

# LIGHT IN THE WEST.



“LET THERE BE LIGHT.”

VOL. VI.

ST. LOUIS, MO. MARCH 15, 1886.

NO. 6.

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

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

#### SUBSCRIPTION IN ADVANCE.

One year .....\$1.00  
6 months ..... .60  
Single copies..... .05  
50 per cent. will be added to subscriptions not paid in advance, or per year..... 1.50  
Specimen copy sent free.

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

MONEY is at our risk ONLY when sent in St. Louis or New York Draft, Postal Order, Post Office Money Order, or (small amounts) in Registered letter, all payable to S. Archer, Business Manager, 314 Chestnut St., St. Louis, Mo.

Address, on business matters,

S. ARCHER, Business Manager,

314 Chestnut Street, St. Louis, Mo.

On editorial matters

THOMAS B. WILSON, Editor,

314 Chestnut Street, St. Louis, Mo.

MARGUERITE B. THOMPSON,

Eastern Correspondent and Agent.

156 Lawrence Street, Brooklyn, New York.

An intellectual and logical reply to the demands of Spiritualism has never been made.

The world over, a belief in the immortality is the rule and doubt and denial the exception.

The advanced or even the inquiring mind cannot be bound within the narrow confines of any creed.

It is a fact, and Christians should not lose sight of it, that Christ never spoke of heaven as being a place remote from us.

The principles of the philosophy of Spiritualism are broad and clear and it does not matter much whether we get them impressed upon us through our hearts or reasoning powers. The point is to get them, and then live and die by them.

Although the soul is an intricate organism; it is nevertheless not only the real man, but all there is really substantial about him.

If Christ was God and existed before Adam was, before the world was, how in the name of common sense could he be the second Adam?

We desire that the world shall know and understand that among its followers Spiritualism is a religion, and a God given religion at that.

It is nonsense to suppose that the soul of the pure and upright man, and the soul of the impure man will dwell together in unity in the other world.

That individual who does a deliberate and premeditated wrong against his fellow man and then asks forgiveness from a third party is bad through and through

“The Lord loveth a cheerful giver,” and that giver who always gives his neighbor a good name, at least not a bad one, stands highest in the estimation of the Lord.

The Bible is full of spiritual seed truths notwithstanding its many contradictions, and if we will allow them to take root in the mind, they will grow into great trees of spiritual knowledge.

The armor of the submarine diver is no more responsible for its movements than is the human body for its acts. Both are governed and directed by a power and an intelligence from within.

The doctrine of original sin and of fallen angels has nothing to rest upon but a stupidly dull imagination that is kept aglow by the never consuming fire of disordered digestive organs.

The designed end, or rather consummation of our being is a degree of harmony within us that shall insure happiness, and it is secured in ratio to our purity of thought and honesty of action.

It is a curious fact that nearly all scientists who have undertaken the investigation of the philosophy of Spiritualism have been converted to it and are now earnest supporters and defenders of the “devil’s tricks.”

The extent of the influence that is being constantly exerted over us by our spirit associates cannot be measured, but we do know that this influence is for good or for evil, and it is for us to determine which it shall be.

The philosophy of Spiritualism lays down broad principles and minute doctrine and no where in them is the idea suggested that a man can atone for his evil deeds by proxy. The hand that is thrust into the fire must itself suffer the pain and wear the scar, neither can be transferred to a substitute.

#### THE HEREAFTER.

Church members and many others have the most mistaken ideas of the future life. They, (except the Catholics who believe in purgatory), believe there are two future states; in one of which is supreme happiness, and in the other, supreme misery; that all in the one state will be perfectly happy, and in the other, perfectly miserable.

Now, common sense and common justice without any inspiration or communication from that source, will show the utter improbability of that state of things, for all men are not alike guilty, or alike good.

Consequently, to treat all the wicked alike, or all the good alike, would be the



height of injustice, and we cannot suppose for a moment that God is unjust, that He has not provided the means to treat every human soul in accordance with his or her just deserts; and He has. There is placed within the human soul a spark of the Infinite, that has within itself the self-consciousness of right, and however it may be smothered or covered up, by the grossness of the physical or other unfavorable conditions, it will in time assert itself here or hereafter, and cause the culprit to suffer the pangs intensified, they caused others to suffer. Consequently, the suffering in the beyond must be of the mind and not of the body; for the body is mortal, and the spirit will have no use for it after death, having entered upon another state of existence, much more rarified and refined than anything in physical existence. Such being the case, the suffering must of necessity be in accord with the heinousness of the crime committed, and only expiated when the culprit sees, through suffering, the enormity of the wrong he has done against his fellow man and himself. For, to forgive a sinner without his having felt the enormity of his sins, would only be to encourage him in his wicked course.

Nor will the Catholic's purgatory cover the case, for a repentance that is brought about through the punishment of the offender and not an awakened conscience, will be found to be of no avail; and will only last until he is released. True repentance is that where the criminal sees the wrong he has committed from an unselfish standpoint, and not only sincerely regrets the evil he has done, but would, if he could repair that evil by any act or abnegation within his power. And this would be simple justice to the criminal and the injured party.

No, the future state is not a blazing Hell nor a gold-streeted heaven, but a condition of the mind where the subject can roam or locate himself at will. For the mind, with all the consciousness of an acute memory is the individual, and not the mere physical body, which is only the temporary shell, that holds the never-dying soul. Spirits of high and low degrees mingle together to a considerable extent, much as they do here, and one may be supremely miserable, while the other may be supremely happy, and yet, the external conditions may be exactly the same. Still, there are localities adapted to each. Man will be judged by his own awakened conscience, in accordance with his deeds

and Infinite law and order will mete out to each their reward, or punishment. It is inherent within themselves—there is no avoiding it. No judgment day is necessary, no books need be opened. The book of conscience at death is opened and every act and thought that may have lain covered up by the rubbish and din of earthly life will be uncovered, and the man stands out to his own consciousness and the gaze of every one who sees him, just what he was, and is, and no more and no less. The supremely selfish man is left to himself, none have any need of him, and all avoid him.

The law of attraction and congeniality is the all-prevailing law. There is no slavery there. If there is not a mutual attraction and adaptation, no two or any number can stay together. 'He or she is mine, and caters to my selfish comfort, or happiness,' cannot hold good there unless the attraction is mutual. Selfish love cannot there, as here, enslave the poor dependent, or down-trodden slave of another. There is no scramble or obligation for meat or bread. All are self-sustained, none have that by which they can enslave another, none ask or beg their daily bread of another and yet all have to earn what they get, none can earn it for them. Neither drones nor tramps are there; but there are degrees of development and spirituality, higher or lower than the mind of man can conceive. Yet through the spiral stair of progression, the highest is attainable by all. No soul is lost; but many seek happiness in channels that cause themselves and others great suffering. Yet through it all, there is woven a law of compensation, that eventually, all will see.

God is good and desires the happiness of every human soul, yet does not wish to take away the individuality of the individual. That would thwart the order, object, and aim of creation. Do wrong if you will, but know, there is a retribution and though that retribution may be such that you will pray for annihilation, it will be for your good; for God overrules all for good. B.

#### RELIGION.

The mind of man through all time seems to have reached out into the dark unknown, for something on which to rely or trust for protection in time of dread or danger. This was caused, in large part by his ignorance of the laws governing the planet and the crude conditions in

which he found himself, and it is a well-established fact, that we have passed as a race through all the grades of idol and object worship up to Christianity, and as each successive step was attained, we find some claiming that they had arrived at the ultima thule of knowledge, and looking back with astonishment that their forefathers ever could have believed in such absurdities, and as in the past, so it will be in the future. Not things, nor gods, nor the sons of gods, will be worshiped as such, but the principles they are supposed to embody, and those principles will undergo such wonderful changes from the present christian dogmas that the present belief in Jesus Christ as the only Son of God, the vicarious atonement through his blood, his miraculous conception, the raising of his physical body and its ascension into Heaven will all pass away, and man will look back in surprise that he could ever have taken the shell for the substance or the personality for the principle.

What the human family require to be saved from is ignorance and religious superstition. As the first is overcome, the last will flee away into the abodes of the moles and the bats, for man will have learned that in and surrounding the planet there is sufficient for all his wants and science will give him control of the elements to such an extent that he will no longer need to ask God for what through understanding nature's, (or if you please, God's laws) he will be entirely able to provide himself. It is the evident design of the Creator of this planet, that it shall be complete in itself and that man shall be the master of it to the extent of glorifying and beautifying it, and when man will live up to the heritage that is given him, and throw off the restraints and bugbears of priestcraft and superstition he will find there is no angry God to beset his path or to thwart him in his aspirations, as foolishly pictured at the tower of Babel; but that man is the child of God, who is ready to give him command of the elements as fast as he has matured to know how to use them. And how much better to be able to look back and see the crude beginning from which we have sprung and the height to which we have come, and to which we aspire, than to accept the belief that man was made in the image of his God and fell. Rather let us aspire not only to the image of God, but to be a very God in knowledge of goodness, for with the attribute of the goodness of God His other attributes must follow, at least in degree. Chris-



tianity has been in existence nearly two thousand years, and other beliefs and fears and superstitions for all time, and they have not only retarded the advance of man in his knowledge of himself and the world in which he lives but they have filled the world with blood and carnage, threatening all who dared assert what long ago has become a self evident truth. Away then, with dogmas, and let everything be put through the crucibles of reason and common sense.

Let us have a religion of humanity, and for humanity, and if we have to sacrifice let us sacrifice to each other, by good deeds that shall not call for the blood of God, man, nor beast. And if we want to examine still farther into the beyond, let us walk softly in all our acts, and let our aspirations go out heavenward. We will find that we have entertained Angels unawares, and that not only Abraham and the prophets could communicate with them but that law is 'the same, yesterday, to-day and forever,' so that all the religion, priest or dogmas you require is within your own heart and the key to Heaven or Hell is within yourselves for "as ye sow so shall ye reap."

B.

### THE HUMAN VOICE.

Of all the five senses perhaps none is more wonderful, and certainly none is more pleasing, than the human voice; not only for its uses, but for its musical qualities. That singing is a natural gift to some, more than others, there is no doubt, but it is believed, all have the gift to a greater or less extent; of course excepting the deaf and dumb.

Singing is a great harmonizer and puts the singer and the listener on the best of terms with each other, and themselves. Much of the attraction of the churches of to-day may be attributed to the delightful music often heard there—indeed, take away the music, and the remainder would be dull indeed. If every family would make it a practice to assemble every morning before breakfast, and sing some sweet song or hymn before parting for the duties of the day, they would find it a great harmonizer; and where now bickerings and cross words are often used, they would find them disappear and kindly looks and words take their place.

We believe this course would be greatly preferable to family prayers and particularly long set ones, for such become monotonous and irksome to all that have to listen to them, when made without any par-

ticular want or need. We remember hearing of two boys who were compelled to listen every morning to one of those set family prayers from Pater Familias, and as they knelt together for the hundredth time to hear the same prayer, one of them thinking the other had dropped to sleep nudged him, saying, "John, Father is most done." John waked up, and after listening a moment said, "Oh no he isn't, he hasn't got to the Jews yet," a part of his prayer being that the Jews might be converted. How far his prayer was answered, the reader can judge, but probably that has been answered as much as any other part of these set prayers ever were.

Not so with singing. That is a prayer and praise as well. It produces its effect and brings its answer with the return respiration. It is refining, elevating and harmonizing, and the more cultivated the more pleasure it affords. Well might the Poet sing:

"Music hath charms to sooth the savage breast."

and he might have added,

And woman's charm, to lull the child to rest.

### CHIRO-PSYCHOMETRY;

OR THE READING OF THE SOUL BY MEANS OF THE HAND.

TYPICAL HANDS, AND THE CHARACTERISTICS THEY INDICATE—THE PROGRESSIVE AND PHILOSOPHIC HANDS.

BY ROBERT ALLEN CAMPBELL.

II

THE PROGRESSIVE HAND is of medium size or moderately larger. The palm, while not excessive, is of full proportion, fair thickness, the mounts well defined and is firm or elastic. The fingers are well shapen and regular, and are generally undulating or moderately knotted. They are usually square at the ends—sometimes spatulated—not infrequently mixed, some being square and others spatulated. The thumb full and up to average size or larger.

One who wears such a hand will be energetically methodical, but not a mere routine worker. "Time is money," says this hand. It therefore values punctuality, continuity of purpose, rule, tradition, law, authority, formality, ceremony—as such. People with this hand have practical and productive instinct, and are often proud of their good sense. They are not usually endowed with genius or vivid imagination, and do not admire or applaud either; but they possess and worship talent. They delight in opposing practice to theory, use to ornament, skill to grace

truth to beauty. They prefer social and practical philosophy to speculative disquisition—the moral and political to the abstract sciences. They will listen to new theories,—for they are progressive in practical outworkings—and when the innovator has said his last word they quietly ask, "How is this to be applied and what is the particular present, personal, beneficial outcome?"

Such people honor law and authority, but not rank or royalty except as the rank and royalty is an attainment rather than a name or a mantle. They therefore are naturally in favor of a constitutional and representative form of government. They are bound by usage, justice and duty rather than by independent feeling or personal preferences—at least until this individuality has been endorsed in a formal and legal way. That is they want their ideas formulated into rules, and those rules obeyed. They depend more upon experience and logic than upon perception and feeling, which however they regard as vital factors in life to be weighed, directed and utilized. They believe the world is progressing; and they desire to accelerate that development, but are conservative in the acceptance of progress in details. They fully appreciate theory in the way of a novel presentation; but after the presentation and argument they demand, not a plausible illustration but a practical experiment, which, if successful, in actual results, is heartily received and becomes thereafter a fixed factor in their operations.

Such persons are usually of pronounced ability in some one specialty. They are fully informed in some one line of thought and work, rather than generally versatile either mentally or in production.

This type of hand if weak or unenlightened is apt to indicate a tendency to heartless calculation, social despotism; too close an adherence to custom—mere routine. As the fingers are spatulate, a more independent character will be indicated; and as they are pointed more eccentricity.

This type of hand belongs to the great industrially progressive people who are equally removed from the radical, who wants great changes at once, and from the conservative, who wants no changes. While they look back for precedent they are not bound by it; and while they look forward for improvement they do not allow innovation until there is proof of its real benefit.

This type of hand does not indicate the



man who is continually prating about progress, who is full of new and visionary schemes for universal progress; but instead shows one who is regularly and persistently progressing by industriously and intelligently using the best available means for the most successfully carrying his desires to a satisfactory solution. In its lower form this type holds close to the industrious hand, and in its higher development merges into the philosophic type.

THE PHILOSOPHIC HAND is one with a trim, well developed and sinewy or elastic palm. The joints of the fingers are moderate or well developed, especially between the first and second phalanges. As the finger ends are square they indicate a close relationship to the progressive hand, and as they are oval they show less material and more speculative tendencies.

The square finger ends in this hand will suggest formalism, comprehensive perception and slow, but sure, deduction. The oval tips show ideality, invention taste, sentiment. These are usually combined in this hand and show ideality and sentiment tested by comparison and harmonized with facts and demonstrations lighted by contemplation. The thumb is large, the two phalanges about equal in length, and marks powers of organization, executive ability and persistent effort—hence success.

The elastic palm shows power of massing the strength into intense effort. This hand suggests then, originality, sentiment perception, calculation, deduction, ability in organization and the power of persistent, reiterated and intense application. It points out one who values exact thinking and seeks essential and universal truths.

It suggests the inquiring mind that desires

“To search out by wisdom concerning all things that are under heaven.”

It shows a mind likely to consider and say

“Philosophy is the parent of life—  
The mother of good deeds and words—  
The medicine of the mind.”

The philosophic hand indicates a mind to which reason is more authoritative and more sacred than either perception or faith; and which like Socrates believes that “Whatever injures the reason wounds humanity in its noblest part.”

This hand brings everything to the test of reason, cultivates logic, inquires the “why and wherefore,” delights in comparison and demonstration. The intelligent man with this hand knows full well

“There are more things in heaven and earth,  
Horatio,

Than are dreamed in your philosophy,”  
and knowing this he systematically seeks to discover them. A good man with this hand will be reverent,—loving truth—but he will entertain no vain scruples, no spiritual terrors, no undue respect for the traditional, customary or mysterious. If he be of sensitive organization—and shares the keen perception of the Intuitive type—he will be often troubled by

“Those obstinate questioning  
Of sense and outward things,”

which are seemingly so often at war with both logic and internal illumination.

A person with this hand will readily realize how little there is certainly known, how vast the field of shadowy reflection. He will follow Pascal in saying, “to think rightly is the foundation of morality.”

Much might be said of this hand—when it retains the shape, size, and outline but is lacking in sympathy, intuition and breadth. Such a hand would indicate the form of philosophy or logic, and bear the same relation to the good hand that a rule does to a principle—that law does to justice—that form does to essence. It then types the logical but narrow theologian or the ultra conservative doctor who send millions to hell on a syllogism or to the grave on a precedent.

(TO BE CONTINUED.)

Written for Light in the West.

### INDIVIDUALITY.

BY THE RECLUSE OF TEXAS.

“We shall be spirits to all eternity as truly as that we are spirits now; but we are not now. There is no separate personality now, and there never can be. There is no death, and there is no departure to any place.

Do not ask us to pander to “sense claims,” for they, as such, are the unreal.”—*Mind Cure Journal, Chicago, Ill.*

I stood by the open grave, when they lowered away the form of a mother's darling, while she wept as if her heart would break. I heard the dull, heavy thud of the clods of earth as they fell upon the coffin and felt the mother's form shrink and tremble at each hollow sound. The aged minister, in a trembling voice, told the mourners that it was God's will, and it behooved us to be reconciled there to. They knelt by the little mound of earth and prayed long and earnestly for reconciliation, but the mother went away with unsteady steps, sobbing painfully.

Then I mused, and my muse said, “Each tear, sob and groan of anguish is a protest against the wisdom of the Creator.” Then I listened, and my spirit ear

caught the echoes of an awful wail going up from aching hearts all over the land; and as it rose up it mingled with the painful throes of the sick and dying and the wail of mourners of millions of dead and forgotten years. Then my muse said: “God is a demon to create and carry on this farce of life unless there be behind it all a compensation, or some great good to balance the evils of this life.”

If we are not “individual spirits” here, what are we; and why are we made to suffer for a few short years and then drop back into the ocean of spirit as before our birth? I ask why this tragedy is played on earth? At death is there no disappearance?

Is it possible that the mother at the grave was deceived; that her babe was not dead and gone out of her arms and her life, leaving but a dull, heavy pain where it used to nestle? Then my muse said: “this writer makes assertions which will not bear close scanning.” He is certainly deluded and in error. There is nothing on earth or in the heavens worthy of our adoration but truth. Let us have the truth, then, though the heavens fall.” It may be easily seen that mind and sense are entirely different from each other, because sense always precedes mind. There can be no mind where there is no sense; but sense may and does exist where there is no mind; for example, in an infant just born or an idiot. True, the infant has the base out of which mind may be evolved, or into which mind may be involved by the varied phenomena and circumstances surrounding it; but the idiot barely exists (by virtue of its sense) void of mind, intellect, judgment, or even thought. This subject is difficult of treatment, for mind and sense run together.

From the foregoing the candid, thoughtful reader may readily perceive that sense is essentially the mother of mind; that mind comes from sense, and sense never comes from mind. Such being the case, sense is the OVERSOUL and the SOUL of all existence, and mind the master-workman or servant. If I am right in this, then, the metaphysical theory is incorrect, because the masculine cannot ignore the feminine, nor the child its mother. Our sympathies, our loves, our antipathies come from feeling and not from intellect; and feeling is of the sense or soul. Hence man's spiritual nature is an outgrowth of the soul, guided and directed in its growth by mind as its father. Thus mind is God, the FATHER, the maker of the universes;



but sense is the mother, the nourisher and sustainer thereof and all that is therein. "Pander to sense claims," indeed! What is all life but "sense claims"? Memory constitutes only a small part of mind. Minds differ as much as matter, i. e. taking *what we know* as a guide. When we ignore the knowledge we gain from experience, and accept any conclusion of the higher mind at variance therewith, then we are entering the realm of delusion and illusion. If our separate and distinct individualities or entities are unreal, then is the judgement and all life unreal. The creator is in us all, making each different from his fellow, but what for? Mind is not immortal; it is for our use here, and grows, ripens and dies the same as everything does. We sometimes sense things a little higher than mind can go—things at variance with logic but harmonizing perfectly with sense. "Pander to the claims of sense?" All sensible men and women do so and find happiness therein; and these inspired teachers of this new philosophy are no exceptions to the rule, and they know it. Talk as they may they *must eat*. Ignore sense and the pleasures and pains thereof, but still sense remains as an indisputable fact upon which is based peculiarities of form and disposition, marking each as an individual thing, separate and distinct from all others. This sense of individuality and personality is a matter of consciousness and not wholly of memory. Let us see.

First, then, God is no illusion, and does not deal in illusion. Existence is real. True, matter is transient and fleeting, and so is mind. All the properties and peculiarities of matter can be found in mind. Why? Because matter comes through mind. Some minds are as firm and as difficult of motion as the granite rock—they are hard. Others are as variable as the wind. Some are watery—weeping and cold; while others are like fire, or the lightning's flash. Some minds are full of beautiful flowers, and send out an aroma of beauty and fragrance; while others are like slime or mud. Some are dark as night, while others shine like the stars. Some are hot, others are cold—in fact all the properties of matter may be found in mind. It is facts upon which mind rests, or in which it has its roots. It is impossible to ignore facts—they are real, they are true. As well might a tree (or the fruit on its branches) try to ignore the roots that support it as for mind to conclude there is no evil. From facts

mind grows up to judgment or conclusions and these facts are, *while transpiring*, as real as the eternal sun, or as true as any conclusion of the mind. It proves nothing because facts change—all existence is changable. Motion rules mind as well as body. There is no illusion, nor delusion to the ignorant and darkened mind, but what is as real and true to the one suffering in it as the beating of the heart or the breathing. Where can we find a standard of the true and real if not in the *individual consciousness*? It cannot be found elsewhere, because there is in nature no other standing point for the individual. All knowledge, and all *understanding* springs from this. This consciousness is not in mind alone. Mind never yet created anything of itself. It always unites with sense in the creation of matter in which consciousness resides. "Mind rules the world," but there is the world to be ruled. Mind controls the body, but there is the body to be controlled. If the mind is real and the control real, of course the body is real also. But it so happens that mind is as often, or oftener, controlled by the body or rather *by the sense contained in the body, which sense is the soul of the individual*. Good and evil, soul and mind, pleasure and pain, life and death, always go hand in hand since God created all things male and female.

There is good and truth in all things, else they would not be progressive. Progress! out of what? Out of evils that shroud the earth, and all existence in a pall of pain and death. Mind always antagonizes sense, the same as the male does the female; and yet, they cannot well do without each other. And it is this action and reaction constantly going on between the two that constitutes us creative, living beings. Mind is powerless without sense; to the emotions are due all the earnestness, enthusiasm and inspirations of mind, Mind does not feel, but the soul does; and by virtue of its close union or marriage with mind, its emotions are reflected in mind as light Spirit—this reflection may be of any character, and of any color, springing from the emotion of love, hate, envy, pride etc, electrifying mind and stirring it into intense action. This action reacts upon soul, and the result is, the spirit evolved by soul, in whatever emotion it may feel, condenses, or is transmitted into facts of active material life, and becomes in time, constituent elements of the body, Mind *per se* cannot be infinite. Why? Because mind presupposes

thought, reason, comparison, judgement, cogitation, effort etc. But He who knows all things from the beginning to the end needs no thought, reason, or comparison, and no effort. There is nothing to compare himself with, or to think about. He simply *is*, and all things exist in Him, and *of* Him, but not *from* Him. Mind has no spirit, because it has no emotion, or feeling to give it motion. The motives or object, prompting to action, is what constitutes the spirit of the action. Light is said to be Spirit, the first creation of the Word, but the *object* of creation gave the word its power to act or speak. Mind controls and uses spirit; but this spirit must be generated before mind can use it. This generation is carried on by the union of mind and soul, but mind being the father, is always the master of the spirit and hence of the body; but the soul being the producer, the mother and sustainer, is higher, and *controls mind*. God is one, and yet three in one—soul, mind and spirit—they do not exist separately neither does man exist without this trinity within him, and around him. The harmonious blending and union of these constitutes true life, health and power. Their antagonism or inharmonious union constitutes pain, disease and death.

(TO BE CONTINUED.)

#### NOT DEFINITE ENOUGH.

Our St. Louis contemporary, *Light in the West*, in the number for March 1st, says:

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

If our contemporary had qualified his statement by confining it to *some* "of the luminous appearances that are often seen in the dark or semi-dark seance," we would not feel it necessary to call his attention to his too sweeping declaration. We have seen appearing and suddenly disappearing lights under such circumstances, that admitted of no known explanation, other than that they were the manifestation of unperceivable spirit power. On the other hand, we have been present; when we saw forms clothed with brilliantly luminous garments, from head to foot, the forms being human beings in permanent flesh and the garments ordinary



woven fabrics, rendered luminous by steeping them in a chemical solution, which, when dried in the sunlight, are rendered luminous in the dark. We have the chemical in our possession which is used for that purpose, and some of the fabric that has been used for that purpose in the city of Boston. Better keep within the line of strictly ascertained facts in dealing with the phenomenal department of Spiritualism. Counterfeiting of spirit produced phenomena, by dishonest mortals, is not so impossible as some imagine; when the honesty of those concerned is taken for granted, or not duly tested. These counterfeiters are as ingenious in devising sham tests as they are in devising the original deception. They cannot be too carefully investigated, if genuine spirit manifestations are essential to the maintenance of the invulnerability of spirit produced facts. We ask no one to presume a medium to be a fraud; but we do ask them to know a medium not to be one before they are written up as worthy of trust as mediums. Certainly this is not asking too much.—*Mind and Matter.*

For Light in the West.

#### DEATH.

Death, through all the past ages has been called the "King of Terrors" and well it may, for not only the human mind but all the animal creation dread it, with all the appalling incidents often connected with it.

Jesus of Nazareth spoke of the time, which he saw by his clairvoyant vision, when death should be swallowed up in life, when it should lose its sting, but neither his hearers nor the succeeding generations have been able to fully understand the full import of his words. It is true, there were a few enthusiasts, in his time and even later, who became so imbued with the belief in the life to come, that they braved, and even courted death, as the entrance into eternal life; but these solitary cases did not go to fulfill the prophecy of Jesus. Later on, while a few christians and devotees of other beliefs passed away under the strong conviction of a life beyond, the many went down to the grave in fear and trembling. And it must be confessed the dogmas of the christian religion as promulgated to-day, while they hold out eternal life to all, yet give little hope of happiness to the many. It is no wonder that the professing christian approaches death with fear and awe, if he believes the dogmas of predestination, election, and the many other obstacles and restrictions placed in the way of the human race in their endeavor to reach Heaven, or a life of eternal happiness.

It is most likely if the question were put to the great proportion of humanity, whether

they would take their chances of reaching Heaven by the way of vicarious atonement, with the alternate chances of going to an endless hell, or have the election of eternal sleep they would say, rather give me eternal sleep than the chances of the christian Hell. Nor is the picture of the christian Heaven so seductive as to cause any enlightened person in this age to take any great chances of going to the other place. For eternal Psalm singing, and christian worship generally, to the average mind of even so called christian communities, if not absolutely disagreeable, is not sought after. To keep that up for all eternity would be to them not only a weary waste of time, when there is so much in God's universe to be seen and enjoyed, but it would amount to imprisonment, and deprivation of the freedom of the will, which is vouchsafed to all mankind even here, so that he can seek his own damnation if he choose. But thanks be to the enlightenment of the age, through spirit intercourse with man and the assistance of a beneficent Creator, we learn there is no such thing as eternal damnation for the soul of man, and that while many do suffer, for almost unnumbered years, the pangs of an accusing conscience that with scorpion stings is constantly reminding them of their evil deeds there comes a time when that sin sick soul will see in its true light the enormity of its sins, and in deep repentance come up out of them; singing the praises of the justice of the law that caused it to suffer.

Now we come to what Jesus meant when He said "the last enemy to be conquered is death," and that "death would be swallowed up in life." As believers in the Spiritual philosophy, we claim that this is so, and that while all other religions claim they have evidence of a life beyond, theirs is only hear say evidence; while that of the Spiritualist is palpably proved every day. And not the proof of a few, perhaps misguided, or enthusiastic individuals, but under different circumstances, in different localities, by people of different ages and nationalities. Clairvoyant vision, now so fully proved and known to have been exercised by the seers and prophets of old, is now becoming more and more the heritage of humanity, and will, eventually, with other and perhaps grander powers, become the birthright of the whole human family when they become sufficiently developed out from sordidness and selfishness, and cease to use this gift for selfish ends.

What does Andrew Jackson Davis and thousands of other clairvoyants say of death bed scenes? Their testimony is, that as life slowly becomes extinct in the physical body, another, a spiritual body begins to form above the natural body; first, heart or lungs, then the liver, kidneys, and other of the intestinal parts of the human structure, and last, the brain; that being the last to die. Also that the spiritual body so formed bears a strong resemblance to the physical body, more ethereal, and in some cases, a glorified form, while in others, it is dark and sombre. They

tell us that spirits, generally the relatives nearest in affinity to the dying, are in attendance at the death bed, so called, and when all has been drawn from the physical that is needed or beneficial to the spiritual body, the connection is severed and the new spirit, man woman or child, is borne away, usually in an unconscious state, to some place of rest and recuperation, where the air and surroundings are invigorating and beautiful; that not one is left unattended, or uncared for, that the veriest criminal of earth is provided for, no matter what may be the awful lessons in store for him, before he will finally grow, through suffering or other experiences to be fit to associate even with his nearest and dearest friends, in the spirit world. Great care is taken with the entry of the spirits into the Spirit World. Law, order and discipline are not only necessary, but are carried out, in the minutest particular. It is also frequently the case that for the purpose of reflection or accusation, the new born spirit is carried to some strange, lonely desert, without track of human foot or way of escape, and made to feel that the society of one of the lowest of God's creatures would be a boon; while at other times the murderer is taken into the presence of his victim, under the lashings of a quickened conscience. Who has not heard of the drowning man passing in review every act of his life; even down to the smallest. These are useful and necessary lessons taught the new born spirit; rather than the punishment of an angry God; and while the ordeal may be almost more than the wounded spirit can bear, it is done in mercy to that spirit, for its reformation and final exaltation.

Of the glories of the celestial spheres as seen by clairvoyants, even with their earth bound senses, language would fail to give any adequate idea; suffice it to say, the word "glorified" in its most exalted sense, would convey but a slight conception of the actual life in the spheres; everything is glorified, the air the landscape, the trees, the water, the flowers the Temples of art and worship. The faces of the more exalted spirits, show a benignity of expression that would melt the most obdurate heart, and forever dispell the idea of an angry God. Hence we say, the day has come when the prediction of Jesus and the prophets has been verified, that there should be no more death; for "death is swallowed up in victory." For have we not shown that death is not death, but a birth into a higher and better life, even for the lowest of God's creatures, and that the future destiny of every human soul is upward and onward forever and forever? Amen. \* \* \*

*Santa Barbara, Cal.*

#### A RARE OPPORTUNITY.

Extra Eagles may be had at the news stores and also at the publication office for 3 cents \* \* \*  
—*Saratoga Eagle.*

We advise our readers to purchase a liberal supply of these "birds." Their "Screamings" alone are worth more than the price asked.



LOVE.

There is a flower that never changeth hue;  
 In vain the angry winds its leaves assail,  
 Triumphant over time, in every vale  
 It lifts its hopeful head, glistening with dew.  
 The maiden rears it in her own sweet looks,  
 The youth conjures it in the summer shade,  
 Pictures its image as by murmuring brooks  
 He flies from scenes that his chaste dreams invade  
 The very fields its presence own in spring;  
 The hills re echo with a song of gladness;  
 The heavens themselves their store of tribute  
 bring;  
 And in this flower all things renounce their  
 sadness.  
 O Love! where is the heart that knows not thee?  
 Thou only bloomest everlastingly.

WORDS THAT SHINE.

*Editor Light in the West:*

"Light in the West" is full of beautiful thoughts. All things are becoming new. Spiritualism in this nineteenth century is taking a seat in the front rank, and may the "western light" be so bright it will illuminate north, south and east, and not cast a shadow of doubt, but open the eyes of the creed-bound and scatter to the winds all false teachings and place instead truth, so grand, so noble, that every one coming within its horizon will feel the need of more light. Had I the means I would not need the wings of Noah's dove to help on this cause. People nowadays are not satisfied with dry husks, but must have the kernel. Priests and their followers fully realize that our truths are penetrating their ranks, taking the brightest intellects, not to debase and degrade and demoralize, but to lift up, to inspire, to teach facts founded on principle. It is not a belief, but a positive knowledge, a knowledge that our dear ones live. Spiritualism enters the hearts and minds of thousands to understand its higher teachings that fill their souls full of love for humanity. The true Spiritualist is full of this light, this love of truth. The rose, the lily, as well as thorns and briars, are a part of this light, this divine truth. These facts keep us from backsliding. A true Spiritualist never needs to be hauled over the coals to renew his religion; he is ever climbing up higher, never wants to get where he knows everything; there would be too much sameness in having no more to learn. The very thought would make him unhappy. So, let us have more light. I would not be happy in heaven and see souls struggling with their physical natures, trying to overcome ignorance and superstition. No heaven for me without I can let my light shine to help poor humanity, so I say again, "Let there be light!"

MRS. MARY E. BARKER

*San Jose, Cal.*

Written for Light in the West.

"IN THE BLOOD IS THE LIFE."

We are told in the Bible that we shall not eat of the blood, for "in the blood is the life," and that was probably the belief of Moses and the more intelligent Jews of that day, many or all of whom believed that man was only mortal and that when the blood was let out the

man was dead, blotted out forever.

But there is a higher thought, amounting to knowledge, of the life and the destiny of man, than Moses seemed to have, and is it not strange that in all the familiar talks God had with Moses, He does not say one word about the soul, or life hereafter? If our life and actions here have so much to do with our happiness or misery hereafter, why was it that God said nothing about it to Moses, but was so busy attending to their physical wants, performing miracles constantly to furnish them food, fighting their battles for them, and doing many things that must be admitted unworthy of a God or even a tolerably just man. The query comes up, did the Israelites of that day have no soul, or had God so much trouble with them He was willing the devil should have them after He was done with them on earth? Or, had the devil not yet tried to overthrow God, and had not been cast down to hell? All those, we think would be fitting questions for the ministers of the gospel to answer, if they can, for if all these "chosen people of God" were permitted to live and die without a knowledge of Christ and baptism into his blood. What became of their souls?

We know it is claimed that the sacrifices of the Jews were typical of Christ. But when the true Christ, as the christian believes him to be, came, the Jews rejected him and of course all their typical sacrifices, fell to the ground. Nor will it quite do to say, that the sacrifices of the Jews were typical of Christ for then they had no reference beyond the thing done. It was considered that God accepted the sacrifice of the animal for the sacrifice of the man or people and the Jews never believed their Savior was to be sacrificed, but was to deliver them from paying tribute to the Roman Empire and reign as king.

The truth is, when the Israelites came out of Egypt they were in a state of ignorance far beneath that of the negro in slavery, if not in the jungles of Africa, and with a few exceptions were ready to worship anything, from a calf to a bullfrog. Moses had to drive them about like a lot of cattle, and that is the nation we got our religion from.

That "the blood is the life" is one of the many mistakes of Moses, inspired or not inspired. For the Christian believes and the Spiritualist knows that the life is entirely independent of the blood so far as individuality is concerned. The life principle emanates from a higher source than either flesh or blood, and when those have performed their function of individualizing the soul they go back into the elements from which they came. The soul then enters upon a higher life and goes on, from one condition of advancement to another for all time to come, exploring new worlds and talking on new attributes as it ascends.

Of course this does not apply alike to all souls. There are those who do not seem to feel the touch of inspiration, but seem to be chained down to earth, by sordid desires and former

hortcomings or crimes that seem like a spell to hold them down within the atmosphere of earth. There is no compulsion; the soul or spirit can remain in the same den of degradation and crime after death, as it did before, and by coming en rapport with those in earth, life of like desires they find all the attraction, all the enjoyment, if enjoyment it can be called that they had in life; yes, and suffer all the pangs, greatly intensified, that such a life engenders.

So, the blood is not the life, it is only a part of the machine that the life or the soul had to manifest itself through. Life goes on and on forever, so that it is true that we are each and every one, weaving a garment around us that will tell for good or evil when we come to lay our body in the tomb, and enter upon another condition of life.

Do not fear you will not wake up in that other life, nor fear that mythical general judgment spoken of in the New Testament, for you will find it, unless dosed to death by opiates, like passing from one room to another. Hardly that, you will view your own body and wonder which is you, and you will soon find that the body of flesh and blood was not you, but the servant of the you, that stands an astonished observer looking on, but taking no part in earthly physical things. You are a new being and yet the same. Your record is with you and though your physical body is gone your real self is left, and you will find the 'deeds done in the body' are charged or credited to you and not the instrument through which you merely worked your good or evil deeds. Then be wise in time for you will find them all there, the best and the worst. How careful, then, should we be that the best predominate. \* \* \*

*New Orleans, La.*

TEMPLE AND TOWER.

*Editor Light in the West:*

Why not christen the Boston elephant Jumbo? We do not refer to a quadruped, but to the big elephant the Spiritualists of Boston and vicinity have on their hands, in the shape of a \$200,000 Temple. Oh, Consistency, thou art indeed a jewel, but thy gleams are obscured when Spiritualists, who have ever censured the orthodox denominations for lavish expenditure upon costly and much decorated churches in which to worship, follow in the very footsteps of the churches they denounce and bury \$200,000 in the pompous pile called the Temple; while hundreds of poor mediums within sight of its dome, who are giving their time and strength to the cause of Spiritualism are left to struggle along unaided, oftentimes not knowing where the next crust will come from or if it will come at all.

We have always found the spirits' motto to be "The greatest good to the greatest number." Suppose we estimate that five thousand people will gather in this grand Temple every Sunday, to listen to the teachings of the spirit world, (for of course none but our best inspirational



mediums will grace its rostrum.) Of these one third at least will be old and tried Spiritualists, who do not need these inspired utterances to strengthen them, but only as food for their souls, and it is fair to suppose that one third more of this audience gathered from the great metropolis will be novelty seekers, those who wish to be amused and seek diversion from every day things. This leaves only one third who are real seekers after truth, and who are to receive real benefit by their attendance upon these discourses. So the \$200,000 is truly a magnificent outlay to benefit few people, when we consider how many are still in the dark—how many have never beheld the light from the other world. Suppose this sum were to be used in sending mediums abroad through the land to herald the glad tidings of spirit return. How many worthy mediums would be brought into active sympathy with the great masses of humanity. How much good seed would be sown. What a glorious harvest to be reaped and how much good would follow to both mediums and people. How many souls who are longing for something better than the empty husks upon which they have been starving so long, would be given the bread of life, taught that they were no longer serfs or bondmen, but free to think and act in accord with the dictates of their own souls and natures, to educate themselves up to a better understanding of the laws relating to this life and the next! To be sure, we would have no grand temple to point to with pride and say: "See what Spiritualists can do." But should we not have builded a 'temple not made with hands, in the hearts of the people who had been thus enabled to listen to the comforting and soul strengthening thoughts of the spirit guides? Mediums and guides would ever hold in loving remembrance one who would make it possible for them to reach so many, and it would be more in accordance with the teachings of our philosophy that these truths be clothed in the simplest garb and given freely, without display or ostentation. We fall into the same errors that are burying the little germ of truth the church once possessed beneath form, ceremony, empty rites, so deep that churches are only monuments erected to the memory of a dead religion. We must expect the same calamity to overtake us in the end, for the laws of cause and effect will not be set aside for us, nor has it been for them.

This brings to mind an instance of erecting a monument to Spiritualism. We refer to Arnsworth Tower erected in England by a Spiritualist to commemorate the progress of Spiritualism. What! does a living, growing truth need a monument to keep it alive in the hearts of the people? We think such things should be left to the followers of a belief that has not enough of the vital spark of truth to keep it alive, and has to be kept before the world by grand piles of masonry and lofty spires.

Spiritualists should have a better use for their funds. There is too much want and suf-

fering among us, too many wrongs to be righted, too many false ideas to be wiped out. We cannot afford to erect stone piles with homeless children in our midst, of which the Master said, "In as much as ye do it unto the least of these ye do it unto me." Let us build our towers and temples in the other world, and turn our hands to work, which may not be quite so ornamental but is far more needed and in better accord with our teaching. In other words, let us "practice what we preach."

Hamburg, Iowa.

Mrs. F. W. TOEDT.

Written for Light in the West.

#### BEECHER

Knows more than he tells. He has a strong, robust, rich and intellectual congregation that have things pretty much as they wish in every day life, and they have dictated to him, though perhaps imperceptibly to himself, just what kind of doctrine they will bear, and Mr. Beecher has fed them on just so much of the meat of the word, as well as the milk, as a fashionable church could receive, and still be in the fashion. His congregation has had a large experience in the affairs of every day life and they apply the rules of simple justice between man and man as between God and man, and have come to the conclusion that the creature man, has rights even between God and himself, even though man may be the work of his hands, and that for God to damn to an infinite punishment for a finite crime, if crime there be, would be the greatest injustice, even between the creator and thing created. It is true St. Paul argues that because the potter has the power over the clay to make some to honour and some to dishonour, God has the right to do as He pleases with us, the creatures of His creation. But it must be borne in mind, that inanimate and animate clay are two different things—that inanimate clay placed in the furnace neither feels nor suffers; while the sentient clay with all the sensibility of humanity writhes and suffers the most excruciating agony.

To believe that God would torture in an endless Hell any of the creatures of his creation, even though they may through ignorance or misdirection have gone astray, is too much for this practical, thinking and reasoning congregation. Consequently, we find Beecher in one of his last sermons preaching the doctrine, (and confessedly without the sanction or authority of Holy Writ, so called,) that "there must be a chance even after death to remedy the defects of the past life, to turn over a new leaf, and, having learned a lesson by the experience of the past to rectify as far as possible the errors of the deeds done in the body, and to build up a better name and structure by the aid of the experience gained while in earth life. This is not only in the direct line of common justice, but in the line of development and progression which is a universal law of God and nature."

Mr. Beecher's recent lectures on evolution were a strange conglomeration of orthodoxy and Darwinism and it is rather pitiful to see the frantic efforts of that big brained man, trying so abortively to reconcile evolution with the Bible account of the creation. But he dared not go farther than he did, for many of his congregation still cling to the incongruities of the Bible, and roll them as a sweet morsel under their tongues. Beecher knows more than he tells, and when we say that, we mean, that he belongs to an intuitional, inspirational family, and he is one of the few Christian ministers that dares to think, even though it took him outside of the prescribed orthodox creed or confession of faith. He will yet, before he dies, give out some telling, sledge-hammer truths that will shake old theology to its center, and awaken many to the fact that the so called inspired word of God is only a reflection of the highest conception, in the olden times of what they thought a God should be. Viewing the attributes ascribed to Him in that day, we, in the light of science and intellectual development of to-day can see how far those attributes fall short of a God of justice, love and truth, and we cannot help but note the extreme ignorance of the God of the Bible of his own Universe and the laws governing it.

The law of might was the law of right in the olden time, as even up to a later period the doctrine that a king could do no wrong, and even now the dogma that the Pope is infallible still clings to the civilization of to-day. Perhaps strangest of all, an opinion was promulgated from the bench of the supreme court of these United States in this free country, and in this enlightened age, that the black man (the then slave) had no rights his master was bound to respect. Thanks to the evolution, the progress of thought, many of these heinous doctrines have been swallowed up by the light of truth. The car of progress will roll on, until every error and misconception of truth will have vanished from the earth, as does the mist before the morning sun, and no man will have need to say to his brother man, "Know ye the Lord," which is truth, for all shall know it, "from the least unto the greatest."

J. B.

St. Louis, Mo.

#### CHICAGO LETTER.

Editor Light in the West:

I have your last three papers, and have read them carefully, with pleasure and profit—have received "Light" and am corresponding happy. I congratulate you on the neat appearance and well edited paper, and hope you will meet with the reward your efforts for the spread of spiritual light deserves. Thinking that your readers would be interested in hearing something of the progress of work here, I write you a few items. There are six fully organized, live, working societies here holding from one to three meetings each Sunday, and two or three during the week. Great interest is felt



and shown by all interested, and nothing is left undone to push the work along, and awaken an inquiring spirit in the minds of those who are not with us. A large proportion of professing Spiritualists live, every day, what they teach on Sunday. A feeling of harmony prevades our meetings, and all go home feeling that it was well to be there.

Our experiences in the past, in endeavoring to maintain these organizations, have not all been pleasant, but those times are past, and being now thoroughly established on a firm basis of light and truth, we have no fears for the future.

We are proposing to open a free reading room, where our brothers and sisters from a distance, visiting our city, may find congenial surroundings, material for correspondence, and in all things feel at home. The location when selected, will be widely announced, and I venture now to extend a cordial invitation to all. Come and see us, we will do you good.

Some of our people contemplate attending the Jubilee at Louisville, but the greater number will remain at home and spend the 28th in rejoicing—a kind of branch Jubilee, but the good wishes and hearts of all will be with the brothers and sisters who meet at the grand reunion. Spiritualism, pure and undefiled, has come to Chicago to stay, and its influence has been felt in the past, and will be in the future in the cause of human liberty, and the advancement of the rights of mankind. Our lights are set on a hill, and will not be hid. We add fuel to the flame, until all selfishness, immorality and sin is consumed, and man stands forth in all the glory and splendor his Creator intended he should have. We gladly welcome all aids to our work, from whatever source they may come.

In conclusion, I wish you God speed in your work, and hope that the greatest measure of success may be yours.

VERITAS.

Chicago, Ill.

Written for Light in the West.

#### CREEDS.

What need have we of creeds? In our search for truth does our soul aspire to be bound in chains? Is there any desire in the human heart for bondage instead of freedom? Are we not searching for that which shall liberate our souls from the bondage of ignorance rather than for new bonds to bind the soul and retard its growth, as bands of steel would retard the growth of any part of our material body, were they riveted upon them as creeds are upon the immortal soul? Have we any need of creeds to blind our eyes to the truth and make more dense the mental darkness of the past?

"Truth wears no mask, bows at no human shrine; she only asks a hearing." Therefore, we pray those who seek to build a temple in her name to build it upon the loftiest mountain top, where the winds of heaven may cleanse it from even the semblance of a creed,

a superstition, fallacy, or fancy of the past; let nothing that all human souls may not feel free to adopt find a lodgement within its precincts let its dimensions be so generous that all nations and races may congregate in soul communion. Let its foundation be the rock of truth, its corner stone the love of humanity, its walls the boundless space that reaches out through all eternity. Let its windows be channels of light through which the glory of the spirit world may stream down upon the seekers after truth; let its dome be freedom its spires justice and knowledge, its weather vane be peace, and at its portals place no creeds as stumbling blocks for the feet of weary mortals who may seek to enter at its doors. And when we possess charity of soul, enough to erect such a temple, then may we feel that not only are we getting nearer to the Spirit World but that the angel world is coming nearer to us. We may then feel that we are keeping pace with the grand law of evolution, which has been refining material age after age, cycle after cycle, even before this earth was evolved from chaos. And each must add his atom of testimony to the mass of evidence which is slowly gathering around the nucleus of truth which was unfolded in the first message from the spirit world, and which is gaining such immense proportions, through the evolution of thought, and has been refined and added to until it has assumed a power that moves the minds of millions. The evolution or refining of thought has kept pace with the refining of matter, and so it will through all the countless ages.

The shocks vibrating through our land today in the realms of thought, as the tremblings of an earthquake, are only the workings of evolution. The mighty river of thought has overflowed its banks. It will no longer run in the narrow channel by which it has been bound so long, but bursting its bounds is flowing upon the plains of materialism; but fear not, it is not destined long to remain, for the time is close at hand when the floods of knowledge and the waters of truth from the spirit world will so add to its volume, that the plains of materialism can no longer contain this vast flood and it will seek a higher level—it will creep slowly up the mountain side, flooding the fortress of materialism, and slowly but surely reach a higher plane where all fear, all hatred, all enmity shall be swallowed up in the waters of eternal life. Then shall all eyes be opened to the beautiful and just laws which govern humanity. The laws of cause and effect, of compensation, evolution, and progression, shall all be unfolded to their comprehension and understanding, and reveal to them the unending love and justice of the Creator of all things. Then strive as individuals each and every one, to help forward this evolution of thought into new channels, that it may no longer stand stagnant upon the dark plains of materialism placing its votaries in the position of the freed slaves of the late rebellion: they were freed from the chains of slavery,

but they knew not which way to turn, it did not give them the bread of life. So the materialist, freed from the creeds and bondage of old, has nothing else to give the bread of life. It offers no gleam of light for the future. It says to him; Life is short, and the grave ends all, there is nothing to be lost or gained. Materialism has freed him from the errors of the past, but Spiritualism must guard him from the errors of the future. His is a miserable fallacy; at best it never brought joy or gladness to a human heart. It is accepted only as a refuge from the beliefs of the past, and because it offers the mental freedom humanity craves. Therefore, Spiritualists, if we have found light pointing to a future existence, 'hide it not under a bushel,' but set it upon a hilltop, that men may be led up from the valleys of ignorance and bondage to the mountain of knowledge. And let this light send forth its rays until it shall bring to every human being the unquestionable knowledge of a future existence—until they shall be brought to a realization of their moral obligations to themselves and to humanity, and until they strive for a better knowledge of the future and the development of human souls in earth life.

Let us keep our hearts open for the reception of truth in whatever avenue it may come, and remember that the fountain of knowledge is ever free and the supply endless that 'what ever we ask we shall receive.' Let us remember that Truth bows at no human shrine, subscribes to no creed, but is free as air and sunshine and if we are enrolled in the grand army having truth for a standard bearer, we need have no fear, but march boldly forward to the victory which surely awaits all who swear allegiance to this noble cause.

F. W. T.

#### BLESSINGS OF SPIRITUALISM.

In an address at Omaha, Neb., March, 1884, Col. D. M. Fox said: To sum up, then, we find the following blessings and benefits attendant upon the path of Spiritualism, each a comfort and a joy to earth's creed-bound, dogma-infested children:

1. It proves man's immortality and the existence of a spiritual universe.
2. It destroys all fear of death.
3. It annihilates the dogma of eternal punishment, demonstrating unending progress for all mankind.
2. It establishes the non-existence of satan and hisimps.
5. It overthrows all idea of a vindictive and personal God, substituting therefor the Infinite spirit of the universe,—the Totality of Mind and Matter.
6. It posits a rational, common-sense heaven instead of the absurd theological conception of future bliss.
8. It demolishes the dogmas of vicarious atonement and forgiveness of sin, proving that the full penalty invariably follows every infraction of the moral law.
8. It cultivates our individuality and self-reliance.



9. It is permeating Sectarianism with principles of love and amity and will ultimately uproot it in all its forms.

10. It is the deathblow to superstition.

11. It harmonizes religion, science, and philosophy into one concordant whole, substantiating the universality of law, and the total absence of miracle and supernaturalism from the Universe.

12. It evidences the utter inefficacy of beliefs or faith.

13. It is thoroughly rationalistic, recognizing reason and intuition as the only guides of man.

14. It proclaims with emphasis the brotherhood of man, and was a potent instrumentality in the accomplishment of the downfall of American slavery and Russian serfdom.

15. It is a persistent advocator of Woman's Rights,—equality with man in all departments of being.

16. It vigorously opposes war and contention, intemperance and unchastity and encourages peace, fraternity, temperance and purity.

17. It is in full sympathy with all reformatory movements looking to the amelioration of human ills and grievances, such as Labor Reform, Prison Reform, Abolition of Capital and Vindictive Punishments, Social Reform, etc., etc.

18. It is a mighty agent for the relief of the physical ills of diseased humanity, through its many healing mediums.

19. It urges strongly the utilization of the present world, not dwelling exclusively upon the beatitudes of existence after death to the exclusion of our paramount duties on this earth.

20. It encourages rational amusements.

21. It comforts with a lasting joy the sorrowing—the mourner, for the loss of departed friends and loved ones.

22. It restrains and reforms those viciously inclined, through their realization of the abiding presence of their spirit-friends, conscious of their thoughts and deeds.

23. It emphasizes the primary importance of liberty in all its manifold relations, including freedom of thought, speech, and action, unimpeded and with full legal protection; and involving the complete secularization of all civil governments—their absolute dissociation from all theological tenets and observances.

24. It bestows upon those realizing its heavenly truths a happiness "unspeakable and full of glory," surpassing far all other joys combined.

#### OUR SIXTH SENSE.

Youth's Companion: If learned metaphysicians differ in their estimates of spiritual truths, what can be expected of the ignorant thinker? Doubtless all untrained minds have their own systems of thought, which would prove deeply interesting could we but hear them set forth.

A gentleman who took into his service an ignorant Irish girl discovered that she cherished some peculiar ideas in regard to theology, and

it became his desire to set her in the right path.

He accordingly began at first principles.

"Now, Bridget," he said, "of course we agree that it is the soul that sins?"

"An' that we don't sor," returned Bridget "It's the body what sins."

"What do you mean?"

"Why, sor, don't the blissid apostle tell us about the sins of the body? It's our wicked ould bodios as sins, sor. The soul can't sin: that kapes a flutterin' in our insides, sor, an' tellin of us to do right."

"But Bridget, when one sins, he *wills* it, doesn't he?"

"Yes, sor."

"Well, what is the will?"

"Oh," said Bridget, with a toss of her head, "I don't exactly know, sor. *One of the sinses*. I suppose!"

#### VISIT TO THE MOON.

Astronomers, while admitting that they know very little about it, generally agree in declaring that the moon is a dead world. The best views obtained through the most powerful and searching telescopes reveal nothing but lofty mountains, yawning chasms, rocky precipices, barrenness, desolation and death. However, the best telescope yet constructed will only bring the moon to within an apparent distance of 120 miles, and at that distance and with the very limited amount of light then available there may be a great deal on the surface of the orb of light that the astronomers cannot see, but which will be apparent when more powerful telescopes are constructed.

Schrofer, a German astronomer, in 1880 called attention to patches of a greenish tint on the moon, appearing and disappearing at intervals, and suggested that these might be masses of vegetation. And a very careful observer in New York a few years ago put forth the theory that certain small bright spots seen here and there on the moon's surface might be small lakes or ponds of water still lingering among the desolate mountains after the seas and oceans have dried up. However this might be, it is agreed that the general characteristics of the earth's satellite are its roughness of surface, stupendous mountains and rocky desolation.

#### PICTURES OF THE MOON

Are very unsatisfactory, because photographed from telescopic views, nothing but the barest outlines of the largest objects can be seen. At a distance of 120 miles it is not possible to see very much, and what little is seen is necessarily very blurred and indistinct. Within the past weeks, however, the writer has seen a picture in oil representing

#### A SCENE ON THE MOON,

Painted as is claimed by the artist who did the work, from actual observation of that particular locality on the moon while in a state of trance and under spirit control. The scene is a faithful delineation of what the artist saw while under that mysterious influence. And whether this theory of the origin is accepted or not, the picture is very striking and worthy the attention of those who are curious in these things.

#### THE PICTURE

Shows a valley in the midst of rugged and towering mountains, rising higher and higher as they fade away in the back-ground. On the

right are peculiar rocky precipices and horrid chasms. Long, slender, sharp-pointed peaks rise up like long rows of gigantic stalagmites and from the face of these precipices a small river flows over the crest of the rock, and, passing along among the rocks in the foreground, disappears in a chasm on the left. The rocks are of

#### GLARING WHITENESS,

Relieved by very dark shadows, indicating a rarity in the air, the same phenomena being one frequently remarked by astronomers. In the center of the foreground, but higher up in the valley, is a small lake nestling among the mountains, and back of that, somewhat dimly seen and fading away into the back ground among the lofty mountains, is

#### A LUNAR CITY.

Whence it must be inferred that the moon is inhabited. In front and near the shore of the lake is an immense building, supposed to be a palace of some kind. This, with all the buildings, has a peculiar architecture, all the lines being curves, no sharp angles being anywhere apparent. The whole scene is one of wild grandeur and

#### STRIKING ORIGINALITY

In its conception. No similar scenery exists anywhere on the earth, and whether it be of the moon or not the wonder is not so much how the picture was painted as how the conception of it could enter the mind, unless the artist actually saw the things represented. It has been a long-standing question put at Spiritualists why spirits cannot give information about the other planets and places that no mortal eye has ever seen.

If the spirit can pass freely and swiftly through space, why not to the moon or to any planet or world? That this picture was painted in no ordinary way and no ordinary circumstances the writer knows, and that the artist is firmly confident that she did visit the moon and saw this particular scene, and that it was painted, not by her, but through her, there is no reason to doubt. It was painted without any sketch or copy and in the dark, and the time consumed in painting it from first to last with all its delicate shading and coloring and finish, was eight hours.

#### GOING TO THE MOON.

"I know," said the lady who did the painting, Mrs. S. A. Andrus, "that I actually went to the moon, or my spirit did. I was in a trance and my spirit left my body and passed outward through space. I knew I was going, but felt no fear. I have no idea how fast I went, but the moon grew larger and larger until it lost its brightness and looked a dull, steely color, as you look upon hills or mountains at a great distance. I stopped on the

#### SUMMIT OF A HIGH MOUNTAIN

And saw the scene in the picture. I saw it plainly as one may see any thing a good many miles away, looking down upon it. The valley with the lake and river and city was down, away down. Everywhere I saw mountains and rocks and deep holes that seemed to go down deep into the earth. The rocks were white, like marble or chalk, but I saw no snow upon them, and I saw no oceans or seas. Many of the rocks seemed to have been split open and I saw great

#### YAWNING BLACK CHASMS

In them. I saw no trees, but it seemed green with a yellowish tint, as though there were trees there. I saw the city somewhat dimly, and could not make out the houses plainly, only the out



lines. I saw no people, because I was not near enough to see them. I saw roads made out of some white substance like shells winding around among the hills and mountains. Then darkness fell upon me, and I found myself in my room. I got paints and canvas and something, and used my hands to paint the scene I saw. I did nothing myself."

"Were you told anything about this particular scene?"

"Not much. I was told that when the great Lick telescope, now being constructed for the observatory in California, is mounted and turned to the moon, this very scene will be made out just as it is painted here."

SPIRIT PAINTING.

The lady in question is no artist in her natural self, never took lessons in painting, and can paint nothing yet under the trance influence she can print the most perfect pictures in the dark, or with her eyes blindfolded of scenes far distant in this world and others and of persons long since dead. No paints are mixed and but on brush is used. It is a very peculiar manifestation, let it be accounted for as it may. She has also a picture painted under similar circumstances representing a scene

IN THE PLANET MARS,

Which is chiefly remarkable for the queer animals and living creatures of one kind or another represented. The scene on the moon will be placed on exhibition.—*Cleveland Plain Dealer.*

*Foundation Principles* has what we term an editorial lecture entitled "The New Heaven and the New Earth," from which, for want of space we can give only the following extracts:

Man coming upon the earth as the first possibility of the kind, was quite a different being from what he is to-day, the same species but a very crude specimen.

But we have found that man as a physical being must have an atmosphere suited to his condition in life; is it not also true of him as a mental and spiritual being? Can there be a condition in which mind can take control and intelligence be developed unless the fragmentary mind be first evolved, even as we find it existing in the higher orders of animal life? We think not. We cannot believe that the law changes. But if not; if the eighth note but repeats the first upon a higher key, as is true of music, then it was necessary to develop an atmosphere in which a spiritual being could breathe and in which a mental and moral nature could unfold, before man could exist upon the earth as a spiritual being, one having a spiritual nature, and here was the beginning of the spirit world as connected with our earth.

\* \* \* \* \*

The term spirit is used in different senses but we use it here to designate the indwelling life, the *I am* of being as manifest in human form. Sometimes the element of which the soul or spirit body is composed is called spirit to distinguish it from matter as we see it; but in that case the term represents a quality of matter, rather than an individual entity.

\* \* \* \* \*

When death came to the human family, then that which, so to speak, had been but one household, was separated into two divisions. In one of these the inner life was clothed with both soul

and body, while the other possessed only soul. But the family tie was strong—so strong that it could not be broken; and from that on, in obedience to the law of growth, there has been a constant effort toward reunion, at-one-ment, those who had gone reaching back, and those who remain reaching forward; and the activities thus generated must eventually bring the desired result, must bring the two in union. Those who are here in obedience to this desire seek to refine matter, to become spiritual, and those who are gone seek to refine matter that they may take on still more of it, clothe themselves more fully therein. At the time the break in the human family took place, the state of our spirit world—the one connected with our earth, was as crude, compared to what it now is, as was the external, physical world, and the point we wish to reach is this:

The first inhabitants of this spirit world knew only what they had learned here, in this life. That they continue to unfold through the interaction of the matter we have called soul, with the elemental forces in space, is true provided they can draw from the physical, through human mediums, elements to supply consequent waste. For the threefold law must continue to act, the waste there becoming an enriching element here, and the ascending aura preparing the way for the enlargement of that sphere. In other words, the spirit world in which we find ourselves when we drop this outer covering, an extended, attenuated realm of our earth—is matter, and still subject to the laws of matter; and as plants cannot grow out of earth's bosom without the light and warmth generated in our atmosphere thro' the action of the sun's rays upon it, and as the atmosphere depends upon the activities of the earth and its productions for its supply, even so are the external and the spirit world dependent each upon the other, for the life and progress of its denizens.

OUR FATE.

The doctrine of everlasting punishment is a thousand times more hellish than hell itself.—*Light in the West.* After the author of the above has been scorched a few centuries in the latter place, his sentiments may undergo a change. It is easy for a man to talk who has never been dangled over a burning abyss at the end of a Satanic pitchfork.—*Saratoga Eagle.*

So our Eagle friend coolly consigns us to perdition. Well, we feel perfectly safe in wishing him an eternal rest in Abraham's bosom, knowing as we do that impossible things never come to pass.

RESPONSIBILITY OF PARENTS.

Mrs. A. B. Hall in the *American Nonconformist* says: When I think of the situation our youth are in, both boys and girls, I feel as though, had I the time and ability for the task, I would spend it doing them good, knowing that they are surrounded by temptations of so many kinds, while the mass of society are looking on with indifference. I confess that for some minds, temptation may be beneficial, for it calls forth their own will, and they are compelled to decide whether they will yield to the influence of false friends, intemperate habits, or choose the company of those who would help them to shun "the very appearance of evil."

It is to be deplored that there are so many who, instead of trying to induce the young man or wo-

man to follow the example of the truly good, will help to drag them down to ruin and glory in their fall. Some minds are so susceptible to the influence of others, that they are carried along on the current, and are willing subjects either to good or bad influences. Such need to be constantly reminded, that true friends will always help them to cultivate good qualities rather than bad, and the more they mingle with the good and true, the more they will learn to love the good, and the better pleased they will be with themselves. True self respect makes a noble minded man or woman. If we do not have the right respect for ourselves, we will not respect others rightly. When young boys have learned that the use of liquor and tobacco does not make men of them, but is an injurious habit, they will have learned a good lesson, one that should be taught them while standing by the mother's knee. The mother's home influence has much to do with the growth of manhood, I have found it so, and feel thankful in my old age, that I am so well repaid. We should teach children while young to seek the best company, and be true to themselves.

MIND CURE.

H. G. Joly in *Scientific American* says: I have just read a very interesting and well-reasoned article on the "Mind cure," in the *Scientific American* of the 16th inst. For years I have made experiments on the subject, and had, in many cases, obtained striking results where the patients were uneducated people. It appeared so difficult to account for these results that I could scarcely credit the evidence of my own senses, until a medical friend, instead of laughing at me, as I expected he would, handed me a book out of which I send some passages which may interest those of your readers who follow up the question.

It is one of the clinical lectures on the principles and practice of medicine delivered by John Hughes Bennett before the Edinburgh College of Medicine, and the official position and responsibility of the lecturer must add weight to his utterances.

He speaks of the mind cure as the influence of predominant ideas on the body and calls it "monoidealism," and goes on to say: "In all the cases of relief, there can be little doubt that any benefit that did occur may be attributed to a strong belief, on the part of the patient, in the efficacy of the means employed. In recent times more systematic attempts have been made in this way to relieve pain. This subject, however, is yet in its infancy, and has to be separated from the charlatanism which has hitherto been mingled with it. The labors of Dr. Eisdale among the natives of India and of Mr. Braid in Manchester exhibit a worthy commencement to the rational treatment of disorders by the means alluded to, and there can be little doubt that, in no long time, its influence, when further studied, will be acknowledged. But how far this influence is dependent on the confidence of the patient, on the belief of some mysterious circumstance which is presumed to produce the effect, or on some unknown law regulating function, through the mind, further observation alone can determine."

Then Bennett goes on to say that the phenomena are wholly occasioned by the predominant



ideas in the individual, by suggesting thoughts to patients in various ways—definite physical impressions, etc. He says that remarkable cases have been met with, where a judicious application of this system has removed insomnolence or various kinds of spasm, pangs, and other evidences of excitement; where hysterical paralysis of the limbs or special organs of sense have been relieved or cured, and where the torpid functions of lactation, perspiration, defecation, menstruation, etc., have been rendered more active.

That is the summing up of Bennett's lecture. The mere fact that it was delivered to the students of a great medical college by one responsible for the orthodoxy of his opinions sought to secure for the question of 'mind cure' a serious and earnest consideration, when, in Bennett's own words "there can be little doubt that in no long time its influence, when further studied, will be acknowledged.

#### WISCONSIN STATE ASSOCIATION OF SPIRITUALISTS.

Will hold its next quarterly meeting (and anniversary of Modern Spiritualism.) in Musical Society Hall, No. 331 Milwaukee St., Milwaukee, Wisconsin, March 23, 27 and 28, 1886. Speakers engaged for the occasion: Mrs. L. A. Pearsall, of Michigan; Mrs. S. E. Warner Bishop and John L. Pottor, of Wisconsin. Test Mediums: Dr. Jucket, of Elgin, Ill., Mrs. A. B. Severance of Whitewater, Wis., besides the local mediums, will be present. The Misses Cora and Vinnie Phillips will furnish the vocal music.

Pay full fare on the railroads to meeting, and you will be returned for **one fifth fare.**

Board at first class Boarding Houses, at \$1.00 per day.

We hope to see all interested in Spiritualism present.

The meeting will be called to order at ten o'clock a. m., Friday the 27th.

WM. M. LOCKWOOD, Pres.; Mrs. L. M. SPENCER, Vice Pres.; JOHN CHALLONER, Treas.; Dr. J. C. PHILLIPS, Sec.

Omro, Wis., March 5, 1886.

*The New Thought* very justly states that no journal outside of the Spiritualistic ranks exhibits a more friendly feeling towards the Spiritists than does the *American Nonconformist*, of Labor, Iowa. They are about to give away a \$50 sewing machine to someone on the 31st of this month, and every subscriber who sends in \$1.50 before that time gets a chance. Better try it.

It is estimated that America has over eleven millions of believers in Spiritualism and its phenomena.—*Light in the West*. And no lager-beer drinkers included.—*Southern Trade Gazette*.

Oh, no, friend Smith, we hasten to explain. Our innocent little paragraph referred to Spiritualism, a philosophy pertaining to the "straight and narrow way;" not to spirits-ualism, which our Prohibition brethren tell us is only another word for devilism.

I never understood freedom before, for death had more of inspiration than life.—Charles Sumner in Interviews with Spirits by Spirit Samuel Bowles. (see publication list, p. 93)

"Without the power of forgetting, I am trying to undo the tangled threads of my earth life and promote justice."—Eusebius in Spirit Interviews. (see p. 93 publication list.)

#### WHAT THEY SAY.

*Mind and Matter.*—We are in receipt of No. 5, Vol. VI, of *LIGHT IN THE WEST*, of which Thomas B. Wilson is Editor, and S. Archer is Business Manager. Office 314 Chestnut St., St. Louis, Mo. It is a semi-monthly publication of sixteen pages, and edited and published with much ability. It takes the place of an older Spiritualistic publication in St. Louis. And is issued as a continuation of the latter. We have none but the most fraternal feelings towards this needed enterprise, and welcome its conductors to a place in the Spiritualistic field of journalism. It deserves, and should receive the most generous encouragement from all who desire to promulgate information in relation to Spiritual things. \* \* \*

*Leasburg, Missouri.* Enclosed I send you one dollar for *LIGHT IN THE WEST* for the coming year from March 1st. I like the paper for its good sense and sound reasoning. It gives light and instruction. It teaches a man that he is very much what he makes himself. If he violates a law of nature he suffers the penalty. He is responsible alone for all his bad doing. That is why I like it. If I do wrong I don't want some one else to suffer for my wrong doing, I would rather bear it myself like an honest man. Wishing you the best of success, I remain yours for more light. \* \* \*

*Springfield Mass.* \* \* \* I send you a check \$7.50 for 10 subscribers and shall get 10 more at least. \* \* \* It is the best paper next to the *Banner of Light* that has appeared, in my opinion. \* \* \* If you keep it up as you have started it will be as grand a success as the *Banner of Light* and it is the best Spiritual paper in the world, with due respect to every other in the field. \* \* \* Yours Truly. \* \* \*

*Mandan, Dakota.* \* \* \* I will do all in my power for your paper. I like it and I can see no reason why it can not become the spiritual organ of the West. I will from time to time give you such information in regard to one cause and this grand old North-west as will be interesting to your readers. \* \* \*

*New York City.* \* \* \* I received your paper and think it better every number. I have spoken to a number about it. Please mail me papers to Washington D. C., Willards Hotel.

*Brooklyn, New York.* \* \* \* The paper is well received here so far as I am able to judge. \* \* \*

*Cliffdale Ills.* \* \* \* Please find one dollar enclosed for paper. Am gratified to think that St. Louis will have an exponent of our glorious philosophy a *Light* which will light the world. \* \* \*

*New Orleans La.* \* \* \* It comes bright and strong to us every two weeks. It is the very journal we want. We have consulted our band and know you will succeed far beyond your expectation. \* \* \* Long may it live. \* \* \* We will get more than twenty-five subscribers.

*San Francisco, Cal.* \* \* \* I bear it quoted often. Its very appearance wins the day for it. \* \* \* There never was a paper so quietly successful on the Coast as your *LIGHT IN THE WEST* is going to be. \* \* \*

*Ocala, Florida.* \* \* \* Your *LIGHT IN THE WEST*, out shines all our Orientals. Blaze away, you evidently have plenty of oil. \* \* \* Long may it shine. \* \* \* You have only to get our people to see it. \* \* \* It is an assured success. \* \* \*

#### WHAT WE SAY.

Six times have come and six 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 acknowledgment.

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 places 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.

LIGHT IN THE WEST,

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

**Curts, J. W.** 2927 Choteau Ave., St. Louis, Mo. Author of the "PHILOSOPHY OF LIFE." All who are interested are invited to call upon or address the Author.

**Silva, Una F.** 1240 Franklin Ave., St. Louis, Mo. A responsible and reliable Clairvoyant and Clairaudiant medium, gives sittings daily or may be consulted by mail.

**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 Slate 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. Clairedescent 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.

**Me Auliff, 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

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 Bowles in Spirit Life - - - - -	.30
Contrasts in Spirit life Bowles - - - - -	.55
Interviews with Spirits Bowles - - - - -	.55
Jesus Christ a Fiction Bowles - - - - -	.55
Elsie Ainslie, A victim of social wrong -	.27
A Supplement to contrasts in Spirit life -	.10
Where man comes from Faraday - - - - -	.10
Development of the Spirit after transition Faraday - - - - -	.10
The Evolution of Man Faraday - - - - -	.15
Who wrote the New Testament Faraday -	.10
The Relation of Spiritual to the Material Universe Faraday - - - - -	.17
Evidences of a Futurs Life H. H. Brown -	.10
Materialization, true & false Ed. S. Wheeler -	.17
How we Think Faraday - - - - -	.15
Rome, not Bethlehem the birthplace of Jesus Faraday - - - - -	.11
The First ten Spheres Achsa Sprague -	.22
Obsession, or the Origin of evil Faraday -	.11
Spiritualism, what is it - - - - -	.15
Bible characters & the fall of man - - -	.50
God Heaven & Hell from the standpoint of Modern Spiritualis n - - -	.10
What has Spiritualism to offer better than Materialism or orthodoxy, to ameliorate the evils found in the world - - - - -	.15
Autobiography of Henry C. Gordon. - - -	.15

Purchase all the above at \$ 4.85 and we will credit you with one year subscription to LIGHT IN THE WEST.

The Pnantom Form Mrs. N. P. Fox in cloth - - - - -	1.00
Mysteries of the Border land and mys'eries beyond the veil, Mrs. N. P. Fox. in cloth - - - - -	2.00
Clear Lights from the Spirit World Bound - - - - -	1.25
Thos P Hazards pamphlets, Modern Materialization, Autobiography of Henry C. Gordon, Orga z - tion, Death Penalty a failure, God, Heaven and Hell in the Light of Modern Spiritualism. Five for - - - - -	.35
Richards Crown, a remarkable book by Mrs. Anna D. Weaver. Hæ d - somely bound - - - - -	1.50
Jeanne D'Arc, the heroine of New Orleans - - - - -	.40
Shadows, nicely bound - - - - -	1.25

Purchase all the above at \$ 7.75 and we will credit you with one year subscription to LIGHT IN THE WEST. To this list more will be added.

THE N. D. C. AXE

And True Key Stone.

(Successor to SPIRIT VOICES)

A FOUR-PAGE WEEKLY JOURNAL devoted to the Development of Mediumship and the interests of the National Developing Circle.

INDEPENDENT IN EVERYTHING.

TERMS: \$1.50 per annum; 75 cts. for 6 months; 40 cts. for 3 months; Single copies 5 cts; Sample copies free.

Advertisements 10cts. per line, each insertion, average 7 words nonpareil to the line. JAMES A. BLISS, EDITOR.

474A Broadway. South Boston, Mass.

Until further notice this offer will hold good; To every yearly subscriber to THE N. D. C. AXE and True Key Stone, we will present a year's certificate of membership in the National Developing Circle. JAMES A. BLISS, Developing Medium N. D. C.

THE NEW THOUGHT.

The New Thought, published by Moses Hull & Co., at Maquoketa, Iowa, is to be enlarged. It begins its third volume, April 10, with a new dress, and 200 square inches more of matter than it now has, and yet the price is to be kept down to \$1.50 per year. The New Thought has steadily improved during the past two years and has become a necessity as a Western organ of Liberalism and Spiritualism. The first number of the new volume will be sent free to any one who will send for it prior to April 1, or it will be sent three months on trial for 25c.

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. For further particulars address G. W. KATES, Secretary, Atlanta, Ga.

The Spiritualists in Chicago are about taking an important step, by opening a free reading room for the use of Spiritualists from abroad and at home. It will be supplied with the current Spiritual publications, and visitors will find stationery for correspondence on its tables, free, the design being to provide a home or meeting place, where information may be freely had.

SPIRITUAL MEETINGS AT CHICAGO.

Mediums' meeting every Sunday at 3 o'clock p. m. at 104 22nd st. Seats free. The public cordially invited. Dr. Joseph Warn, President.

Mediums' meeting every Sunday at 10:30 a. m. at Appollo Hall, 2730 State street. Public cordially invited. Seats free. J. W. Bailey, Chairman.

The united Society of Spiritualists meets each Sunday at Madison street theatre (formerly Hershey hall), near State street, at 2:30 p. m. Public cordially invited. Dr. J. H. Randall, Chairman. Seats free.

The first Spiritualist Society hold services at Princess Opera House, 558 West Madison street, at 10:45 a. m. and 7:45 p. m. Mrs. Cora L. V. Richmond speaks both morning and evening. Seats free. Dr. J. H. Bushnell, President.

The Chicago Association of Universal, Radical and Progressive Spiritualists and Mediums hold meetings every Sunday at 10:30 a. m., and 3 and 7:30 p. m., at 213 West Madison street, hall 12. Admission 5 cents. Dr. Norman Macleod, Chairman.

"I did do mean things. I'm glad of it; I'm doing 'em still, and I will and you needn't talk pious to me?"—Dred Scott in Interviews in Spirit Life, by Spiritual Samuel Bowles.



**THE SPIRITUAL OFFERING.**

COL. D. M. FOX, - - - - PUBLISHER  
D. M. & NETTIE P. FOX, - - - EDITORS  
EDITORIAL CONTRIBUTORS

Prof. Henry Kiddle (H. K.), No. 7, East 130th St.,  
New York City.  
"Quina," through her Medium, Mrs. Cora L. V.  
Richmond, 64 Union Park Place, Chicago, Ill.

Among the contributors will be found our oldest and  
ablest writers. In it will be found Lectures, Essays upon  
Scientific, Philosophical and Spiritual subjects, Spiritual  
Communications and Messages.

**TERMS OF SUBSCRIPTION:**

Per Year...\$2.00 | Six Months...\$1.00 | Three Months...50cts  
New Club Rates: 3 copies, \$5, 5 copies \$8, 10 copies \$15.  
All must be new subscribers except the getter up of the club.  
Advertisements published at 15 cts per line for the first, and  
10 cts for each subsequent insertion.  
Specimen copies sent free.  
Subscribers desiring a change of post-office, must give  
the name of the office where taken and where to be sent,  
otherwise the change cannot be made. Address,  
SPIRITUAL OFFERING, Ottumwa, Iowa.

**FACTS,**

A Monthly Magazine devoted to  
**MENTAL & SPIRITUAL PHENOMENA**

Including Dreams, Mesmerism, Psychometry, Clairvoy-  
ance, Clairaudience, Inspiration, Trance, and Physical  
Mediumship; Prayer, Mind, and Magnetic Healing; and all  
Classes of Psychological Effects.

Single Copies, 10 cts. \$1 00 per Year.

**FACTS PUBLISHING COMPANY.**

(DRAWER 5323.) BOSTON, MASS.

**LIGHT FOR THINKERS.**

The Pioneer Spiritual Journal of the South.  
A. C. LADD, ..... PUBLISHER.  
G. W. KATES, ..... EDITOR.

Assisted by a large corps of able writers.  
Interesting and Instructive Reading, embracing the fol-  
lowing features and departments:  
Reports of Phenomena; Reports of Spiritual Lectures;  
Spirit Messages; Original Essays and contributions; Child-  
ren's Lyceum News; Editorial Department; Reports of  
Local Society, etc., etc.

**TERMS OF SUBSCRIPTION.**

One copy, one year .....\$1.50  
One copy, six months ..... 75  
One copy, three months ..... 41  
Five copies one year, one address ..... 6.0  
Ten or more, one year to one address .....\$1 each  
Single copy five cents. Specimen copy free.

ISSUED WEEKLY AT ATLANTA, GA.

**THE WATCHMAN.**

An 8-page Monthly Journal, devoted to the inter-  
ests of Humanity and Spiritualism.

Also, a mouth-piece of the American and East  
ern Congress in Spirit Life.

WATCHMAN, Spirit Editor.

Published by Boston Star & Crescent Co., 1090 Central Park  
Ave. Millard Postal Station, Chicago, Illinois.

Hattie A. Berry, Editress & Mg'r, Author B. Sheild, As't Mg'r,

**Terms of Subscription, in Advance.**

One year \$1.00 | 6 months \$0.50  
Clubs of 10 8:00 | Single copies :10  
Sample copies free:

U. S. Postage Stamps will be received for fractional parts  
of a dollar: (1s & 2s preferred):

Remit by P. O. order, drawn on Chicago, Ill., or by  
Registered letter: payable to  
Hattie A. Berry, Editress and Manager:

**THE CARRIER DOVE.**

An Illustrated Monthly Magazine devoted to  
**Spiritualism and Reform**

EDITED BY - - - MRS. J. SCHLESINGER.

DR. L. SCHLESINGER }  
MRS. J. SCHLESINGER } Publishers.

Each number will contain the Portraits and Biog-  
raphical sketches of prominent Mediums and Spi-  
ritual Workers of the Pacific Coast, and Spi-  
rit Pictures by our Artist Mediums. Also, Lectures,  
Essays, Poems, Spirit Messages, Editorial and Mes-  
sellaneous Items.

Terms. \$2 50 Per Year. Single Copies 25cts,  
Address all communications to THE CARRIER DOVE,  
854 1/2 Broadway, Oakland, Cal.

**Nature's own Restorer, Electricity.**



Dr. R. M. Thomas Electro Magnetic Battery and Supporter  
combined has restored many invalids to health and happi-  
ness, after the most eminent Physicians had failed. Prof.  
A. B. French of Clyde O. says "your belt has done more  
than it claimed it would for me." Invalids should investi-  
gate this wonder of wonders that is used and endorsed by  
Physicians. Can be worn by either sex, a specific for all kid-  
ney disease, rheumatism, female weakness, general debility,  
nervousness, and many ailments flesh is heir to. Price of Belt  
furnished in r. d morocco \$10 white kid \$12. When ordering  
send size around back and abdomen. Send Acts in stamps,  
and leading symptoms to Dr. R. M. THOMAS, Lock Box 17  
Cardington, Morrow Co., Ohio, and he will return you a  
scientific diagnosis, and book of testimonials free.

**CLARKE & COMPANY'S  
ITALIAN BLUE.**

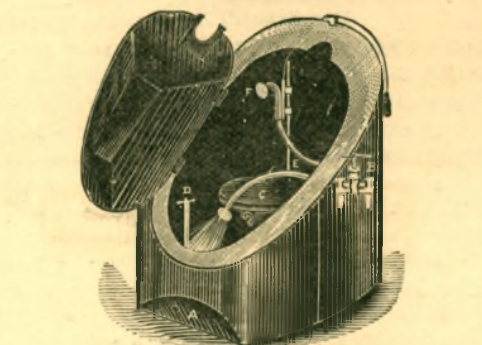
We, the undersigned, have used the Blue man-  
ufactured by Clarke & Company and find it the  
best we have ever had. In this case "the best  
is the cheapest."

Belvedere St'm Laundry, Wash'gn Ave & 13th St.  
Palace St'm Laundry, 12th and St. Charles St.  
New York Laundry, 5 S. Sixth St.  
Troy Laundry, 127 Spruce St.  
White Cloud Laundry, 309 Morgan St.  
Oblate Sisters of Providence, 411 Morgan St.  
Mrs. O'Connell, 2811 Cass Ave.  
Mrs. Rathborn, 925 Wash St.  
Mrs. H. Sauer, 5603 Palm St.

Many more might be given if desired.  
This Blue gives a pure sky-tint. It has a clear,  
even color. It is made of the best material, and  
the same always.  
Show to your friends and let them test for  
themselves.

AGENTS WANTED. LIBERAL DISCOUNT TO THE TRADE.  
**CLARKE & COMPANY, Manufacturers**  
306 Market Street, St. LOUIS, MO.

**AMERICAN DEPURATING BATH.**



The American Depurating Bath will be found superior to  
anything ever offered for the cure of all contagious diseases  
acute and chronic. By this bath pure air is re-paired at a  
temperature below the normal standard of the the blood,  
the result of which is that the force and frequency of pulse  
are not greatly augmented, and there is less tendency to  
congestion of the brain being induced than when air at a  
high temperature is respired, thus obviating the necessity  
of applying ice water to the head, which prevents the de-  
puration of effete matter from the surface to which the ice  
water is applied. During the entire time of bathing the  
person is completely protected from the inhalation of effete  
matter and poisonous inhalations from his own body or the  
bodies of other bathers. The submerging of the body in  
water arrests depuration from the skin, whereas by the ap-  
plication of water in sprays, as in this bath, the elimina-  
tion of effete matter is rapidly increased. It admits of  
administration of medicated vapor. It is fully adapted to  
all the wants of household, public and hospital use.  
(See Card in Directory Column.)

PRICE, \$75.  
Cash sufficient to cover Express Charges must accompany Orders.  
Address, WM. CURRAN, M. D., 213 N. 14th St., St. Louis, Mo.

**Art Rooms & Looking Glass Store.**  
CHOICE PAINTINGS AND ENGRAVINGS.

Regilding and Repairing.  
Removing, Hangings, and everything in Looking-Glass and  
Picture line. Call or send to  
**Geo. M. Harding,**  
1226 OLIVE STREET, ST. LOUIS, MO.

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

**CORNS EXTRACTED,**  
Without Pain.

25c each. All troubles of the feet treated in a skillful manner.  
**Dr. N. Kennison & Son.**  
Also a lady manicure to attend to the Finger Nails  
623 1/2 Olive Street, St. Louis.

A CARD.  
Benefit of camp No. 3, H. V. E. M. C.  
**Dr. HOTCHKISS'**  
**VITAL ELECTRO-MAGNETIC CIRCLE.**  
Daily Evening Evolution, 7:30 p. m.  
720 South Sixth St.

Expository Lectures by Prof. J. M. Clark, and others,  
accompanied by music and demonstrations.  
**Admission, 10 Cents.**  
"Vital Electro-Magnetism is an art, a science,  
a power, and, in the near future, a coming indus-  
try of incalculable value"—Extract from a forth-  
coming work by Dr. Hotchkiss.

**HOW TO BECOME  
A MEDIUM  
IN YOUR OWN HOME.**

I WILL send you a 16-page pamphlet, containing full in-  
structions, and a sealed Letter designating all your phases  
of mediumship, also a copy of The Riddle of the American  
Spiritual Sphinx, or the Lost Key Found, and a sample copy  
of N. D. C. Axe, for **ONLY 15 CENTS** in one or two-  
cent stamps. Address J. ALBERT BLISS, No. 474 A,  
Broadway, Boston, Mass.  
**Blackfoot's Magnetized Paper**, to heal the sick,  
10c. per sheet, or 12 sheets for \$1.00.  
**Developing Paper** 15 cents per sheet, or 7 sheets  
for \$1.00.

**Dr. D. Jacobs,  
Dental Parlors.**

  
S. E. Cor. Ninth and Washington Ave.,  
ST. LOUIS, MO.

**M. GOETTLER & CO.**  
1260 South Broadway, French Market.  
Established 1863.

**HATTERS & FURRIERS,**  
Keeps a large line of FASHIONABLE  
**Hats, Caps, Furs, Umbrellas and Gloves,**  
Constantly on hand or made to order at popular prices.

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



**C. L. HERRING.**

**Magnetic Physician.**

No medication or electricity. Hurst's New Hotel, corner Broadway and Chestnut St., Parlor No. 1.

**Phoenix Book and Stationery Co.**

Formerly at 703 Olive street, now at 625 Locust street N. E. corner 7th street, St. Louis.

A large and complete assortment of New and Old Books, rare and scarce Works. A fine stock of Stationery, Writing papers Envelopes and Blank Books etc., Periodicals and Papers, Spiritual and Scientific Literature a specialty.

**THOSE WHO NEED PHYSICAL AID.**

Can obtain it through spiritual assistance by consulting Dr. Wray, who is controlled by a band of physicians. Enclose six cents postage, name, age, sex, lock hair and leading symptom and receive diagnosis with advice that will lead to recovery. Address, **Dr. FRANKLIN WRAY,** Andrew, Iowa.

**BEN MILLER,**

*Fashionable*

**HATTER,**

GLOVES, UMBRELLAS, etc.

605 Franklin Ave., St. Louis, Mo.

**GO AND SEE PROFESSOR WARRING,**

*Medium and Real Astrologer.*

at 2223 Olive street. Five thousand dollars to any one who can equal him in telling the past, present and future, causing speedy marriages, bringing separated together, and in business affairs, whose advice is invaluable. He tells consultant's name in full, and is the only person that can do so. Prof. Warring asks no questions and uses no cards of any description in his profession.

SATISFACTION GIVEN OR NO PAY.

Fee—Ladies, \$1, gents, \$1.

**Magnetism!**

**C. TUCKETT, 914 Locust St.**

My Magnetic Power over Rheumatism, Paralysis, Neuralgia, Pains in Pit of Stomach, Female Complaints and Pains in the Back is wonderful. No medicines given. Hours, 9 to 12 Sharp. I have the highest testimonials in the city. Consultation free.

**Mrs. LAURA De KNEVETT**

**SPIRITUAL MEDIUM & NATURAL CLAIRVOYANT.**

Test and Guide for Business.

1315 MORGAN STREET, ST. LOUIS, MO.

**MRS. BERTHA WÜPPER,**

**Spiritual Reader.**

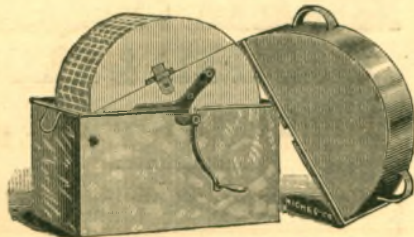
No. 1026 S. THIRTEENTH.

(One Door South of Chouteau Avenue),

ST. LOUIS, MO.

**ST. LOUIS WIRE STEAM WASHER,**

Office 710 Olive Street, St. Louis, Mo.



**The Greatest Invention of the Age.**

A child eight years old can operate it. Does not wear or tear the clothes as the washing is done entirely by the power of steam.

Saves labor, time, soap and clothes. The machine will wash 25 shirts in 25 minutes.

The machine passes directly through the clothes and washes them evenly and not in streaks, and bleaches them at the same time. PRICE \$6.00

THE

**VANDALIA**

**LINE**

**Pennsylvania Route.**

BETWEEN

**ST. LOUIS AND NEW YORK AND THE EAST**

Is acknowledged to be the

**QUICKEST, SAFEST and BEST LINE.**

FOUR Hours Quickest between

**St. Louis & New York**

Two Trains Daily Each Way With

Pullman's Hotel and Buffet Sleeping Cars, through without change, passing through Indianapolis, Columbus, Pittsburg, and Philadelphia.

No Change of Cars of Any Class between

**St. Louis & Pittsburg**

Trains Running Through solid.

RATES as LOW as by any other

Lines.

Apply to ticket agents of connecting lines, and in purchasing tickets, be sure that they read, over

**Vandalia and Pennsylvania Route.**

For further information apply to

**E. A. Ford,**

GENERAL PASSENGER AGENT,

ST. LOUIS, MO.

**SCIENTIFIC AMERICAN**  
ESTABLISHED 1845

The most popular Weekly newspaper devoted to science, mechanics, engineering discoveries, inventions and patents ever published. Every number illustrated with splendid engravings. This publication furnishes a most valuable encyclopedia of information which no person should be without. The popularity of the SCIENTIFIC AMERICAN is such that its circulation nearly equals that of all other papers of its class combined. Price \$3.20 a year. Discount to Clubs. Sold by all newsdealers. MUNN & CO., Publishers, No. 361 Broadway, N. Y.

**PATENTS.**

Munn & Co. have also had thirty-eight years' practice before the Patent Office and have prepared more than One Hundred Thousand applications for patents in the United States and foreign countries. Caveats, Trade-Marks, Copy-rights, Assignments, and all other papers for securing to inventors their rights in the United States, Canada, England, France, Germany and other foreign countries, prepared at short notice and on reasonable terms. Information as to obtaining patents cheerfully given without charge. Hand-books of information sent free. Patents obtained through Munn & Co. are noticed in the Scientific American free. The advantage of such notice is well understood by all persons who wish to dispose of their patents. Address MUNN & CO., Office SCIENTIFIC AMERICAN, 361 Broadway, New York.

**THE POPULAR RAILWAY**  
OF THE CENTRAL STATES.



**ONLY LINE**

Reaching by direct routes all the following large cities:

- ST. LOUIS, INDIANAPOLIS, CHICAGO, FORT WAYNE, DETROIT, LAFAYETTE, TOLEDO, SPRINGFIELD, HANNIBAL, QUINCY, KEOKUK, PEORIA, KANSAS CITY, COUNCIL BLUFFS, ST. JOSEPH, OMAHA, DES MOINES, OTTUMWA,

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

**THROUGH SLEEPING CAR LINES**

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

**THE BEST ROUTE**

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

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

It includes Handsome New Coaches, Luxurious FREE Reclining Chair Cars, the Best Equipped Dining Cars on the Continent, the latest and most Elegant Pullman Buffet and Sleeping Cars, the Splendid and Novel Mann Boudoir Cars and Palace Woodruff Sleeping Cars.

EVERYONE WHO TRAVELS should determine before starting to make a portion of his journey, or all, if possible, over the WABASH, ST. LOUIS & PACIFIC RY. Any Coupon Ticket Agent in the United States or Canada will sell you tickets via the WABASH and give all desired information. For Maps, Time Tables, etc., write to

F. CHANDLER, Gen'l Pass. and Ticket Agent, ST. LOUIS, MO.



**ST. LOUIS RUPTURE INSTITUTE.**  
For the treatment of Hernia or Rupture in all its varied forms NO. 720 OLIVE ST. - - ST. LOUIS, MO.  
So long as thousands are ruptured with reducible hernia which have heretofore required all the ingenuity of mechanical art to support and retain within the abdominal cavity by bands of iron and steel, elastic fabrics bone and iron thereby endangering life by their liability to become strangulated and often terminating existence by the strangulated intestines becoming sphacelated and gangrenous before relief can be obtained by the surgeons knife or the more gentle operation of taxis; so long as this is the case the discovery of a permanent cure seems a most wonderful blessing for mankind: This discovery of a permanent cure we offer to those suffering with this dreadful disease,



## Ohio and Mississippi R'y

The Direct and Fast Line to

**CINCINNATI,  
LOUISVILLE,  
WASHINGTON,  
BALTIMORE,  
NEW YORK & THE EAST.**

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

**2 DAILY TRAINS**

To Washington in **28** Hours  
To Baltimore in **29** Hours

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

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

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

### PALACE BUFFET SLEEPING CARS

are run by the "O. & M." Night Express from

**ST. LOUIS to NEW YORK**

—DAILY—

Without Change in 39 Hours.

### BEST ROUTE TO JACKSONVILLE

And Winter Resorts in the Southeast.

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

St. Louis to Cincinnati & Louisville

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

No Ferries or Transfers by this Route!

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

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

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

W. W. PEABODY,

Pres't and General Manager,

CINCINNATI, OHIO.

W. B. SHATTUC,

General Pass'r Agent.

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



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

DIRECT CONNECTIONS AT

Kansas City and Omaha

TO ALL POINTS IN THE WEST.

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

Elegant Pullman Palace Sleeping and  
Buffet cars on all trains

—Chair Cars Free.—

## IRON MOUNTAIN ROUTE

Is the only direct route to all points in

Arkansas and Texas,

ONLY ROUTE TO THE

FAMOUS HOT SPRINGS.

OF ARKANSAS.

Only One Change Of Cars Between

St. Louis and San Francisco.

Solid Trains Through to  
**MEMPHIS, Tenn., and  
GALVESTON, TEXAS.**

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

W. H. Newman,  
Gen'l Traffic Mang'r.

H. C. Townsend,  
G. P. & T. Agt.

## LUXURY!

—) THE (—

## Bee Line Route!

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

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

INDIANAPOLIS, CINCINNATI,  
CLEVELAND, BUFFALO,

—) AND ALL (—

NEW ENGLAND Cities

Fast Time, Sure Connections,

—AND—

Palace Sleeping Coaches

WHICH RUN THROUGH TO

**NEW YORK**

—AND—

**BOSTON**

WITHOUT CHANGE.

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

### Western Land Seekers

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

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

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

### LOWEST RATES

and give full information.

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