

THE Spiritual Offering

DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS, SCIENTIFIC AND HUMANITARIAN ASPECTS

VOL. VII.

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OTTUMWA IOWA, SATURDAY JAN. 17, 1885.

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Written for the Spiritual Offering.
Brown Bee's Mission.

The nightingale's song falls sweet and clear
Upon morning's dewy atmosphere,
And all listen with delight to hear
Its silvery lays.

Brown Bee, in a monotonous tone,
Hums her song to the weary and lone
Whose heart's thrill responsive to her own,
Through wintry days.

One sings gaily from the branches high,
Flashing her wings neath a cloudless sky,
And charming the throng of passers by
With her perfect powers;
The other flies mid fragrant clover,
Hymning her song till day is over,
But truly sad hearts hear the rover
Humming to the flowers.

Not to the learned the brilliant and great,
Not to those sheltered from sorrow and hate
By the great power of an overruling fate
Is Brown Bee humming;
But to those who in sorrow sit and weep
Where the pitiless shadows ever creep,
And dark despair its ceaseless vigils keep
Is Brown Bee coming.

BROWN BEE.

The Duality of Man's Existence.

[A discourse delivered before the Spiritualist Association of Hamburg, Germany, December 20th, 1884, through the mediumship of J. M. Waterman, president of the Association.]

Man is pre-eminently a dweller in two worlds, and has a dual or double existence, whether he be cognizant of or realizes the fact of such existence or not. His existence is mundane and spiritual, and both enjoyed at the same time. The latter is independent of the former while the former is wholly dependent upon the latter. The mutuality of these dual qualities ceases at what you have been taught to call death. Then it is that the spirit demonstrates its independence of mortality and soars from height to height in the infinity of love and wisdom which stretches out before it, the vastness of whose possibilities cannot be grasped or comprehended by the finite mind. The law of progression must obtain in both these phases of existence.

The individual spirit must pass through the conditions of incarnation, and the influence surrounding and brought to bear upon that incarnation, as it progresses toward finality, through the laws of heredity, will most surely determine the degree of spirituality with which the new-born individuality will be endowed. Conditionary influences early make themselves manifestly necessary. The harmonical condition through incarnation results in the greatest degree of spirituality. When the incarnative period has arrived at completion, and the newly awakened soul begins its journey of duality toward eternity, in obedience to the mandates of propulsion emanating from the never ending law of progression, the mortal, or animal portion of existence begins the erection of the spirit's home, and the garments it shall wear in that home.

If the animal dominates the spiritual, the conditions of harmony will be lacking in the dual development, the crowning feature of naturalness in the animal kingdom being a tendency toward the grossest inharmonious, and both body and spirit, suffer through the dwarfing, warping influences of such inharmonious conditions.

In the progressive race we will first follow the animal portion of man in its dominion. In infancy we find combativeness strong, and a domineering disposition manifesting itself at an early age. The child does not brook restraint, and chafes under the chiding hand of parent or guardian, and is impatient and fretful when anything involving a practice of self-denial is imposed. Cupidity begins to develop at the outset of the mundane portion of existence. The incipient stages of covetousness manifest themselves. Hate and envy, also, make their presence known in various ways. His covetousness leads him to appropriate to his own use, the belongings of others. Having done this he is obliged to falsify, in an endeavor to cover up his shortcomings, and untruthfulness begins to develop. Thus one evil propensity fosters and encourages another. Each are silently, but surely, spinning dark threads, the warp and woof which they will subsequently weave into garments of the same sable hue, binding the spiritual nature in a strong texture of darkness, through which no external light can penetrate. As the child progresses and approaches manhood, enveloped in this network of animal propensities, the traits spoken of as cropping out in infancy crystallize, solidify, and with an increased intensity resolve themselves into confirmed appetites, and the spiritual portion of the double identity is daily crucified in their gratification. The man soon sinks the better part of his nature in the quagmire of selfish indulgence, and loses sight of—forgot the spiritual side of himself, which he has chained in Plutonian darkness with the fabric of selfish thoughts and evil deeds, and invested with the regalia of the mythological Erebus, god of the infernal regions, through the gratification of

all the evil propensities entailed upon it by the animal man.

The drunkard, led on by the warped and perverted appetite, fills his stomach with the deadly poison emanating from that copper Moloch, the worm of the still. Let us examine the workings in nature's workshop, the stomach, of the doom that awaits the man who indulges in the crucifixion of his savior, as soon as the stomach receives its first deadly dose. The news of the insurrection flashes over the minute, sympathetic brain, the seat of intelligence, laboratory, and soon the fumes of the dual brotherhood, begin to overpower and suffocate the master chemist, with his elements to produce a harmonious mixture and maintain the equilibrium in the life-sustaining forces, lies dormant in the servants, and impish interpolations soon we find the walls of the stomach, through the incongruous substances by the interpolations, and paralyzed by combustible eruptions, and the brain smothered by the fumes thereof. If we could, we would open your spiritual vision clairvoyantly, that each mortal might look into and observe the effect produced upon the stomach by the use of alcoholic liquors, knowing full well that the alarming conflict you would witness, would forever deter you from the suicidal indulgence. One glimpse at the corroding, brain stultifying process would do more toward the destruction of its traffic than all the prohibitory statutes that can be enacted. When the only avenue through which your guardian angels can reach you, the brain, the seat of intellect, is cut off and destroyed, it is a wonder that, through the rampant and stalk through the only suffer from this indulgence, for the life-springs of vitality are sapped and poisoned, and bodily decay very much accelerated. The body can no longer afford this self-torture, and destruction, ends its career, as it seldom reaches a "three score years and ten," a very short period when compared with eternity, the measure of the life of the spirit.

Man is too apt to condemn the small thief and applaud and bend the knee in truckling complaisance to the large ones. The man who steals a million, no matter whether he is detected in held up to rising generations as a moral or adorn a tale for the poor man who appropriates to his own use, a handful of wood to warm, or a loaf of bread to feed his starving wife and children, is called a thief, and, in too many instances, is taken from his family, imprisoned, and his case held up as a warning to posterity; a beautiful contrast to the story of the millionaire-financier-thief.

Another phase of this disease, which crucifies the spiritual man, is when a class of men oppress another less fortunate, in their estimation, through various systems of trade monopolies, grain, money, stock or land gambling speculations. Where, in the whole range of God-given rights, can man find a precedent to accumulate and hold from, for his own enjoyment, millions derived from the almost shedding of the heart's blood of thousands of men, women and children, his fellow-beings, possessing the same dual nature as himself, slaving and toiling from "early morn till close of day" in his employ, wearing out their bodies and smothering in the treadmill of their daily toil, all efforts of their spirit toward spiritual unfoldment, its riches and live a life of idleness to the end that he may roll in riches and ease?

When a separation in the duality has taken place, and when at last the dark clouds of selfishness in which his spirit is enveloped, roll away, and he sees in the distance, often loved ones, clad in garments of snowy whiteness, radiant in their celestial beauty, an intense longing to join them in their happy homes across the gulf between them. His wealth, which heretofore has been so full, and which would remove all obstacles from his path, is now worse than powerless, for he has found to be all-powerless, having used it to oppress his fellow beings, it hangs about him as a dead weight, bearing him down, the Indies could not bridge the chasm between them. His intense desire to escape from his dismal, dreary surroundings, prompts the first genuine, honest, sincere prayer of his life. They can come to him, if he would not go to them. His sainted mother, who has long been forgotten in his greedy race for gain, is the first to approach him. The desert waste in which he finds himself, having never in earth-life planted an evergreen of self-denial with which to adorn his spiritual home, are lighted up by the fervent rays of happiness surrounding those loved ones, who hasten to him in answer to his prayer. The flood of light poured in upon him, only the more distinctly shows the bareness of his life. The contrast is painful in the extreme. He asks to be allowed to accompany them and escape the torture of his evil, mispent life, every act of which he now finds is indelibly stamped upon and forms the walls which imprison him. He now learns that when he denied the pleadings of the still, small voice of his inner conscience, the

ence, he not only denied, but crucified his *only* savior. He finds that there is no royal road to happiness except that of doing good to others. Now his condition of hell begins in earnest. Backward, backward through the long and tedious retroversive journey of life, in obedience to the unalterable laws of universal, compensation and equilibrium, he now finds he must travel. The years which added to the grey-ness of his hair as they flitted by in grim procession, in the panoramic view of his life which is now spread out before him, divested of the gloss and tinsel which the glamour of wealth gave to it in earth-life, he now finds to have been worse than uselessly spent. They are forever lost. He must now go back and undo, one by one, every evil act of his life; he must labor to compensate for that which he withheld from others; must strive to prevent those walking in his footsteps from doing just as he did. He now sees and mourns for the lost opportunities which might have woven, year by year, garments of spotless whiteness for him, and increased his spiritual unfoldment.

In his earth-life the body was pampered and all the animal appetites gratified at the expense of the spirit. This course hastened the separation of the duality, as it brought, through abuses, early decay to the body. How he longs for a chance to work out his salvation in his own bodily form, the one in which his spirit had been accustomed to act since its birth into earth-life, and how gladly would he live his allotted days over again in that form, now that he sees and recognizes the importance of that life being restrained and guided wholly by the spirit, and the animal only indulged under spirit control and direction. He discovers that in many respects his movements are much freer than when hampered by the body, and that his perceptive faculties have broader scope and clearer vision. Seeing clearly now the necessity of undoing the wrongs committed while upon the mundane plane, he is attracted to his old haunts. As he looks back upon the life of a slave, who slavishly toiled for him, scarcely receiving pay enough to purchase the bare necessities with which to keep up the dual existence of body and soul, his Gethsemane encompassing him, and torture, a thousand times greater than the mythical bloody sweat of Jesus in that Jewish garden, sweeps over his spirit as he realizes the true condition in which he has placed his bondmen and bondwomen, bodily and spiritually. He now sees that his animal nature, actuated by avarice, gained supremacy over and completely subjugated the spiritual, and thereby inaugurated a system of oppression that subjected the spiritual natures of those dependent upon him to the domination of the animal, through the medium of revenge, an animal propensity, inculcated and cultivated by that very avariciousness which was, through reflex action, holding their spirituality in check. As he comes *en rapport* with this magnetic wave, which he feels he is responsible for, his spirit is plunged into a bath of polar coldness, and stands shiveringly chained to the spot, searching for the warmth of one act of self-denial upon his part with which to thaw out and relieve the spirit of its numbness. He sees his successor following to the letter the policy he had dictated. Here he finds his opportunity and will endeavor to warm his spirit by impressing the present master to pursue a different and more liberal course toward his employees, and *then* to cultivate the animal less and the spiritual more. He moves to the side of his business successor and endeavors to enforce his demands, in accordance with the now earnest desire of his soul for the amelioration of the condition of mankind. How futile the attempt. His successor, has, also, smothered the spiritual, and the animal is at the helm. He cannot reach the Spiritual in its present dormant condition, and having left the animal portion of his duality at the grave, he can make no impression whatever upon the subject.

What would he not give for possession of his old body long enough to speak to that animal in its own dialect? All the millions he had accumulated would weigh as naught upon the scale beam, in balance against a chance to improve one of the lost opportunities of his dual life. Now it is that, through a realization of the impotency of the spirit always held in subjection to the animal through earth-life, conviction of guilt and error sinks and burns itself deeply into that spirit. How much better it would have been for all concerned, if this work had been done conjointly by the dual brotherhood in their life's journey. Then the spirit would not have been obliged to go back and do singly, and under the greatest disadvantages, those things which were left undone by the duality, but would have been prepared to soar aloft and scale the heights of spirituality which is man's rightful heritage. Not being able to reach the sensibilities of those in whom he is most interested, inasmuch as his progression from darkness to light depends upon reaching their inner-consciousness, he turns to his guides in despair, and asks: "What can be done?" He invokes aid from the higher spheres. The prayer is no sooner made than it is answered. The battery of the combined will is applied without appreciable success. What is the next move? Then begins a search for sensitive brain in earth-life, which can be dominated and controlled by him, and thus speak to the animal in the animal vernacular through such medium. Then begins a long and tedious task, liable, just at the hour of triumph, to be rendered futile through unfavorable conditions. Many bright and promising circles are broken up and their influences destroyed by trival circumstances, and those spirits

[Continued on Eighth Page.]

OUR YOUNG FOLKS.

"Little Children Love One Another."

Edited by Oulina, through her medium, Mrs. Cora L. V. Richmond (Water Lily)

A Joy Song for the New Year.

RY OULINA.

A perfect flock of white-flecked doves Flew and circled at New Year's morn,

A hundred snow-birds chirped and flew Close to the crumbs about the door,

The sparrows, sturdy and storm-tried, came And twittered their joy in noisy mirth

"I am glad that the year is new to-day," Said every brown-feather-circled thing,

"New songs!" old songs, tried and true! What is the matter with old songs of love?

Ah, little birds, and doves, I know What you mean by the new songs now;

New baby leaves to flutter and preach Sermons that winds and sunshine shall tell,

The old life that new from the River of Life Fresh as a fountain forever springs;

Forever and ever and evermore new, The first, last, the old, new, the undying love,

Written for the Offering.

Mentor: or "Nearer to Thee"

(A tale of a large city, written by Oulina, through her medium White Lily, and Cora L. V. Richmond.)

into exile, but for the restraining hand of Henri Mentz—his wise spirit guide and friend—

Rudolph heeded to the left of admonition, and from his pen and press the thunderbolts

The other events were the Christine and her devoted lover—York under a brilliant prospect

The flutter of anticipation to see the new star and to welcome Ariadne back to her true

For the first time Rudolph does he mean by his other mind to wander back, back

[To be Concluded in the Next Chapter.]

Good Night!

Good night—the little lips touch ours, the little arms enfold us; And oh, that thus through coming years they might forever hold us.

Who in the weary years to come Will clasp these little hands and

Written for the Spiritual Offering.

The Comforter;

OR, THE LIFE OF LITTLE JOE.

BY EVA A. H. BARNES.

CHAPTER VII.

Little Brownie had fallen asleep in Aunt Chloe's arms, and Lennox, taking advantage

"Well, well," he said, "Robert these must think me interesting company!"

"No, no, I look forward to nothing! why should I? When we are young and our life blood bounding in our veins,

The full round moon looked down upon the two, revealing faces. The softened expression

Poor man! If our sight were like these same lines, by press on his soul, to mar its

Upon the face of Roderic, she did not often gaze so loving and gentle, so full

ing hand of Henri Mentz—his wise spirit guide and friend—

So when he saw at this memorable time the iron hand of authority and imperial power, in Russia, in Ireland, close

brother!" he was saying to Robert Wentworth; "thou hast found life very hard sometimes, and I do not wonder that

Robert looked incredulous, and, changing the subject, said: "You seemed very much taken up with your letter to-night;

They found the boys in the library, sitting in the glory of the moonlight, talking quietly.

"You are right about the sea-shells. It is a substance formed by the sea-shells being washed up by the ocean

"It does not look firm enough for that," said Joe. "That is the beauty of it.

"Do you say you never have any snow?" said Joe. "Oh, no! we never saw any snow, did we Lennox?

"But," said Joe, "you cannot have any sleigh-rides, or skate on the ice."

"That is so," said Lennox; "I wouldn't mind a sleigh-ride myself. I've seen pictures of them riding all wrapped up in their furs; it looked jolly."

"I hope you will stay here till chestnutting time, anyway," said Joe; "that is fun, and there is lots of them on the hills."

"Oh, when the frosts come to open the burrs—generally in October, but sometimes not until November.

"Well, Joe, if thee is to be my boy, thee may sleep with me to-night; or would thee rather sleep with Lennox?"

"Oh, if you please, I would rather sleep with you," said Joe.

(To be Continued.)

Written for the Offering.

Grim Sights.

BY F. J. EMARY.

I have seen the blood stained shirt in which Charles I. was beheaded. I have seen the holy inquisition instruments of torture

Prof. Huxley says that "in his voyage around the world and in all his studies of savage life, he found no people so miserable, wretched and degraded as those who exist in the poorer quarters of London."

I too have seen the "miseries of outcast London" and with better opportunities than Prof. Huxley. He saw it in its true colors.

"They toil in the fields—the ninety and nine For the fruits of our mother earth;

"Our land where Nature loves to trace As if for gods a dwelling place;

OSCEOLA IOWA, Dec. 24, 1884.

The Altar of Knowledge.

BY EMMA TRAIN.

There's a wonderful altar whose beauty and grace Is the light of this planet of ours, And its glory extends to the regions of space...

Estelle Earl's Journal.

AN AUTOBIOGRAPHY

Let me begin first by stating that in giving to the world the narrative of my life in the form of a journal, I have been actuated more by the hope that its pages will give comfort and pleasure to others than from any other motive.

Looking back over the weary years of my pilgrimage through all their darkness and tears, I can still trace the guarding care of angels running like a golden thread through its dark meshes.

It is with the thought that perhaps others whose lives have been like mine, may catch a glimpse of the same, and hear the soft undertone of angel melody amid the sobbing discord of their own lives that these lines have been penned.

I will go back to the time when the first grand passion of my life commenced in the summer of my eighteenth year, and describe my home and family and my humble self as I was at that time.

First, memory presents the picture of the little brown house with its one wing, and the vine-shadowed porch facing the east, where we loved to sit during the long summer afternoons, dear good mother and I, admiring the beauty and coolness of our sheltering trees and listening to the blue birds and orioles that nested in their branches.

It comes up vividly before me now as I sit after the lapse of twenty years or more looking back upon the scene. The dear patient mother with her dark hair threaded with silver and the look of quiet content upon her face rocking softly to and fro in the porch.

I say that sometimes in a vague, unconscious way, not realizing its truthfulness; but again there comes over me such a living thrilling sense of its reality that the tears start to my eyes with the exquisite tenderness and joy of the thought. Yes, she has now a home, a lovely little cottage, perhaps, nestling among the green trees and beside some shining, gliding stream, that is like a ribbon of jeweled light and the roses, red and sweet as morning skies and creamy white, are running in graceful profusion over the roof and drooping in festoons from the eaves and cornices; they were her favorite flowers and mine.

She gathers wreaths and bouquets of the beautiful blossoms and carries them to me, lays them upon my aching heart although I know it not; and then it is I feel the sweetness of her thought so near to mine, as she looks joyfully forward to the time when we shall all gather there in her dove like cottage, and never feel again the home sick yearning the

nameless pain and unrest of a pilgrim life. But I am wandering from the little brown house under the trees but in my memory it is all as fresh as yesterday. Mother is there as was perhaps too much occupied with general to confer much benefit upon his own family. But there was ever the kind and helpful hand in times of real trouble, of sickness or pain, the patient grew too weary to walk upon I may as well begin the record of my appearance at that time pages of my journal thus:

I Estella Earl having arrived at the age of eighteen years, deemed it my duty to leave here for the benefit of my descendants, or rather to confer much benefit upon his own family. But there was ever the kind and helpful hand in times of real trouble, of sickness or pain, the patient grew too weary to walk upon I may as well begin the record of my appearance at that time pages of my journal thus:

Then the face a dusky olive complexion, shaded very softly and deepening into crimson and indeed quite passable, the lips that are slightly curled, and lie beneath those coral reefs, But alas the pearls that should be quite irregular and somewhat shape.

It used to be one of my standing jokes that my family need never be at any expense for a tombstone upon my account, ample provision. My nose—nature having already made a well, noses are not all alike, but particular characteristics to seize describable from having no part upon, and mine is one of them, rather dreamy in expression eyes may be described as large, heavily shaded with long dark lashes, and of a color commonly called hazel but more nearly some might suggest "butternut," that expression as bordering "slang phrases." To complete same warm brown, falling in the Ah if that only did complete I should be satisfied. But alas! alas! poor unhappy me! How I shrink to pen the words and yet I will be truthful and eye may ever gaze upon them, say I am a hump-back. A feeble nurse in early infancy, is said to have dashed out of my eyes often to myself. But my ful that it did not: Ah how I bear this heavy cross?

True it is not so bad as it might seem, and yet, whenever I enter a crowded assembly, the eyes of a strange glance, the little of their innocent eyes, and even girl! what a spectacle she is!

more unfitting have been chosen? It should have been Marah instead. But it is idleness to complain, there is no possibility of a change this side of the grave and I must resign myself to the burden drawing what consolation I may from other sources.

And one of these is my pen and paint brush; out of these the fairest creations arise, from the homes dropped like lamps of heaven in the midst of wild mountain passes, or quiet woodland dells with little children wandering over the golden tinted mosses in search of flowers, or wading knee deep in the cool clear waters with shadow and sunshine falling over tangled curls and happy little faces.

Sometimes in my dreams, forms and faces the most perfect and lovely imaginable smile upon me and I try to transfer them to canvas.

(To be continued.)

Orthodox Christian's Mistakes About the Indians.

EDITOR SPIRITUAL OFFERING.

As you are ever prompt to expose the wrongs and vindicate right, will you give this an early insertion that it may come before as many officials as possible prior to the meeting of congress.

I have read an account of a recent meeting at Lake Mohonk Mountain House, N. Y., at which Indian agents, teachers and distinguished orthodox Christians discussed for three days the best mode for a final settlement of the Indian problem. The wrong of moving them from one reserve to another and taking from them their lands because white settlers wished to own it was clearly shown.

They also passed resolutions pressing congress for larger appropriations for industrial education. But with all this good work, the same old fallacious mistake which has nullified every official arrangement which the churches and the government have ever made with the Indians were again dominant in their discussions.

It is not additional appropriations which the Indians need, but the full payment of what is theirs by treaty on the purchase of their lands together with government protection from swindlers and thieves under various names even professed religious and philanthropic.

The two prime mistakes upon which all others are based are first: The assumption that Indians are unreasoning savages, when facts show that the mental qualities of the average Indian pupil is equal to the average white pupil in the acquisition of useful knowledge, and in regard to their native moral status it is vastly above the average Christian in every part of the world. It is also an indisputable fact that they become debased in proportion as they are brought in contact with the class of whites from Christian communities.

Another mistake is the false assumption that our form of Christian civilization is the best that can be given to the Indians; hence the combine effort of the government and churches with their soldiers, missionaries, gun-powder, whiskey and bible have spent their force to Christianize with the result just mentioned.

About 100 years ago Sagoyewatha was asked if he would allow his people to have missionaries and the bible to teach them, he answered: "Take your bible and missionaries to the drunkards who

cheat and kill Indians, and if it makes them sober and honest we will consider about it." Unfortunately that Indian's good advice has not been heeded.

Upon these two false assumptions the meeting at Mohonk Lake unanimously agreed to the statement of their most admired speaker "That the only way for the Indian is right out into the midst of our civilization." But O what a mistake! for if the Indians believed it they would be as stupid as their orthodox friends. They know the outcome as a destruction blight, and they dread the "midst" as a consuming fire, and to prevent this mode of annihilation they send delegates every year during congress, to watch and oppose with money and friends everything which is proposed against their perpetuity as a distinct race.

But there are over 500 white men with Indian wives and children in the Indian territory, and many others more or less in all the tribes adopted as members; it is these, who are like the "northern men with southern principles," when slavery was in vogue, that want citizenship and land in severalty. It is therefore the extreme of folly to suppose that the native instincts of pure Indians could harmonize with our broths, saloons, paupers, prisons, luxury and poverty, with all the comingle crimes and misery which characterized "the midst of our civilization."

THE REMEDY FOR THESE MISTAKES

Is first confession, then redress by a recognition of the Indian as a brother man, having equal rights with ourselves. But the mere politician cannot do this, (he is too selfish) and the orthodox Christian will not, because he is educated to believe and to teach his creed as essential to salvation. It is therefore for the so called infidels like their great teacher Jesus who "went about doing good" and Thomas Paine, who affirmed "the world is my country, to do good my religion."

The men and women who compose the National Liberal League at their next meeting should pass the following resolution:

RESOLVED, That this meeting appoint a committee composed of both sexes to call a public meeting of the friends of National Justice early next summer, and to confer with the Secretary of the Interior, the commissioner of the Indian bureau, and the editor of the "Council-fire" at Washington relative to the feasibility of representative Indians, from different tribes, meeting with them to discuss a plan for the adjustment of all existing difficulties, and that the editor of the Cherokee "Advocate" in the Indian Territory be requested to publish the article.

Respectfully, JOHN BRENON.

TALENT, OREGON, Nov. 12, 1884.

"Fraudulent Mediumship."

EDITOR OFFERING:

In the OFFERING of the 1st inst. is published a communication from Brother Hull, concerning the alleged S. B. Brittan communication published in the Banner of Light some time since, to a few points of which I wish to call the reader's careful attention. Says the writer, "I can see nothing in the message inconsistent with his (Brittan's) opinions or his style; nor do the reported disavowals weigh anything with me."

I italicize the last sentence to call the readers attention to a fact standing distinct and prominent through all the unrelenting war that has been so persistently and bitterly waged against our best and most thoroughly tested mediums. When, I ask, has there ever been a disposition manifested to receive or give weight to any evidence in defense of the accused medium?

Where has one person stood up for any such accused medium who has not been denounced in the most bitter terms as an "aider and abettor of fraud?" Do you know any, Brother Fox? I do not. The message attributed to Bro. S. B. Brittan was, in my opinion, an attempt to aid from the spirit side those in the mortal who have been so persistently trying to destroy the usefulness of our truest and best mediums, and was given, I doubt not, in response to the thought and desire of some mortal or mortals then in the circle, or possibly the thought of the medium herself. Like attracts like, and in nothing more surely than in matters Spiritual; and to this very important fact, no doubt, is due many of the vagaries and contradictions inhering and adhering to Spiritualism. Brother Hull, no doubt, believes that "fraud in mediums is widespread," nor, from his own statement, now under criticism, will he allow evidence to the contrary to have "weight with him," and therefore, by the law of attraction, he invites just such spirits as will echo his own thought and desire; and should he visit a thousand mediums in the same state of mind, the chances are that whatever he does get bearing on that subject will be confirmatory of his own views. But suppose, Bro. Hull, if possible for you to do so, that you divest your mind of its distrust of mediums and of all preconceived opinion regarding this message, asking in your heart only for truth, and then, in that negative and receptive state of mind, hold sittings with a few mediums, and bide the result, and see if it does not appear quite different. No doubt it will be a difficult thing to accomplish, but it is certainly worth a good, strong effort, and truth can be attained in no other way.

But, allow me, in all kindness, to beg of you for your own sake and for the sake of dear, white-robed truth, to put far from you that "has no weight" feeling you so unfortunately express in your late communication to the OFFERING. By such a course you will invite the pure and truthful in angel life, while you repel the impure and untruthful; whereas a different course will invite the impure and untruthful, and repel the pure and good angels. Mediumship is too grand and sacred a gift to be crushed by mere prejudices and suspicion. Let all approach it with pure hearts, asking only for truth—putting far away all uncharitable feeling or suspicion of fraud, and it will not be long until, by the unmistakable presence of your dearest angel-friends, you will know how unjust and cruel has been, and still is, this unholy war on the very best and grandest of our mediums! Where has there been even one who has investigated Materialization carefully, candidly and thoroughly, who has doubted its genuineness. Only those, I affirm, who have gone with suspicion and prejudice in their hearts, utterly ignoring, "giving no weight whatever" to the testimony of others, have gone away doubting. Some have attended hundreds of seances, many of them in their own houses, and also many of such seances with the very mediums so often exposed and so bitterly and cruelly denounced, and yet you could not even buy an admission that there was or is even the small of fraud about these cruelly wronged mediums. Mrs. Reynolds, Mrs. Walling Stewart, Henry Gordon, the Blisses and Eddys, Mrs. Hull, and everyone of the much exposed and shamefully abused materializing mediums are known by those who know them best, to be genuine, grand and noble mediums!

I am writing thus in defense of Materializing mediums, (Continued on sixth page.)

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Oulna, through her medium, Mrs. Cora L. V. Richmond, 64, Union Park Place, Chicago, Ill.

TERMS OF SUBSCRIPTION.

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"History, Wonders and Excellence of the Bible."

NUMBER TWO.

"Who reads these old books?"

The reverend gentleman asks this question, then answers it as follows:

"They are publicly read in a hundred thousand assemblies in this enlightened land every Sabbath. They are listened to by several millions of the best men and women in our land. They are privately studied and pondered in millions of homes. Seven or eight millions meet in Sunday Schools to study these books. The most brainy men and women, the most vigorous thinkers, the men of highest culture and character, not only read but study them."

Here follows a list of the names of scientists, philosophers and poets, who accepted the bible, among the rest the name of Hugh Miller. We presume the reverend gentleman had forgotten that Mr. Miller blew his brains out, because he could not reconcile Genesis and geology. It would seem that an infallible book, read and studied as extensively as the

...sciences would totally exterminate crime, selfishness and sin; would break the chains of slavery, destroy all forms of oppression and free the earth from the blighting curse of intemperance. Has such been the result of its teachings? Let the four million slaves who toiled neath the lash of brutal task-masters, until the strong arm of an irreligious government freed them, answer. Let the vast army of criminals and inebriates answer. Let thousands of the good, the true and the beautiful, yearly falling victims to man's selfish passions, answer. Let the many crying evils of the time, causing ministers to declare "the world growing worse," answer. Surely, if salvation depends upon the bible and so little has been accomplished after centuries of careful study, and the thorough training of millions of children in its precepts, there can be but little hope for the future from that source, especially when it is remembered that when young the great majority of criminals studied, not Paine's "Age of Reason," but the bible, and that the dishonesty and corruption in political and commercial life is participated in by men who are acknowledged believers in the infallibility of the bible. The little book entitled, "The Crimes of Preachers," present good illustrations of its effects upon many who read it the most carefully.

We leave intelligent readers to decide whether Huxley, Tyndall, Mill, Spencer, Buckle, are, or ever have been, bible students in a theological sense, or whether any modern scientist ever went to the bible for the facts he sought. It is earth, air, water and stars that are revelators of scientific facts. Professor Draper says:

"I often look at the bright yellow rays emitted from the chromo-sphere of the sun, by that unknown element, helium, as astronomers call it; it seems trembling with excitement to tell its story, and if this be the case with the sun, what shall we say of the magnificent hosts of stars? Look at the double stars of which so many are now known, emitting their contrasting rays, garnet, or ruby, or emerald, or Sapphire. Each is in accordance with its own special physical conditions, though all are under the same universal ordinance.

"Now, here a fact of surpassing importance presses itself on our attention. The movements taking place in those distant bodies are taking place under the same laws that prevail here on earth, and in our solar system. The law of gravitation, as developed by Newton, bears sway in all those distant worlds. In them bodies attract each other with forces directly as their masses and inversely as the squares of their distances. There the laws of the emission, absorption and transmission of light are the same as they are with us. There ignited hydrogen gives forth its three rays, the same rays that it gives forth to us. In the uttermost parts of the universe the law of definite combination, the numerical law, and the multiple law stand good. Sodium absorbs its two waves of definite refrangibility, and iron gives in the spectra its more than a hundred lines, more than a hundred silent but convincing witnesses of the uniformity of the constitution of the uni-

verse. There the number of vibrations that constitute a ray of definite refrangibility is the same we have found it to be here. In the enormous heat of those central suns the dissolution of molecules may be of a higher order than we can reach artificially, but the law under which it takes place is a continuation of the law here. The weight of the given mass of matter is different from what it is with us, it is nevertheless determined by the law that determines here—the law of gravitation. Therefore energy is indestructible, and is measured as it is measured among us, by work. Then is there any boundary that we can assign to natural law—is it not omnipresent, universal?

"Infinite in influence, eternal in duration, what a magnificent spectacle! In the resistless energy of the motions of the universe is there not omnipotence? The Omnipotent, the Infinite, the Eternal, to whom do these attributes belong? Shall a man who stands forth to vindicate the majesty of such laws be blamable in your sight? Rather shall you not with him be overwhelmed with a conception so stupendous? And yet let us not forget that these eternal laws of nature are only the passing thoughts of God."

How inspiring, how sublime are the works of God, and how far these natural revelations transcend the so-called supernatural teachings of the bible. Again, the author of this little book asks:

"Why do men not find the noblest thoughts in other ancient books?"

We answer, three hundred millions believe in the Hindu religion and receive the Vedas as authority; such is the veneration in which it is held that every word and syllable has been counted, and to obtain complete holiness the Rig Veda must be committed to memory or be read through on bended knees. How came this holy book to have existed so long, to be read, studied and worshipped by so many millions if it be not the word of God?

One hundred millions accept the Chinese religion, and two hundred millions the Mohammedan. Six hundred millions are studying their bible as devoutly as are the one hundred and fifty millions of Christians their book. If the ancients who read and believe it, stamp it as "having been written by the finger of a God," the Vedas can claim that distinction. The truth is, people read and believe their bible because they have been educated to do so.

"Who reads this old book?" It is well known that the scientific minds of Germany, France, England, and America have shown their contempt by ignoring its teachings and attacking its assumptions.

Our author attempts to prove that the bible teaches of one God; he says:

"Moses, from the superstitions of Egypt, and John, from the feet of Jesus, teach alike the one God; Job, from the plains of Uz, and Daniel, amid the idolatries of Babylon, teach the one infinite and supreme God; Jonah, in Ninevah, and John, in Patmos, proclaim the one God."

Written for the Spiritual Offering, every people but the Hebrews taught a multiplicity of Gods; their writings teach but one. Where did these writers get the idea of God as a self-existing and eternal spirit? You cannot find it taught by any of the old philosophers of Greece, Rome, Egypt or Babylon. How came these old Hebrew writers alone to conceive of God as a Supreme Spirit without a material body? I know of no people on earth who ever conceived of God as a pure, self-existing Spirit, who did not get it from these venerable books."

We will quote a few passages from the bible and then present a glimpse of the God idea of nations who knew nothing of the bible God:

"Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowls of the air, and over the beasts of the earth." "The Lord God said, behold man has become as one of us." "For there are three that bear record in heaven, the Father, the Son and Holy Ghost."

"He is without a material body." Then we would ask how he "walked in the garden, and talked with Adam." The God of the Old Testament is every particular a material and spoken of as having eyes, hands, nostrils, etc. A minister who would ignore these facts could not be expected to remember that bibles ante-date the Vedas; his, taught the existence of the Vedas:

"The vulgar look for Gods in water, the ignorant think they reside in brick, wood and stone; men of more extended knowledge seek them in celestial spheres, but wise men worship God, without parts or passion, and goodness."

"That spirit who is distant from matter, is not various. He is one, whose glory is so great that He is self-existent, pure, perfect, and no vision can approach him, no intellectual power comprehend him. He can be no image of him, ancient and omnipresent. Language describe him, no of Hermas, or Egyptian God, whom it declares to be just, holy invisible, indivisible. Therefore, it is not correct to say: "The Hebrews alone conceived of but one God."

Mr. Graves states that the bible recognizes but one Supreme God, whom it declares to be just, holy invisible, indivisible. Therefore, it is not correct to say: "The Hebrews alone conceived of but one God."

(To be Continued.)
Mrs. Richmond in California.

The recent visit of this now distinguished world worker to the Pacific Coast, was attended with many pleasing incidents, some of them we are sure our readers will be glad to hear of. For them we are indebted to the spirited little monthly, The Carrier Dove, which is always full of good things. We were particularly pleased with the following account of an

ORDINATION:
Mrs. Louise M. Wheatley and Mrs. B. Doe, were ordained as Ministers of the gospel of spiritualism, on Sunday, Dec. 14th. The services were held at Laurel Hall, San Francisco, 2 p.m. under the auspices of the Mediums' First Spiritual Association. The hall was crowded to overflowing, and the entire services received profound attention. Both of

these mediums have resided some time in San Francisco and are well and favorably known. The President of the Association Mrs. M. J. Hendee, presided, and the guides of Mrs. Cora L. V. Richmond delivered an able address upon the theme, "What is Ordination?" the nature of which of her remarks to candidates we give in a few extracts below:

"When men or societies of men can ordain birds to sing, or lilies to blossom, or streams to flow, stars to shine, or worlds to move, then it will be in human power to ordain men and women to preach the gospel, or to exercise Spiritual gifts, not fill them. Whom God endowes with a gift they have as much right to exercise that gift as the sun has to shine, and it is a divine ordinance that no hand of man can take it away.

"Men may be educated as ministers of the gospel, but they can never be ordained as such unless God and nature has previously done so. Ordination is only the recognition of what has already been bestowed, every one is ordained who has a gift of the spirit. You assemble here this afternoon, not because your presence nor yet because any authority of State law can ordain those who are to be the candidates to do anything whatever, but in obedience to the law of the state a recognition is given by the powers that spirit alone can vest in any mortal, a conformity of which can in no wise injure anyone having gifts of the spirit unless the law be oppressive. But we forever protest and ask you to protest against any school of theology that will dictate to man the way in which he shall walk to heaven; or any school of MATERIA MEDICA that shall dictate to man by what way he shall pass out of the mortal life, or be restored to health, as the case may be."

"We are glad on this occasion to give our voice of testimony to these worthy co-workers in the field of Spiritualism. We say, hail each gift as you would a new blossom in the spring-time. One medium does not make Spiritualism, nor one flower produce spring.

"There are those unseen who have clothed you already with the robes of ordination; there are unseen hands who have placed upon your brows the crown of flowers as the result of your labors.

"I, this certificate of the state, which is not the shadow of the ordination God has given, you have the legal right to solemnize marriages, and perform such other officers as are given to regularly ordained ministers of the gospel.

"May every gift and every blessing of the spirit crown you with success and as heretofore, so in the future, may you receive no shadow from this form of recognition, but may it be in the form of sympathy, an attestation and an abated light."

Could there have anything been said more appropriate and beautiful? Admitting the propriety of formally recognizing before the public, speakers who are to go forth proclaiming the glad tidings of Immortal Life, but at the same time protesting against authority or dictation that cometh only from man.

The following glowing, but well merited tribute to Mrs. Richmond, was published in the Carrier Dove the week after Mr. and Mrs. Richmond left. Every word of commendation is fully endorsed by the editors of the OFFERING, gladly recording the world-wide work of Mrs. R. One month in Europe, the following in New York and Chicago, the next on the western boundary of the New World, they are forcibly reminded of the vision of St. John (Rev. xiv: 6): "And I saw another angel fly in the midst of heaven, having the everlasting gospel (of Spiritualism) to preach unto them that dwell on the face of the earth and to every nation, and tongue, and people."

From the Carrier Dove.

MRS. CORA L. V. RICHMOND.

The brief labors of this gifted speaker in our midst, closed on Sunday, Dec. 14th, giving three addresses on that day, the last of which we are pleased to place in full before our readers in this issue, and which we commend to your careful consideration as we enter into the joys and conquests of our loved cause this glad and promising new year.

At the close of this discourse the Guides said: "We have to thank you all for the appreciation with which you have listened to these discourses. We wish to say that the work and words here given are but a portion of that work that the lowliest instrument, the medium most obscure, the blossom by your fireside, is aiding in carrying forward in the world.

"But if the word spoken has kindled in any life a higher and nobler promise of the life and light that is within and above, then are we amply satisfied.

"It has been a season of joy and mutual greetings and communings. May it be a season, that, living in memory, will light the coming days, until again we shall be with you face to face through this instrument, as we are with you soul to soul in everyday and hour of your mortal lives."

Mr and Mrs. Richmond left on Monday, the 15th, for Chicago, where she is under engagement to speak during the winter.

Long may the risen teachers and lovers of humanity pour out their golden truths and thrilling utterances through her willing lips, and hungering lives receive the treasures they would impart.

Thomas R. Hazard.

Readers of the OFFERING, particularly its old subscribers, will be glad to hear from this veteran Spiritualist. He has been a most valuable contributor to the pages of the OFFERING, from its very commencement in Magazine form seven years ago. The OFFERING from the issue of its first number made the defence of mediums a special work; this attracted the attention of Mr. Hazard, and he became its steadfast friend, contributing articles of inestimable value in the protracted contest, which has now approached so near its close, that the retired warrior may truly say "Our materializing mediums now occupy a position that renders them invulnerable to the poisonous shafts of their enemies."

COL. D. M. FOX: DEAR SIR:—Enclosed find postal note for \$4.50 for which please send me one copy of your "Organization" and two of the H. C. Gordon pamphlet, and credit the remainder to my account as payment in full for two years subscription of the OFFERING from Jan. 1st, 1885, to Jan. 1st, 1887. I am much obliged for your complimentary request in a former note to write something, however short for the OFFERING—but as I complete my eighty-eighth year to-morrow (Jan. 3d.) and enter on my eighty-ninth, I think my friends both in the earthly and spiritual world will excuse me from further labors in the cause of Spiritualism (that I love so well) whether they are still in the earth body or clothed upon by the immortal, especially as I feel that our materializing mediums now occupy a position that renders them invulnerable to the poisonous shafts of their enemies whether in this or the higher life or both conjoined.

THOMAS R. HAZARD.

SANTA BARBARA, CAL. JAN. 3d, 1885.

So bravely has our brother soldier conducted himself for these many years, it is with deep regret we part with him as a writer. No medium ever appealed to him in vain, tens of thousands of dollars have been cheerfully expended by him in this direction, and many thousands of miles traveled in hastening to the defence of mediums charged with fraud by the enemies of Spiritualism. So earnest and effective have been his labors that it called down upon him the bitter hatred and malignant persecution of the representative organ of the enemies of materializing mediums. Every vile epithet that could be found has been heaped upon his devoted head, and this has followed him, even since advanced age and failing health compelled his retraiy to private life. Thither the prayers and blessings of hundreds of mediums and thousands of Spiritualists will follow him. But his work, even in earth-life is not finished; he has written books that will live and exert an influence after his earthly form is laid away. We have several pamphlets of which he is the author, they should be widely circulated. "God, Heaven and Hell," "The light of Spiritualism," "The Death Penalty a Failure," "Organization, Words of Enquiry," "Autobiography of Henry C. Gordon," "Form Materialization, Answer to Exposers and Fraud Hunters." These are all valuable works, interesting and instructive, ten cents per copy—forty cents for all.

Notes and Comments.

PSYCHOGRAPHY—Independent spirit writing—is now playing a great part in the work of convincing mankind of the truth of spirit communion. This is especially true of Mr. Eglinton's successful work in London, where the published account of Gladstone's seance has called public attention to the matter, and created wide-spread interest in regard to it.

In a recent issue of the London Figaro, a letter has been published from a well known musical critic relating his experience with Eglinton, which involved a remarkable test. It seems he wrote the following question, concealed from the medium, addressed to Schubert the composer: "Schubert, can you tell me how many symphonies you wrote after the unfinished one in B minor?"

The answer, psychographically written, was "two." Now there is considerable discussion among musicians whether the symphony in C is No. 9 or No. 10, it being held by some that No. 9 is missing and that the symphony in C is No. 10; and the writer of the letter remarks:

"The reply is certainly extraordinary, for it is in the highest degree improbable that Mr. Eglinton (who did not know even that his visitor was musical) should have been so well posted as to the Schubert symphonies, even if he could, by any possibility of means, have seen the question."

Of course the inquirer, who was previously without any belief on the subject of spirit intercourse, has been greatly impressed; and the inquiry in relation to the symphony question will be pushed farther in future seances.

IT CANNOT be doubted, by those who know the current facts in regard to the spiritual movement, that it is gathering in at present, a very large number of earnest inquirers, both in this country and in England; in the latter especially, where there is a strong reaction from the check which the cause received a few years ago. The editor of Light remarks:

"We contend without reserve, that the spiritual movement was never in a healthier state than at the present time. The past five years have seen a marked change."
This, of course, refers to Great Britain, or rather to England. But this editor also remarks, in regard to the pressing need of more public mediums:

"There is an urgent need of mediums to whom inquirers can be sent. A man gets interested in Spiritualism, reads a little, and desires to see something. What is he to do? Where can he go for advice? This is a daily, nay almost hourly, occurrence. I myself receive on an average fifty letters of inquiry weekly from strangers. Extreme care is needed in giving advice. It would be worse than folly to recommend them to go to anything like a promiscuous or dark circle. There is nothing like psychography as an introduction. Certainly, under no circumstances, should inquiries be literally 'pitch forked' as is even now so often the case, into the algebra of Spiritualism before they have learned to count. Mr. Eglinton now steadily refuses to allow neophytes to be present at his materialization seances. The psychographic experiments are open to all upon proper introductions, but he is undoubtedly wise in refusing to prostitute his wonderful powers by sitting for the most delicate of all spiritual phenomena with those who have had no previous preparation."

WE HAVE QUOTED these remarks in regard to the need of public mediums, because they give emphasis to what we have all along been insisting upon, namely, the importance of encouraging mediumship, as the only means of promoting the spread of spiritual truth, in opposition to the impolicy of disparaging, insulting, and persecuting those who have been proved to be genuine mediums; and especially in opposition to the folly of discrediting and belittling mediumship, and representing it to be usually, or in great part, nothing more than trickery or delusion. Indeed, a certain journal notorious for pursuing this unwise course, not long ago admitted into its columns the statement that mediumship of every kind was a curse to the cause of Spiritualism. When to be a medium has been made a disgrace, as to a certain extent is the case at present, mainly through the course we have referred to, it must be expected that there will be only few public mediums; and that when persons of culture, refinement, and social respectability develop mediumistic gifts, they will keep the exercise of them strictly private. They will refuse to come before the public to receive not only the execrations and jeers of ignorant and bigoted non-Spiritualists, but the more severe and shameful abuse of some who claim to be clean Spiritualists par excellence, if there should be the slightest pretext for it; and in the career of public mediums, there must be misconception, failures and doubtful manifestations, through bad conditions; artful and tricky devices resorted to by shallow, willful, and malicious skeptics; and sometimes ruffianly acts of violence perpetrated by a class of sitters, in whose presence all truth, purity, and decency flee away, and leave the medium a dishonored wreck, to be condemned and jeered at, if not actually incarcerated or fined, on charges of legal and moral delinquency wholly unsupported by any proper or sufficient evidence; while the exponents of "clean Spiritualism" dance with exultant glee, and raise a psalm of joy over the downfall of another "fraud." How can public mediumship prosper when such a state of things exists? We contend for only justice for this class, when we insist, as we have all along insisted, that, in every case where a medium is charged with fraud or wrong-doing, both sides should be heard and all the facts should be inquired into before judgment is given, and a sentence of final condemnation is pronounced by those who strive to make themselves the public censors of the movement. Until this is the case, there will ever be a pressing need of public mediums.

TO ILLUSTRATE what is here said; we may refer to the case of Mrs. Carrie M. Sawyer who has recently acquired a marked distinction in Washington, New York, and other places, for the marvelous strength, incontestable genuineness, and convincing character of the manifestations presented at her seances, the secular papers reporting them as inexplicable exhibitions of power exerted by invisible agencies. These seances were attended in Washington, as they are now in New York, by persons of education and refinement, in some cases of social and professional distinction, who, night after night, witness the materialization etc. accompanying phenomena with the greatest interest and satisfaction, the proofs of genuineness and truthfulness being such as to dispel from

the mind every idea of fraud or deception by the spirits. Besides, this medium usually, by the desire of her spirit guides, sits under test conditions, being tied securely in the cabinet by members of the circle, so that no allegation of conscious personation by her can be made. On one occasion, when the writer of this was present, and the rope-tying was omitted, the medium was directed by her chief control to leave it; and while she stood there, a female spirit form emerged from the cabinet, and stood by her side, while another form could be plainly seen within the cabinet. Subsequently, two forms came out of the cabinet, and stood hand in hand in front of it; and while the writer talked at the curtain with a child form about three feet in height, a female form appeared, reached over the child to greet him, and addressed him in audible terms. Nothing could be more convincing of the reality of what is called materialization.

And yet this medium has been pronounced by the journalistic exponent of "clean Spiritualism" a "notorious character," that "ought to be sent to the work-house for the rest of her natural life;" and those who record the facts, and testify to her success, are insulted and maligned by this arrogant self-appointed censor, being accused of "thrusting forward disreputable mediums." When will this man learn that it takes a great deal more than his personal abuse, or the condemnation of any other person, disreputable? Why did he, not very long ago, after he had called Mrs. Reynolds, in his choice dialect, a "vile creature," thrust her forward as a genuine medium, by publishing Dr. Wolfe's strong endorsement of manifestations through her? And if every "exposed" medium is not Dr. Slade a candidate for this distinction, and for free board in the work-house with Mrs. Sawyer? Neither Mrs. Slade nor Mrs. Reynolds has, as yet, confessed fraud. As long as such injustice is perpetrated, and such odium cast upon genuine mediums, it will scarcely be possible to supply the needs of the public in this direction; while those who are over-worked.

"MIND AND MATTER."—It is with pleasure we insert the following, received just before going to press:

Having overcome all the difficulties that made the suspension of the publication of "Mind and Matter" a necessary evil, I have the pleasure to announce that the first number of the Sixth Annual Volume of it will be issued on Saturday, January 24, 1885. Sincerely thanking my many patrons for their kind patience and forbearance toward me, I assure them that it will be my study to see that it will be no undeserved column. J. M. ROBERTS.

The advertisement referred to in the paper had gone to press before we give it place in our editorial columns:

MIND AND MATTER. A WEEKLY INDEPENDENT SPIRITUAL PAPER. Devoted to the Advocacy and Discussion of all questions of Spiritualism, in Religion, Ethics, Politics, Finance, Industry, Business, and Education in all the Departments of Human Advance. Price, per annum, \$2.00; six months, \$1.00. Address, J. M. ROBERTS, Editor, 115 Broadway, New York.

THE OFFERING again gives a cordial welcome to Mind and Matter. Brother Roberts' method of conducting a paper different from our own, but no less sincere, has a host of friends, and we hope they will come up bravely to his support. Mind and Matter did a noble work in its defense of Mediums, and the OFFERING gladly announces that steps have been taken, that marked progress has been made, and our Materializing Mediums now stand on the mountain top of success. Nevertheless a great work is before us, and we joyfully extend the fraternal.

"ESTELLE EARL'S JOURNAL," The Autobiography, the publication of which is commenced in this number, will, from its very first chapter, interest every one, for it is the true life-line to the readers of the OFFERING. For special reasons we are not permitted to give publicity to the name at present, but hope to do so by and by. It will occupy several numbers, and at its conclusion, the new story will be commenced. We aim to make the OFFERING more and more interesting and instructive with every issue. To friends who have remitted express our gratitude for it is the prosperity of the OFFERING we cannot refrain from cherishing a somewhat exultant spirit, because the desire of enemies intensified; for ourselves individually, we do not care a straw for their intense hate and opposition, but its destruction would have been a sad loss to the cause it represents. We would have been a sad loss if compelled from actual necessity, to advance the price to \$2.00; but be assured the OFFERING can be made, for every dollar its improvement, therefore loss of subscribers.

A NEW SPIRITUALIST SOCIETY in Liberal, Mo., where we have supposed nearly all were materialists, a few are found who all, and are willing to let their light shine in dark places. A society has been organized. Referring to it, the Liberal in its last issue has the following: The First Spiritualist Society, of Liberal, Missouri, will hold their regular meetings in U. M. L. Hall every Sunday afternoon at half past two o'clock, commencing January 4, 1885. The objects of the Society are: moral and spiritual culture, and for the advancement in mental, moral, and spiritual culture, and for the promotion of the Spiritualist philosophy, for the benefit of the public, to which a respectful invitation is extended. Dr. James Cowley, President; C. G. Brown, Secretary; Mrs. A. J. Andrews, Treasurer; J. H. Thompson, Mrs. M. C. Carpenter, J. H. Roberts, Dr. N. J. Rose, G. Dwyer, Trustees.

The officers are all earnest active men and women, and we predict in the near future a strong society. Dr. Cowley was for a long time the only subscriber we had in Liberal, and has largely increased, and we are looking for more. Dr. C. is that part of Missouri. Ask them for a specimen copy.

ANOTHER FINE DISCOURSE please our readers, by Mrs. Reynolds, will be published in the OFFERING next week.

One that will interest and cheer, and will be published in the OFFERING next week.

SPECIAL PAYMENTS.—We had intended in this issue to name all the parties who have kindly written letters of encouragement and remitted 50 cents to make their payment for the last year \$2.00, but the foreman tells us he cannot possibly get it into this paper. The first remittance came from Dr. Batdorf, of Jackson, Michigan, accompanied by words of cheer, and high appreciation of our efforts. Several have written saying do not publish our names. The following from a business man of St. Paul, Minnesota, was "not written for notoriety" as all acquainted with him know; although rather against his wishes, we do not understand it positively forbidden, hence we publish because it embodies the spirit manifest in so many others.

Bro. Fox:—Enclosed please find 50 cts. to make my subscription \$2.00, and to cts. for "God's Poor Fund."

You are right in making the price of the OFFERING \$2.00—the fact is, a good thing at less than its value had on the face of it—looks to mean up a tree as though you have no faith in the paper. At \$2.00 it is the cheapest paper I know of.

Kind regards for yourself and Mrs. Fox. Had rather you would not print this note, for it was not written for "notoriety."
Yours truly, H. H. KEYSON.

HEALERS CONVENTION. The following notice was received too late for its publication in column for notices of meetings—hence its insertion on editorial page. We are glad that such an organization exists; our Magnetic Healers should combine for mutual protection and defence against their opponents.

HEALERS CONVENTION. You are respectfully invited to attend the Second Annual Convention of the Healers of Iowa, to be held at Liberal Hall, Ottumwa Iowa on Thursday and Friday January 23 and 30, A. D. 1885. A large attendance is anticipated, and important business will be transacted.
BY ORDER OF COMMITTEE.

THE NEW SOCIETY.—Dr. McLeod, president of the Spiritualist's and Medium's Society, recently organized in Chicago, writes: "Our meetings are increasing in interest and numbers every Sunday. We are not able to seat all who come. A larger hall in the future, and full success is our aim."

WARREN CHASE lectures in Worcester, Mass., the Sundays of January, and in Norwich, Connecticut, the four Sundays of February. Address accordingly. He may come west in the spring.

SPECIMEN COPIES, NAMES WANTED.—We send this week, a number of copies of the OFFERING to the several meetings advertised for Saturday and Sunday next, also to persons in different parts of the country whose names have been sent us. We appeal to friends at the meetings and others into whose hands these papers may fall to aid us in our work by getting subscribers. The OFFERING is the cheapest Spiritual paper ever published and in point of merit will compare favorably with any other. We ask too for the names of Spiritualists everywhere who would probably take the paper if they liked it; to all such we cheerfully send specimen copies.

THE PHANTOM FORM.—The following brief extract from a letter recently received from George Chainey, referring to the "Phantom Form," of which the editress is the mediumistic author, will be appreciated by those who have read this book, and perhaps induce others to send for a work commended by one so competent to judge of its merits:

"One day when tired, I took up the 'Phantom Form,' thinking to glance through it, and had to read every word before I could lay it down. It is a charming Idyl of the soul's life in the Summer Land, and told so beautifully, that it cannot but do great good. I hope it is having a large sale. I intend to write an extended notice of it when I can get time."
GEORGE CHAINEY.

ADVERTISEMENTS.—We desire to have it distinctly understood, that we do not endorse the claims of advertisers in the OFFERING unless a special note to that effect appears. Our readers must judge of the merits or demerits of whatever appears in advertising columns. Many are positively rejected. One appears in the columns of this issue of which we were somewhat doubtful.

Chicago Correspondence.

EDITOR OFFERING:—The discourse last Sunday evening given through Mrs. Richmond "1885, The Close of the Perihelion" called out a large and enthusiastic audience, the Hall was full, all were intensely interested and deeply impressed. It will probably be reported in full so I will not attempt to give any of the points. The Band of Harmony met last Thursday evening. There was a full attendance and a thoroughly enjoyable evening was spent by all. Opina answered questions and gave several name poems.

This morning's sermon was on "Our Daily Bread." I have no power of language to convey to you the sublimity and grandeur with which this discourse was replete. The ever growing love of gold which is in the world, makes the prayer for daily bread, one of greed instead, for those who have an abundance do not wish to share it with those who have none; for daily bread is daily labor, and there are thousands out of employment while the few revel in luxury; and if the prayer "give us this day our daily bread" came from their hearts would they not see to it that others should have daily bread too? Then daily bread is the bread of life, too, and could be given to others by words of sympathy and deeds of kindness for which some are starving, the little child in the orphan asylum, who did not know what a kiss was, is an example of this.

What sort of a civilization is this which one day prays "give us this day our daily bread" and the next goes out to plunder one another? Supposing one were to calculate just how much bread they would consume during one's life and hoard it up, would it not become stale, and unfit to eat? So does the gold which is hoarded up to last a life time become stale and worthless by selfishness and greed. Suppose the millionaire was compelled to eat his gold! Suppose the stock holder was obliged to subsist on his stocks! would they then hoard them up? The moth and mold of selfishness creeps in and destroy the value of all these.
CONVOLVOLEUS.

[Continued from Third Page.]

because this whole war is and has been against them and them alone, and for such purpose, I have no doubt, was intended this Brittan message.

But, says Brother Hull, "it's genuineness has been confirmed to me by other mediums. There is where we are, my friend. Absolute contradictions come to us from spirit sources. Nor is this a solitary instance of it, as every intelligent Spiritualist knows. What are we going to do about it? One thing, surely; admit candidly, as we must, that deceptive communications are very possible, as is proved by this very case." Correct, Bro. Hull, and that is precisely what we have been contending with regard to this, as claimed, Brittan message.

[We said that it was not from him, because it said that "fraud" (in mediums) was "widespread," which is not true. And for the further reason that "phenomena," produced by "spirits," as the communication or message avowed in another place, could not be from him, from the fact that a man of his experience and ability must know that "phenomena" thus produced, no matter what its character, could not, in the nature of things, be fraud, inasmuch as the only claim or pretense set forth is that "spirits" produce the phenomena, which once admitted, as it is in that message, at once rules fraud out of the question.

And right here comes in all the trouble about fraudulent materialization. Persons skeptical and hostile to the whole business, mediums included, attend one or two seances, determined to expose and prove it all a fraud, and, like Brother Hull, allowing no evidence favorable to have any "weight," bring with them bands of dishonest spirits, who, by the aid of their spirit-grabbing mortal friends produce, not fraud, but what those seeking and hoping in their hearts to find fraud, will, in their excited and heated imagination, believe to be fraud. But does anyone know of a single instance where one of these fraud-seekers has been willing to suspend judgment long enough to make a little effort to learn something of the laws governing the matter before rushing into print? Does anyone know of a single instance where one such has given any "weight" to the word or experiences of one like Thomas R. Hazard, who, it is perfectly safe to affirm, knows more than a thousand times as much about materialization and about the medium exposed, as do all who ever raised the cry of fraud since the first rap at Hydesville?

But Brother Hull either forgets, or wishes to dodge the question. The controversy was not about "deceptive communications," as he seems to affirm, but about "fraudulent phenomena." The whole burden of the Brittan message was against phenomena, and not communications, and for that very reason, and for that alone, did we charge, or make the issue, that the "message was deceptive." "Nor do the reported disavowals of the authorship of the message through other mediums weigh anything with me."

Here, reader, we have the key to this whole war against materialization and its instruments. No possible evidence "weighs anything" with its enemies, while anything that can be distorted into even suspicion, outweighs, with them, a mountain's weight of evidence in its favor. So fierce and unrelenting has this war been that four of the Spiritual powers could not reconcile Genesis and geology. It would seem that

they dare defend the mediums. Since Mind and Matter and the Psychometric Circular have ceased to exist, the OFFERING is the only one of our journals that has the courage to defend assaulted mediums.

All we ask of any is, that they will first inform themselves fully before they cry fraud and let slip the dogs of war. That they do give a little "weight" to evidence in favor of, and not quite so much weight to their suspicions and prejudices, and if they cannot, or will not do either, that they go their way in peace, and let us and our mediums severely alone. We will agree, most cheerfully, to stand it if they will only consent, and we will, like honest people, agree to disagree. STERLING, KAN, Nov. 11, 1884. O. B. LISHER.

Written for the Offering.

Letter From Boston.

Emerson says, "in the long run moral qualities rule the world, but at short distances the senses are despotic." So for once in a Hub letter I will leave moral ideas; preaching, platforms, halls and edifices, feeling sure of their perpetuity and put my accent on the syllable of the senses—deal in "short distances." I will try to do it in short sentences. I have been observing the past two weeks, various sensuous phenomena, perhaps the tribe of invisible controls has inspired me; well when your heart speaks follow its impulses and that is what I am going to do.

The mediums for materialization all seem to be doing a good business. No drumming is required to fill their several rooms; people do like to see these forms and one going around meets many touching and pleasant incidents. One cannot give an account in detail of many or any of them, without there being too much sameness. So I must only touch them with the nib of my pen. Mrs. Beste till very lately has been giving her seances at No. 30 Worcester Square; her manifestations are in the pitch-dark, with forms more or less illuminated. She has just left for a short stay in Washington. At the same house Dr. Caswell gives materializations and is liked both as a doctor and a medium very much. Mrs. Huston gives materializations—one given in the Ladies Aid Parlor the other day for the benefit of the Well's Memorial Society. It was a marked success both as to the number of forms and their general satisfaction. I hardly need to say anything about the Berry sisters. They have three or four seances a week and are always full and one has to engage a seat a week or two a head to be sure of getting one. This writer got sat on as the students say the other day, as there was no chance for him without crowding out some one more entitled to a seat and the chances are who needed one more so he went away disappointed. These girls are very popular and Mr. Albro manages their seances to everybody's satisfaction. Nothing need be said about Mrs. Fay she gives seances two or three times a week, and her room is full every time. She can accommodate more than the Berry girls, her parlor being larger and condensation a little more convenient, so that there always seems room for one more, if they apply. This lady must be getting rich so they say; but who is not glad, it is comforting to the medium and is a test of satisfaction to the public. Our old friends Dr. and Mrs. James A. Bliss are as popular as ever, the doctor busy with his developing circle and his wife with her materializations. In many

respects the latter are among the best for strangers of any. Not perhaps so many personal recognitions but splendid demonstrations of spirit work, that the hour or two has been pleasantly spent; in fact I may say that with all, but several circles will see great differences in each from time to time, owing entirely to the make up, or quality of the circle; that is in the people who are present. Some are conductors and the proportion of or thermometer of satisfaction. a remarkable medium by the name of Nellie E. Whitney, she is a materializing medium in the light. I have seen, or rather attended but of was not remarkably well and the average, yet there was something came to me I could not recognize male gave a word that without I saw also a spirit full five feet in diameter is not over five feet, and But I am not writing these out enough of Mrs. Whitney's materializations to do so intelligently if I were, but I must say of her seances for physical manifestations and they strike me, as remarkable.

I think I will not be slighting close this letter with an account in detail than I intended. A cabinet constructed of black can walk and examine it and then by being partially closed. She close in front of her, covering her head being exposed and in sight hands are not used, a spoonful of flour is put in each, which quite often, after some manifestations. These manifestations spoonful of flour in the hands of people sitting by his side, covered ought to say, is giving his name very popular. It may be remembered that these Keeler phenomena than any other phase and now that scholar seems to come of than any other. I do not think that two communications and neighbor have satisfied interest in these and I am sure of them, but the phenomena require Music on the guitar, ringing bourine are among the manifestations, a dozen or two of handkerchiefs are passed in and the spirits take them quickly before the arras and soon they are thrown out tied together full of knots—tied also around the mediums waist, tied tightly also around her hands, and when untied and the hands opened there is the flour in it and none spilled—a ring passed in for the purpose is added on the finger of the medium's closed hand and she can not get it there without disturbing the flour. The hands ex-

hibited in the shadow work, an interesting feature and if nothing else had been manifested but them the seance would have been a success. I am hardly giving an account of this experience of mine, only trying to give a picture of the general idea of what the manifestations are. While they are going on, the spirits from time to time pass out messages written on paper addressed to different persons in the circle, so that usually all get one. This is a very fascinating feature and pleased me more than anything else, because they were verbally intelligent and certainly were not the mediums work. There was placed inside a block of small sized white paper and a pencil and that was all, and the messages were written then and there by an invisible intelligence. I say at least of one of the messages that hands were not in condition to be used; third, some of the writing was too small for human work without great convenience and ability. I am something of a penman, but I don't think I could have written the five messages sent to me which were written in the center and corners of a bit of white paper four inches by two and a half and it required a magnifying glass for me to read it and then every letter was perfectly plain. I was quite interested in the matter written to me from Epes Sargent and others of my departed friends, each using a little of the space as I have suggested.

How wrong it is for rude people to grab spirits at these materializing seances—I have no doubt that any spirit grabbed and held will be found to be the medium. The spirit and the medium must come together. If the spirit cannot dematerialize and they cannot together with a non-conductor in contiguity then the medium must rescue. I say this in behalf of Mrs. Whitney who was sick and almost paralyzed for months after being grabbed in Bangor. I have advised her to give more attention to the physical manifestations that she have herein described, which are so wonderful and satisfactory, and give her materialization after and on the prestige of the seance and to people also on whom she can depend. I am aware that this is an argument that is not considered reasonable by people unfamiliar with the subject, but there is a law for it nevertheless.

I have made this letter so long that I cannot add any deductions or inferential comments so in closing will only say, so many seances by the several parties named and who all seem to be well patronized indeed is of interest; which is certainly the fact, or to be poetic Boston is a bright spot in the Milky way in the spiritual firmament.

JOHN WETHERBERG.

Florida's Health and Orange Groves.

EDITOR OFFERING:—Permit me to make a few remarks concerning Florida's health and orange groves, for the benefit of any whom it may concern, or who are interested in either a transient or permanent home in South Florida. As the rude winds of winter come sweeping across the prairies of the west, and shrieking among the hills and snow-clad peaks of the east, many a frail spirit clad in flesh, feel an intuitive desire to avoid the wintry blast and the rigors of a north-ern climate, and migrate like

the songsters of autumn, to the balmy, sunny lands of Florida. The soft and delightful influence of the Gulf Stream causes a perfect health charm to brood over the high pine lands of the state. Bronchial disease and lung difficulty, if the treatment be timely, will yield to, and improve fast where life in the open air and glad sunshine filters the blood, and the healing odors of the pines are also invoked—these are Dame Nature's healing physicians. "Throw physic to the dogs," and avoid poisoning and weakening the system by refusing to swallow the accursed nostrums prescribed by the popular physic doctors. Nature will help those who wisely help themselves, while almost any use made of one's money would be an improvement upon the popular habit of buying and swallowing the contents of a drug-shop!

Pork-eating, and coffee drinking, is the universal habit in the South. Yes, many people use the rusty scavengers of earth (the hog) regardless of the discoveries of science in reference to trichina and scrofula. Some people even prefer to pay 16 cts. per pound for hog, than six, seven and eight cents (the price in Florida) for beef; and still Physiologists claim that pork has the least nutrition to the pound of any meat consumed, and requires a third longer time to digest it: I can but think that the time is soon coming when pork will be rejected as an article of diet, and as quickly as we now reject the carcass of a turkey buzzard.

The summers are necessarily long in Florida, but the heat is less extreme than at the north, the mercury seldom reaching one hundred; but one will nearly always experience a delightful breeze either from the Gulf or the Atlantic. There is always some frost in December and January, enough to invigorate the system, and insure health, but seldom (if ever) injures the orange crop if located on high pine lands. I am free to confess that when the cold comes down upon us with the searching zest of last winter, (the most severe in forty years) it cracks open the bark near the bottom of young trees scattered here and there in my own, and some of my neighbors' groves, checking the flow of sap so completely that the cure-all was to us the saw at the top of the ground; while in one season from that time a new tree would have projected itself into being, and from one to two thirds as large as the one sacrificed. Yes, such a winter causes many young trees to lay off their vestments, and look decidedly scired! but the inviting and ever genial rays of the sun, with healing in its beams, and the soft and life-imparting atmosphere so charmingly tempered by the Gulf, soon call forth the new leaves, and in due season will the snow-white and fragrant orange blossoms presage the golden fruit.

It is generally admitted that the winters on the Gulf coasts as well as the status of the soil, (i.e. gray sand) are more desirable than on the Atlantic side. My grove is located at Limona, ten miles from Tampa. My wife and children have resided there for nearly two years and a half, and have been blessed with good health; while the eighteen months I have resided there, doing the most laborious sort of work, like clearing land and taking the large pines out by the roots, cured my bronchial weakness, contracted by sedentary habits. The water on the high-pine lands is deliciously sweet and pure, and as fine for washing as rain-water, and people who use no stimulating drinks, but imbibe this water, are not troubled with kidney disease. And let me say right here, that should

ing in with a light, it is possible the children manifest illness from any cause whatever, we never send for the doctor, but simply apply the hygienic method as taught by Dr. Thrall.

Orange culture in the upper portions of the slope, and along the Transit R. R. has been often retarded by cold winters; but of late, Northern Capital is constantly flowing further down the state, and it is destined eventually to become a vast garden of delicious fruits, as well as one of the most accessible and desirable health resorts—the Sanitarium of the Atlantic States.

The Floridians have just cause to boast of the most luscious sweet orange found in any climate.

I use to think while living in California, that if ever I owned an orange tree, it should be of the blood-orange variety; but life in Florida, and opportunities to test the fruit, has cured me so far as oranges are concerned. Grape-fruit is also becoming very popular, grows twice as large as the orange, and has been sold as high as 15 cts. apiece in New York, but as yet it has been but partially introduced.

There are a large variety of oranges of course, and all possess some peculiar merit. There is Old Vini, Dixon Orange, Magnum Bonum, the Wildir, which is a very late fruit, the Cross, (very early,) the Bell, the Du Rio, Egg, Blood, Havel, the Gerry Mediterranean Sweet (thornless,) the China Orange, etc. etc. The last named said to be a variety excelling all others in richness of flavor, abundance of juice, and thinness of skin.

Of course there are large varieties of other fruits, such as lemon, lime, figs, bannanas, guavas, mangoes, pink shaddock, etc., etc.

Five acres of orange trees will make a generous grove, and when matured, yield a fine generous income. It will take 324 trees to cover that amount of land, set 25 feet apart, in squares. The cost of trees appropriate for starting a grove, will range from 25 to 50 cts. each. The average price for clearing land, is \$15 per acre; but when the forest trees are all grubbed out, the cost is \$30, and frequently more. Fencing five acres, stake and rider, \$45, while a five board fence six inch by three-fourths, about \$1 per rod. Breaking land \$3.50 per acre. While the cost of setting a grove and mulch-it would be about \$25.

It is no unusual thing to see a tree bearing from four to six thousand oranges in one year. And the Stefford grove (four miles from Limona) can boast of a tree which has yielded eleven thousand oranges in a single season. The very early and the very late fruit command the highest price; but a good sweet orange will bring \$1 per hundred always. The cost of working in orange grove of five acres, and giving it proper care—keeping off suckers, pruning, spider-nests, scale-insects, nine times a year, hoeing, plowing, twice, etc., would be \$100 per year.

Let me say, I expect to return home to Limona, Hillsboro county, the last of December, to remain, making orange culture a business, and shall be glad to operate for any parties desirous of starting in an enterprise wholly legitimate, and one which in a few years must prove abundantly remunerative.

Limona is located one and one-half miles from Mango (a R. R. station) and though its inhabitants are at present somewhat scattered, still we have the ground work for a town, i.e. post office, store and school house. Yours fraternally, AURORA, Ills., Nov. 28, 1884. E. T. DICKENSON.

NOTICE OF MEETINGS.

SPIRITUALIST CONVENTION.

The Vermont State Spiritualist Association will hold its next quarterly convention at Benj Barrett's Hotel Hall, at Waterbury, January 30, 31 and February 1, 1885, commencing at 10:30 A. M., Friday.

Test and Circle Mediums Mrs. Gertrude B. Howard, Mrs. Hannah Turner, Mr. Lucius B. Colburn, and others, are expected to be present.

The Duxbury Glee Club will furnish good music for the occasion. The evening sessions will be shorter than usual, to give more time for holding circles for those who wish to do so.

Dr. James V. Mansfield, the Spiritual Postmaster, is expected to be present to deliver our mail from loved ones gone before, now dwelling in spirit life.

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OR THE CONSCIOUS SIDE OF UNCONSCIOUS LIFE. BY MRS. NETTIE P. FOX.

Has the following table of contents, which will indicate the interesting matter it contains:

Mr. Belmont's strange visitant; The Mystery of the Lake; Judge Bowen, wife and daughter; an exciting family scene; Irene's ghostly visitant; a model Christian minister; Irene's escape; Little Golden, the medium; Mr. Belmont and the mysterious being; Irene's experience with a spirit; "Elijah, the Mystic"; Conscious Side of Unconscious Life The Mystic's explanation; Dr. Thorp, his remarkable power; A child's mediumistic revelations; Mrs. Flowers and her Methodist friend Mrs. Baker; A Minister in love—his methods; Zilla astonishes the Reverend Mr. French; an "optical illusion"—spirit form; prayers are good, but deeds are better; a foul plot successful—Irene a prisoner; Mr. Belmont and the Mystic; wonderful powers of the spirit; a bigoted mother drives her child from home; the work of the devil; a terribly frightened minister; the insane asylum—dark doings; an avenging spirit; condition of the body in the absence of the spirit; the discovery; revelations of a spirit; the interview at the asylum; a preacher caught in his own trap; a parental conversation and strange scenes; Judge Bowen's death; Mrs. Flowers' life history; Rev. Dr. Clark's love affair not promising; a Spiritual circle—slate writing—spirit communications—spirit rappings; Dr. Clark's successful plottings; unnatural and cruel religion that causes a mother to persecute her child; The Mystic—a beautiful death; Rev. Dr. Clark's sins following him; spiritual communications from the Mystic group of spirits at a wedding.

The second part of the volume, "The Golden Key, or Mysteries Beyond the Veil," has the following table of contents:

The strange visitor; midnight and sunshine; the hand of fate; the first vision; the living statue; the spirit mother; the dead secret; the plot thickens; the enchanted park; the phantom; the prayer for help; the rulling passion; the dismissal; the jeweled dagger; Mrs. Bradwell's story; Daisy's mission; the apotheosis; the scarlet fillet; Dr. Bradwell and Harry Young; the demon of distrust; events at the cure; a glimpse at the truth; a spirit claims Daisy; the disguise; drift in the tempest; celestial messages; the specter at the window; Anna Brown; where is Maggie? Clara unmasked; the dedication; the rose-embowered cottage; the plotter still at work; proof of guilt; Mrs. Loomis; scenes in the other life; the scarlet velvet band; realities of spirit life; the tangled web; the midnight bridal; the midnight assassin; the mysterious box; the celestial marriage; the murder; the wiles of the serpent; further revelations by Daisy; the promise; the interview; Forest's confession; events of six months; Clara and Dr. Bradwell; the night before the dawn; the last card; hearts win; the discovery; Thalia's history; reunion; the mystery explained; Harry and Maggie.

This will give an idea of the drift of the book, written in narrative style, said by the spirit author to be founded on fact. It is as entertaining as any novel ever read, and contains more of the phenomena and philosophy of Spiritualism than ever before written in the same space, and it is presented in such an attractive form that it cannot fail to please and deeply interest thousands outside the ranks of Spiritualism.

Prof. J. S. Loveland, as capable of judging of the merits of a book as any living man, referring to the works recently written by Mrs. Fox, and of her as a writer, says:

"You are slightly mistaken about my estimate of stories. The first thing I read in the OFFERING, is Mrs. Fox's story, when she is writing one. There is more Spiritualistic philosophy in the Mystery of the Border Land, and more of the philosophy of our relations to the Spirit Life in other of Mrs. Fox's works, than has ever come from—"

"Mrs. Fox is at her best in a story; simply because it is more than a story. The story part may be nothing remarkable, as is the case with Victor Hugo, and very largely with Dickens, but it is the philosophy woven into the skeleton of the story which makes it of value. One class of writers make everything contribute to the mere story; the other class—the useful one—make the story only a 'Christmas Tree,' whereon to hang the jewels of truth. In my opinion Mrs. F. ought to be free to pursue, almost exclusively, this line of writing; for however good she is, or may become, in other directions, here is where she excels. The more such stories she writes."

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