

LIGHT IN THE WEST.



“LET THERE BE LIGHT.”

VOL. VI.

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Seek after truth continually.

Materialism is cold, its touch polluting.

Light, mercy and charity are the spiritual Trinity.

No shadows come from the home of good spirits.

Society is sadly in want of more spiritual life and spiritual power.

The beginning of spiritual developement is in the resolve to do right.

All religious theories that promise punishment by proxy are of the devil—if there be a devil.

We can secure the benefit of the wisdom of good and intellectual spirits by putting ourselves in harmony with them.

To gratify curiosity is one thing; to honestly investigate is another.

Only the brainless fool says that what a man cannot comprehend is fraud.

Spiritual growth is of far greater importance to the soul than spiritual intercourse.

The sting of death is removed in ratio to the degree in which our daily walk is spiritual.

Sensuality and materialism form a thick veil which shuts out even glimpses of the Spirit world.

Man may set it down as a fixed fact, that he is never impelled to do a mean act by a good spirit.

When the soul earnestly and honestly aspires Godward, obstructions of a material nature step aside.

Purify the heart and all the big and all the little devils will skip out and find a lodging house elsewhere.

The process of spiritualization is hindered by evil thoughts and evil acts, but the obstruction is placed there by ourselves.

Some call it psychic force and others call it a new force, but Spiritualists call it a spiritual force and know that spirits possess it.

The soul of the selfish man is too small and narrow to understand, much less appreciate the beauties of the philosophy of Spiritualism.

The following words spoken by Jesus Christ plainly show where he thought we should look for the devil. “For out of

the heart of man proceed evil thoughts, murders, adulteries, fornications and thefts.”

A state of evil is necessarily a state of ignorance. A man may be what is called a great scholar, but if his mind is evil he is an ignorant man.

God said, “Let there be light, and there was light.” Orthodoxy said, “Put the light out,” and spiritual darkness has covered the earth ever since.

The individual in whom the animal nature predominates, is surrounded by a band of spirits possessing characteristics that are in perfect harmony with his own.

Whatever may be said of other systems of religion, the philosophy of Spiritualism is not misleading. It is not based upon faith and hope, but upon what is seen, felt and heard.

It is a blessed thing to know, as all Spiritualists know, that the spirit in the Spirit world is no less a vigorous and substantial existence than it was while inhabiting a natural body.

Let us be careful lest the people who shall inhabit the earth ten thousand years hence refer to much of our literature and wise sayings as “the mythology of the nineteenth century.”

We are not as much interested in the fall of Adam as we are in how we shall advance morally and intellectually, that we may enter into the joys of the better world in all their fullness.

Phantom forms and faces are the rarest phases witnessed, but that they are seen, the accumulated testimony of some of the best men and woman on earth put it all beyond the possibility of a doubt.

If the spirit when freed from the body does not retain the individuality and the same independent and separate organization it had while in the body its existence might well be called a calamity.

Whenever an individual calling himself or herself a medium resorts to tricks, leg-erdmain or mechanical arrangements to produce manifestations and can find an audience that will "take it all in" it is but reasonable to conclude that the audience is composed of a company of fools, and that the medium is a scoundrel.

No chemist or scientist has ever been able to imitate artificially the luminous appearances that are often seen in dark and semi dark seance. Some skeptics have gone so far as to say they are made of phosphorised oil, but no one has yet been able to produce the same kind of lights with that or any other material substance.

It is well to labor to attain worldly happiness, provided spiritual improvement and spiritual growth comes of it. In fact there is no true happiness in this life, except that which makes the soul feel better for having enjoyed it. A happiness that is satisfying in its tendency is participated in by good spirits who enjoy seeing man happy.

As a rule public seances should be discouraged, and promiscuous gatherings avoided, but every family should have its own cabinet, and table, and should have sittings at stated times. Congenial friends might be invited to participate, but no disturbing elements should be allowed, and most of the time should be spent in conversation interspersed with music.

Materialists, and orthodox people too for that matter, charge that what Spiritualists claim to witness and hear concerning spirit intercourse are merely hallucinations and that if something were not seriously amiss with their brain they would quit all such tomfoolery. Well we will freely admit that hallucinations are usually symptoms of some kind of a mental disturbance such as are produced by overwork, biliousness, headache or a stomach overloaded with mince pie, but somehow nearly all investigators of Spiritualism seem to be remarkably practical men and strong and healthy as well, and yet they both "see and hear things" albeit they may not believe. Still every one

who sees a spirit, or talks to one possesses a weak brain! How intensely orthodox such reasoning is.

PRESENTIMENTS.

The following is taken from a work published in 1874 by D. S. T. Trowbridge, for many years a resident of Decatur, Ill., but now living at Vera Cruz, Mexico, where he represented the United States as American consul fourteen years. He entered the union army in the war of the rebellion in the Eighth Illinois Infantry as regimental surgeon and afterwards became surgeon general of Logan's division. He is personally known to the writer and in a conversation with him last spring corroborated the statements made above, adding some minor details not given in his book. General Haynie is still living and practising law in Illinois. He is also called Judge Haynie, having occupied an honorable position on the bench. Col. Dollins was from Southern Illinois and some time after the surrender of Vicksburg Dr. Trowbridge called upon the widow, then living at Anna, on the Illinois Central railroad, not far from Cairo, and delivered to her in person a letter and a watch which Col. Dollins had entrusted to him at the time he predicted his wound in the head. According to Dr. Trowbridge statements both wounds were exactly in the spots predicted and but for the tourniquet furnished Col. Haynie he would have bled to death.

"A colonel told me, two days before the battle (Shiloh), and when there was no knowledge or even a belief that a conflict was so near at hand, that he felt impressed with a feeling that an action was impending and that he should be seriously wounded in the thigh; and asked me for a tourniquet and how to apply it in order to staunch the flow of blood. He appeared so earnest and yet so courageous that I furnished him the article with the necessary instructions as to its use, and, strange to say, his apprehensions were realized by his being shot through the thigh in the second charge of his regiment, the ball passing through the outer portion, just missing the bone, but wounding the arteria profunda, and his tourniquet being applied, stopped the loss of blood. He was promoted to Brigadier general for meritorious and gallant conduct on the field of battle.

"I have in my recollection several similar cases, coming personally to my observation, and am not aware of a single case

wherein the foreshadowings were not realized. The above cited case was that of General Haynie. Colonel Dollins, of the (81) Regiment Illinois Infantry, predicted his wound in the head to me on the morning of the assault upon the breast works at Vicksburg and asked me to give him my personal attention in case his forebodings should be realized. I promised to see him through his troubles, and in the charge he was wounded in the head; his regiment was repulsed and he was left to die on the ground the enemy had taken.

To these men the clash of the steel gave them mystical lore

"And coming events cast their shadows before."

WHY ARE SPIRIT COMMUNICATIONS OFTEN UNTRUTHFUL?

The question is often asked: Why are so many communications so untruthful and unreliable; and to those who are thoroughly acquainted with the *Modus operandi* by which they are received, the reason is plain because, First, it must be understood that at death the spirit of man or woman does not undergo a miraculous change, but passes as it were from one room to another, or if you prefer the simile, puts off the outer coat, and retains all that there ever was of the inner man and when he wakes up, he does not find an angry God frowning down upon him, ready to cast him into a lake of fire and brimstone. No matter how low and debased he may have been in life his surroundings are infinitely better than when on earth. But while this is true, and while there is not the orthodox God to hound him to destruction, there is that within himself that holds up to his interior vision the every act of his past life and he cannot for a moment get away from it; that is the God within himself and the only God he will ever find. Still, with all this, he is not transformed into a holier or better being by the mere fact of death and if he chooses to stifle as perhaps he did on earth, this God principle within him, for the time being he can do so, and many do, for a greater or less period. But the time will come for, by the death of the body, he has taken one step nearer toward the perfection of the human soul which is inherent in the destiny of man. In the mean time, he may go on lying and deceiving for a time as there is no arbitrary law there, forbidding it, any more than there is here. This of course pertains to the first stage or condition after death. There are no chains or slavery

of the mind there any more than there is here, even less, for there the light of truth beams brighter, and is more unmistakable than here.

Now then, we come to the earthly instrument, the medium saying nothing of impostors or lying mediums, like Balaam of old, through whom the communications are received, and we find that mediumship is not the result of high moral worth or intellectual superiority, but a fine tension of nervous susceptibility, and like all other of God's laws or avenues of life, that channel is open to all, to every spirit that perambulates the upper air. If the spirit and the medium are of congenial temperaments, or can affinitize by the law of spirit control, the spirit can communicate through that medium. Hence you will see, the medium is the mere mouth-piece or trumpet through which the spirit speaks, be it lies or the truth, and it takes a very highly developed medium to be able to tell the moral status of a spirit communicating, yet there are such mediums who through their clairvoyant vision can see the conditions or development of the spirit.

Persons who have been brought up under the shadows of the church, are apt to look upon everything on the spirit side of death as super-natural; too hidden to learn anything about, or too sacred to inquire into, in other words forbidden grounds, but the facts are as developed by spirit communications. The spirit world is our next door neighbor, and they are cognizant of nearly or all, not only *what* we do, but *what we think*, for the more developed spirits can, and do, read our thoughts as from an open book.

That many communications are coloured more or less unintentionally perhaps, by the medium's brain is no doubt true, owing to the medium not being at times made entirely unconscious. Then again, the mind of the enquirer may be so set in a certain direction as to partially or wholly psychologise the medium; for be it understood the psychological control of one spirit over another for the time being often takes place by a spirit or individual *in the body* as well as by spirits out of the body, only, we have not been in the habit of looking upon it in that light. Take the mesmerized subject, that is done by the spirit of the individual in the body. Take any person on the rostrum, in the pulpit, or elsewhere with strong magnetic powers, and fine elocutionary ability, and the will psychologise nearly every one o

his audience into his way of thinking. Take the Methodist campmeeting—the preacher uses his voice and his mind to psychologise his audience. The powerful mesmerizer uses his eyes and his *will*, and the spirit, that has passed the “Gates ajar” has acquired more power by virtue of his having taken a step higher, and only needs to use his *will*; and may hap the laying of his spirit hands on your head as is often seen done by clairvoyants. These are a few of the laws governing mediumship, and when the science of spirit control is more fully understood and lived up to, the communications will be found to be more truthfull, higher in sentiment and carrying more unmistakable evidence of the source from which they emanate.

When men of science will cease pooh, poohing, and go to work and investigate the phenomena of Spiritualism, patiently and with unprejudiced minds, and meet the spirit world in a spirit of honest enquiry, when they close their investigation they will have little room left for doubt. Spiritualism has not come to tear down sciences as a principle but to go hand in hand with it, and the religion of the future will be a scientific religion and not one of blind faith, bolstered up by miracles, that had to come in, like a piece of patchwork in a quilt to hold the fabric together.

Truth is the chemical disposer of all error, and will yet permeate all science, all religion, all thought, and no matter from whence it springs, even though like the water lily it may come up through the mire and dirt, or be promulgated by the lowly of earth, it will assert itself, and humanity will yet hug it to its bosom, and it will dispell the myths and superstitions of the past, and cause man to stand erect asserting his God-given birthright and not as now, with drooping head and nightmare forebodings of an angry and relentless God.

Think then, O man, and dare to enquire into what is going on around you! Do you know, that the sin of ignorance is the curse of humanity. Be a man and a true woman, by throwing off the shackles of superstition. Assert your own right to investigate, to think for yourself, and you and the world will be the better for having lived in it.

A SELF-ACCUSING NARRATIVE.

An esteemed brother of the orthodox faith, to whom a copy of LIGHT IN THE WEST was sent, acknowledge, the receipt

of the paper by returning it accompanied by the Calvin-like suggestion that had he the power, the publication of LIGHT IN THE WEST would be stopped short off. His principle for objecting to its existing any longer is that “it openly and unblushingly asserts that the Holy Bible is not the inspired Word of God, and tells its readers that there is not now nor never was any necessity for a Mediator, and that every man must be his own Redeemer,” our brother then goes on to read us long lecture on the error of our ways tells us all about punishment by proxy; benefits of the vicarious atonement and sacrifice of the Jesus Christ to “fallen man,” and winds up by proving to his, but not to our satisfaction that there cannot be the shadow of a doubt about the writers of the Old and New Testament having been directly inspired and directed by the Almighty to write every word and line therein contained. The concluding sentence of our brother's letter “inspires” us with the thought that he would be pleased to dip us into a tank of petroleum and then set us on fire for “Christ's sake.” It is said that if a red rag is flaunted in the face of a Spanish bull, especially if he is out of sorts anyhow, he will at once become furiously angry and attack the individual waving the rag with murderous intent. So we opine it is with our esteemed and loving brother, hence that his “deep indignation,” as he calls it, may be stirred to its very depths, we jump into the arena and fling the following blood red flag of just inexcusable, palpable, direct, and self-excusing inconsistencies and contradictions taht are taken from the book itself:

And God saw everything that he had made, and behold it was very good. - And it repented the Lord that he had made man, and it grieved him at his heart.

And the Lord appeared to Solomon and said, I have chosen this place to myself for a house of sacrifice. - Howbeit the Most High dwelleth not in temples made with hands.

Clouds and darkness are round about him. - Dwelling in the light, which no man can approach unto.

I have seen God face to face. - No man hath seen God at any time. - I saw the Lord sitting upon a throne. - Whom no man hath seen, nor can see. - Thou shalt see my back parts.—And the Lord called unto Adam; and Adam said, I heard thy voice and was afraid, - Ye hath neither heard his voice at any time nor seen his shape.

And on the seventh day the Lord rested and was refreshed. - The Lord, the Creator, fainteth not, neither is weary.

The eyes of the Lord are in every place. And the Lord said, I will go down now and see. And the Lord came down to see the city and the

ower. - There is no darkness where the workers of iniquity may hide themselves. And Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden.

Thou, Lord, knowest the hearts of all men. - The Lord proveth you to know whether ye love the Lord. - Thou art acquainted with all my ways. - For now I know that thou fearest God, seeing that thou hast not withheld thine only son from me.

With God all things are possible - And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

I am the Lord, I change not. I will not go back, neither will I repent. - And God repented of the evil that he had said he would do unto them, and he did it not.

The Lord is upright, and there is no unrighteousness in him. - Cursed be Canaan; a servant of servants shall he be. - There is no respect of persons with God. - Jacob have I loved, but Esau have I hated. - Is not my way equal? - For whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken away even that he hath. - Shall not the judge of all the earth do right? - For I am a jealous God, visiting the iniquity of the fathers upon the children. - A God of truth, and without iniquity. - Out of the mouth of the Most High proceedeth not evil and good?

- Good and upright is the Lord. - I make peace and create evil. - For God cannot be tempted with evil. - Thus saith the Lord, I frame evil and devise a device against you.

Those that seek me early shall find me - They shall seek me early but shall not find me. - The Lord is a man of war. - God is love.

- The Lord of hosts. - The God of peace, The Lord is very pitiful and of tender mercy.

- I will not pity, nor spare, nor have mercy. - He doth not afflict willingly nor grieve the children of men. - Thou shalt consume all the people which the Lord thy God shall deliver unto thee; thine eye shall have no pity upon them. - For his mercy endureth for ever. -

- Now go and smite Amalek; slay both man and woman, infant and suckling. - The Lord is slow to anger. His anger endureth but a moment. - And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil was consumed. For I kindled a fire in my anger which shall burn forever.

Thou shalt offer every day a bullock for a sin-offering. - Will I eat the flesh of bulls or drink the blood of goats? - Ye shall offer an offering made of fire unto the Lord. - Your burnt offerings are not acceptable. - It is a sweet savor, an offering made by fire unto the Lord. - Nor your sacrifices sweet unto me. - And the priest shall burn it all on the altar, to be a burnt sacrifice. - I speak not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices. Bring no more vain oblations; incense is an abomination unto me. - There shall be a day of atonement; it shall be a holy convocation. - The calling of assemblies I cannot away with; it is iniquity, even the solemn meeting.

And God said, Take now thy son, thine only son whom thou lovest, and offer him for a burnt offering. - For every abomination to the Lord, which he hateth, have they done; for even their sons and their daughters have they burnt in the fire of their gods.

And it came to pass that God did tempt Abraham. - Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.

God is not a man that he should lie. - If the prophet be deceived when he hath spoken a thing, I the Lord hath deceived that prophet.

- It was impossible for God to lie. - The Lord hath put a lying spirit in the mouth of all these thy prophets.

Canst thou by searching find out God? - The invisible things of him from the creation are clearly seen, being understood by the things that are made, even the eternal power and Godhead.

And God said, Behold the man is become as one of us. - The Lord our God is one Lord.

When ye go ye shall go empty; but every woman shall borrow of her neighbor and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment, and ye shall put them upon your sons and upon your daughters; and ye shall spoil the Egyptians. - Thou shalt not steal. - And they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment. And they spoiled the Egyptians. - Thou shalt not defraud thy neighbor, neither rob him.

And the woman (Rahab) took the two men and hid them and said thus: There came men unto me, but I wist not whence they were; and it came to pass about the time of shutting of the gate, when it was dark that the men went out; pursue after them quickly for ye shall overtake them. - Thou shalt not bear false witness. - Was not Rahab, the harlot, justified by works when she had received the messengers and had sent them out another way? - Lying lips are an abomination to the Lord. - And there came forth a spirit and stood before the Lord and said, I will go forth a lying spirit in the mouth of all the prophets. And he said, go forth and do so. - It was impossible for God to lie.

And the midwives said unto Pharaoh, The Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives. - All liars shall have their part in the lake which burneth with fire and brimstone.

Thus saith the Lord, Put every man his sword by his side and go in and out from gate to gate throughout the camp, and slay every man his brother and every man his companion and every man his neighbor. - Thou shalt not kill.

Who sheddeth man's blood, by man shall his blood be shed. - And the Lord set a mark upon Cain, lest any finding him should kill him.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or in the earth beneath. - Thou shalt make two cherubims of gold. And the cherubims shall stretch forth the wings on high covering the mercy seat, and their faces shall look one to another.

Of the children that do sojourn among you, of them shall ye buy. They shall be your bondmen forever. - Thou shalt neither vex a stranger

or oppress him. - I will sell your sons and daughters into the hands of the children of Judah; and they shall sell them to the Sabaeans, to a people afar off; for the Lord hath spoken it. -

- He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death. - Cursed be Canaan, a servant of servants shall he be. - Undo the heavy burdens, let the oppressed go free, break every yoke.

Take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Take no thought for the morrow. - But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel.

- Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again. And lend, hoping for nothing again.

- A good man leaveth an inheritance to his children's children.

Be ye angry and sin not. - Anger resteth in the bosom of fools.

Let your light so shine before men that they may see your good works. - Take heed that ye do not your alms before men to be seen of them.

Judge not that ye be not judged. - Know ye not that we shall judge angels? How much more things that pertain to this life?

Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

- And when he had made a scourge of small cords, he drove them all out of the temple.

- All they that take the sword shall perish with the sword. - He that hath no sword, let him sell his garment and buy one.

Be not afraid of them that kill the body,

And after these things Jesus would not walk in Jewry, because the Jews sought to kill him.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven. And (after he had prayed) the Lord said, I have heard thy prayer. - When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, that they may be seen of men; but enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.

Every man among you shall be circumcised.

- If ye be circumcised, Christ shall profit you nothing.

Remember the sabbath day to keep it holy.

- The new moons and sabbaths I cannot away with; it is iniquity. - My sabbaths ye shall keep. - Let no man judge you in respect of a holy day, or of the sabbath-days.

In six days the Lord made heaven and earth, and rested on the seventh day; wherefore the Lord blessed the sabbath-day and hallowed it.

- And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore the Lord commanded thee to keep the sabbath day.

Whosoever doeth any work in the sabbath day he shall surely be put to death. - Therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the sabbath day.

Go ye therefore and teach all nations, baptising them, - Christ sent me not to baptise, but

to preach the gospel.

Every moving thing that liveth shall be meat for you. - Nevertheless these ye shall not eat: the camel, the bear and the cony.

There is nothing unclean of itself. - The swine, because it cheweth not the cud, is unclean. - Whatsoever is sold in the shambles that eat. - Ye shall not eat their flesh.

If a man swear an oath, he shall not break his word; he shall do according to all that proceedeth out of his mouth. - But I say unto you, Swear not at all.

Marriage is honorable to a man
or a man not to touch a woman
cause shall a man: leave father and mother and cleave unto his wife. - I (Paul) would that all men were even as I.

When a man hath taken a wife and it come to pass that she find no favor in his eyes, then let him write her a bill of divorcement and send her out of his house. - Whosoever shall put away his wife, saving for fornication, causeth her to commit adultery. - All the women children keep alive for yourselves. - Thou shalt not commit adultery. - Then said the Lord unto me. go yet, love a woman, an adulteress. - Whoremongers and adulterers God will judge.

But surely this is enough. However, if our beloved but severe brother wishes it, we will give him a thousand more contradictions from his "Inspired Word of God."

OUR BROOKLYN LETTER.

Correspondence Light in the West.

Brooklyn, N. Y., FEB. 25.—The subject of the greatest importance to the human family would appear to be, how to keep well or if sick how to be restored to health, judging by the attention given to the various methods of "cure" from the oldest of "old schools," to the latest mind cure.

What means shall I use? What physician shall I employ? are questions every invalid asks and must have decided.

Hoping a few thoughts from the east, (rather the strong hold of faith cures "mind cures" etc.,) will be of interest to the readers of the LIGHT IN THE WEST I submit the following from the spiritual point of view:

Believing that the body is kept alive and in health by a spiritual influx designated by various names, as vital force, odic force, animal electricity, magnetism etc. and that this force is derived from God through the spirit world and transmitted to us by his loving care, through the operations of his beneficent laws, the violation of which causes a disturbance in the magnetic equilibrium and hence disease. The questions why and how are before us and I will endeavor to give, what to me, seems the logical answer. That there is a force in the body that is not matter, and through

which the individual, or mind acts all reasoning persons will admit, but how shall we demonstrate this force, how shall we prove that man is and has a soul separate and distinct from the body. Let us observe the following facts: Every function of the body, both voluntary, and involuntary, from the slightest contraction of the smallest muscle to the pulsation of the heart is governed by the nervous system. It is reasonable therefore to suppose that whatsoever force controls the body, operates through the nervous system. If we take a fine cambric needle and place the point any where upon the body we find sensation, showing the presence of nerves. Now let us in imagination take away all the tissue except the nerves, and we have an exact counterpart of the man, in nerves, teeming with vitality and life. This is the life of the body, all else is dead matter. Now take away the nerve tissue and we have left, that vital, immaterial some thing, which loves and reasons, and forms the soul, and spiritual body of man, and which never, never dies.

The normal circulation of this vital influx constitutes health, the disturbance of this circulation is disease. Thus, disturbance manifesting itself regularly enables the pathologist to distinguish one disease from another and forms the symptoms of the disease which is all the average physician can see at the bedside.

The hidden cause, the disturbance of the magnetic circulation is what physicians have ever known as "the unknown factor in disease."

The injury of enervation is the first step in all morbid results. A recognition of this first cause enables the physician to cope with causes rather than effects. The law of magnetism, although unrecognized by the regular profession, is as universal and immutable as the law of gravitation, and explains much phenomena that has been regarded as mysterious both by physicians and the laity from the time of Esculapius down. We have evidence of this magnetic circulation controlling life and health when the mind is free from care, when it is under the influence of the elevating emotions, love, hope, joy, ambition etc., in an increase of the powers of digestion and assimilation, giving a general tonicity to the system that enables the individual to withstand the poisonous elements in the air, and overcome hereditary tendency to disease.

On the other hand, when the mind is

ruled by the depressing emotions, grief, fear, hatred, envy, malice, we find weakness, general lassitude, impaired digestion, and general debilitated state of the system, which renders the subject extremely susceptible to any toxic element or influence with which he may be brought in contact. This explains why, upon equal exposure, one person contracts a disease, and another does not. It also accounts for the difference in the respirative powers of individuals of apparently equal physical constitution. A recognition of this spiritual circulation in man, which we call magnetism, and its partial subservience to the mind is the key note to those wonderful "faith cures" and the marvelous "mind cures," and many of them really seem wonderful. When the structures of the body are not changed to any extent, a restoration of the disturbed equilibrium may be brought about. It remains to be proven whether this God given force will cure serious organic diseases or not, and we recognize it as a point very difficult to establish. The local simulates the organic to such a nicety that the most eminent physicians often hold opposite opinions regarding the same case? "When doctors disagree who shall decide." It is claimed that the cures are not permanent, and that in many cases the patient is hopelessly injured, whereas, under different treatment the case might have been brought to a successful issue.

For the first part, it seems scarcely worth considering, in as much as nothing is permanent. Surely no physician would guarantee his patient immunity from disease because he was enabled to effect a cure in one case, no matter how absolute and perfect the case might be. Cause produced the disease, and like cause could reproduce it, or the patient might contract something more severe and dangerous. But all the contingencies do not effect the first cure. To say to an invalid,—"No use trying that cure—it will not be permanent is much on the principle of the boy who objected to having his face washed—"what's the use it'll only get dirty again."

As to the statement that men are "hopelessly injured" I confess that that to me it seems but fair to ask for some evidence that their condition was due to the treatment or would have been improved under any other method or regimen. There are innumerable cases on record of such results from the practice of the legitimate profession from the disabling of a limb resulting from imperfect adjustment of a fractured bone, to a

hasty exit from this sphere. If injuries are sustained by patients through carelessness or incompetency of the physician or healer I am in favor of letting it be known, that quacks and imposters of all kinds may be avoided. If any degree of fairness in accounts is shown, the "magnetics" need fear nothing for their record.

So far as the power to cure disease is a special gift, it is a call from God to use it for the benefit of humanity. The apostles were expressly commanded to tarry in Jerusalem until they should be endued with power from on high, before going on their mission of healing the sick, and proclaiming the truths of the kingdom of God on earth. This power was identical with that of Jesus, and every cure wrought by him was effected in harmony with some law of nature. The laws governing this life force, its disturbance and restoration are very imperfectly understood due perhaps to its being a spiritual influx pertaining to our spiritual natures. We can only observe its coarser phenomena from an empirical standpoint in this life. The electrical emanation or aura from a person more than usually endowed (or endued) with this life principle, may be seen with the natural eye in a dark room and to those in an exalted condition it is visible in the light and leaves its impress upon every thing coming within its radius especially upon actual contact as shown in Mark 15th to 30th. "And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press and said, who touched my clothes? To-day it is the same magnetic emanations that add potency to the triturations and attenuations of the homeopathic practice, and explains (in part at least) why the most skilled physicians are not always the most successful at the bedside. Down through the ages the magnetic power emanating from the human hand has been used as a curative agent by people of all climes and conditions. Three centuries ago the king of England, France and Holland cured scrofula by the laying on of hands; hence the name "Kings Evil."

Magnetic physicians are as a rule entirely uneducated as regards physiology, and pathology, but have had the fact revealed to them, that they are endowed with a subtle power which enables them to cure diseases which baffle the skill of the ordinary practitioner. To the question what physician shall I employ? would say, it has been demonstrated that for the pro-

duction of the greatest curative effects excessive physical strength is not necessary in the healer, though a fair average of health should be required as he imparts much of his own magnetism. He (or she as the case may be) should be of an honest open countenance, a sympathetic nature, who brings sunshine into the sick room, who restores hope, and courage, whose touch is health, who "wists" that he must be about his master's business and too busy in the cause of humanity for dalliance. A man as near as may be—with clean hands and a pure heart. Such a physician stands between the two worlds—the here and hereafter, to rob disease and death of untimely victims. Something of what influence the spiritual world exerts upon life, health, disease will be considered anon.

M. B. T.

LOOK TO THE CHILDREN.

Nothing is clearer than that every community of Spiritualists should have a well organized Children's Lyceum, somewhat after the fashion of the Sabbath School of our orthodox friends, for the instruction of children in Spiritualism and its phenomena. Mr. A. Danforth, 23 Windsor St., Boston, Mass., an old and successful worker in the cause of Spiritualism, has prepared what might be called a catechism for Lyceum and home instruction, and we most earnestly urge our friends everywhere to put themselves in communication with Brother Danforth and secure his aid and co-operation in establishing schools for the instruction of the young in our God given system of religion. We take pleasure in reproducing enough from what Mr. Danforth calls the *Shawmut Educator* to show how clear and comprehensive his method is:

THE SPIRIT WORLD.

What comes from the depths of our souls in regard to the hereafter?

The spirit world and where located.

Where is the spirit world?

It is here.

How do you prove it?

By asserting that this is the primary sphere, where man becomes a conscious entity, where he enters the school of his individual life.

How is it the basis of his spiritual experiences?

Because the human intellect comes forth, creating the laws which shall cause it to rise to a better life.

When a child is born to physical life what does it contain?

The germ of all loveliness, the principles of

an eternity, the basic points upon which rest thought and knowledge and particles, each of which is evolved a truth to fit it for future usefulness.

What does the spirit world contain?

Mortals just as they came from their material life of earth.

What has been the theory of the Christian?

That death ushered the human family to a life of blissful idleness with folded arms, or to a life of eternal misery.

What is our knowledge of a future life?

That it is a life of progression in an active, busy world where every power is brought into play, and the spirit works out its conception of God.

What are we informed about other phases of spirit life?

There are homes, home associates, and home affections, trees and rocks, rivers and streams, men, women and children.

What does death reveal to the freed spirit?

The means of improvement and the methods of instruction are more perfect and more clearly understood than when upon the earth.

How does death affect the soul clouded with error and superstition?

It is kindly drawn to embrace the opportunity to come out into the sunlight of truth, goodness and peace.

SPIRIT COMMUNION.

What is spirit communion?

To know that those who have passed on are living, and at times they can make known their individual presence through what are called mediums.

Why are these spirits sometimes called ministering angels?

Because they are alive to our spiritual interests and necessities, and are ever ready to aid us in difficulties and comfort us in afflictions.

Why was Jesus misunderstood?

The spiritual sight of the people living at that time was clouded, as it is with many living in these times, so that they will not accept this great and progressive dispensation.

What has spirit communion established as a self-evident fact?

That if a man live, he shall never die.

What is it to escape from this earthly casket?

That we enter upon a life continued in the world of spirits.

How can we, as mortals, prove this life continued?

That by the touch of angel fingers the veil can be removed and we meet and commune and mingle as one.

Why have we entered upon a period of the world's history when to live is sublime?

Because the facts and demonstrations of spirit power are claiming almost universal attention; for they concern the welfare of every child of earth.

What phase of divine truth will liberate itself?

That angels are to-day clasping hands with

humanity, and the iron chains of bigotry are being loosened and all are liberated from their superstitious training.

Why do heaven and earth unite in thanksgiving?

That death is conquered; and is no longer the king of terrors, but a welcome messenger to the faithful and true, opening the gates of eternal life.

What does spirit communion show us?

That the departed have taken up the work sundered here, and carried it upward and onward to comparative perfection.

In the light of progression how do we view Jesus?

As a grand medium, in whose teachings we see beauty and grandeur never beheld before.

What new songs do children of Sabbath schools now sing?

They are singing of the evergreen shore, of happy homes and hearts, showing that the soul craves and has found a better prospect of the future life than was taught in the dismal past.

How shall we be kept from doing wrong and evil?

By our angel helpers, who will lead us by earnest effort to good deeds and spiritual attainments.

What will our garments be like in spirit life?

Like those we have woven for ourselves while in earth life.

What counterpart of modern Spiritualism do we find in the Bible?

Angels appearing to Abraham, forms were seen on Mt. Sinai, a spirit appearing to John on the Island of Patmos, Peter going into a trance and seeing the spirit world, and from the tomb came the spirit form of Jesus to his disciples, and broke and ate bread with them and dematerialized before their sight.

What is the index of the inner life?

Honest dealings and good deeds that will instruct our minds and elevate our souls.

Of what benefit is spirit communion?

It gives us joy to know something of the world in which we are sooner or later to be ushered into.

How is death conquered?

By spirit communion; by listening to the voices of loved ones who have gone from mortal sight, who are not lost, but passed before; and as they become educated in the lore of spirit life, they return to earth and impart it to humanity.

MATERIAL AND SPIRITUAL.

Editor Light in the West:

Many people are too busy with the practical to enjoy music, appreciate the beauties of poetry and consider the glories of their refined nature or spirituality. Some men say they believe only what they see. To believe only in substantial matter is about as large as some men get to be. Yet by a moment's thought they know that matter has various degrees of

fineness, that some of these conditions can be known by only one sense; thus perfume can be only smelled at times, light seen, heat felt, and that vibrations can be heard, felt and otherwise known in peculiar ways. Effects may be known though separated far from the cause.

Malaria is a common affection; it makes a man shake with chills, burn with fever, grow lazy, and injures his constitution; yet the physician cannot determine the cause beyond doubt; he cannot weigh it, perceive it by microscopes, discover it by chemicals or get his confreres to agree that it is surely from animalculæ, vegetable fungi, poisonous gases or sudden changes of temperature. Some believe in the efficacy of homeopathic doses of medicine, but scout the suggestion of Spiritualism and a future life. Others *vice versa*.

A king in tropical regions would not believe that water could fall in flakes of snow or become solid. There was something for him to learn. To ignore or rail out against what we do not know and others aver is at least a weakness.

The practical man does not take time to think of the spiritual. It is common to call it fanciful—a delusion. Yet among those who believe in the spiritual it is generally considered that spirit is a refined condition of matter. Surely gold is of very close and compact organization, yet water may be forced through it; so also it may be forced through the texture of steel. Electricity may be held in a glass vessel, but magnetism operates and passes through glass freely. Thus what are known to us have different manifestations. Why, then, should the thoughtless coarse liver assume to characterize him as crazy who says that spirit may pass through matter? Who is the crankiest of cranks?

Those who believe only what they have experienced are narrow. They are those who say, "I don't know, nobody knows, nobody can find out," and thus attempt to acquit themselves of any duty to learn. Ignorance of nature exempts no one from effects. Nature persistently inflicts requirements of observation upon man; priest or no priest, religion or no religion, man must learn nature's laws. The innocent infant will be burned by touching fire. Investigate opportunely as time flies. He who devotes his soul to affairs which serve his pleasures for days, regardless of the betterments to be derived by thought and development of a more refined nature for long continuance, has a

weakness unworthy of a man and needs a powerful remedy.

If a schoolboy skips his multiplication table, he makes less progress later in life, so the man who ignores the study of his spirituality loses knowledge of the nature about him which pertains to this stage of his existence, and lessens his appreciation as he proceeds. K.

THE OUTWARD AND THE SPIRITUAL MAN.

The following highly interesting and instructive lecture was delivered before a large and cultivated audience in Brooklyn N. Y., Feb. 7, by J. William Fletcher Esq., and reported for LIGHT IN THE WEST by request of a number of subscribers.—Ed.

SUBJECT: HOW FAR DOES THE OUTWARD MAN EXPRESS AND REALIZE THE SPIRITUAL MAN?

Round about us everywhere is a world of human beings, all bound on a common purpose. Voices call to each one while passing down the narrow pathway, and are lost in the great stripe of human life. The possibilities of a more spiritual existence are almost lost sight of.

We can plainly see that this body is the outward expression of the indwelling spirit, and a very imperfect one at that. The link between the two beings is so slight and frail that it is often lost sight of. The elements of character that man is possessed of are sometimes concealed instead of being indicated by his actions. Some slight expression often throws you off the track entirely. The frown on the face will sometimes bespeak the inner man. And sometimes the kindly spirit will shine out in words and deeds that are like the blessed air and sunshine.

A Bible teacher once said that no human judgment could be of any possible value to any one. It requires the penetration of the heart that has suffered to judge of any man. We are held by physical limitations. There is many a musical ear that can detect the smallest mistake in melody that cannot create the least possible harmony themselves. I am sometimes led to think that those spirits that are the most perfectly attuned are those who have the least power of expressing themselves. The deep river flows on silently, but the little rill that goes dancing along tells the tale that the river never gives voice to. It may be so with the spirit-nature of man, so deep, so profound, that he can only manifest in some silent spiritual way. To the mind there is no limitation, but the

body, tied to time, place and circumstances has absolutely no power. The mind of man has gone down to the very bowels of the earth and made the rocks tell their story. There is always a limit to the power of expression of the brain.

It was a fact that America lay beyond the western sea before Columbus made the discovery. The silent sympathy of one heart for another's woe, is of itself an inestimable blessing. If these things are worthless, then are human charities so many things that are of no value because they cannot be weighed. We cannot measure the power of sympathy as you would so many pounds of sugar or so many yards of cloth. Take away all love and you have taken the things that make life sweet.

You can see the man most perfectly in the home-life. There we are seen as we are. Some seem very pleasant until the storms of life touch them. In the home you find the real demonstration of the real man and woman. The terror of those they neither know or care for keeps them within bounds. However polite you are to strangers, you should be ten times more careful of those who are so dear to you. Of all places on earth that are dreadful to look into, is the room only kept for the stranger. We must put on the garment of respect for the utter stranger. The mental sky is blue and the sun shines for the expected guest. "My dear sir, or madam, if we had only known you were coming, we would have done so and so." I don't believe in company manners. In teaching a child to be polite to this one and that, and then insult the father and mother. Never forget that you are an example to that child. You help him by your love to succeed. A word of encouragement from father and mother is worth more to the child than all that can be given by any other. What so beautiful as those loving ties that bind the child to the parents. You will sometimes hear of good christian parents turning their children out of doors. If they perhaps have been wrong, the father and mother have been ten times worse. Now then there should be as I said before a sweet consideration of all things, kind and good.

If your children are rightly trained you will always find them ready to turn to the old home after many years of wandering. The father who is too busy to give his children any time is neglecting his duty as a father. If you can keep those tender relations between parent and child

you are doing something that will be a blessing to you forever.

The dress does not make the man or woman. It only makes the appearance of the individual. If you will stop for one moment you will see that this is true. Our friends the Quakers are a case in point. The men put on drab coats and hats. The women likewise choose their garments with the utmost exactness as to shade and texture. They take pride in their own peculiar style just as much as any one, and regret any departure from it as much as ones who in trying to set the fashion find that they have left undone some very important part. Again look at our good friends the Catholics. They adorn themselves to show the world that they are better than anybody else. They think it is an expression of the fact that they have got religion. There is a great deal of folly in dress. But the outward appearance demonstrates the inner man and you may be sure that the proper attention to outward appearance is the correct thing. If the outer condition is the expression of the inner, I must say that I would rather see one over-careful than over careless.

We are not indifferent to the world and we should never allow ourselves to become indifferent to our home life. When husbands remember that of all people in the world, those whom they should most care for are their wives, then we shall have the nearest approach to a heaven here on earth; and also when wives dress to please their husbands as they did before marriage, one of the great rocks in the voyage of life will be removed. The kind man, and the polite man are one and the same. True politeness springs from the heart.

Ask yourself every day if you have done the best you could have done under the circumstances. The real character shines forth in words, in acts, in everything. Here is a rule that you can always prove by its use whether you are right or wrong.

The sins of the world are only those which are found out. The real spiritual condition is to make your lives true and pure in the inner man and to draw the inner man upon the surface. Let the sweet spirit of love brood over the home. Let the children see it shine out of your eyes, and to help them to talk more and more about themselves; inspire them to use every effort in case of others. By trying to work for another you will lose

that part of yourselves that it is well to lose. Men become so independent that they lose sight of everything else. A foreigner once said, "I don't like this country because every one else has as many rights as I have."

When we lose our life we really find it. I may have given something away, but I have called into existence a smile and made some one happy. This is worth living for. May you seek the faults in yourselves, not in others. If we could only see the faults in ourselves we could do so much better.

VOICE FROM THE SUNNY SOUTH.

Correspondence of Light in the West.

ENOS, FLORIDA, FEBRUARY 20.—The two first numbers of LIGHT IN THE WEST have been received and carefully perused. To say that I am pleased with the general tone of the paper is praise too weak. I rejoice that it takes an advanced position and has an object aside from the mere phenomena of Spiritism or deriding the old churches, the Bible and the good they have done or may accomplish in their plane of work. Church fallacies are fading away as rapidly as something better is prepared—suited to human comprehension—to occupy their places; and as the Sun of truth and wisdom rises higher and shines with greater clearness they will be scattered more rapidly, and mankind will take a truly advanced and elevated position.

The highest knowledge man can acquire on earth is that which pertains to his own mental or spiritual growth; or his unfoldment into a life of love or charity toward his fellows. Whatever tends to encourage this is good and merits encouragement.

Immortality conceded, the constant question for all time is how to spend the earth life to secure the best and highest growth as the basis of the highest enjoyment in the infinite life beyond. This involves the great questions of education and the kind of knowledge we should seek to communicate to the young. In all the rapid growth in the sciences and the arts for the last hundred years but little change has been made in the ends sought in education. True, the methods of instruction have changed vastly, but the things of most value to be learned are less understood and show less divergence from the past ages than ought to exist with all the light and thought of this century—the grandest of all.

There is no greater demand at this time

among Spiritualists than the right education of their children, and all young people of whom they may have charge. Yet little has been done in this direction. The schools where the most absurd dogmas are daily inculcated are patronized and money contributed to found others of like character but not a dollar to aid in establishing an institution where their own doctrines and moral tenets are taught and elucidated.

The kind of education needed by the young, the modes of communicating it and the ends to be attained by school education are of vast moment to every learner. Time ought not to be wasted in worthless study, but in the most valuable and practicable.

I may in some future article give a few suggestions on these subjects that may serve to awaken thought and thus secure action in the right direction. In coming to Florida it was my purpose to secure a healthful location, and then if possible build up an Academy on a new and rational basis, and also provide a Library of useful books and means for scientific lectures during the winter months.

The Library is in operation, the site for the Academy selected and the work of fitting up the grounds in operation. Everything is working well but too slow for want of means. A few contributions have been forwarded, and the money carefully expended, or saved for building where such request is made.

We hope this year to be able to receive sufficient to enable the opening of the elementary department by another winter.

We urge all Spiritualists to contribute to this work, to the Library or building fund. The lot is secured and will be laid out and ornamented with local work and whatever is received from abroad will be applied to the Library or building as the donors may designate. All interested are invited to correspond with me in relation to particulars. Address, with stamp, Narrows P. O., Indian river, Florida.

J. L. ENOS.

THE LIQUOR BUSINESS.

The Louisville *Courier-Journal* is not a sanctimonious paper, but it thus speaks of the traffic in intoxicating drinks:

It is a business which is opposed to every clergyman in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which makes ninety per cent. of the pauperism for which the taxpayer has to pay.

It is a business which makes ninety per cent. of the business of the criminal courts.

It is a business which keeps employed an army

of policemen in the cities.

It is a business which puts out the fire on the hearth, and condemns wives and children to hunger, cold and rags

It is a business which fosters vice for profit, and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary for vice, for it includes every vice.

Drunkenness means peculation, theft, robbery, arson, forgery, murder; for it leads to all these crimes.

For Light in the West.

A PRAYER FOR THE DEVIL.

Spiritualists have been accused of being in league with the Devil, and of addressing their prayers to him. I therefore come forward with a prayer in behalf of that much abused individual.

I open my verse with a plea for the Devil
Who from time immemorial has borne all the evil
Which sinner and saint are so prone to commit—
'Tis sure on the back of the Devil to fit.
And when I reflect on this burden so great
My heart moves with pity at his hopeless fate.

The Christian has Jesus his sorrows to share,
But who'll help the Devil his load to bear?
For each one who calls on the name of the Lord
Having ever in view the hope of reward
Says, "Father, the Devil did tempt me to stray
From the straight, narrow path to the broad,
easy way.

"But if you'll forgive me and punish him sore
I from the right way will stray nevermore."
Then up from his knees will this supplicant rise,
Deceitful at heart, but with tears in his eyes
Saying, "Once more I've escaped the toils of
the Devil—

Once more he must bear my share of the evil.

And if I but escape, what matter to me
How heavy his burdens and trials may be?
He was placed here to take the blame of our sin
So his troubles are naught if salvation I win.
And I shall not grieve for his hopeless fate,
But save my own soul before it's too late "

I think that this Jesus, so lowly and meek,
With heart full of pity, the Father would seek
And there for the Devil would he intercede—
With sorrowing compassion show his great need
And pray that in Heaven would God find a place
To relieve this poor Devil and fill him with grace

For does not that Book which Christians accept
Say 'for the chastened a place shall be kept'
In that heaven so fair with its song and its praise?
Then from the poor Devil the burden let's raise
So long has he borne without any complaint
These sins of humanity—he must be a saint!

"Whom He loveth He chasteneth" 'tis thus that
we read,

And I hold that the Devil is chastened indeed.
I think it is time that each bore his own sins
And worked his way heavenward with labor
that wins,

And not cast on another the blame of misdoing
That makes him quail, when the past reviewing.

If each bore his own burden more careful he'
in his life and conduct less wrong we would see:
And the Devil, relieved of the weight that he bore,
Would reform. I am sure, and sin nevermore.
When the world is at peace, he's no one to lead;
His occupation gone, of him we've no need.

MRS. F. W. TOEPT.

Hamburg, Iowa.

OUR BOSTON LETTER.

Correspondence of Light in the West

BOSTON, MASS., FEBRUARY 20.—The most astonishing phenomenon offered for human consideration is the materialization of human forms, who claim to be beings from the other world. The demonstration of the fact that invisible intelligences, claiming once to have been mortals living on earth, who have departed this life and who for the moment return for us to see, is palpably proved. If any fact has ever been proved and demonstrated that fact has been to me. What they are, or who they are may be more or less a question, but as a fact and a spiritual manifestation there is no question; hence I say it is an astonishing phenomenon. The fact that the spirit world lies all about us, as taught by modern Spiritualism, is the greatest discovery this world has ever made. What is the discovery of a continent, or the law of gravitation, or a new star, compared to the discovery that man consciously survives death, that he lives and proves it by communicating with his fellows in the form. That I do not over state the importance of what modern Spiritualism teaches in its central fact, hear what the Agnostic editor of the *Scientific American* says: "We can find no words to adequately express the magnitude of its importance to science if it be true. Such words as profound, vast, stupendous would need to be strengthened a thousand fold to be fitted for such a use. If true it will become the one grand want of the world's history: it will give an imperishable luster of glory to the nineteenth century." This is what this scientific expert says "if it be true," and who is sceptical on the point. I thank him for his strong true words endorsing my own ideas, though I am able from my experience to dispense with his "if." This was said of the discovery that the spirit world had intelligent connection with the inhabitants of this world. The fact of there being intelligence from disembodied sources is of itself logical proof of human perpetuity after the death of the body, for all intelligence (using the words in its dictionary meaning) is of human genesis, let its exodus be what or where it will.

That I do not overstate the matter, hear what the Rev. M. J. Savage the brightest of Boston ministers says concerning modern Spiritualism: "There is a body of evidence that would be regarded as conclusive proof on any other subject whatever * * * That one fact and one alone can establish it and that is undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present." This scholarly preacher and I agree exactly; I have this advantage of him, of having that "one fact" many times and in such a way and under such circumstances that even Mr. Savage would have to admit it. I wonder sometimes if it is "hidden from the wise and prudent and revealed to babes." But there is where I stand, fully aware that we have an intelligent spirit environment. Now in the line of this great and hopeful fact comes

the materialization of human looking and active beings, aiming to show themselves like Hamlet's father, as they once looked and as we remember them. I do not say as to identification that they are a success, I think there is an effort in that direction and I prefer to leave that, wholly to individual judgment, but the fact of the materialization of forms, which is the important point, is as I have said palpably demonstrated. I do not know of anything in the domain of matter more positively proved than is this phenomenon to me, and as I have said on commencing this article the fact is astonishing; it violates all our conceptions of, or chemical knowledge of matter; in violation also of all our notions of spirit life or of spiritual beings, but our notions of what is fit or rational, is not the question: all we want is the truth.

I said in my previous letter and have repeated it in this one, that on the fact of materialization I was solid. That spirits or some spirits aided by peculiarly organized persons in the form, are able out of the imponderables about us, by some will or other power to construct or condense themselves into visible and solid forms, who for a few seconds, or a few minutes seem to be things of life and more or less recognized as the reappearance of the departed; then these ponderables vanish into the imponderable and are invisible. "Come like shadows, so depart," but they are anything but shadows while they last.

It will be expected that I strengthen my logic with some of my experience. That is what I promised and that is also my object, but I will have to be necessarily brief, giving only a small percentage of what I have at my command. I will confine myself to experiences with the Berry sisters and Mrs. Fairchild, as they have given me great opportunities for investigations and of which I can speak understandingly and for the past few months I have been very thoughtful in the pursuit of this knowledge. I will speak first of the Berry's: they have now a very simple enclosure called a cabinet, which is located in the seance room with a wide open space all around it for observation. When the seance is ready to begin, the cabinet of course known to be absolutely empty, the medium passes into it and every one knows that there is no one in there but her. Instantly comes out a spirit, generally two and continue to do so, coming to their friends often with tests. They often materialize and dematerialize in the room outside of the cabinet. I will now state an incident similar to many others that I have experienced. I went up to the cabinet and I saw what claimed to be my late son looking so much like him that I give him the benefit of the doubt. I also know that he is a product of the air, though he appeared like myself to weigh 140 pounds. While talking with him his sister, who died as a child many years ago, came and I interviewed and embraced both. They retired and as I turned around I saw a spirit-form, out in the room interviewed

by some of the circle. I am told she materialized in the room while I was talking with my spirits. It seems hard to realize, but such must have been the fact for I had command of the cabinet at that time by my position and know no one came out of it. During this manifestation the popular manager of these seances, Mr. Albro, held some conversation with "Charley" who controls the medium so that all in the circle heard the medium's voice and knew that she was not either of the spirits I was talking with, nor the spirit of whom I spoke that was out in the room. Everyone of the twenty odd persons in the circle knew absolutely, that there were three forms besides the medium, and knew as absolutely that three of them were extemporized out of the circumambient air. I could state fifty similar experiences and under every conceivable test condition but that would only take room and one fact if I am honest and not deceived is as good as a thousand. I do not claim to be wise or great but I do claim to be honest and astute.

Mediums are very sensitive people—it is hardly safe to ask them for test conditions, for fear of disturbing them and I have thus been longer in getting satisfaction than I might have been. I give Mrs. Fairchild the credit of being the most manly woman I have ever met: by manly I mean deference to people's honest suspicions and one who does not lose her head and temper, if asked for reasonable tests in proof of her claims. This lady has given me every privilege I wanted and has then said: "Is there any thing more desired?" I could think of nothing further that would not have been cumulative or trifling. I am happy to say this for it gives me a good opportunity to make my statement intelligently. Mrs. Fairchild remains in the seance room in sight all the time, hence transfiguration is eliminated and the forms, one or many, must be either spirits, or confederates, there is no other possible conclusion. With the medium thus in sight in the room I have held close against me a human form seemingly weighing from a hundred and thirty to a hundred and forty pounds, breathing and talking some. I felt sure that it was a confederate; it was so solidly human. It was in my embrace and as if to answer my suspicions, then vanished instantly and my extended arms held nothing but air. I have had this experience now many times. Confederates cannot dematerialize, so that settled at least that some of the forms are extemporizations, with a probability of all the others being so too. To satisfy myself on that point, I have had her give seances in the corner of the room protected only by a curtain and I positively know that there was absolutely no connection with that corner, but what all the circle could see. I have seen ten or twelve spirits appear, from it, protected only by a curtain, sometimes two at a time, the medium all the time present in sight. I have been permitted, and so have others, to sit during a seance in the other room having

full view of the rear and sides of the cabinet and positively know that confederacy was not the solution; *ergo*, it must be spirits. I have been allowed to follow spirits into the cabinet and find it empty, the spirit or the spirits non est. I have been in the cabinet when to the circle a spirit seemed to come out or had materialized outside, hard to tell which, only it was not inside with me for I was there and know the cabinet was empty. Mrs. Fairchild has lately moved into new quarters, and now has her cabinet in the seance parlor, a passage way all round it, the only door to the rear room is locked with a padlock. Any one can bring his own padlock and I have done so. The cabinet is absolutely empty yet there comes out human looking beings sometimes four at a time and there is no possibility of their being anything else, but what they claim to be—beings of another world, answering the great question affirmatively, suggested in the oft quoted lines from the agnostic:

"Ah! blow me the scent of one lilly to tell
That it grew outside of the world at most;
Ah! give me a plume to touch,—or a shell,
That whispers of some unearthly coast."

I will merely add in conclusion that I have had hold of over a dozen of these forms when they have dematerialized in the room. I have seen them and have seen scores of others sink perpendicularly as if into the carpeted floor and be wholly gone, no hole in floor or carpet, and sometimes return in the same way. While interviewing a form, at the cabinet, as at the Berrys, a form has arisen as if right out of the floor behind me. On one occasion lately I had the pleasant experience of seeing two forms materialize in the corner of the seance room in a four foot space behind the organ, where Mr. Longlery, the musician, was playing. Where a friend and I were sitting, we saw the operation distinctly from the beginning, all saw it when the forms became erect above the organ. They were male and female. The male came out into the center of the room paid his respects, then retired into the cabinet. The female form dematerialized where she was. Several times near the close of the seance the medium's control has said, "When a form appears any one may come and examine the cabinet." The form appears, I go up with alacrity, go all around the Cabinet and am about to say to the circle that I found nothing, but the medium stops me by saying, "Why do you not come and examine the inside?" which I do and find it empty, except the medium; then I come out and state the fact to the persons present and notice that they seem amused, look behind me and see a spirit standing there at the cabinet, thus giving the lie, in rather a facetious manner, to the statement that I was so emphatically making. Of course the reader will see the point. I could spin this out into a volume, but it seems to me I have proved my points if I am reliable. I ask no favors on that score, as I never knowingly cast my pearls before swine.

JOHN WETHERBEE.

LIFE.

Communicated to Light in the West, Feb. 25 '89

Strive so to act and so to live
That you to all may pleasure give,
And every one and each in turn
Speak deeds that live, and thoughts
that burn.

Seek with all your might and main,
To make of life a real gain;
So that, whatever may befall
You will be victor after all.

When truth and love are throned as Lord
When life shall be its own reward,
Then life shall be to all a boon,
A sacred, high eternal noon.

DR. CHAS. DRAKE.

A WOMAN'S HEART.

San Jose Leader: Among the "Gems of Thought," in the Golden Gate of last week, we find the beautiful sentiment:

Love only can reveal the hidden possibilities of character, and show us the divine natures of men and women.

And we fall to thinking of the instances in life when it has been verified; of the instances when love was the only emotion that softened and haloed sin-hardened natures; when we catch glimpses of the divine in natures that were thought devoid of every principle of honor or honesty.

Some months ago one of the scarlet women of San Francisco committed suicide because her "lover" had jilted her. The "Notes" editor of the *Boa*, commenting on the occurrence, has thoughtfully written:

"What a queer thing a woman's heart is, to be sure. There is no man worthy of the never-failing love of a good, pure woman. There are few to whom the unchanging passion of a fallen one would not be a compliment. When a woman loves she loves for all time, and the more unworthy the object, the more she pours out upon it the wealth of her affection. A woman whose virtue has been whistled down the wind, will wrap the tendrils of her decaying heart around some scoundrel, and worship him almost as a good woman would a loyal and true husband. It should not be said that her love only lowered her the more, because it was only a guilty one. Impure as it may have been, and bad as the object of it undoubtedly was, it proved that there was a heart in the woman, which, had fate been more kind, might have made happy some honest man, and proved her own blessing instead of her curse. We should not judge too lightly. Beneath the robes of sin flutter hearts not entirely lost. So long as a woman really loves, she has a remnant of womanhood left. That womanhood may have lowered itself by loving some wretch, but it is womanhood, even though defiled."

And in Dickens' *Oliver Twist*, one of the most pathetic scenes is where Rose Maylie endeavors to persuade Nancy Sykes to desert

the man with whom she is living, and enter upon a new life. There are thousands upon thousands of such as Nancy Sykes in the world to-day. Would that there were more Rose Maylies. Part of the dialogue between Rose Maylie and Nancy Sykes is given in the words of the wizzard novelist:

"Stay another moment," interposed Rose, as the girl moved toward the door. "Think once again of your own condition, and the opportunity you have of escaping from it. You have a claim on me, not only as the voluntary bearer of this intelligence, but as a woman lost almost beyond redemption. Will you return to this gang of robbers and to this man, when a word can save you? What fascination is it that can take you back, and make you cling to wretchedness and misery? Oh! is there no eerd in your heart that I can touch? Is there nothing left to which I can appeal against this terrible infatuation?"

"When ladies as young and good and beautiful as you are," replied the girl steadily, "give away your hearts, love will carry you all lengths—even such as you, who have home, friends, other admirers, everything to fill them. When such as I, who have no certain roof but the coffin lid, and no friend in sickness and death but hospital nurse, set our rotten hearts on any man, and let him fill the place that had been a blank through all our wretched lives, who can hope to cure us? Pity us, lady pity us for having only one feeling of the woman left, and for having that turned, by a heavy judgment, from a comfort and pride, into a new means of violence and suffering."

REFRESHING STORIES.

Hell, as portrayed by the Rev. Jonathan Edwards, from the standpoint of Calvinism: "Imagine yourself to be cast into a fiery oven, all of a glowing heat, or into the midst of a glowing furnace, where your pain would be so much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine, also, that your body were to lie there for a quarter of an hour, full of fire—as full within and without as a bright coal of fire—all the while full of quick sense, what horror would you feel at the entrance of such a furnace! And how long would that quarter of an hour seem to you! If it were to be measured by a glass, how long would the glass see it to be a-running! And after you had endured it for one minute, how overbearing would it be to you to think that you had to endure it the other fourteen!"

"But what would be the effect on your soul if you knew you must lie there, enduring that torment, to the full, for twenty-four hours! And how much greater would be the effect if you knew you must endure it for the whole year! and how vastly greater still if you knew you must endure it for a thousand years! Oh, then, how would your heart sink if you thought, if you knew that you must bear it forever and ever! that there would be no end!

that after millions of millions of ages your torment would be no nearer an end than ever it was, and that you never more should be delivered! But your torment in hell will be immensely greater than this illustration represents.

"How dismal it will be, when you are under these racking torments, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into a toad or serpent, but shall have no hope of it; when, after you should have worn out the age of the sun, moon and stars in your dolorous lamentations, without rest day or night, nor one minute's ease, yet you shall have no hope of ever being delivered; when, after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer to the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries, incessantly to be made by you and that the smoke of your torment shall still ascend up forever and ever: and that your souls which shall have been agitated by the wrath of God, all this while, yet will still exist to bear more wrath: your bodies, which shall have been burning and roasting all this while in these glowing flames yet shall not have been consumed, but will remain to roast through an eternity yet, which shall not have been at all shortened by what shall have been past."

Hell, as portrayed in his "Doomsday," by the Rev. M. Ambrose, from the standpoint of Calvinism: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented by the sight of devils, the ear with the hideous yellings and outcries of the damned in flames: the nostrils shall be smothered, as it were, with brimstone: the tongue, the hand and foot and every part shall fry in flames."

A KIND HINT.

If readers of the Hubbard City (Tex.) *News* after reading the following "Mysterious incident" will send for and read "Light in the West," for one year they will receive a great deal of "food for reflection," and much of it philosophically digested concerning spirit communication. Please do not stand there in the ouagmires of darkness, and dream dreams and see visions of "spooks," "witches" and "fairy ghosts," with the hair of your heads on ends and your knees smiting each other; but open up your pocket books and subscribe for a good spiritual paper and then let your intellects candidly investigate what you may read in it, let your hearts expand with love for your fellowman and you will find that much which now seems mysterious will disappear.

"Dr. J. R. Yarbrough is a dreamer of dreams. Early on last Monday morning, he told a *News* reporter that he felt sure from a dream he had the night before, that a very dear friend of his, Miss Mollie Burson, of Grapeland, Texas, a young

body whom he had known from his childhood, had died, and he would hear of it soon. The reporter was somewhat skeptical of the truth of the story, and so expressed himself; but reaching the post office a few moments later, to which they were going at the time, the Doctor pointed to a letter in his box, just as the mail clerk put it in, and said: "Here is the letter which bears the news." The letter was from his sister, Miss Bell Yarbrough, and sure enough, bore the sad tidings, which, by some mysterious agency, or remarkable coincidence to say the least, had already reached him. Here is an incident like many others we frequently hear of to puzzle the minds of skeptical folks, and to furnish food for reflection for people who like to ponder mysterious things."

THE PROBLEM OF LIFE.

The Springfield *Republican* arraigns the churches for their "superficial treatment of the problem of life." In an editorial on Mr. Parkhurst's article in the *New Princeton* on "The Christian Conception of Property," it says:

"The churches are going on in their regular way of traditional religion, resting on doctrines and forms in strange complacency, disputing now as to the form of baptism, now as to the future of the impenitent; and the work of human regeneration is as completely untouched by it as though Jesus had never lived to condemn such superficial treatment of the problem of life. They do not go to the bottom of things at all, and make it their work to revolutionize society, to arouse it to a sense of the gross injustice on which it is based and whose fruits they, as well as the veriest worldlings, are sharing and perpetuating. When Dr. Parkhurst plainly tells the woman whose cheapness she marvels at that she is thereby an accomplice in the degradation of some poor sewing woman, he strikes with the lance of truth down through the sham of the social fabric, and we see on what gross wrong our civilization rests. When he says, 'So long as the capitalist and the wage-worker are only coming to a clearer understanding of their prerogatives as against each other, they are only making plainer the line of separation between them,' he hits the secret of all failures to reconcile the two since the world was. The reforms all start from the outside. They reach no deeper. The stream cannot rise above its fount. There must be a revival of religion from the basis of the teachings of Jesus, from the one brotherhood of all men as children of a common Father. Everything we do must start from a consideration of its effect on the welfare of others before it can start right. The question before us is: Shall the professed disciples of Jesus carry out his gospel, or shall they leave it to the blind and ignorant gropings of those who do not know him, to their rebellion against society?"

Donations are solicited for educational purposes by the principals of the *Belvidere Seminary* and *Wendell Phillips Memorial Industrial School and Free Kindergarten* for poor children. Small or large sums of money or available property sent to the undersigned will be gratefully acknowledged and properly applied. Ignorance is the cause of all our troubles. Friend, help us to impart knowledge to a poor brother or sister destined for eternity, and thereby build a monument for yourself that time will not destroy.

Friendly papers please copy.

B. FRANKLIN CLARK, M. D.
ELIZA L. BUSH, BELLE C. BUSH.
Belvidere, N. J.

Grand Anniversary Celebration

MODERN SPIRITUALISM

AT
LOUISVILLE, KENTUCKY,

To be held in *LIEDERKRANZ HALL*, Sunday, March 28, to Sunday, April 4, under the auspices

OF THE

Southern Association of Spiritualists & the Spiritualists' Society of Louisville.

The arrangements are perfected for the grand reunion of Spiritualists, to occur at Louisville, Ky. March 28th to April 4th. The location of this reunion, and the time it occurs, should and doubtless will attract Spiritualists from every section.

The following programme has been arranged, and the speakers and mediums named are engaged for the dates specified.

PROGRAMME:

March 28—Morning.....Samuel Watson
Afternoon.....G. W. Kates
Night.....Warren Chase
March 29—Afternoon.....Miss Zaida Brown
Night.....Samuel Watson
March 30—Afternoon.....Miss Lizzie D. Bailey
Night.....Charles Dawson
March 31—Morning.....Mediums meeting
Afternoon.....Samuel Watson
Night.....Mrs. A. M. Glading
April 1—Afternoon.....Medium meeting
Night.....Mrs. A. M. Glading
April 2—Afternoon.....A. C. Ladd
Night.....Charles Dawson
Apr 3—After'n. Visiting speakers and mediums
Night. Visiting speakers and mediums
April 4—Morning.....Miss Zaida Brown
Afternoon.....Samuel Watson
Night.....Mrs. A. M. Glading
and short addresses by all the speakers and tests by the mediums.

In addition to the above, Mr. Bert Woodward has been engaged as a platform test medium, to give daily tests after the regular lecture.

Mrs. Anna Cooper Cissna, the well known slate-writing and materializing medium, will be present.

Mrs. A. C. Hawkes, a slate-writing medium, will also be present.

Other mediums are expected. All are invited.

Mrs. A. M. Glading will give psychometric readings and delineate spirits present.

Miss Zaida Brown, under control, will improvise songs and give tests.

Miss Lizzie D. Bailey will give platform tests.

Short addresses and tests after each lecture will be given by visiting speakers and mediums.

Friday, April 3d, will be devoted to speakers and mediums present, not on the programme.

Singing and music will be a special feature provided by the Louisville society.

This meeting will be a historical event and should be largely attended.

Special rates for board at hotels and private boarding houses will be arranged.

Reduced rates on all railroads entering Louisville will doubtless be arranged.

For further particulars see *Light for Thinkers*, published at Atlanta, Ga., or address H. C. Krell, 618 East Jefferson street, Louisville, Ky.

For membership tickets and general business of the Southern Association, address

G. W. KATES, Secretary, Atlanta, Ga.

WHAT THEY SAY.

The *N. D. C. Age*, Jan. 16, * * * Vol. I No. 1 has reached us and presents a very creditable appearance. The Motto "Let there be Light" is a good one, and we hope that light will continue to shine brightly from the West to the East.

January 23 * * * We are delighted to know that Saint Louis has at last woke up and that now it is represented by so able an advocate of modern spiritualism. It is sure of success and we wish it God speed. We hope our south and west readers will rally to its support, but we hope also they will not forget our own efforts in the development of mediumship. There is room enough for all true spiritual journals to live and prosper. We want all to cease their bickerings and petty jealousies and reach out the helping hand to all new comers into the old of spiritual journalism.

Are we not setting a good example?

Religio-Philosophical Journal, Chicago, Ill., * * * The publishers announce that it will appear the first and fifteenth of the month hereafter.

Golden Gate. Now comes the LIGHT IN THE WEST. * * * It is brimming over with good things.

Carrier Dove, * * * The motto "Let there be light," is a good one, and we hope that its light will continue to shine.

St. Louis Whip, * * * While many may not be in accord with its progressive ideas, it will be found replete with interesting reading matter worthy of careful perusal and study.

Spiritual Offering, * * * It comes to hand too late for extended notice this week. We have time only to say, that a glance at its sixteen pages is enough to satisfy us that if the first issue is a fair specimen of those to follow it is to be an ably conducted journal, worthy the support of Spiritualists everywhere. No. 1 is filled with good things, some we shall quote hereafter.

New Thought, * * * LIGHT IN THE WEST is a good looking sheet, ably conducted, and deserves support.

Lucifer, * * * Bearing upon this subject we find some excellent arguments in the LIGHT IN THE WEST, a bright and very readable spiritualistic journal, * * *.

Cardington, O, Feb. 24 1886 * * * I am well pleased with its appearance. You supply a want long felt by the advanced thinkers. Being in pamphlet form the subscribers can get them bound, which increases the value of it in my eyes very much; we cannot have too much valuable literature on our tables and in our Libraries. You will surely succeed far above your expectations. * * * Again wishing you success in your laudable enterprise. I remain,
Very Respectfully & Fraternaly,

* * * *

Richmond, Mo., Feb. 9th 1886.

* * * * I appreciate the paper and watch for its coming. Hedged in as I am by prejudice, I cannot write as I want to and take that much more pleasure in reading after others.

Fraternaly thine. * * * *

For want of space we will stop here.

WHAT WE SAY.

Four times have come and four issues have gone since our LIGHT IN THE WEST assumed its present form and yet we are here, not discouraged nor at all exhausted from our efforts but we are stronger every way and very much encouraged. The solid encouragement we receive from a distance is surprising to us. We did not expect that we would have subscribers from every state in the Union in the short space of sixty days; and almost every mail brings more. As to our work at home we refer to our January 15 issue; in which it may be seen that we purchased, paid for and absorbed the only spiritualistic journal in the city or in this region and thereby harmonized with our own work the good will, not only of that elder paper, but of its supporters, who, without exception express themselves as being entirely pleased.

One little circle of excellent people up in a northern state are reported to us as giving voice to the expression, "Its going up with a boom, its too good to last long." To all such friends—for we know these people to be good and responsible—we say that we will take their contracts for subscription or advertising in amounts from \$10 to \$1000, to be paid at the end of the year when our contract shall have been fulfilled and not to be due us otherwise at all. We placed our subscription price low to secure circulation. We are getting it. Advertisers are becoming aware of this fact. Good friends do not be afraid. We have ventured to enter the field and offer LIGHT IN THE WEST just as it is. We find this field ripe for harvest and from the substantial response we receive it is ours now to bow in acknowledgement.

We do not care to herald promises forward in advance of our work, nor with bugle blast disturb the waves of expectation to foam. Our place is fixed, our orbit is chosen and we will appear at the zenith of our "Light" the 1st and 15th of each month and here in the calm of a bright still light, we prefer to be measured. Having chosen our circle, taken our bearings, measured the distances and calculated our position, we feel entirely safe in humbly saying that we are not to be eclipsed during the Present Century.

SPECIMEN COPIES.

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

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you.

Any subscriber who does not receive the paper by mail regularly and quickly after the 1st and 15th of each month, will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

BUSINESS MANAGER.

DIRECTORY COLUMN.

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

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

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

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

Curren, Dr. Wm. 213 N. 14th St., City, gives Hot Air, Vapor, Alcohol, Spray and Medicated baths from 8 a. m. to 9 p. m. Special attention to invalids.

Allyn, C. Fanny lectures on Spiritualism, also to Knights of Labor organizations on Reform Political Economy &c. At present address Norwich, Conn.

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

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

Duff, Miss Mary 107 North 8th Street, St. Louis Mo. Clairdescent Physician, Lectures for Liberal and Spiritual Associations.

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

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

McAuliff, J. D. 2013 Morgan Street, St. Louis Mo. Magnetic; without medicine, treats Paralysis, Spinal and Nervous Diseases, Rheumatism etc.

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

OUR CLUB LIST.

We will send LIGHT IN THE WEST and any of the following publications one year at the price opposite each.

- Banner of Light.....\$ 3.25
- Freethinker's Magazine..... 1.50
- Light for Thinkers..... 1.50
- N. D. C. Axe..... 2.00
- Religio-Philosophical Journal..... 3.00
- Saint Louis Magazine..... 1.50
- The Beacon Light..... 2.50
- The Gnostic..... 1.50
- The Golden Gate..... 3.00
- The New Thought..... 2.00
- The Rostrum..... 1.50
- The Watchman..... 1.50
- The Whip..... 2.50
- The Word..... 1.25

Sociality is the key note to the music of life.
Work upon your deep convictions and not upon mere ideas.

What is a true Christian?
One who dares to be true to his own convictions and carry them out with universal love.

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 other wise stated, and all sent postage paid. Send money to the Business Manager same as elsewhere directed in LIGHT IN THE WEST.

	Price
Experience of Samuel Bowels in Spirit Life - - - - -	.30
Contrasts in Spirit life - - - - -	.55
Interviews with Spirits - - - - -	.55
Jesus Christ a Fiction - - - - -	.55
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The Relation of Spiritual to the Material Universe - - - - -	.17
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What has Spiritualism to offer better than Materialism or orthodoxy, to ameliorate the evils found in the world - - - - -	.15
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Purchase all the above at \$ 4.85 and we will credit you with one year subscription to LIGHT IN THE WEST.

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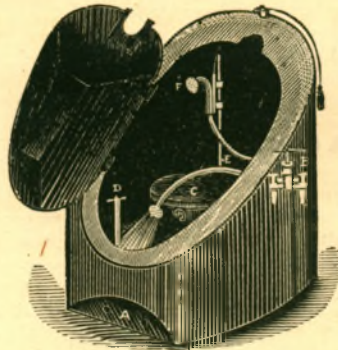
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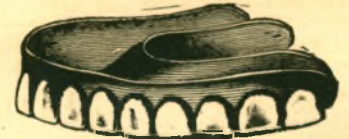
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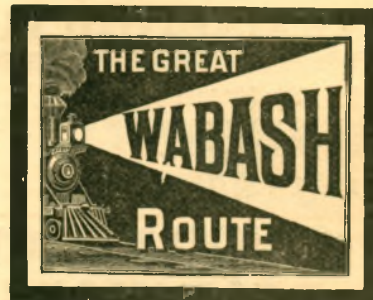
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