

# LIGHT IN THE WEST.



“LET THERE BE LIGHT.”

VOL. VI.

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S. ARCHER, Business Manager,

314 Chestnut Street, St. Louis, Mo.

“ALL’s well that ends well,” and in order to make it end well, do well.

“To be, or not to be,” is not the question; but to be as we *ought to be*,—Ah! that’s the question.

If we do well here, we shall do well there; we can say nothing more, should we preach a whole year.

JESUS laid the greatest stress on these words: Love one another. How much ground that covers. If we do that will we rob, cheat, or swindle each other; or will we have the tenderest regard for each other,—speaking no ill, doing no ill?

“A soft answer turneth away wrath;” it takes two to quarrel, don’t make the second. If we cannot settle our disputes amicably, we should go away, take a rest, think it over, then try it again, and if then we cannot agree, propose to arbitrate. Anything is better than an open quarrel, and the next thing to it is a lawsuit. Avoid that by all means, for in that

case both parties generally lose,—the lawyer getting the kernel, the client the shell.

EVERY man will be his own judge, and made to see his own conduct in the horoscope of the after life; and such searching light will be thrown upon it, that not one iota, not one act or thought, will be left in the background; all will be brought to light and made to pass judgment upon it. The motive is what will burn into the soul.

A PERSON sitting for a picture should not think of dictating to the photographer whether he shall, or shall not go into a dark room to develop the negative. The operator is supposed to know his business. Just so with a medium. We should take the conditions as we find them and not prejudge. Wait until the seance is over, to “sift the wheat from the chaff.”

SPIRITUALISM is the key to the life to come; through it and no other source can we know the exact truth. All that there is of exact truth in the Bible or New Testament, is derived from spiritual sources, and the gate should have been always open, but by priestcraft, a lock was put upon it. Woe to the man, or set of men who put it there, for they will find themselves shut out in total darkness.

#### RABBI SONNESCHEIN.

We learn from the daily paper that Rev. S. H. Sonneschein has resigned his pastorate of the synagogue, “Temple of the Gates of Truth,” on the corner of Sixteenth and Chestnut streets, and we are not surprised that he has done so.

The Doctor is a man far in advance, in thought, of any in the congregation of which he has had charge. They are tied down to the *letter* of the Mosaic law, while the Doctor takes it at its *spirit*: he moves on with the world, while those of his recent

congregation stand still, just as their legends say the sun did for Joshua.

Rabbi Sonneschein tried to bring his people out of the slavery of the mind, as Moses brought Israel out of that of the body. Moses died without fully accomplishing his purpose; but his work was finished by another, and so it will be with the Doctor. He has sown the seed of a liberal spirit broadcast; not only in his immediate church, but all over the land.

The Rabbi believes in the fraternalization of the whole human family, the only dividing line being that of high, *moral* conduct, instead of creed; and when all preachers, teachers and people adopt that as their standard for measuring humanity, all strife and war will cease.

Let us like Doctor Sonneschein, adopt a high, moral standard for humanity, ignoring all dogmas, as belonging to the myths of the dark past. Let us place at the front every man who lives up to it, frowning down all fraud, all hypocrisy and sham, and come out boldly for the religion of humanity, letting the gods take care of themselves.

#### PERFECT HAPPINESS.

The great mass of Christians, from the rigid Catholic and strict Calvinist, to the liberal Unitarian, believe in a localized heaven; a place of perfect happiness, rest, peace,—in short, a blissful ultima thule, to all eternity. Let us analyze this belief.

We find that the mind must have a diversity of employment, not only to keep alive its faculties, but to improve them; and to confine the mind, or permit it to dwell too much on any subject, is injurious to it,—sometimes fatal. Now, can it be possible that all the arts and sciences, all the employments, that are productive of so much good to humanity, that produce so much that is pleasing to the senses, will be shut out of heaven, or neglected there?

Can it be, that God will do everything, furnish everything, and that man will have nothing to do, but to sit around, like a "big Injun" and enjoy it?

Why should God create man, with all the faculties with which He has endowed him, capable of such unlimited expansion, and so useful in earth life, only to let them go to waste in heaven? If He had done so, it would be little wonder that Lucifer and his associates found time, and the disposition, to hatch up treason. If the great scientists and inventors, who have spent such busy lives for the good of humanity, will have nothing to do in the next world, but to pray to God, and praise Him, we can imagine them saying to the Lord, "Please consider that we are doing this in our hearts, all the time, and give us something else to do in addition, even if we have to go back to earth to do it; for we can praise with our works as well as with our words."

Did it never occur to the thoughtful Christian, that the human mind is so constituted as to always be reaching out for something beyond? "More, ever more," is its cry, and the filling of one demand only creates another. If all progress really ceased "over there," it would prove that, instead of heaven's being in advance of this life, it is infinitely below it. There cannot be such a thing as *perfect happiness*, even for the best of us, for if there were, there would be nothing to invite us onward, from one stage of progression to another.

The men and women who have been truly good; who have faithfully filled their position in life; who have scattered flowers and not thorns along their pathway; who have been charitable in "thought, word and deed," will have all they can have the capacity to enjoy, for the time, in the next life. But the time will come, when they will thirst for more, and they will press onward to know more and more of God, the Infinite, and His works.

If it were not so, if the soul experienced its highest happiness immediately after death, eternity would be a dreary waste aimless and objectless; whereas, as we believe, glory after glory opens to the vision, or rather, the sight will be opened to them, as we progress, through the good works of the spirit.

#### A SLANDER ON GOD.

If God is omnipotent in knowledge, justice, goodness and truth, He must have known the end, from the beginning; and

having had it all His own way, in the order of creation, if everything is not just as it ought to be, whose fault is it? We claim that everything is just as it ought to be, or will be, in view of the fact, that everything is progressing from a lower to a higher, and that, consequently, there must be imperfection before there is perfection. This imperfection is what we call sin.

For example, the man who has a finely developed brain, with a proper education, and proper surroundings, will never commit murder; but one with a largely predominating animal brain may, and often does take life. This shows what progress and development of the race will accomplish. Now, if it be true that there have been, from all eternity, two great principles in nature,—Mind, or God, and Matter,—and that the conjunction of these two brings up matter from an inert and chaotic state, even to what we have on this planet to-day, who can conceive what it may arrive at, in the far distant future? And if it be true that mind, or God, is constantly at work, operating on matter, for its development, or as we of earth would say, "doing all he can" to bring it up to perfection, by the laws of growth, those incongruities that we see in man, and elsewhere in nature, are only the results, of the stage of development we find on the planet to-day; but spanning the sky is the rainbow promise of greater and greater perfection tomorrow, and on and on forever, until perfection is attained. All animate and inanimate nature, so called will sing together a song of praise, to the Almighty mind that brought it up from chaos to that glorious state of perfection, so grand to contemplate. We ask, then, *if God is not slandered* when He is charged with having made man, and at the same time making an eternal Hell to put him in, knowing, from all eternity that many of them would, through blind ignorance, go there: when He is charged with permitting a fallen angel, the devil, to go about, though unseen by man, like a roaring lion, tempting mankind, and so unconsciously, that often man does not know when he is tempted. We ask again, Is not God slandered by every priest in christendom, who preaches such doctrine? And what must God think of those who are constantly praying to him not to let them be damned, when He never *intended* they should be. Ironically speaking, we imagine He must say sometimes, to some of those around His throne: "Those people down on that little planet must have a very poor opin-

ion of me, to think I would damn any of them for not believing in my existence, when, in fact, they nor any other mortals have ever seen me." Now will any one say that God is not slandered?

#### NEW WINE IN OLD BOTTLES.

In the second chapter of Mark, the twenty-second verse, Jesus of Nazareth is recorded as saying: No man putteth new wine into old bottles. This expression would be unintelligible to us, did we not know that the bottles of that time, unlike the glass ones of to-day, were made of leather, or skins, which, when old, lost their tenacity; and in that condition, the fermentation of the new wine would burst them.

Now we wish to make an application of this very sound advice of the Nazarene, to some questions of to-day. The philosophy of Spiritualism cannot be merged into the Church, nor can the Church, as such, come into the new dispensation of the spiritual philosophy, only as she throws off the old and puts on the new, or in other words, when she learns to worship the *spirit* instead of the *form*.

But the orthodox, the Catholic and all other ecclesiastics that have a following, will cry out that this is not so, and attempt to justify themselves by saying that they offer prayers to the saints, and to God, who is a spirit. This is all well enough; but at the same time, they worship relics, or adore and venerate them, which is the same thing.

Again, the truly orthodox will insist that they do not even care for relics; but we find their forefathers, the Crusaders, spilling the blood of millions,—for what? Simply to get possession of the tomb, in which the body of Jesus Christ was laid. We would call this the adoration of the symbol, instead of the thing signified. And now, they worship Jesus, (all are anxious to acknowledge that) but for what? Simply that they may climb into heaven over His shoulders, thus escaping the punishment, so richly deserved, while another suffers for them,—a craven herd, to crawl into heaven, under such conditions.

But the point we wished to bring out more fully is this: They are worshipping the *personality* of Jesus, instead of the principles He taught. The principles of love, truth and justice are the apex of all thought. They are immeasurably above all personalities. Just so far as any being, even God himself, partakes of these, just so far is he equal to them; and the man

or woman who worships Jesus, or any other personality, is worshipping the thing, instead of the thing signified. Therefore we would not have the new wine of Spiritualism put into the old orthodox bottle, for it would soon burst its narrow confines, and, in the words of the Nazarene, "the new wine would be lost."

Theology, through her hell fire doctrines, has humanity in such abject terror of future punishment, for daring to think, that they have cravenly given over to the priests that grandest of all freedom,—the freedom of thought. They have lain down, under the teachings of some fossilized brain, that thinks by rule, and, like a patient under the influence of a narcotic, only ask to be waked up when Gabriel blows his horn.

It is another "irrepressible conflict." The Church and Spiritualism can never affiliate. The one sees everything from a material standpoint, even to the "second coming of Christ" in *material* form, and they expect to be *taken up* to heaven, mayhap, with their stomachs full of fresh pork! To the other, this "second coming" and "taking up" have a spiritual meaning, and will be realized in a spiritual sense. The two cannot harmonize, and it may be said of it: "The light shineth in the darkness; and the darkness comprehended it not." John 1:5.

Orthodoxy would wish to drag into heaven all the old bodies, in which we have committed so many sins, (laid on Jesus Christ, of course) but we wish none of that. We want fresh, clean, spiritual bodies in the next world, so let our worn out physical bodies go back to mother earth, and enter into the construction of something else, if need be. They give us much trouble, in this world, and in the next, might go back into their old tricks, getting us into something worse than hot water.

We know that we must wear, in the spirit world, the clothes which we construct by our actions here; and in that world, such words as thief, or liar, will be found to have a far deeper meaning than they do in this. There, lying will be any kind of deception; theft, any advantage taken of another. The law is finely and sharply defined over there, and the *thoughts* and *intentions* of our hearts, will acquit or condemn us, and our garments will be marked accordingly; made up, as they will be, of the *spirit* of our actions in earth life.

This generation will pass away, and

with it many of the cobwebs old theology has hung about it; but thousands will go down to the grave, leaning on an imaginary Christ: they will find, when they wake up there, that His body and blood had no more to do with the salvation of their souls, than had the rare meat they ate for dinner. If they have followed the precepts of Jesus, Confucius or Buddha, they will find, that living up to the truths uttered by these persons, was what saved them; not long, palavering prayers, and promises made to God, only to be broken as soon as made.

The man spoken of in the New Testament who said he would *go*, but did not, was rejected; while the one who said he would *not*, but afterwards *did*, was accepted, showing plainly that what the man *did*, not what he *said*, saved him. If people would only divest their minds of theology, and read the Bible with their eyes open, they would discern Spiritualism all through it, and after a time, would come out full fledged Spiritualists. Manifestations, such as are recorded in Acts, second chapter, occur among Spiritualists, and we ourselves have seen them. Why is it that they do not happen among the churches of to-day;—can any one answer? Now "seek, and ye shall find; knock, and it shall be opened unto you."

#### KEEB UNIVERSAL.

[The following was given inspirationally, through Mrs. S. E. Caldwell, of this city.—Ed.]

The name signifies the whole world, or the history of the planet from its inception, which commenced in space from nebula thrown off from other planets, the entire process of construction being fashioned into shape by wise and advanced spirits, who guide and direct the multitude of less experienced. Indeed, the government of matter in God's upper kingdoms is analogous to earthly plans, only there is not crude matter there, but that which is highly sublimated.

Man in throwing off the clogs of his earthly existence, which is the flesh, arises at once to the dignity of a God, which is an inherent right. He can soar into space, viewing with newly opened eyes the whole expanse of God's Universe; he can soar to heights too sublime for finite man's conception; and he can span the arches of the heavens, reveling in the delights of a freed soul that has outstripped its error, and clothed itself in garments of wisdom.

Man, in arising to the dignity of a God,

is assuming none of the attributes of Deity, whose province it is to confer the gifts which bring man into the conditions to arise to the height of one. The assumption of man's inferiority arises from the groveling spectacle of a race, with eyes ever bent upon the surface of the earth; leading them downward, instead of looking above, from whence only comes that light that illuminates the interior chambers of his being, to show him the diversity within, which, if he would allow, would sit like a monarch enthroned there, with his subjects to do his bidding. This principle dominant, all else becomes subservient; it commands the hosts of his be- setments and bids them retire into the recesses of darkness where they belong. It draws down the fire from heaven to kindle with its sparks the expiring embers of his earthly ambitions. It wields the sceptre of command among the hosts in battle; it holds enchained a massed assembly by the force in language of which it is an attribute; it scales the heights of knowledge, science, and its research, to do its bidding, and the whole realm of nature is accessible to it. Into the depths of the earth it penetrates with its far-seeing eye, unrolling layer after layer of evidence to the world's age and its growth; it counts the stars, their appearance, and their disappearance; the pages of astronomy are enriched by its discoveries and the whole panorama of nature, with ever varied aspects is viewed as through a microscope, the atoms composing it, and the aggregations of the same. Man towering in lofty intellect feels at times the expansion of his being into proportions beyond the world's capacity to comprehend; he feels like bursting his prison bounds and leaping forth into illimitable space, there to hold communion face to face, with the Gods to whom he is allied, to spread the wings of an emancipated soul from earthly trammels to find its true home, which it feels is awaiting it in some distant sphere to which the eye of sense has never yet penetrated. This is that godlike nature that lifts us to heights of godlike enjoyments, where the soul never palls, as with the cloyed sweets of sensual pleasure, but finds its pabulum of delights in the ceaseless change offered in the immortal kingdom; where the boundlessness of scenery, varied as it is beautiful, never tires the eye of sense; where the scents of the countless, and as many hued flowers regale at every step the un- wearied explorer, who, bathed in delights,

forgets his earthly sorrow, and his, so late, reluctance to leave it.

The boundless universe, with its myriads of constellations is the cap sheaf of God's glories, the jeweled crown of His works, In the heavens he has set his sun blazing in glory, while the moon in subdued robes of celestial light soothes by its wild beams the tired and jaded wanderer of the past day and refreshing nature, so lately overpowered by the overheated rays of the god of day. The sublimity of man's nature is proved in man, the immortal part of his being is constantly ascending towards the celestial spheres, where dwells God and His holy angels, bathed in the effulgent rays of His divine presence.

#### A SPIRITUAL HISTORY.

For some time back it has been our purpose to give in some way a general investigation of the philosophy of Spiritualism. We have published articles long and short on different points. While many of these are received as excellent in themselves, yet they are not satisfactory in the sense of being a connected exposition of the doctrine of Spiritualism, on which subject thousands of inquiring minds are now seeking information. While we were thinking over this matter, a friend proposed to write a series of articles upon the subject, *Why I became a Spiritualist*. Perceiving at once, as we thought, that this man was up in the spirit of the doctrine and was able to give a reason for his belief, we could see how he might plainly point out the spiritual principles and at the same time give a vivid exemplification of a human life growing into, and embracing Spiritualism: thus illustrating as well as asserting its points of truth.

The writer is a man well known by many of the prominent Spiritualists in the United States, and his experience, we feel safe in asserting, will be not only interesting but instructive as well. He assures us that he will touch all the principles involved in the subject as he progresses in what might be called a history of his life for *thirty-five years* in its relation to this belief. It will furnish substantial food for matured minds; also the facts will be so kindly and clearly told as to be intelligently received by young people.

The first of these chapters was published in our last—No. 8—issue and they will continue in future issues likely to the extent of twenty chapters. As his story progresses it will be seen that he took no

small part in our late civil war. He was, and is, well known in government circles and political life. He wishes this history, as he gives it to be read and believed for the truth's sake alone. One who has spent thousands of dollars and so much of the prime of his life in the earnest investigation of this subject in our country and in Europe will surely give our readers a valuable addition to their spiritual literature.

Written for Light in the West.

#### SONG OF THE NEW BORN SPIRIT.

Oh, Father, God, with my first breath  
I thank Thee that there is no death,  
That life eternal flows within the soul of man,  
The gift of God, 'tis His eternal plan,  
Each linked to each, and God the whole;  
Each form a part, but God the OVER SOUL.

How blind I was on earth!—I never saw  
All things were governed by eternal law;  
That man, like any other flower or seed,  
To live again must first be buried, dead,  
And like the worm to butterfly, come up then  
Renewed in life, or, as the Teacher said,  
"Be born again."

But now the book of life is plain;  
I see His purpose, e'en in a drop of rain,  
Some part of His eternal plan,  
Too vast for man to understand.  
But as his vision grows, expands,  
He then will see God's mighty hand  
Controlling man,—though seeming free,—  
To his eternal destiny.

For God has fixed for every man  
Who ever lived beneath the sun  
A home, just suited to his state:  
Nor will He shut the "golden gate"  
For Adam's sin, or lack of faith,  
Nor priests harangue of heavenly wrath  
For God and Nature wrote the deed  
Without the aid of church or creed.

Oh, glorious thought, to live again  
Triumphant over death and pain,—  
To know that this is life eternal;  
To feel the joys of life supernal,  
To know that every human soul  
Will reach this boon,—this heavenly goal  
Where love to God, and love to man  
Is chiefest of the heavenly plan. \* \* \*

St. Louis, Mo.

#### A SUGGESTION.

MR. EDITOR: On looking over the last number of LIGHT IN THE WEST, I cannot help entering a protest. (Now somebody says, "She has found the mote in her brother's eye, but can't see the beam in her own"). Just take up the paper and look at the signatures. We have "B." and "B." and "B." and "B." and "J." and "K." and I don't know how many more. Now "B.," if I could write such articles as you do, I would not hide behind such a small letter as that. Suppose some of us quarrelsome ones were inclined to disagree with you and wanted to contest some of your best points. We would not like to do battle with so small a thing as the letter B or K or J. Please come out under full sail next time and let the world know, that like our editor in

the first issue of LIGHT IN THE WEST, you are 'willing to be classed with Jesus Christ and the rest of the cranks.' You surely have no cause to be ashamed to append your full name and address to such articles as those we read each week above these unsatisfactory signatures.

Yours openly, MRS. F. W. TORRIT.

Our esteemed correspondent kindly but pointedly calls upon all the *nom de plume* and initial signature writers to come out over their true names. We embrace this opportunity to ask all readers of this paper to please heed the first notice of the editorial head of LIGHT IN THE WEST, where we publish to the world, in short, the policy of the Journal. We adhere to this strictly and no one shall receive unkindness, unfairness or abuse by or through us; and all may have good assurance of creditable writers. The above suggestion comes from a lady in the kindest spirit, and we take the liberty of giving it publicly to those who write for our columns. In all cases it is proper for our paper to assume that their private reasons for writing over an initial are good. The "B" articles referred to, for example, are by a gentleman known to many prominent Spiritualists from Boston to the Golden Gate. To the political world also, having held high positions of trust and honor, an Ex-Mayor of a city about the size of Chicago. We have personal assurance from him that if any important position in his writings is assailed he will most assuredly discuss the question more fully for the purpose of unfolding the truth clearly, leaving the reader to judge whether he is right or wrong: and this not to acquire a name but for the truth's sake. Again: the "K" article is from a gentleman whose name, is well known in Railway circles all over the United States and in Europe, and he will not see his peculiar views torn to tatters, we think, without having, as the poet says,

"Muckle din \* \* about it."

So we might say of others, not that we want to boast of our correspondents, but to give assurance that we know they live in their forts and if any want to see them out, it is their privilege to draw them out, or better, down their walls, if they can, while we give the assurance that they will not drag forth a wriggling eel, and it is their business to see whether or not they get on their hands an elephant. However let all writing and discussion be in a spirit of kindness and mainly for the purpose of developing light on the all important subject, "the Philosophy of Spiritualism." While we

say this, still it will greatly please us if all will so on find it convenient to write over their signature in full.

#### OUR BROOKLYN LETTER.

BROOKLYN, N. Y., APRIL 10.—A large majority of the people can not or at least do not, stop long enough amid the hurly-burly of a busy life, to inquire into the forces that form the mainsprings of human action. Our opinions, and judgments are based chiefly upon appearances, events and circumstances that surround our daily life,—those things that come under cognizance of our five senses. The question: can there be more subtle causes, which, when properly understood, will influence our judgment of each other, is a very pertinent one.

If we look for any actuating influence outside of the individual and his environments we must, of necessity, look for it in the realm of spirit, in that world of disembodied intelligence which is separated from us only by conditions. That such a world really exists, few thinking people of to-day—even among the most orthodox christians—doubt; though we are constrained to believe that the influence exerted upon the inhabitants of this mundane sphere, by the invisible world, is very little studied and imperfectly understood. Let us examine some of the evidence we have that we are surrounded by an invisible world of intelligent beings, who once lived in the body, but who now inhabit the realm of thought.

The scriptures, from Genesis to Revelation, are full of assurances of this fact. Every religion and almost every code of morals, christian and pagan, are based upon an expected life after death. All nations upon the earth have had their beliefs supernatural manifestations, which surely would not have been so universal had they no foundation in fact.

The influence of the spirit world is usually attributed to God, and accepted as miracles. Especially is this true of the Roman Church, which accepts all cases of Stigmata as miracles wrought specially to confirm the faith of their believers. These appearances on the human body are said to correspond to the wounds of Christ, on the hands, feet and side, and sometimes those of the crown of thorns. That they are miracles, the phenomena and revelations of Spiritism disprove, but that the manifestations are made by spirits, and not by God, to confirm the faith of their co-religionists in earth life, there is little doubt. In a volume prepared with great care from per-

sonal investigation by Lord Shrewsbury, are given many instances of these stigmata or marks appearing, with conclusive testimony—at least in many cases—as to their origin being a spiritual one.

One of the most remarkable of these ecstasies, or mediums, was a nun in the convent of Dulmen in Westphalia. She was a sensitive of the highest order, very devout and from childhood had visions and was generally clairvoyant. In her case it is said the marks were particularly perfect, and blood invariably issued from them on Friday. It has been my fortune to witness an instance of the same phenomena, though in much less marked degree, in the case of an eminent lecturer and trance speaker of New York City. Whenever I have seen him entranced, on the platform or privately, a well defined, double crescent has appeared on his forehead sometimes developing with the suddenness of a blush, at other times appearing gradually, in every case remaining; thus convincing one that it was not under control of the will, (as blushes are said to some times be) for though the color might be brought out by an effort on the part of the individual, it could hardly be retained in the face for an unlimited time, and the entire countenance would partake of the suffusion; whereas, in this case, the face is of marble whiteness. Some spirits assert that it is by means of electricity that the effect is produced, that they direct a fine current of this force upon the part they desire to affect, and in the same way produce writing upon the flesh of a medium, usually the hand or arm. Throughout all ages there have been Seers, persons gifted with exalted spiritual vision, who have been enabled to lift the veil that separates the world of matter from the world of spirit, and describe, though imperfectly, the wonderful "Over there." The fact that we are surrounded by invisible spirits that are possessed of the same intelligence, the same preferences, prejudices appetites that governed them while in the body—modified, perhaps, by the different conditions—is, we believe, susceptible of proof to any one who will honestly investigate the subject. If this be true, what a momentous influence must the invisible world exert upon the human race. Consider for a moment the influence one mind exerts over another in this life. The great Mesmer discovered that some persons could under certain conditions, hold the minds of others in a trance and take complete possession of all their faculties; this in obedience to some law of the mind not yet un-

derstood. The weaker mind will ever be made subservient to the stronger; or, more correctly speaking, the passive mind will invariably be operated upon by the positive. Passivity is a condition, and in no way indicative of a weak mind.

If we note how we are influenced by likes and dislikes, and the efforts of will we put forth to win the approbation of others, we can appreciate in a slight degree, how our minds influence each other. But can we appreciate the influence of those disembodied minds, who, we believe, are governed by the same universal law of mind that controlled them while in the form? If it be true that one mind can mesmerize, psychologise, or read another while in the physical body, is it not reasonable to suppose they can do the same with even greater facility when they have laid aside this earthly tabernacle?

Where do our inspirations and promptings come from, if not from the spirit world? What power or influence can the Guardian Angel, (which the Lord has promised to each of his children) have over us, if not through the law of mind? We are forced to the conclusion that the spirit world does influence and in some instances, control the inhabitants of earth. That this influence is operated in concert with our own thoughts and desires, and in such a manner as to leave us unconscious of the fact that we are influenced or inspired, there is little doubt. The human mind is made up of inherited capabilities, and whatever it has acquired or learned. Whatever comes to the mind, other than as the result of reason, study, experience, must necessarily come from a super-physical source. It is said that if we take the ground that evil spirits are in a degree responsible for drunkenness and crime, we make one more excuse for the transgressor, who will consider himself unaccountable. On the contrary, when he is fully cognizant of the influence of the spirit world, he is made aware of the danger and also how he may avoid it,—"Forewarned is forearmed." "The Kingdom of Heaven within us lies," if we so desire. Our spirit associates, like our earthy companions of our own selection, are attracted to us by our state of mind. If we attract the depraved, our evil inclinations will be stimulated and increased by the influence called about us by our own condition of mind and heart.

Swedenborg taught that "man, by his life put on a nature, and after death, remained of such a quality as his nature was that he had procured to himself by life in thi-

world, and that every one came to his own society, in which his spirit had been in the world,—a wicked man to an infernal society, a good man to a heavenly society." A spirit fitted by his life here for an infernal society, upon being able to return, would seek the society of those whose minds, hearts and appetites are in harmony with his own. Thus, the spirit of the man who has been the slave of strong drink, and enjoyed the low society of the public house will return to his accustomed haunts and finding some one of like habits and inclinations, will endeavor to take possession that he may, through the individual, gratify the appetite he formed in the physical being. His success depends somewhat upon the susceptibility of the subject, but more directly upon the harmony existing between their thoughts, wishes, habits. In such cases, it is not difficult to influence the victim to almost any extreme, as the spirit force is exerted in unison with the nature of the subject. In some cases it has been known that a love of drink alone has attracted a spirit powerful enough to acquire such complete control over the person as to cause him to do things entirely foreign to his nature, things from which his soul revolted, when not dominated by the spirit. These cases are usually explained on the ground of insanity, some lesion of the brain, which is doubtless true in some cases, but what must be the conclusion in cases where the person has such "spells" occasionally only, and at all other times is found to be of quite a good mind, and of fine intellect. It would seem rational to suppose that any lesion of the brain sufficient to cause such disturbance and complete revolution in the nature of an individual would be permanent, at least would hardly subside suddenly, without remedies, the conditions remaining the same. If the facts were known there are hundreds of people confined in lunatic asylums and inebriate's homes, who are in reality obsessed or dominated by spirits strong enough to displace a passive mind and usurp its place, occasionally or continuously, as their wish may be.

The spirit of inquiry and investigation is abroad and it is encouraging to note that pathologists are looking into this new field for causes, having for years, battled unsuccessfully with effects. The way may be beset with difficulties; the inevitable opposition to reform of any kind must be expected, and the progress may be slow, but metaphysicians will eventually reach the inner circle of the Labyrinth, and the now

recognized "unknown factor" be fully comprehended. Then will doctors be enabled to 'minister to minds diseased.' In our righteous indignation, and criticisms of weak humanity, would it not be well to exercise a little more of that particular virtue, without which, though we speak with the tongues of angels, we are as "sounding brass, and tinkling cymbals?"

M. BRODERICK THOMPSON.

#### ROSICRUCIÆ.

The following we quote from the work entitled *Temple of the Rosy Cross*, by F. B. Dowd, of Hempstead, Texas :

Reference has been made in the preceding pages to the Rosicrucians; and the work in the main is claimed to be an embodiment of their principles: not all bodied forth, however, by any one sect, class, clime or era; and it is well, in closing, to anticipate the query as to who, what and where are the ROSICRUCIANS? That will naturally arise in the minds of most people, because there is so little known of them. And it is well also as corroborative proof and practical illustration of the principle set forth, to cite a few out of many instances in modern times, wherein the possibilities of our nature is made manifest; for I hold that God is no specialist, and what one can do another can do in a greater or less degree under the same *training and circumstances*. At least our motto is, TRY!

The Rosicrucians may more properly be termed a fraternity than an order; albeit many attempts have been made in modern times to materialize it as an order, some of which are a success, though of necessity veiled in profound secrecy. The Rosicrucians are numerous—of all nationalities and all climes; but they are scattered. They meet occasionally—not drawn together by "press notices" or the ringing of bells, but by the moving and drawing of the spirit—as "of one accord."

They were known in history among the other appellations as the Essenes, the Illuminati, etc., but since Christian ROSENCRUTZ's time, as the Rosicrucians. It was evidently once the universal religion—long ere written history began; for evidence of "Fire-worship" are scattered over all the earth in the form of Rosicrucian symbols. The curious reader is referred to Hargrave Jennings' great work, entitled THE ROSICRUCIANS published in England. There was a time when all learned men believed in magic,

(another term for magnetism), and those who studied the occult forces of nature and practised the power derived therefrom were styled priests and later magicians; but after the destruction of the Magi of Persia, and during the rise of Catholicism, magic became associated with the idea of diabolism, and was styled "Black Art," and all who practiced it were shunned, and sometimes hunted to death. Wherever God is found among men you will find a spirit of investigation into the mysteries of being, and a corresponding love of freedom: hence, the true man is free to dig deep or take intellectual flights—aye, even to God's throne, and there question him face to face. There is nothing too sacred or secret for him to question for the truth. Recognizing the possibility of the great good, God, and the impossibility of the Devil, they laughed in secret, (for they dared not even *smile* publicly), at priests, bishops, cardinals and popes, and treasured the ancient lore in cypher, and worshiped the undying, unquenchable fire, while they dwelt in caves, or fled before the terrors of the inquisition. This revived the ancient Pagan secret societies and mysteries. To learn and know something more than ordinary is dangerous when such knowledge is unpopular, or at least, when the masses are ruled by ignorance and superstition. It was at the cost of life to be known as a member of such secret orders—hence arose the proverbial secrecy of the brethren of the Rosy Cross. Time was when no man would admit that he belonged to that mystic fraternity; furthermore, they shrouded themselves in a cloud of mysteries—not, perhaps, with a view of mystifying others so much as from the idea that all power is a mystery and that "God's ways are mysterious and past finding out," and they wish to be God-like.

Rosicrucia is intensely and transcendently spiritual—hence, it has nothing in common with materialism, except intellectuality, and even then the conclusions of materialism are all reversed. It has no affinity with this mammon worshipping age—hence, it has no golden basis or "insurance plan" to lure men into a *semblance* of brotherly love and fellowship. Unobtrusive, unpretending men, they pass mainly unnoticed through life; they look with pity upon a word of gold and treasure-gatherers as upon children heaping dirt in the streets. No wonder such men are not understood; they are in the world, but they feel they are

not of it, and they wish to get done with it as quietly as possible. Knowing they can leave it only by doing good, they are always secretly doing all within their power. Indeed, they are conscious of having been sent here for that purpose—to help the world in its efforts to humanize the race. The Alchemists of the middle ages believed in the “ELIXIR OF LIFE and the PHILOSOPHER’S STONE” and dilligently sought for them. To drink of the former was eternal youth and life; the latter was sought as a universal solvent, in the use of which the baser metals were changed or transmitted into pure, virgin gold. No wonder these men were called insane; but, nevertheless, they gave the world the principles of chemistry and medicine. Think you such men were fools? Nay! but they had an *idea* which the masses could not comprehend, and they masked it in material that they could grasp. No philosopher ever supposed for a moment that matter in any form could confer immortality upon any other form whatever, for there is no changeless substance in existence. That there is a power in the human soul capable of eternally renewing youth and beauty is a cardinal doctrine of the ROSY CROSS. As to the transmutation of metals, it is not only possible, but true. The idea is of kin to the first; they constitute “the Secret” of the order; but to the true Rosierucian the latter is of no value whatever, further than as used in the middle ages as an excuse to stop to close espionage, and to compel the *respect*, not only of common people, but the patronage and protection of those in authority, for the practice of alchemy, or dealing even with his “Satanic Majesty” for the purpose of enriching the earth with gold, would be deemed a laudable avocation. They, at least found protection in it, although prizing it not—for the true adept has all he needs of all things without resorting to any such resource, for he needs but little. There is a providence for every man and woman who stands high enough in the scale of being to be conscious of it, and to be its recipients. The ravens fed the prophet Elijah in the olden time.

A CURIOUS PAINTING.

*Editor Light in the West:*

In the spring of '79 I saw Mrs. Andrus' painting of Mars, at Cleveland. The circumstances of the painting were similar to those related in your journal, of her curious and beautiful painting of the moon.

The trees and foliage were of an odd, pinkish hue, somewhat like the blending of fading green and dull crimson in an autumn leaf. Scientists had suggested that such might be the case, in the bright planet, and I was struck by the coincidence of once, though when I mentioned it, it was evident Mrs. Andrus had never heard of it. Her time was so much given up to her art, her numerous callers, and her well-kept household that she had little time for any science but her own. The trees were peculiar; the plants and flowers beautiful, but unlike any I had ever seen. There were insects and animals, from a butterfly to a “beast of burden,” dissimilar to any portrayed in zoological works. The strange “beast of burden” stood, I think, with some sort of pack upon his back, under the trees in the foreground, near two human beings, who were unlike any race here. They were fair well-proportioned, if I remember rightly, robed simply, having good and intelligent countenances.

The picture was painted, I think, some two years before, previous to the discovery of Mar's second satellite; but there they were, the moons, one about setting, the other in the sky. Many queries were made in regard to them, and some badinage occurred, which, however, did not disturb the serenity of the artist, who, within the year, stood justified before her small critics, by the discoveries of astronomers.

LEWIS OLIVER.

Written for Light in the West.

CHIRO-PSYCHOMETRY.

BY ROBERT ALLEN CAMPBELL.

IV.

THE PSYCHICAL HAND, the most rare, as it is the most beautiful of hands, is small, always under the medium size. The palm is fairly full, lithe, supple and elastic. The skin shows a semi-transparent color, is soft, without being tender, delicate, sensitive, and pleasantly warm. The fingers are smooth and quite tapering; the first phalanges are long, oval tipped or moderately square; and carry regularly shaped long, thin, clear, pink nails—with small half moons of white at their bases. The thumb is symmetrical and of moderate size. As the thumb is small, it indicates sympathy, desire for companionship, power of persuasion. As the thumb is large it shows ardent, energetic leadership—which commands and directs. This hand tells of delicate, distinct and intense impression—ability; of one who

“Oft listens like a three year child  
To voices in the passing breeze;

Who says good-morrow to the birds,  
And courts a kinship with the trees.”

It tells of clear perception, strong conviction, noble aspirations, ardent attachments and deep religious sentiment. Of a man with this hand it may be truly said

“The meanest flower of the vale,  
The simplest note that swells the gale,  
The daily sun, the air, the skies,  
To him are gates of Paradise.”

This hand tells of fervid eloquence or enthusiastic labor. People with this hand are always religious and worshipful, but they are never merely theological. They can have no sympathy with the self-assumptive sectarian

“Who can perceive and almost touch  
God's attributes, as such, and such,  
Just this—familiar overmuch—  
Who can God's thoughts and ends display,  
In fair historical array,  
From Adam to the Judgment Day.”

They are too humble, and too worshipful to enter the Divine presence with this pharisaical freedom; but in holier mood, with clean hands—opening upward—they softly murmur a child like faith.

“We cannot think God here and there  
We think Him ever everywhere—  
Unfading light—unsifted air.”

Between such persons and the convincing spiritual tendencies of the age and of humanity there is always a beautiful and warm affinity. All great moral reforms—all great spiritual advancements are begun by those of whom the Psychical hand is the index.

The instinctive hand seeks a full stomach and a warm shelter, the material hand grasps after wealth. The progressive hand sings the praises of improvement. The philosopher searches for essential realities in universal laws. They are all well in their place, but they are followers. The leaders, the originators are in advance. The artistic hand sees and admires the beautiful. The intuitive man recognizes and esteems the true,—but the psychical hand shows the man who sees through the beautiful into the heart of the true, and is thereby impressed with their common soul, the good. The human trinity—like the Divine—is manifested in “the Good, the True, and the Beautiful,” and the greatest of these—the soul, in fact, of the other two—is THE GOOD.

“Safe on this higher sea  
We trust life's dearest freight.  
Immortal tides of deathless thought  
Sweep onward while we wait;  
And love's strong voices, o'er and o'er,  
Shout promise of another shore.”

Written for Light in the West.

### THE GOLDEN CALF.

Though a man may have plenty of money,  
But is filled with conceit for himself,  
Don't stoop for a moment to toady  
To him: he's a "golden calf."

When a man without breeding or brains  
Is feted and toasted, we laugh  
To see how his money and bonds  
Make them worship the "golden calf."

When a woman marries a man  
Inferior quite to herself,  
Because he has houses and lands,  
She worships the "golden calf."

Whenever she marries for riches,  
She has virtually sold herself  
To where happiness seldom reaches:  
She has married—a golden calf.

Oh, when will the period appear,  
When each man will be prized for himself,  
And not for the clothes that he wears,  
Or because he's a "golden calf."

Stand up in your manhood, O man,  
Nor cringe to the owner of pelf;  
Yet in charity think of each one,  
Including the "golden calf."

Written for Light in the West.

### WHY I BECAME A SPIRITUALIST.

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#### CHAPTER SECOND.

I copied the communication, that came through the girl, into a book, in which I have written many communications received since then, under a great variety of circumstances, and through numerous mediums. Some of them purport to come from those who held high places, in our national councils, while others profess to be from some, who were from the very humblest walks in life. A number of these messages will appear from time to time—but I do not wish to anticipate, and carry the reader beyond where we left off, in the last chapter, viz: receiving the communication.

I spent several days and evenings with the family, just to study their characteristics, and especially, those of the little girl. I found her quite unsophisticated, not particularly bright, and doing much of the housework of the family; yet, withal, she was of a fine, delicate temperament. I pondered over the conditions of the sitting;—Here she was, writing about the very struggle that I had been undergoing for years; putting me on my guard against 'thinking too much on that, to me, new and beautiful subject, as it would injure my brain,' etc. when she, as a mortal, could not possibly have known of the state of my mind, or my doubts and fears of the future life.

The family lived in the greatest simplicity, largely on fruits, berries, vegetables and fine, rich milk; never eating pork, and very little meat of any kind. As I said before, they were all mediumistic, having different phases; some *saw* the spirits, others *heard* them, while, as we have already seen, one *wrote* for them. The mother was quite intelligent on the sub-

ject of hygiene, and claimed that if humanity would ignore gross, animal food, they would become more spiritualized, and would live longer.

So long as I remained with that family, I seemed to see clearer into spiritual things, and my mind was at rest; but when I left, and entered the atmosphere of everyday life, or was thrown with those of my old orthodox ideas, my former doubts would take possession of me, and I would go nearly wild. There I was, hanging between the heavens and the earth,—or between Spiritualism and Orthodoxy. I would read and re-read the Bible, and try to reconcile Christianity with Spiritualism, fearing to wholly repudiate the one, or to fully adopt the other. I found that when I let go of Hell, that I also dispensed with the need of a Saviour. Now, I had always had the greatest love and admiration for the life and character of Jesus Christ; never thinking that I could discard the idea of his being the *only son of God*, and yet retain him as a gentle and loving brother, whose precepts and example, if followed, would save us from great suffering, here and hereafter. The blood sacrifice, as I now believe, was a misconception of the people, in the days in which he lived; it was really a relic of barbarism, borrowed from the idolatrous nations around Palestine, and is unworthy the intelligence of the nineteenth century. But I had not yet cast off the orthodox shell, though I had "pipped" it, and was looking about, like "Noah's dove," to see where I could find rest, not for the sole of my foot, but for the soul of my body.

I looked about me, and saw the wicked spreading themselves "like a green bay tree," the guilty going unpunished, and I thought: How can a just God permit this. Then I saw some gloating over the misery they were causing others, and evincing such a demoniacal spirit as only devils are supposed to indulge in, and I said: Surely there is a Hell to put such demons into, else the accounts between humanity will never balance,—not thinking that the sufferings of the mind could be such, that annihilation would be a blessing. Thus I wavered from side to side, afraid to let go of the old and take on the new. I was still under the influence of that religion patched up by a convention, brought together at Nice by that human butcherer, Constantine the Great, four centuries after the death of Christ. Not recognizing the spirituality of His teachings, they framed a religion, based largely on heathen mythology, and the idea that the Lord was angry with His children, and could be appeased only by the shedding of blood; which was a great misconception; for the blood itself could not disobey God; it being only the habitation of the real culprit. But the force of education was still upon me, and I could not see these fallacies fully; still I had dim inklings of the truth.

While I had not yet "burned my ships behind me," I had taken a step forward, and my reasoning faculties had begun to assert them-

selves. I would say to myself, though, as yet, not *very loud*: You know that your reason is God-given, and you do not know that anything else is; and, besides, you can see, from reading it, that the Bible is full of contradictions, and mistakes, which would not be the case if it were from God. I would then attempt to throw away the Old Testament and hold on to the New, but I found that old orthodoxy had so coupled and hinged the two together, that they could not be separated. I now read the Bible with my reason on the alert, while formerly, it had been with a sort of glamour over it, concealing the defects. Many things in it now took on a different meaning to me, and showed such inconsistency, such utter variance, with well established natural law, that I saw, clearly, that the God of this illimitable universe could have had but little to do with it. There were so many things I could not reconcile. Spiritualism at this time seemed to ebb and flow, in the public mind, and there were all sorts of reports about it, and exposures of so-called mediums. These were a great damper on me, and caused me great suffering of mind; for I wanted the "pure and unalloyed truth," and nothing else; never thinking that there is counterfeit as well as pure coin, and that the genuine is not responsible for the fraudulent.

About this time, (1861), the war broke out, and being out of business, I took a run over to Washington, D. C., with no special object in view. While there, I met a gentleman in the rotunda of the Capitol, who asked me if I had seen Foster, the medium. I replied that I had never even heard of him. "Well," said my friend, "he is a wonderful man, and a marvelous test medium." I was so hungry for some further evidence of the truth of Spiritualism, that I went to see Mr. Foster at his rooms on Capitol Hill.

When I went into his room, or parlor rather, I found Mr. Foster walking about, in his shirt sleeves, fanning himself vigorously, as it was very warm weather. I told him that I had come to see if I could get any message from the spirit world. He asked me if I had ever investigated the subject, and I replied that I had, a little, but with indifferent success, as there were so many frauds and pretenders, who would take a person's money, and then give some commonplace communication, that any one, in or out of the body, could conjure up, being no test at all, and carrying deception on its face. He replied that Spiritualism had much to contend with, but that he *knew* it to be true, and that, eventually, it would free itself of all encumbrances, and stand out in the clear light of truth; that it was God-given, and would prevail against all prejudice and bigotry. He then said, "I can not promise you anything, but if you are not satisfied, there will be no charge: sit down at the table, take the paper and pencil on it, and write down several names, some of deceased friends, you would like to hear from, and any other names you please, living or dead, and we will see what we



can get." He then went out of the room.

While the medium was absent. I wrote six names, two of which I knew to be dead, and wished to hear from; two that I knew, who were living; the other two were fictitious names. I then folded up each name separately, several folds deep, and mixed them all up on the table, so that I myself could not tell which was which.

After some little time, Mr. Foster came in, sat down to the table, and, taking up one of the folded pellets, said, "Is the spirit whose name is on this paper here?" but no response came. He took up one after another with the same result, until he came to the fourth, when two unmistakable raps were heard on the table. He then said, still holding the pellet, "Will the spirit write its name on my arm?" and two raps signified "Yes." He then slowly stretched out his arm, the pellet still between his finger and thumb, and, with the other hand, slowly unbuttoned the wristband, rolled up the sleeve to the shoulder, and there, in broad day light, was written, in blood-red letters, the full name of my father, who died in 1838. He then asked, "Is this name, written on my arm, the same that is written in the pellet I hold in my hand?" and two loud raps came in response. "Will the spirit communicate by writing?" Again, two raps. He handed me the pellet, and upon opening it, I found my father's name, just as I had written it. The letters of blood on the medium's arm began to fade, and in a few moments, disappeared before my eyes.

Mr. Foster then sat a few moments, toying with his pencil; presently, he wrote on the pellet the following, and handed it to me:

"You will soon see what brought you to Washington; we have a work for you to perform."

I said, or wrote on a pellet, rather, "How shall I know the work, when I come to it?" The answer came:

"You need not hunt for it; it will come to you."

With this I left Mr. Foster, not knowing what was in store for me, and rather fearing that it was their intention to drive me out into the world as a preacher of Spiritualism; for up to that time, I was ashamed to acknowledge that I was inclined toward the new philosophy. Then, I did not think for a moment that spirits took any part in, or attempted to control the affairs of the nation, or even of individuals. I supposed that Spiritualism, if it was anything at all, pertained to the spiritual part of man, alone; but I have learned, since then, that they were intensely interested in the result of the war, on both sides. During the war I often talked with spirits, who had been killed in battle, and whose sentiments were still in unison with the side on which they fell.

Now for the sequel to the communication I received through Mr. Foster. I remained in Washington for several weeks, wondering what work it was that the spirits had for me to do, when I met a gentleman friend, whom I had known for many years:

"What are you doing here?" he asked.

"Nothing," I answered, "and nothing to do to it."

"Why do you not take a contract for government work? I see there is a certain amount of work to be let, that you are familiar with; and they are in a great hurry for it.

"No money, no tools," was my reply.

"Now," said he, "I have the tools; you have the acquaintance, and the reputation for this kind of work. Go and bid on it."

I feared my inability to carry on the work until the first payment became due, but promising my friend to 'think it over' we parted. It opened my eyes a little, and I wondered if this could be the work the spirits had for me to do, and I finally concluded to go and find out.

Accordingly, I visited Mr. Foster, the following day. On the raps announcing the presence of my father, I asked if the work I had heard of was what the spirits wished me to do, and I was answered by two raps, denoting "Yes." I then wrote on a pellet: How can I do this work, having no money to go on, until I receive the first payment on it? The answer came:

"Go ahead; money will be furnished you."

I wrote again: Several hundred thousand dollar's security will be required. The answer to this was:

"That will be forthcoming; go ahead, and put in your bid."

Here was a very great strain on my faith in the spirits; for I confess that my confidence in them was still rather weak and for several days, I remained undecided. Then I met an old acquaintance from the far west who, like my other friend, said to me, "What are you doing here?" "Nothing as yet," I replied, "I am thinking of bidding on some government work, but have not the money with which to undertake it." I then described the work, and he immediately said, "You are just the man to undertake that, and if you will give me an interest, I will put up all the money needed."

I had now the tools and the money; but where was the security?

Well, to make a long story short, it came in rather a curious way. Within a week I was approached by a gentleman, having a large amount of the material needed in the construction of the work, who offered to "go on my security," if I would buy this material of him at market rates. Thus I was enabled to contract for the work, which played a most important part in the war. Now I leave the reader to judge whether this was, or was not a good test.

My experience, however, later on, satisfies me that spirits of a high order of development, do not assist people to accumulate large amounts of money, or property, except where a principle is involved as in this case. While there are many spirits who are perfectly willing to step in and tell you "all about a mine," or business generally, I would caution investigators to beware of such. My experience and intercommunication with the spirit world has

taught me this: The sympathies of good spirits are all with the poor and distressed, instead of the rich and pampered of earth, and here is no one so low in degradation and sin, (as we call it) that he does not have the interest and sympathy of the spirit world.

B. O. J.

Washington, D. C.

Written for Light in the West.

#### WHAT WE NEED.

The cause of modern Spiritualism is suffering greatly, from the disorganized condition of its converts. Statistics show that no denomination has increased so rapidly after its introduction, the estimated number of avowed Spiritualists in America being seven million; and yet there are probably not fifty well organized societies, that have any place they can call their own, in which to hold regular public services. Then, too, there are hundreds of competent mediums and speakers now idle, who would be only too glad to be employed every Sunday and as often during the week as occasion should offer. Why this apathy, —this indifference, on the part of Spiritualists? There is probably not one town or city in America, having a population of over ten thousand, that does not contain a sufficient number of this faith to form a society, and maintain public services at least once a week.

If the religious faith of other denominations is of sufficient importance to them, and to the community in which they live, to cause them to exert themselves in building churches, halls, etc., in which to congregate for religious teaching, Sabbath Schools, or Lyceums for the instruction of the children, and for social entertainments, surely there is no Spiritualist worthy of the name, who will not do something to promote a cause so important, so elevating and consistent in its teachings as Spiritualism.

"Oh, but Spiritualism is unpopular here," says one, "and if it were publicly known that I am a Spiritualist, I should lose my social position, my standing in the church, and perhaps my business. I prefer sacrificing, for the time being, my principles and my conviction of the truths taught by spirits, through the agency of mediums. I am convinced that the time is near at hand, when these great truths will be accepted by all candid, unprejudiced minds—even the churches will be compelled to accept the spiritual philosophy, as taught by modern Spiritualism." Now, to all such weak, mercenary minds, I would address myself:

No theory, new or old, predicated upon the teachings of Christianity, reason and common sense, with a constituency of many millions, —among which are thousands of the best and finest minds of the age, as well as of scientists, philosophers and scholars of the highest grade, —need fear its popularity, or shrink from contact or comparison with any Pharisaical denomination or organization, in existence. Your own popularity is in danger, for the lack

of sufficient moral courage on your part, to step to the front, and declare to the world, and especially to the community in which you live, what you know to be the truth, and the evidence that has convinced you of it. Your witnesses are all around you, and you need not be afraid they will desert you when you summon them to the proof. Although they may be invisible, they are not indifferent spectators, and they are fully alive to your indifference, your want of appreciation for the great blessing they have conferred upon you, in opening your eyes, and enabling you to see and comprehend the great beauty of the spiritual philosophy as compared with the teachings of old orthodoxy. But let us consider for a moment, and inquire into this "unpopularity," of which so many are afraid, and see if it is true, and if so, why.

It is now but thirty eight years since the development of modern Spiritualism, through the mediumship of the little sisters at Hydesville, New York; but it would be useless to attempt a recapitulation of the results of those tiny manifestations, as they are seen on every hand, and are world-wide in their influences.

They number their converts by millions, and are represented in every civilized nation on the globe.

No philosophy, no religious denomination has ever before spread so widely, in the same length of time, or in so many different languages.

The phenomena developed since the tiny raps, have been most wonderful, and have challenged the admiration, joy, gratitude and scepticism of every class with results which would seem anything but an unpopular verdict.

It is charged that fraud and deception have been practiced, and that many claiming to be mediums and teachers, are immoral in their practices, and unworthy of public confidence; but while that may be true, in some instances, a charge of that kind would come with bad grace from any member of a christian denomination, from the days of the great founder of christianity, to the present time. If the popularity of any church or community depends upon entire freedom from fraud, licentiousness and corruption in high places, spiritual organizations or communities will never suffer by comparison. By the teachings of many of the popular Churches of the day, their members and adherents are encouraged to believe that they have an escape from the result of their wrong doing, by the exercise of faith in the sacrifice of an innocent victim. This is contrary to the teachings of Spiritualists who insist that all who violate law pay the penalty themselves and if its popularity cannot be established upon this principle, it will never become popular.

But while Spiritualism teaches a higher order of morality, there are methods and usages resorted to by other denominations for building up and maintaining their organizations that Spiritualists might well profit by, viz.; Organize into societies; raise funds by any leg-

itimate means to build or buy a house a place of meeting that shall be devoted exclusively to the cause of Spiritualism. Its size and cost should of course depend upon the number to be accommodated. Establish a sabbath school where children may be taught and interested without going into other denominations to learn that which is so soon unlearned.

Then invite the best speakers and purest teachers to lecture on Sundays; encourage none but honest and well developed mediums to hold seances in your community, and invite such, none others, to your own private circles.

Meet socially as *Spiritualists*, for the interchange of thought, and for music, as often as possible. Let each member constitute a committee of one to invite neighbors, friends and strangers to all meetings, except those of a private character.

Interest yourselves as a denomination in all the benevolent objects of the day, that meet your approval, and lend your co-operation in all measures of public policy for the general good. Exercise sufficient moral courage to expose and denounce all montebanks, frauds and humbugs that go through the country, claiming to be spiritual mediums, or any in your community recognized as Spiritualists, whose teachings and practices do not conform to good morals and the elevation of society.

By the adoption of these methods, and a determination to carry them into practice you may be assured of the co-operation of your spirit friends, whose influence may always be relied upon in every earnest effort to advance the cause of humanity, and the spiritual philosophy. In this way the "unpopular" and misunderstood teachings and practices of modern Spiritualists may soon become the popular theology of the day and no longer be ignored in any community.

E. W. G.

Washington, D. C.

Written for Light in the West.

#### PARABLE OF THE THREE SONS.

A certain Christian father had three sons, and when he had educated them at the best theological school, he called them together, and said to them, "I have now done all I can do for you, except to start you out into the world, and now the time has come to do that." But their mother said, "Let the boys stay at home. I don't like to have them go away, and besides, they are liable to get sick, or to fall into bad habits.

The father, however, thought it better for the boys to start out for themselves, and particularly, as he intended to give each of them the snug sum of ten thousand dollars to start with. When the boys heard this, they were all anxious to go, and the mother, seeing her inability to keep them any longer, gave them each a Bible, making each one promise to read it every night before going to bed. They then started off, with the injunction from the father to write, and at the end of ten years, not fail to present themselves at the old homestead,

and give an account of their stewardship. He also said that the one who had lived the nearest to the New Testament's teachings, should inherit the balance of his fortune, at his death.

The boy-men remained for some time together, but after a time they became separated, each taking his own way in life, and business pursuits. It was only at long intervals that the father and mother heard from their children, so absorbed did they become in their business; but each asserted that he was reading his Bible, or New Testament, and living up to its precepts, and each wrote as if he were sure of inheriting the balance of his father's fortune, at his death. As time wore on, the mother yearned and the father longed for the return of their boys, now middle aged men, and many an argument did that aged father and mother have, over which one of the sons would inherit the fortune; the father claiming that John, the oldest, would live the strictest and closest, to the precepts of the New Testament, while the mother favored her youngest boy, as being the brightest and the best. At last the day came, when the ten years were up, and sure enough, all three of the sons arrived, at about the same time.

While they all seemed to be in rather a sorry plight, all were welcomed and provided for, and after supper and general inquiries, about the changes that had taken place at, and near the old homestead, each of the sons was questioned as to how he lived up to the precepts of the New Testament, and how he had prospered under them.

The oldest told his story first, and said that he took his precept and rule of conduct from the New Testament, the sixteenth chapter of Luke, first to ninth verses, where Jesus of Nazareth told of the servant who, fearing his discharge, went to each of those who owed his master, and told him to reduce the amount he owed so that they would receive him into their houses. It so happened that this son, soon after 'going west young man,' was made superintendent of a grain elevator, and as the times were hard he made an arrangement with a party to raise the grade of the wheat, that party had stored, dividing the profit between the storer and himself. Unfortunately, the matter was found out, and he was furnished quarters in the second story of the Penitentiary.

The second son was then called on, to tell how he had lived up to the precepts of the New Testament, and he said that he had adopted a part of Christ's sermon on the mount to govern him. He had 'taken no thought for the morrow, what he should eat, or what he should drink, nor wherewithal he should be clothed and they could judge, by the plight in which he returned home how he had fared, and how he had lived up to the precept of the New Testament.

The third, and youngest, then told his story, and said that he took for his rule of guidance the command 'If they smite you on one cheek, turn the other, and if they take your coat give them your cloak also.' He lived in the city,

and concluded to attach himself to some good Christian family, and to be governed by the advice of the father of the household, who was much older than himself, and had the reputation of being an exemplary Christian, and a fine business man. He then continued: "One Sunday afternoon, after reading the Sunday morning paper this good Christian said he was satisfied corn was going up, and would advise me to invest largely in it at the call board. So I authorized him to invest in margins for me, and in ten days my margins were all gone, and my ten thousand dollars with them. But my Christian brother had invested on the other side and won. He had the money, and I had the experience.

"And now, Father," they all cried, "as we all seem to have lived up to some of the precepts of the New Testament, you can do as you please with the balance of the fortune. As for our part, we prefer the "Religion of common sense" to that of any book or creed, and we have come home, not like the "Prodigal son," expecting to be feasted, while the other son stood in the field, not even being asked to join in the festivities. Treat us all alike and when you come to give an account of your stewardship, you will have no regrets, and we will have nothing to quarrel over. \* \* \*

#### A LETTER.

*Editor Light in the West:*

The greatest need of the hour is light, more light. I hail with joy, the news of the birth of this golden luminary "Light in the West," which will send the golden sunshine of truth through the window of theological creed, and dogmas shedding its divine rays upon the darkened clouds of ignorance. May the deepest breathings of human souls, the most sacred thoughts of an enlightened consciousness, find their way to your valuable paper, which will aid in the speedy release of all creed-bound souls.

Oh, the everlasting gospel of spiritual truth—the golden panacea for all earthly ills! Our dear departed can, and do return. Baby fingers touch our brow of pain. Skeptics have said that they do not come to us again; but we have seen, heard and touched them—have heard our mother's voice, saying to us:

" 'Tis for you, my child, to make others feel,  
The truth which we to you reveal."

The second coming of Christ, of the Jesus of Truth, will not be followed with the results which followed the birth of the Babe of Bethlehem. For so-called wise men, and the creed bound priesthood of the darker ages, made out the infant Jesus to be not only the only begotten Son of God, but the Son of wrath and of vengeance, harder-hearted than the cruelest earth fiend. I hope that the "Light in the West," the Star in the West, will show that the Jesus of to-day is just the opposite of the Jesus born in the manger. May its teachings be truly, "Peace on earth, and good will to man." It will not cry Peace, Peace, when

there is no peace. The Bible of the future will teach that "God is love, and its followers will not practice hate—they will not do as modern church members do, go to war instead of joining the peace party and adding to its numbers, sending their chaplains to war, where they read and pray with their Regiment, and after they get off their knees, and hear the beating of the drum, they face their enemies, telling their men to "give them grape shot, give them Hell." This, after reading in their Bibles to 'love their enemies, to do good to all who had persecuted and spitefully used them.' Their Bible says in so many words: If thine enemy hunger feed him, if he thirst give him to drink; thus returning good for evil, and heaping coals of fire upon their heads.' Oh, God, the inconsistencies of theological teachings!

No one can receive with greater joy, the new light, the new ray which hath come into the world, than those who, like myself, have drunk the wine of orthodoxy to the dregs, and have been dosed with the powders of double distilled damnation, seasoned with sulphur and brimstone. I feel like crying aloud the glorious news of my redemption from the old, beaten ruts of priestcraft. In it my throat was made sore by eating the dry husk of superstition, and drinking the red hot lava of Hades.

And where are those whom Spiritualism has redeemed, to whose lips angels have placed the sweet nectar of happiness, in exchange for the wormwood, the gall, of orthodox teaching? Alas! too many of them are yet trembling in their shoes, at the thought of letting their neighbors (especially church members.) know their real sentiments either in private or in public life.

If all those who have discarded the old and adopted the new, would but be honest with God, that is with their own souls, putting their shoulder to the wheel of progress, coming out and showing their colors, and making a grand rally around the Banner of Truth, not many years would come and go, ere the churches would be shamed out of all their inconsistencies, letting good common sense reign. The truth will prevail when professed Spiritualists live nearer up to their professions, setting their light upon a candlestick, instead of under a bushel.

Hoping for this, I subscribe myself as one who is thankful that the golden light of Liberty has illumined her soul, and broken the power of dogmas and creeds.

S. A. WAKEMAN.

*Chicago, Ill.*

Written for Light in the West.

#### FORGIVENESS OF SIN.

We are told in the New Testament that "except through the blood of Christ there is no remission of sins," and that "though our sins be as scarlet, they shall, through the blood of Christ, be made white as snow."

We suppose the expression, "as scarlet," means that though we may have been a mur-

derer and spilled the blood of our fellow man, the crime can be washed by the blood of Christ, and the murderer may stand out before an assembled universe with a pure heart and clean hands, while the poor victim that was sent in to eternity without a moment's warning, and who perhaps met his death from the knife of the assassin while protecting the honor of his wife from the murderer's brutal assault, and not having the time to look into, or accept with the blind faith that others have, the efficacy of Christ's blood, is hurled into Hell; while his murderer, having professed Christianity at the foot of the gallows, is ushered into heaven, and takes his place at the "right hand of God," along with the Christ whose blood saved him. He will come with Christ to assist in judging the world at the last day; but the poor victim of the now saint, and assistant judge, has been frying in Hell a million years, because he did not profess faith in the blood of Christ before he died! And this is the doctrine of the New Testament.

"Ah," but the blind devotee of Christianity will say, "the sinner must not only have faith in the efficacy of the blood of Christ to cleanse from all sin, but he must repent as well." Ah yes, but what good does that do the victim, that he sent to Hell with all his sins upon his head, by lightening express, and without a moment's warning? Has not, and should not that murdered man have something to say about all this? Is it common to pardon a criminal, even in earthly courts, without first asking, or knowing something about the case, and giving the injured party a hearing, as well as the culprit? But no, the injured party has already been sent to Hell, and the murderer is tried, if tried at all, without the principal witness, and through the blood of Christ is cleansed from all sin, and is ushered into glory to sing forever and forever praises to God, for having saved him, the murderer, while he who was murdered and who, probably, never raised his hand against his fellow man, was sent to Hell, for all eternity, because he had not embraced Christianity. Was there ever a more frightful doctrine than this? Is it any wonder that murder upon murder is committed, when such inducements,—yes, we might say, such premiums, are offered for committing them, in a book called the "inspired word of God?" And the scapegoat theology is carried out all the way to the scaffold, the murderer is made to believe, that through the blood of Christ he is going to be immediately ushered into the presence of God, and the holy Angels, to dwell with them forever and forever.

Think of it, O ye who have not bartered away the power, or privilege of reasoning. What kind of a Heaven will that be, with so many full fledged murderers, thieves and robbers, who "came to Christ" only when their 'occupation was gone,' through the strong arm of the law being thrown around them.

O, but the blood of Christ cleanses from all sin. Be not deceived; "As the tree falls so it must lie." As ye lie down, so shall ye rise up.

"He that is filthy, let him be filthy still." Retribution! Retribution! Neither the blood of God, man or beast will ever cleanse from sin. Nothing but the bloody sweat of the culprit himself, can cleanse his soul from the foul stains of injustice to his fellow man. He must see, and feel in his very soul the injustice he has done, and with groanings that cannot be uttered, and writhings that will well nigh rend his soul asunder, he must expiate his crimes. And until he has done that, until he has become "purified through suffering," there is no remission of sins; it must be so, from the very nature of things. The mind of man is so constituted that he cannot enjoy, or appreciate, what he has not earned, and eternal justice has made it so. What though another does offer himself as a scapegoat: does that settle the matter between the culprit and the injured party? Not at all. What is gained by an innocent party suffering; who is benefited? Can blood reach the soul and cleanse it; or if repentance be necessary, as well as blood and if repentance be had, what more is needed? Again, if the blood cleanses from all sin, what need of repentance? Mark it well; if ye have a blood stained soul, or if ye have robbed your neighbour of his rights, nothing but your own bloody sweat will wipe away the stains; and until they are so wiped away you will find yourself a phantom spirit, a denizen of earth still, yet without being seen of them: for there is no rising above the earth plane until every sin, every injustice is atoned for, and wiped out; no vicarious atonement, no one but yourself, can bring you up out of it. You are an individual, and the happiness or misery of your own soul is in your own keeping; so that "To be, or not to be" rests with yourself, and not another. It is right that it should be so. Who should have the control, or who would dare to undertake the keeping, or be responsible for the happiness or misery of another's soul. Better undertake the management of a material universe, that has no soul, that will culminate and fall away, and go to make up other conditions. Not so the human soul; that will go on and on for ages and a human soul given the wrong direction may have to perform the course of some meteor, or the circuit of the stars, before it finds the true course, that leads it to the All Father. Ah no, every soul has its own destiny *within itself*, and while it may seem to others, to vary from its true course, the magnet is there, that will carry it on and on, until it lands it where its eternal destiny intended. While at times it may seem almost lost to itself, still, there is an influence that never sleeps, that will continue to hold it as unalterably, as the needle to the pole.

New Orleans, La. \* \* \*

N. D. C.

SPECIAL OFFER.—For thirty days we will send to the person who reads this notice only, seven sheets of our highly magnetized Developing Paper for fifty cents in two-cent stamps. Address, James A. Bliss, 474 A Broadway, So. Boston, Mass.

Written for Light in the West.

"LIKE FATHER LIKE SON."

A father once said to his son,  
 "My boy, if you want to get rich,  
 You must keep what you have, got all you can,  
 And grab all that comes in your reach."  
 The son went away and the very same day  
 Found a pocket-book, lost on the street.  
 The owner that day had a large note to pay.  
 And his face grew "white as a sheet."  
 He asked everyone, including the son,  
 If they had found the money he'd lost,  
 But the boy, through advice of the father, began  
 To deny, as it afterwards proved, to his cost  
 For another man witnessed the boy find the book  
 With the name of the owner inside,  
 Yet the son was determined by hook or by crook,  
 To keep it, and swore this man lied.  
 He therefore was tried,—condemned by the court  
 For a theft he tried to conceal.  
 For perjury too, to prison he went—  
 Both for lying and trying to steal.  
 He sent for his father and said, "Your advice  
 Has brought me here as you see."  
 But the father said, "Son, the case with you lies,  
 You were caught, while I'm not—look at me."

AN INCIDENT.

A special correspondent writes us: While out in the suburbs of the city one day last week, we noticed a man on a heavily loaded cart, drawn by a large, but seemingly very tired mule; the road was tough and suddenly the mule stopped. The driver urged him on, and whipped him severely, but the mule could not move the load and finally dropped his head, flopped his ears and would not try to pull. Just then another party came up, and seeing the trouble looked at the cart, then at the mule, felt his ear and examined his eyes, when seemingly having arrived at a conclusion he said: "Moike, don't bate him any more, don't strack him again, ye see he wants fur til *arbitrate*."

The Brooklyn Spiritual Union, of which N. A. Conklin is president, have adopted the following "Interpretations of Phenomena":

1. The spirit of man, upon release by death, retains all the mental characteristics of the individual.
2. Released spirits return to, and communicate with, friends on earth.
3. The main purpose of spirit communication is to reveal to man such facts as will assist him toward correct conduct in earth-life.
4. In returning, spirits are first attracted to persons having tastes similar to their own.
5. The enveloping "aura" of every individual receives indelible impress of all incidents of earth-life, linked with the accompanying motives, and the spirit (or clairvoyant) sight perceives such impress when *en rapport* with the individual, thus unveiling secret passages of our lives.
6. Spirits estimate individuals by their motives.
7. Individual progress, spiritually, is conditioned on the efforts made to advance the general good.
8. The most exalted communicating spirits admit limitations, and bear witness of powers superior to their own.
9. No spirit is debased beyond possibility of

progression out of its darkened condition.

10. Insensible mediumship for spirit impression is the normal condition of man.

11. Man's desires, of whatever nature, are magnified by the influence of spirits having kindred desires.

12. Developed mediumship reveals the influence already exerted over individuals, by spirits and renders their purposes plain.

BOOK AND OTHER NOTICES.

If our friends who are interested in agriculture,—and they are legion,—want a first class Agricultural paper let them send for the Southern Cultivator and Dixie Farmer; Atlanta Georgia and one of the best published; \$1.50 per year. If they want to know everything on Farm Topics, and all about Horticulture and the Apiary and Live Stock and the Dairy and Poultry and Field Crops and see Letters from the People and the information contained in a General Inquiry Department and a Legal Department, and Departments for Patrons of Husbandry, Farmers Clubs etc., Floral Departments, Houses and Homes, Woman's Work, Household Duties, Fashion Department, Family Circle, Young Folks and even what is in the Children's Letter Box, as contained in some sixty pages given twelve times a year in this ably edited Monthly, and in connection with this by sending to us we will send what many believe to be the most ably edited Journal in America on the Philosophy of Spiritualism Send to LIGHT IN THE WEST 314 Chestnut Street St. Louis, and get this Journal and also the Southern Cultivator and Dixie Farmer, both one year for \$1.50.

TEMPLE OF THE ROSY CROSS.

This small book of 250 pages has been referred to by LIGHT IN THE WEST and a sample from its pages quoted in our present issue. It is a neat little volume in clear, plain print, well bound in cloth. The subject *The Soul: Its Powers, Migrations and Transmigrations*, is at once interesting to those who think and read, and those who read and think.

We have a few copies for sale at this office. Price \$1.50, postage paid.

Waco, Texas \* \* \* I am just in receipt of paper "Light in the West" No. 6. I am very much pleased with its contents, and altho' taking the Religio-Philosophical Journal and the Banner of Light, I enclose \$1 for one year's subscription. I am happy to inform you that my wife and self are Spiritualists—we could not remain among the antiquated, fossilized ideas that are proclaimed to the people of an eternal hell, everlasting punishment, a personal Devil etc. etc. but have progressed far enough to know Spiritualism is a great and glorious Truth. We have received convincing proofs that the dead, so called, are not dead, but alive and can communicate with dear and loved ones. We have a few Spiritualists here and it is growing every day. We wish you success in spreading the only true and rational religion May God and his angles guide you. \* \* \*

A friend gives us this little problem for the newsboys:—Bought papers for  $3\frac{1}{2}$  cents each, sold them at 5 cents, giving me a profit of 50 cents on a day's work, and three papers unsold. How many papers did I buy?

SPECIAL NOTICES.

We invite attention to our Jan. 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.

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.

WHO WILL HELP US.

We will send LIGHT IN THE WEST, THREE MONTHS to any person who will send us the names and addresses of FIFTY persons who are Spiritualists, so that we may address and mail them sample copies. BUSINESS MANAGER.

PUBLICATIONS FOR SALE.

Having arranged with other publishers, we offer the following list of books, or any others that may be wanted, at their prices. Those who read LIGHT IN THE WEST regularly will find extended notices of these publications from time to time, which we have not room for all at once. All in paper covers unless mentioned as bound, and all sent postage paid. Send money to BUSINESS MANAGER, same as elsewhere directed in LIGHT IN THE WEST.

ROWLES' PAMPHLETS.

Table listing Rowles' Pamphlets: Interviews with Spirits, Experiences in Spirit Life, Contrasts in Spirit Life, Later Papers, Materialization, true and false by E. S. Wheeler, Elsie Ainslie, a victim of social wrong, The Relation to the Spiritual and Material Universe.

FARADAYS' PAMPHLETS.

Table listing Faradays' Pamphlets: Birthplace of Jesus, Evolution of Man, How we think, Jesus Christ a Fiction, Origin of Life, Origin of Religions, Obsession, The Law of Control, Who wrote the New Testament.

Table listing other pamphlets: Evillences of a Future Life, Capt. H. H. Brown, Spiritualism, what is it, Col. D. M. Fox, Obituaries of Bible Characters, M. P. Rosecrans, Spiritualism vs. Orthodoxy, Mrs. N. P. Fox, God, Heaven and Hell, spiritualistic view, Autobiography of Henry C. Gordon.

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Table listing books for sale: The Phantom Form, Mrs. N. P. Fox, bound, Golden Key, or Mysteries beyond the Veil, Mrs. N. P. Fox, bound, Clear Light in the Spirit World, bound, Thos. P. Hazard's pamphlets, Modern Spiritualism, Autobiography of H. C. Gordon, Organization, Death Penalty a failure, God, Heaven and Hell in light of modern spiritualism, five for, Richards' Crown, handsomely bound, Jeanne D'Arc, heroine of New Orleans, Shadows, nicely bound.

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Table listing Ingersoll's Works: The Gods, The Ghosts, Some Mistakes of Moses, Interviews on Tahnage, What must I do to be saved, The Christians Religion, Orthodoxy, Vindication of Thos. Paine, Address in the Civil Rights Bill, Ingersoll catechised, just out.

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The following list comprises a small library of works that have been selected with great care by the present owner, who now offers his entire private library for sale. These works are of great value to the earnest investigator of the true Philosophy of Spiritualism.

Table listing books for sale: Nature's Divine Revelations by A. J. Davis, The Great Harmonia 4 vols, Memorandums of Persons etc, Morning Lectures, Book of Wise Words, The Present Age etc, The Genesis & Ethics of Conjugal love, Spiritualism 2 vols, Spiritualism Scientifically Demonstrated by Prof. Robert Hare.

Table listing books for sale: Life and in the Spirit World, People from the other World, The truths of Spiritualism, Strange Visitors etc, Life Line of the Lone one, I light and Shadows of spiritualism, The spirits Book, Startling facts in spiritualism, Modern American spiritualism, Poems from the Inner Life, Poems, My affinity & other stories, The Love Life of Dr. Kane, The Worlds sixteen Crucified saviors, Angel Messages, Footfalls on the Boundary of Another World by R. D. Owen.

Table listing books for sale: The spirit World, scientific Basis of spiritualism, Planchet or despair of science, Judge Edmonds Letters of Spiritualism, The Clock struck One, Ten Pamphlets on Spiritualism, The Year Book of Spiritualism.

Table listing books for sale: Infidel school Teacher and Handsomest Woman in one pamphlet E. D. Slenker, Johns Way E. D. Slenker.

“ORIGINAL.”

Why does the monopolist object to having clocks in his house? Give it up? Because they strike.

DIRECTORY COLUMN.

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

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

Table listing club list items: Banner of Light, Freethinker's Magazine, N. D. C. Axe, Religio-Philosophical Journal, Saint Louis Magazine, St. Nicholas, The Beacon Light, The Century, The Gnostic, The Golden Gate, The New Thought, The Rostrum, The South'n Cult'r & Dixie Farmer, The Watchman, The Whip, The Word.

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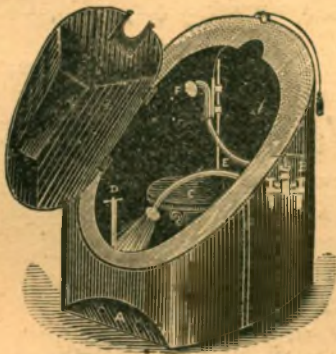
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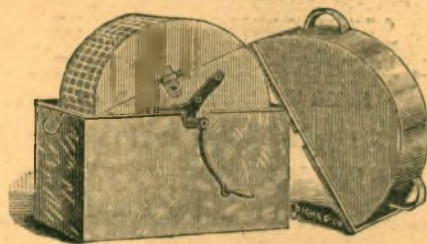
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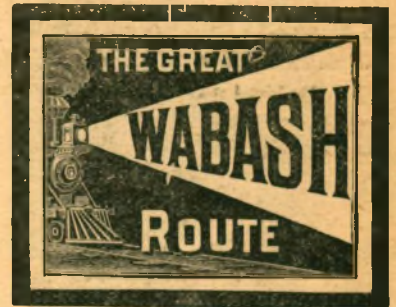
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