to the environment. The present form is apparently the result, and a very natural one, of the importance which studies in psychology have been gradually assuming. At present, the idea of "mind cure" is the dominant one, which will doubtless live out its day and disappear; but it is worth while to consider briefly its claims, for it is surely doing no small amount of injury in many cases, some of them being those in which remarkable cures have been claimed. The stronghold of the "mind cure" as yet is in Boston.

It is quite manifest that the claims which are put forth depend for the possibility of their fulfillment on two things: 1. The actuality and potentiality of "thought transference"; and 2. the limit of the power which can be exerted by mental energy, not only on bodily functions, but on the living tissues and organic changes.

If the first point—"transference of thought"—cannot be thoroughly established, we have nothing whatever on which to base a belief that "mind cure" is any more than a delusion. The one who is to act the part of "healer" simply turns his own mental power and attention in upon himself, concentrating his energy upon the idea that the patient is free from disease. This he does while sitting by the patient's side, though it is claimed by some that it can be done without even coming into the patient's presence or entering his house. In proportion as his vital force, that is, his nerve force, becomes absorbed in this one thing, it is transferred to the mind of the patient, who is thus brought into physical relation with him, and is under his control to such a degree that what he believes, the patient necessarily believes. The patient thus believes that he is well, and, as the result, he is well, either immediately or speedily. This is the theory and the action, according to their own statements.

It is but fair to say that the evidence in favor

of "mind transference" is exceedingly small. Very careful experiments have been made, both in Europe and in this country, and no fair minded person can say that the proofs of transference of an idea from one mind to another without external agency go any further than what would be obtained from the doctrine of chance by means of accidental coincidence.

But now, in order to give every possible advantage to the advocates of "mind cures" let us admit for the occasion all that is claimed by any one of the reality and extent of thought transference, and see how far it can carry us. No one professes to deny that the influences of the mind over the sanitary condition of the body is exceedingly great, though it has in medical practice been sadly disregarded, in times past. We know that in every form of disease the patient can be very largely benefited by those attendant circumstances which give tone of hopefulness to the mind, and specially by the efforts of his own will. We have no reason to question that in many instances the balance between life and death can be held and determined by the patient's actual will power.

We know also that multitudes of cases are daily occurring, involving very great exhaustion and distress, with not unfrequently most acute pain, in which the disease is purely and solely functional, that is, there is no organic change of any tissue, so far as we can ascertain. These patients, as a rule, are in no danger whatever, notwithstanding the frightful symptoms which they exhibit. Their case can terminate rapidly, and even instantly, in recovery, of which perfectly unnumbered instances can be given. Many who have been "bedridden" for years recover in this manner. And one point in addition ought to be mentioned—every possible symptom of organic disease is continually simulated by these functional forms so completely as to deceive the friends of the patient and not unfrequently the physician himself. These cases can be largely controlled by the mind; they are within the reach of the "mind cure."

In many of them; the machinery is in sufficiently good order for running; it lacks only steam. In them, a mind healer may make not only a complete cure, but one that is permanent. In others, the muscles have been so long without use that they have become sadly weakened; and while the stimulus of hope under the influence of the mind healer springs them into energy, so that the one who is fearfully crippled can and does move at will, thus putting on record another "cure," yet the reaction is as sure, though not quite so rapid. Within one, or perhaps two days, the new-found strength begins to sink away, and presently the patient has become much worse than before, and commonly is permanently injured, and hopelessly so, whereas different treatment might have made a slow but a steady and complete recovery. These cases are more common than those first mentioned.

The advocates of the "mind cure" claim it is true that the view here given does not represent the case fairly. They state continually that organic diseases are healed as promptly and as readily as those which are not functional. In regard to this, we must remember two things: First that functional diseases, as already shown, simulate the organic completely, and are constantly mistaken for them; and that the practice of every physician shows him that their propor-

tionate number is by many fold the greater. But the main difficulty is in the second point, which is that an instantaneous cure of a serious organic disease is impossible through any natural agency. This point, though sure and certain, is taken but seldom into the account.

An organic disease necessarily involves a change of tissue. There is in the affected organ an increase or diminution of the natural tissue itself, or otherwise a tissue of distinct nature is substituted for it. Referring to one organ merely—the heart. It is laboring, we will say, with pericardiac effusion—"water on the heart"—and can continue in life and action only with a hard struggle. Even if the diseased pericardium could be instantaneously made perfectly sound, what could remove the fluid already present and choking out the life of the patient? It passes belief that any agent, either mental or physical could cause it to disappear. The same difficulty exists as in every form of disease to which the valves are liable. To allow recovery, a physical removal or supply of tissue becomes necessary; and, as our minds are constituted, and in the present state of our knowledge, this is plainly to us an impossibility.—*Scientific American.*

DOT YOUR I'S AND CROSS YOUR T'S.

What the compositor asks (but at present cannot obtain) is, not that the *n* and *u* be made alike, but that each have its distinctive shape; not that the *t* be made similar to *l*, but that it be crossed, or else after the fashion much in vogue, namely, a stroke more or less sloping, with a loop in the center on the side farthest from the letter following it: and lastly, that the *i* be dotted, an omission which seems to meet with great favor among authors, though it is very tantalizing to the compositor, since in bad manuscript the undotted *i* may be taken to represent either *c*, *e*, or *r*, or even be supposed to form part of what in reality is the letter *m*. But if the *i*'s were dotted and *t*'s crossed, few complaints would emanate from printing offices, or, indeed, ever be heard, so great an aid is the due placing of these letter belongings in the task of deciphering.—*Scientific American.*

A COMMUNICATION.

St. Louis, Mo., Jan. 25, 1886.

Editor *Light in the West*:

I have been asked several times, by persons wishing to investigate Spiritualism, where a good medium might be found, and I would like to say a word about Geo. V. Cordingley, of 1604 Pine St., City. He is undoubtedly one of the very best physical mediums. I have been attending his seances for the past year, and am charmed with their fairness and unmistakable character as being what they claim to be—*Spiritual* and not *mortal* manifestations. Their genuineness is simply unquestionable, and there can be no mistake about the fact that his hands are not used and there is no *hocus pocus* about it, as hundreds of our best citizens will attest. It is so fair that I do not think it possible for even a skeptic to doubt what I so strongly state. Such a person might not consider it the work of spirits, but he would be obliged to admit that it was not the work of human beings in the form. I will not give a detailed account of his seances, but will simply state the phenomena witnessed at a late

seance at which fifteen persons were present. The circle was formed by connecting hands around a table, the medium being held by two lady strangers (skeptics), the light was extinguished and the manifestations witnessed by all present, were as follows: Spirit lights floated around the room, and over the heads of sitters, sometimes in groups of three or more, hands would appear (two, three or more, at times) from which a luminous vapor arose; spirit hands of adults and infants were felt by all present; a small music box was taken over the heads of the sitters and played by spirits, and the grandfather of a lady present, who had been in spirit life for many years, conversed with her in audible whispers. The light was then lit, and we had a light circle, during which those present received communications from their spirit friends, also impromptu poems and songs upon subjects given by those present; also, the greatest wonder of all, independent slate writing took place—but I am trespassing on your valuable space and will not elucidate further, for descriptions of these things are poor reading. *Seeing is believing.*

Respectfully,

M. LYLE,

314 School St., City.

MESMERISM.

Several residents of North St. Louis, who do not believe in mesmerism, issued a challenge last week to Prof. Johnston, a professional mesmerist, offering to bet \$100 to \$25 that he cannot influence them. The Professor has quietly replied that while he may not be able to mesmerize them in public, if they will give him a private interview he can convince them of the truth of his claims as an operator. Whether he can mesmerize or not may be a question, but there is no question as to the fact that there are people who firmly believe in mesmerism. Several experiments were made last week before the St. Louis Society for Psychical Research which have made many converts to the theory.

THE LONDON SOCIETY.

One of the results of the labors of the London Society for Psychical Research has been to arouse among the more intelligent and liberal-minded scientific men an interest in the various phases and phenomena of mesmerism. The printed reports of the society have found quite a large circulation in the United States, and have caused the formation of similar organizations in the larger cities here. What will be the ultimate results can hardly be surmised, as the reported discoveries have opened vast fields for research, which had not even been dreamed of, and have set so many so-called scientists to thinking that perhaps there is really something worthy of investigation beside the anatomical structure of a lightning-bug.

Among many interesting things the last journal of the London Society for Psychical Research contains a report upon "Some Higher Aspects of Mesmerism," made by Messrs. Edmund Gurney and Frederic W. H. Meyers, two prominent members of the society, Mr. Gurney being its general secretary. The report says:

"After years of neglect mesmerism is once again, though in a tone less violent and defiant than heretofore, making a very distinct claim to serious attention. It has not, indeed, passed the

stage of having its existence widely doubted; but those who grant its existence are more impressed with a sense of its importance—no longer as a mere isolated group of marvels, but in virtue of its intimate relations with psychical research in general. We have already dwelt, at some length, with the primary thesis of the reality of mesmerism. We have considered adverse theories, and endeavored to show that beyond the recognized effects of attention and inhibition, which are broadly classed under the name of hypnotism, there is sufficient evidence for a specific influence whereby certain individuals can originate in certain others a well-marked group of

PHYSICAL AND MENTAL PHENOMENA.

The topics with which we have further to deal are of wide scope and stranger complexion. They are three in number, and may be briefly designated as the mesmeric treatment of disease, silent 'willing' and 'willing' at a distance and clairvoyance. The three classes differ among themselves in their relations both to science and to mesmerism proper. In the first class—that of 'mesmeric healing,' a very large number of cases fall within (or, at any rate, not much beyond) the limits of admitted physiological law; and so far are not crucial tests of a specific mesmeric influence. Some of them may be ascribed to the recognized action of the mind on the body; others may be, at most, merely hypnotic in origin due, that is, to profound nervous change which is now so widely admitted as a true effect of monotonous sensory stimulation. It is possible, indeed, that in proportion as the student realizes the complexity and profundity of the changes induced, he will be disinclined to assign rigid limits to the possible methods of inducing them—and the more so if, mingled with the easily explicable cases, he encounters others to which the theories of imagination and hypnotism seem manifestly inappropriate. Yet even of these latter cases, where mesmeric influence has to be accepted, and orthodox physiology is so far left behind, some sort of physiological picture of the events is still conceivable. The same may be said of our second class of cases, those of silent or distant 'willing.' For the rapport here implied may be represented as only a special extension of that 'telegraphic' sympathy between two organisms, the doctrine of which is slowly creeping within the circle of scientific acceptance, and may almost be said to tremble on the confines of orthodoxy. With our third class—clairvoyance—it is far otherwise; and this class is to be doubly distinguished from others. On the one hand, it carries us at a bound beyond conceivable limits of physiological explanation; while on the other hand, it is not *prima facie* suggestive of any mesmeric influence at all. Mesmerism, if that is indeed the means by which the clairvoyant state is induced, is here no more than the gate which introduces us to

AN UNKNOWN WORLD;

and the question of the method of induction (hypnotic or mesmeric) sinks, one may say, into insignificance, in comparison with the extraordinary problems presented by the condition itself. We are fully aware of the difficulties which such language suggests, and of the attitude of contemptuous disregard which it is apt to provoke. That attitude is, indeed, one which, we think, admits here of special excuse. For, of all subjects, mesmerism is, perhaps, the one that has suffered most from its own supporters, and he who

attempts to form a judgment of it from its literature finds himself too often wading through a morass of unstable theory, played over by the ignis fatuus of an ill-trained imagination. Even attempts at more direct study are apt to lead the inquirer into dismal realms of credulity, ignorance and imposture, while the genuine facts, like other rare vital phenomena, have had no particular tendency to spring up among the persons best fitted to weigh and record them."

After referring to the weight of evidence in favor of mesmerism and the undue haste with which it has often been rejected, the report treats at length of the anæsthetic power and efficacy of mesmerism in surgical cases, and the experience of Dr. Esdaile, who, by its aid, performed at the government hospitals in India, the most terrific operations in surgery without evoking even a groan. Evidence of many wonderful cures is shown, and the methods of Dr. Esdaile, a mesmerist, and Dr. Braid, a hypnotist, are compared. The power of mesmerised water to induce sleep is considered, and the following account given by Dr. Esdaile of his application of it to therapeutic purposes is quoted:

"From multiplied experiments in six different hospitals, I should as soon doubt the power of fresh water to quench thirst as that of mesmerised water to induce sleep in persons who have already felt the mesmeric influence. Here also it will be said that smell and taste, suggestion and imagination, and no extraneous influence, produced the result. I repeat that the only experiments on which I rely were first trial; they were made at intervals of months and years,

IN SIX DIFFERENT HOSPITALS,

and my test experiments were thus conducted: The mesmerised water was medicated with tincture of rhubarb, tincture of cardamon, aromatic spirit of ammonia, etc., and given to the patients at their usual time of taking physic, so that it was impossible to excite suspicion or expectation of anything unusual in them. The result was that a very large proportion of susceptible subjects were so profoundly entranced on the first occasion that they might have been operated on without pain; and their unhealthy sores were frequently burned with undiluted nitric acid without their feeling it, when sleeping from the effects of mesmerized water."

The manner in which the physicians of the olden time assaulted mesmerism reminds one of the criticisms of many physicians and scientific men of the present day. Among other paragraphs from the anti-mesmeric literature of the time of Dr. Esdaile, the report quotes the following from the *Medico-Chirurgical Review*:

"The mesmeric mania has nearly dwindled in the metropolis into anile fatuity, but lingers in some of the provinces with the gabemones and chaw-bacons, who, after gulping down a pound of fat pork, would, with well-greased gullets, swallow down such a lot of mesmeric mummery as would choke an alligator."

The London *Lancet* says: "We regard the abettors of mesmerism as quacks and impostors they ought to be hooted out of professional society."

And yet the scientific gentlemen who make the report to the Psychical Research society not only declare that mesmerism is a fact, but that it can be made a blessing to mankind as a therapeutic agent. Some interesting instances are related of mesmerization by impression. One is

as follows:

"I had been looking for a blind man upon whom to test the imagination theory, and one at last presented himself. I placed him on a stool without saying a word to him, and entranced him in ten minutes without touching him. This man became so susceptible that by making him the object of my attention

I COULD ENTRANCE HIM

in whatever occupation he was engaged and at any distance within the hospital enclosure. My first attempt to influence the blind man was made by gazing at him silently over a wall while he was engaged in the act of eating his solitary dinner, at a distance of twenty yards. He gradually ceased to eat, and in a quarter of an hour was profoundly entranced and cataleptic. This was repeated at the most untimely hours, when he could not possibly know of my being in his neighborhood, and always with like results."

The report proceeds: "With this case we might compare Reichenbach's account of repeatedly waking a somnambulist by the mere exercise of will, and another similar instance in the report of the committee of the French Royal Academy of Medicine, published in 1831. This committee stated that they could not doubt the reality of the effect produced on one of their subjects by an influence exercised 'without his knowledge and at a certain distance from him.' But the instances which they report are less striking than the following. Mr. Adams, a surgeon of Lymington, describes how a medical student, a guest in his own house, twice succeeded in mesmerizing the man-servant of a common friend at a

DISTANCE OF NEARLY TWENTY MILES, the time when the attempt was to be made having in each case been privately arranged with the man's master. On the first occasion the unwitting 'subject' fell at the time fixed, 7:30 p. m., into a state of profound coma not at all resembling natural sleep, from which he was with difficulty aroused. He said that 'before he fell asleep he had lost the use of his legs; he had endeavored to kick the cat away and could not do so.' On the second occasion a similar fit was induced at 9:30 in the morning while he was in the act of walking across the meadow to feed the pigs."

"The following experiments of Mr. Sisson's were performed on an incredulous subject, whose first experience of the subject had been a few moments' subjection to

THE SLIGHTEST POSSIBLE HYPNOTIC PROCESS in the course of the evening. Conversation went on to other topics, and then followed a light supper. Several of the gentlemen, myself among the number, were obliged to stand. I stood talking to a friend against the wall, and at the back of Miss Cooke, some three or four feet off from her. Her wine glass was filled, and I made up my mind that she should not drink without my 'willing.' I went on talking and watching her many futile attempts to get the glass to her mouth. Sometimes she got it a few inches from the level of the table, sometimes she got it a little higher, but she evidently felt that it was not for some reason to be done. At last I said: 'Miss Cooke, why don't you drink your wine?', and her answer was at once: 'I will when you let me.'"

Another case is related as follows: "When she wished to leave the room, I could at any

time prevent her, by willing that she should stay, and this silently. I could not arrest her while she was in motion, but if she stood for a moment, and I mentally said stand, she stood, unable to move from the spot. If she placed her hand on the table I could affix it by my will alone, and unfix it by will. If she held a ruler or paper-knife in her closed hand, I could compel her by will alone to uncloset her hand and drop the article. Frequently when she has been at the tea-table, and I quite behind and out of sight, have I locked her jaws or arrested her hand with her bread-and-butter in it, when half-way betwixt her plate and her mouth."

Several other interesting incidents are related, and the report closes as follows: "Those who engage in this, as in other branches of psychical research, must be prepared to face much wearisome failure, much deceptive ambiguity. Yet thus, perhaps, may they, with lost reason, hope to lay the corner-stone of a valid experimental psychology, and to open up our deepest inlet into the inner man."

The subject of clairvoyance is to be treated of in a future number of the journal.

The president of the society is Prof. Balfour Stewart, F. R. S., and among the members of the council or executive board of the society are: Lord Rayleigh, F. R. S.; Prof. J. C. Adams, F. R. S. of Cambridge university; Prof. W. E. Barrett of the Royal College of Science, Dublin; Prof. Henry Sidgwick of Trinity college, and Prof. O. J. Lodge of University college, Liverpool. The bishop of Carlisle and the bishop of Ripon are among the vice-presidents; and Gladstone, Ruskin and Tennyson are among the honorary members who take a great interest in the work of the society, as are also E. Alfred Wallace and Wm. Crooker, both fellows of the Royal society, and leading scientists of England.

Among the corresponding members in America are Profs. Pickering, James and Bowditch of Harvard, Prof. Fullerton of Pennsylvania university, Prof. Hall of John Hopkins' university and Prof. Butler of Columbia college, New York.—*Missouri Republican*.

THREE RULES.

Bayard Taylor once spoke concerning the rules of success in the following terms:

"I have always reverently accepted them:

"First, labor. Nothing can be had for nothing; whatever a man achieves, he must pay for; and no favor of fortune can absolve him from duty.

"Secondly, patience and forbearance, which is simply dependent on the slow justice of time.

"Thirdly—the most important—faith, unless a man believes in something far higher than himself, something infinitely purer and grander than he has ever become—unless he has an instinct of an order beyond his dreams, of laws beyond his comprehension, of beauty and goodness and justice, beside which his own ideas are dark, he will fail in every loftier form of ambition, and ought to fail."

—*Spiritual Offering*.

HOME OF THEODORE PARKER.

(Continued.)

She threw open a door, or rather it seemed to open at her will, or by some unseen power, and we entered a room through which a soft, white light seemed flowing. There was a bed on one side, so delicately white that only summer-clouds can express it. Long, silken, white curtains fell about like delicate tissue. A couch, carved of a material like translucent ivory, with cushions violet-colored, and with small figures of white resembling embossed silk more than aught else, stood near. This room was in form like the quarter of a circle; yet the drapery was so arranged that no angle was noticeable. Delicate vines were trained across what in earthly habitations are represented by windows, but which seemed like open spaces, that closed by letting down transparent screens or by drawing curtains. "You do not feel weary," my mother said "but quiet will refresh you. I will leave you here, but will come again when you desire me." The perfect quiet and rest of this room was a realization of the heaven of rest. My very soul seemed to gather its life within itself; and soon I lost the consciousness of being, and my spirit slept. It was the soft, sweet sleep of entire peace. When I awoke, it was to feel myself stronger and calmer than I had remembered being for a long time. My desire for activity roused itself, and I wished also to really understand where I was. Was this really the spirit's home? I stood and looked at the beautiful landscape before me. Much as I had loved Nature in her pure and beautiful life, she seemed dearer to me now. I had been thankful for every beautiful gift of the earth; but now I was thankful for the fulfillment of a higher joy. All that I had seen in my earth-life was here more perfectly expressed. It was, indeed, nature spiritualized. My heart felt kindled into a divine joy, and I exclaimed, "O God, thou art indeed infinite perfection!" I went down winding steps, and stood again on the ground, for it seemed to me palpable soil covered with luxuriant grass. My sensations were those of boyhood. I felt the enthusiasm, the fresh delight of my boyhood days: there was no weariness or anxiety in my frame but a trustful sense of joy. But I longed to see some one; and, as I heard voices not far off, I moved toward them. My coming was recognized; and my mother advanced again toward me. "Come," she said: "I have gathered together many of your friends who have been anxious to greet you." I followed her into a part of the grounds where fine trees grew, under which were seats. Here I saw—oh delight of reunion!—here I saw the many I had known, whom I had missed from my earth-life. The joy of meeting, it seemed to me, was a recompense for the long and wearisome separation. We grasped each other's hands; we felt the thrills of friendship and of love; and I exclaimed to myself, "There is no death!" They seemed familiar with my life on earth, and conversed of events connected with it as if they had mingled with it; and I could recognize in myself their spiritual connection with me through the years of our seeming separation. Time seemed of no account. I could not only trace my connection with them, but in my spirit I also recognized our spiritual communings. This I especially felt toward those I had loved. The feeling that we had been separated was lost. My experiences

seemed familiar to them, and I could feel the bonds of love that had bound us. There were children I had loved who had left the earth in their early childhood. They had grown and matured. Yet I felt no separation of my life from theirs. In my spirit I recognized their spiritual growth, and we were not strangers. My heart to know them in now, and understood at least one of the laws of love,—that the spirit-consciousness far outstretches the earthly intellectual consciousness, and that we retain by our love bonds that cannot be broken, uniting us to every soul; so that the spirit shall recognize the spiritual intercourse it has held with those it loved, though it had seemed unconscious of all such intercourse during wearisome years of separation. Perceiving this, my thoughts turned more directly than before to those I loved on earth. I longed to know of them, and to tell them of the joy that was mine. But I waited until I should be alone with my mother, for it seemed pleasanter to accept her as a guide and instructor than any one else. I cannot repeat to you the words of love and kindness there spoken, more than you can tell of the thrills of affection and gushes of love that flow through your being as your spirit communes with kindred spirits. The feeling uppermost in my being was of thankfulness. To find myself living and active in the presence of those I loved, and she recipient of so much life, seemed to me the proof of the ultimate fruition of every desire I had ever cherished. I found my friends familiar with what had passed on earth since their departure from active scenes. I found that they possessed a clearer insight into coming events than myself; yet they gladly questioned and conferred with me concerning public events, and the spread of religious ideas. Finally, Channing said, at the close of some doubt of mine as to the immediate triumph of right, "Well, we must do what we can; but we shall miss you as our instrument through whom to work." That one sentence, with the thoughts that seemed to flow with it from his mind, opened for me a wonderful revelation. What! had I been a worker with these men? Had my life been acted upon by them? Already I began to trace to them some of the thoughts that had filled my better hours. I recognized the source of those inspirations that had fallen upon my spirit as sunlight falls upon the sea, and given health and beauty to my soul. I felt united to them, and as if I had never been separated from them. Their experiences and aspirations were a part of my own experience; and thus, as my spirit-consciousness recognized them and their nearness unto me, I learned how impossible it is for sympathetic souls to be ever disunited. There is a plane of sympathy on which they dwell, so that thought and feelings and aspirations correspond; and although the intellect fails to receive into its consciousness the individual influences, yet the spirit recognizes them; and when the spiritual consciousness reveals to the intellectual the laws that operated, and the causes that have produced many of the impulses and desires that have led to active accomplishment. Thus it was that I then perceived how these friends and others had been my supporters and advisers on earth. My heart went out to them now with the fullness of gratitude and love; and I said within myself, "Oh! had I but have known this, could earth have given me a trial too severe for me to have borne?"

I believe my thoughts revealed themselves; for some one said, "These things are not all plain to men, for it is not yet time to reveal the ladder too clearly on which the angels ascend and descend."

As if moved by a common impulse, the company dispersed; yet the place where they had been seemed radiant with their presence. I now felt myself relieved from their strong attractive power, and a sense of weariness came over me: it was akin to pain; and, as I had not felt it before, I wondered at it. I began to long for earth. I thought no more of the delights that surrounded me, but only of those I had left on earth. I became troubled and anxious, and sought some one to speak to. When my mother returned, she perceived this, and said, "Your spirit is drawn to earth by the earnest thought of those that love you, and who are not wise in spiritual things and mourn for you. By the presence of these friends with you, you have thrown out your affections, and your spirit has become sympathetic, so that you perceive all that is connected with it. Do you feel strong enough to return into nearer sympathy with earth, and perhaps try to comfort by your presence those that refuse to be comforted otherwise?" I said, "I am strong enough to bless others if I have the means; but where must we go? Is there to be separation and distance to the spirit? If so, I prefer to give up the joys of this life, and be nearer those whom I still wish to serve."—"There is no separation, such as you call it, by time or distance, to the spirit. You will soon be able to live near those you love while dwelling here; but at present you are a comparative stranger to the country you have entered; and although every spirit possesses instincts sufficiently pure and true to guide it in time toward that which it desires, yet you can be aided to a speedier accomplishment of those desires by others." I felt reproached for my haste and self-assumption; but there was something urging me forward stronger than my will. All the delights of the spirit-home could not hold me: there was an active power drawing me elsewhere. I learned afterwards that it was the ardent and unwise grief and longing of my earthly companion. My mother shared somewhat in my feelings; and together we passed down the valley until we stood beside what seemed to be a stream of water, but whose currents were alike in the atmosphere as in the stream. It seemed like a magnetic atmosphere, whose currents flowed outward toward what seemed like a sea of light. I scarcely know whether my spirit was borne on without will, or whether my desire became will; but, before I had time to even wonder I felt a warm atmosphere of life, and the bonds that seemed drawing me back to earth were strengthened and intensified, and my spirit went forth with longing and love to bless others.

That which I term my spirit-body was stripped by my spirit, by my love and affection; and the innermost, the very me, the dwelling power of my life, was instantly beside the being who now could not stay her grief, but felt all the desolation of a separation that to her was death. Now that I perceived this, I was strong and calm; for I knew that I could be strength and calmness to her who had always turned to me for them. I recognized her every thought, and answered them back. My spirit met hers, and communed with it as of old, until she grew strong and calm and patient. It was then that

I first recognized my power as a spiritual being. I exulted in it. I blessed God for it. I knew that my work for the world was not done; no, hardly begun; for I felt the divine consciousness of power and desire. I could, I saw, be strength to the weak, calmness to the disturbed, and could draw the thought of man upward toward a higher and holier life. For the first time I perceived the truth of the words, "And I, if I be lifted up, will draw all men unto me." I perceived, as my spirit by its love gave forth its life to others, how the redeeming power of love was to bless the world. And yet never did I feel so humble and childlike as now. I seemed but to be acting and living by means of a life that flowed into me; and while I gave, yet I received. My wishes still turned heavenward; and I lifted my aspirations to the Father of spirits, and exclaimed, "Still am I one of thy children! Oh! guide me still nearer unto thee." As this prayer flowed from me, there descended about me such a radiance of light that it was like the shining of the sun, and with it such strength flowed into the spirit of all those near me that grief and lamentation seemed silenced, and a sense of beauty, truth, and justice of the universe was recognized and rejoiced in. At first I felt some regret that no one seemed to recognize me; but that feeling passed away when I saw the effect of my spirit upon theirs.

I lingered with delight near earth. It seemed each moment to become a more sacred place to me, since I perceived that I still shared in its active duties. But I felt the need of spiritual rest myself, for I was not yet accustomed to those new emotions, and I felt a return of those earthly longings and desires that were accustomed to exhaust my body with too great labor; and I willingly yield to the suggestion of my mother and other friends that had been attracted by her wish. I cannot say that we left earth,—for from this time it seemed linked to my life with ever-living bands of life,—but we returned nearer to the spirit-home; and from thence I sent back my tenderest thoughts and wishes.

This experience contained much for me to reflect upon. I wished no interpreter. I asked for no explanation. I desired to reflect on what passed, and in my own spirit to consider this new revelation of my interior powers. How beautiful seemed the serenity of the home I entered!—how restful its peace! There lingered in my spirit only the regret that I could not transfer this peace to earth. And now I began to realize how intimately my earth-life was connected with the present. I could recall at one glance every event of my life. I felt its connection with my spirit. All that I had done for humanity's good seemed linked to me in bands of light: all that I had failed to do filled my heart with a great desire. I saw, as my greatest means of happiness, the purification and elevation of the human spirit. Yet how best to accomplish my work I did not perceive. But, more than ever before, a sublime trust in the ever-present, ever-active Good of the universe, filled my being. With these feelings I again consecrated myself to the highest work I could accomplish. I felt that to attune my spirit to the harmony of the universe was the great work of my life; for in that harmony I could find all the means possible to be used for the best good of myself and others. Entire confidence took possession of me; supreme thankfulness filled my soul. Beautiful as was the external world of the spirits' home, the in-

ternal world of peace, rest, and joy, far surpassed it all. All the trials of my earth-life seemed as nothing. I wondered how any could dwell upon them, when the heart could feel the ultimate of them, even the strength and purity that they had given. I saw how each event had brought its lesson to my spirit; how each experience had better fitted me for my present life. All my disappointments and seeming failures were but so many blessed proofs of my strength. I saw in them my means of progress. With the rapidity of sight I reviewed my life, and traced its connections with the present. I resolved to be, first of all, calm and resolute, and to rest in no present pleasure that should not be my own or another's means of progress. As this resolve filled me, beauty seemed flowing to me, and I was blessed by every thing about me.

[THE END.]

EXCHANGE NOTICES.

The *Saratoga Eagle* is an exceedingly bright, instructive weekly paper, and what makes it specially attractive is the way it dishes up the happenings at America's most famous summer resort. Send a 2-cent stamp for sample copy, addressing the Eagle, Saratoga Springs, New York.

Facts for February comes to us full of overflowing with new and indisputable evidences of the truth of Spirit intercourse; besides its treatment of kindred subjects is able, clear and convincing. *Facts* is a monthly magazine, published in Boston, Mass.

Golden Gate, that popular and always welcome expounder and defender of the philosophy of Spiritualism and its phenomena is here again, brighter if possible, than before. San Francisco is honored by being the home of such a journal of practical reform.

The very name *Banner of Light* suggests to our mind a spiritual paper which is the oldest in the United States and were it not that the world is so large we would say there is not room for any other. Every one knows it is published at Boston by Colby & Rich, and every one should know that we will send *Banner of Light* and *LIGHT IN THE WEST* one year for \$3.25.

BOOK NOTICE.

Perhaps no one has written sweeter or more encouraging words than Mrs. Nettie Pease Fox, of Ottumwa, Iowa. *LIGHT IN THE WEST* is in receipt of her several works, and we are free to say that each book is a whole library in itself. We need not say they are upon spiritual subjects for Mrs. Fox has devoted so many years, we might say, to the cause of spiritualism and her devotion to the elevation of humanity has become so deep mooted in her very nature that we would naturally expect to find the product of her pen in full sympathy with that part of her very existence, and object and aim in life, which is opening the eyes of the spiritually blind.

The Springfield, Mass., Star publishing Co., issues so many good books that one is unable to make special notices of any one of them. But they are sold at such very low prices that everyone can afford to buy the whole list which will be found in the list of books and pamphlets for which *LIGHT IN THE WEST* is agent.

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This column will be prominent and kept near to reading matter for purpose of making it a **READY REFERENCE** where persons can have their Name, Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed. Rates: One-half inch inserted one time for \$1 50, six times \$6 00, 12 times \$10 00, one year \$15 00, payable monthly or quarterly in advance. 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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The First Society of Spiritualists has elected W. B. Mills President, and proposes to resume Sunday meetings. Mrs. Brigham, in a recent lecture, said a farmer by patiently picking up stones, drawing them away and laying wall, would not only clear his meadows and make them productive and beautiful but would at the same time surround them with substantial stone walls, and thereby greatly improve his farm. Some Spiritualists, however, seemed to pick up stones only to throw at each other. If the Saratoga Spiritualists make the proper application of this moral, their Society will probably be strong and prosperous.—*Saratoga Eagle*.

PUBLICATIONS FOR SALE.

We have made arrangements with other publishers by which we are able to offer books and pamphlets at publishers prices. Those on hands as well as others in print will be mailed at the prices. In our pages from time to time will be an extended notice of these publications which we can not have room to give all at one time. Those who regularly read *LIGHT IN THE WEST* will be pretty well posted as to what books they will want.

All these are in paper covers unless otherwise stated, and all sent postage paid. Send money to the Business Manager same as elsewhere directed in *LIGHT IN THE WEST*.

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