









NO. 22.

you a home  
how beauti-  
ful could not  
be loved you

[To be continued.]

true that no band of men organized for the express purpose of killing or being killed, ever marches forth to battle without a reverend churchman accompanying the regiment in the capacity of chaplain; or in other words, a functionary whose duty it is to cry out "Thou shalt not kill" on the seventh day, and to bless the banners of murder during every other day of the week; besides praying to the Creator of men to endow all those who come out in battle array against them with all those who come out in battle array against them with the Church not responsible! Why, what other institution is? For countless centuries the church has been highly educated, highly paid, and highly venerated, and that for no other purpose than to teach the people, by precept and example, the laws of right and wrong.

As to want and pauperism, it is needless to speak of it. The little penny pamphlet lately issued to a horror-struck and soul-sick English community, entitled "The Bitter Wall of Outcast London," finds its dismaying echo in outcast New York, Boston, Paris, Vienna, St. Petersburg, and every great city of civilization wherever Christians abound. Read the record of the ghastly tenement houses, of the wretched sewing-women, of the street-peddlers and street Arabs; go to the pauper houses and refuges; of the nameless graves where thousands and tens of thousands annually hide their heads that have no other shelter, where they lay them down to die because they have no other bread to keep them alive! Broken hearts, ragged forms, famished-stricken faces and homeless wanderers encounter us at every step in the midst of our rich, proud, boasted civilization, and all this while when the clergy cry to the rich, the happy, the fortunate and the powerful, "A wrong done to the least of my creatures is a wrong done to all!" Never! Their favorite texts are, "Without the shedding of blood there is no remission of sins," and "By Grace are ye saved, not by works, lest any man should boast," and yet, whilst the clergy are repeating the schoolboy lesson, "Thou shalt not kill," with one breath they are crying with the next breath praying for God that, under his providence, one nation may have the strength to kill ten thousand of another nation. And whilst they rehearse the lovely parable of the Good Samaritan and the Widow's Mite, and the words of the dear Master, "Not every one that crieth Lord! Lord! but he that doeth the will of the Father shall inherit the kingdom" the next moment they invite sinners to come to Jesus, and assure them that the Lord did expect them that their sins of omission and commission should be remitted.

Oh! Scribes and Pharisees! hypocrites! where are the true followers of him whose sole commandment was "that ye love one another"? And the Church claims that she has been "the nursing mother of civilization," and that our last count against her, of *her* race, is at once disproved by the stupendous conquests of art and science throughout all Christian lands. To this we reply: We grant the arts and sciences, but not Christianity as the cause of their development. On the contrary, we turn in vain to our form of scientific knowledge that Christianity has not banned, from the telescope to the electric battery, from astronomy to steam and labor-saving machinery; or to the scientist that she has not anatomized, from Faustus the printer, to Hugh Miller the geologist, or to one reformer that she has not tried to stifle, from the glorious reformation of Jesus's religion of love to the spirit-rappings, &c., of Hydesville. Not the Church has only adopted arts and sciences when they became too strong for her to resist them, as she will patronize and adopt Spiritualism when her kingdom is divided and given to the spirits, and she is weighed in the balances of God unjust and found wanting in every item of her pretensions!

Ignorance! Why what institution can boast such effete ignorance as the Church of Christendom? At the very foundation of her creed she teaches of an origin for the human race that turns the fables of barbarism into divine and infallible truth, and a destiny for the soul, alike insulting to the Fatherhood of God, and the common sense of man.

In the days of Belshazzar, when the Angel of the Lord rebuked him by writing on the walls of his palace the words of doom, he humbly referred the interpretation of the message to the inspired ones, while alone could understand spiritual things. In this nineteenth century, the ecclesiastics have seen; not only a part of a man's hand, but the fully perfected form of the divine Immortals writing the word of warning, no longer in mystic characters, but in language that all who can read may see, yet they spit upon and buffet the immortal messengers, strive to blot out the handwriting, and revile and anathematize the Immortals through whom they come. But the handwriting is there, nevertheless. Where it has been defaced it is stamped out in one clerical community, its marks are found in an hundred others. Oh! who can watch the signs of the times and fail to perceive that on the way of ritualism, and across the senseless platitudes of every unauthorized creed and dogma, the maribic hosts of the Immortals have written "*Memo, take heed, take heed, uphareth!*" It is written on the banners of war, and the black arm of the gallows. It is thundered forth in answer to every seditious lip which dares to proclaim any other extenuation for guilt than personal sacrifice and personal responsibility. It renounces the heavens apart and discloses to mortals their duty hereafter, when false teachers profess to be divinely hallowed, when false teachers profess to be free from all eternal torture, or a physical hell for whitewashed sinners who depend on theological passports only. It renounces, in solemn and terrible earnestness the words of the greathearted, divinely-inspired reformer of Nazareth: "The kingdom of heaven is within you," but it adds with testimony of millions of souls that false teaching have wrecked: "Lo! the kingdom of heaven is without you, and."

Be not deceived, friends. Those whom you have known and loved, and trusted; those who are in the experience of the world of judgment, and the results of all their acts, and deeds done on earth; those who are in the heaven or hell that they have themselves made by good or evil deeds; those are the angels of God! Man's hand that are within, universal, and of doom against the evil doer, words of threat and assurance, comfort and encouragement to every soul that worships God through good deeds into creature. The onward witness of old is multiplied by the million. The warning to the guilty is multiplied

[Reported for the Banner of Light.]

INVOCATION.

Great Spirit! Almighty and Omnipotent Being whom men worship as God, whom the souls of mortal are immortal lead upon in truth and faith as our Father in Heaven! We invoke thy sacred presence here in the Church of thy people, O Great Spirit! this peaceful Sabbath hour, and in the hearts of all thy people's aspirants from earth to heaven, and in the angelic host, and in the souls of the departed, and in the presence of thy Father, and in the presence of thy Holy Spirit, O Great Spirit! and thou hast answered our every petition as we have said, and thou dost better for us than we can ask, and hast ever led us by the angels of cloud and fire through the wilderness of ignorance up to the promised land of spiritual light and divine wisdom. Yet in our weakness we still supplicate thee for strength! In our mortal blindness we cry unto thee for light, more light! But thou knowest all our weakness and inconsistency, our human needs and our spiritual darkness! Increase our faith in thee; deepen our souls' intense reliance on thee, and, as the Father and Son, between which we can cry, to help us onward through life's toilsome pilgrimages, we would ask thee to inspire us with heart and voice and spirit to cry: Thy will be done on earth as it is in heaven, now and evermore.

LECTURE.

"We would ask our listeners to suffer their minds to turn back to the remote period when Belshazzar the king sat in the midst of his princes and lords and potentates; when, surrounded by his wives and concubines, and all the splendid yet barbaric followers of his age and state, he drank out of the consecrated vessels which his father, Nebuchadnezzar, had removed from the despoiled temple of the captive Jews, and he and his iniquitous companions praised the gods of gold and silver and iron and stone, and forgetful of the Lord of Heaven, whose hand had been heavy of the idolatries of Nebuchadnezzar, his son, Belshazzar, retracted his father's crimes and wickedness of the far-famed feast which forms the subject of this morning's address."

Again, let your minds recur to the familiar story of the awful phenomenon which interrupted the idolatrous rebels of the Chaldean monarch and trembled with him, and let your mortal strength be subdued by awe, if not with the terror of guilt, as you behold projected from the unknown and unseen universes around you the semblance of a mortal hand which writes words of mystic but terrible significance on the

[illegible]

Jesus declared that all law and all commandments were fulfilled in the one precept, to love one another. Love can do no wrong, much less commit the monstrous crime of murder. Can the ministers of this religion of love then pretend that they act out their Master's only commandment when they bless the banners of murder, or have the audacity to pray to that God who created man, and fashioned him so wonderfully and so curiously, for leave to kill him by the tens of thousands? What is the prayer for victory over enemies? Only a demand that God, for Jesus Christ's sake, will allow one side to kill a greater number of his creatures than the other side. Is the mockery, blasphemous, impious and profane in the name and religion of the great-hearted and the sacrificing founder of this religion of love! But this is not all. The clergy of the Christian denominations have, had more opportunities to mold the dispositions and guide the conduct of the fellowmen than any other class of teachers in the world. The Church is, or should be, the only school of morals in existence. The Church has been organized especially to teach men the way and the life, and has it been true to its founder, and the Christian church denounced in the name of God and his laws the awful crime of murder, especially in the savage and hideous form of war, centuries ago war would have been extinguished amongst civilized nations, and by the force of moral power and psychological influence, even the wildest savage would have been led by the pioneers of civilization from the horrors of war to the natural and reasonable arbitration of right and justice. And the same arguments apply emphatically to all the phases of crime that run rampant in what we are pleased to call our "civilization." Civilization is that civilization, or Christ-like, which makes our systems of government only an arena for the struggles of ambitious politicians and place-men? Why are we obliged to bolt and bar our doors by night, except to defend ourselves against our fellowmen? Why do we fear to trust our youngest and fairest in the public streets, except it be that the spoiler is ever ready to work the ruin?

Whence come the countless thousands of guilty men and women, ay, and even little children, who crowd our prisons, penitentiaries and reform schools? Who are all these monsters whose crimes recorded in every journal of civilization cause the flesh of the reader to creep with shame and horror? Who are the bank defaulters, the tax evaders, and grow rich on the wealth wrong from the sweat and blood of the victims who trusted them? Who are the land monopolists, the railway frauds, debasers of every kind of food and the producers? Who are all these members of Christian communities, churches, Sunday-school teachers, missionaries and scholars? From the crown of the head to the sole of the foot, the society of civilized Christendom is full of crime, corruption, deceit, acquisitiveness, and sordid selfishness.

And once again we asked, why lay the depravity of human nature at the door of the Church? and once again we reply, it is to the sins of civilization as well as commission on the part of ecclesiastical hierarchy that we present a present nagrant condition of crime amongst civilized

When do Christian ministers rebuke the rich swindler, the powerful land-grabber, the unjust law-maker, the dishonest banker, or the avaricious monopolist? When do they expose the infamies of politicians or the frauds of trade? They will threaten the poor rogue in his prison cell for stealing a loaf of bread with eternal torment, but say to the rich defaulter who robs a thousand victims of their hard earnings, "Come thou to Jesus," and "though your sins be as scarlet, they shall be as white as snow." But we say more. We do say to the want of the people to the "charity" of ecclesiastics, that the very lieh-pin-chi of Christianity, that is, the lieh-pin-chi which every sect in Christendom lives and moves and has its being, is the proclamation of a vicious statement for guilt, and what is this but, in so many words, a plain proposition, "Great for human guilt, and shoulder its consequences away from the guilty to the innocent, at the trifling cost of smothering churches and paying ministers' salaries!"

There is a public teacher in your midst whom the world brands as "infidel," and whom, therefore, people deem as being obnoxious to the sacred truths of religion. This man has pronounced the doctrine of "vicious statement" for sin as infamous, immoral, and soul-corrupting, and blessed himself in season after season, to prove against it. But whilst your speaker rebukes this "pledge," she would deepen by adding that the sins of the people are wholly due to the infamous doctrine that the people can sin with impunity, and are saved from paying the just penalty for sin by the righteousness of one innocent man. Your speaker will go further than the brave teacher branded by ecclesiastics as "infidel," for whereas he rebuked against this monstrous doctrine with a view of purging this world from wrong, we cry against it for

# AKE

## SYSTEMS

On one occasion I, with another spirit whom I had learned to love as a benevolent worker among the unfortunate—one who was a teacher from a higher sphere, and who came here to instruct and to guide the lowly—was attracted to the side of a rough and violent spirit whose terrible condition had excited our sympathy and compassion.

At a glance, we learned his secret. He had been reared on earth amid scenes of lawlessness and vice; had lived a brutal existence, had taken human life, and had at length ended his career on the scaffold. Now he had aroused to a sense of his unhappy condition, and by the rays of magnetic light we could see streaming upon his head—but which were invisible to him—we knew that the awakening of conscience had been produced by unseen but wise intelligence.

My co-worker and I sought to assuage the dreadful pain by which he was assailed, but with glowering brows and muttered curses he turned away from us. Then I beheld standing beside me, in a mist of golden light, two male forms, whose faces shone with benevolence and whose eyes beamed with love and sympathy. I had seen one or the other of these forms many times before, moving about with compassionate and benignant men among the unfortunate, to whom they imparted lessons of instruction or lines of magnetic strength. But I had never been pleased by their company, nor had I hitherto been privileged to meet them to my regret.

The larger shall say more invasive of the  
two for that would express my meaning—said  
to me "Oh no you have done what you have  
accomplished a great work in lifting the burden  
of the millions and find their way out and  
to reach their lives." But he said something  
more than that, he said he is too positive to  
rebellion, for you are too. We shall know how  
to deal with him, we shall guide him to a world  
Man of tranquillity. He is safe in our keeping.  
But you, my dear child, have long labored  
among these unpleasant scenes." He continued  
smiling upon me with a heavenly smile, "and  
a smile on that dear teacher's face it seems as  
though the hazy clouds of light were opened  
when it breaks around his lips, and his whole  
grand face becomes illuminated by it. Ah  
that smile has given hope and courage and  
faith to many a despairing spirit." He was  
sitting down, and he said, "and I am gratified."

[illegible]

alive and well in the flesh, looked up and moaned, "Marah, child, is it you? Oh! I am so wretched! so wild! I am in torment, torment! See! see!"

"See what, father?" I demanded.

"Don't you see this bleeding heart that is before me all the time? don't you see it? and those scars eaten into it, and the great hollows made by the tears she shed because of my wrongdoing? Don't you see it—her heart? your mother's heart, torn and bleeding! In my heart I made to suffer hundreds of times when I came home to her intoxicated and reeking with the fumes of liquor! don't you see it?"

I saw nothing but his piteous face and trembling frame, but evidently the bleeding heart, that conscience told him, he had pained and saddened, was as tangible and plain to his sight as though it lay before us in objective form. For one of the conditions of spirit-life is this: that whatever subjective thought possesses a soul, that becomes materialized, and is objective to his sight.

"Father, dear," I soothingly said, "mother is on earth, and her heart still lives and loves you; you have done wrong, but you are sorry, and will atone for it—you will go to mother, and confess your sorrow. She will forgive and bless you!"

[illegible]

ness and inconstancy, our human needs and our spiritual darkness. Increase our faith in thee; deeper our soul's intense reliance on thee, and, as the first and last boon which we can pray, to help us onward through life's toilsome pilgrimage, we would ask thee to inspire us with heart and voice and spirit to cry: Thy will be done on earth as it is in heaven, now and evermore.

LECTURE.

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1990



**NEW BOOK.**

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	The several chapters are distinct articles in themselves, without reference to consecutive order, but in their wholeness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.
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<b>CHAPTER</b>	<b>I.—INTRODUCTORY.</b>
	Giving in a familiar manner the Genesis and Exodus of these chapters, which have been somewhat arbitrarily called "Shadows."
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	A substitute for the Bible. The Bible a sealed book without it; with it, a rational one.
"	<b>III.—THE GATES AJAR.</b>
	Explaining why the writer is a Spiritualist, and why obliged to be one.
"	<b>IV.—FIRST INTERVIEW WITH SPIRITS.</b>
	His permanent entrance into the author's mortal life. Details of the interview.
"	<b>V.—LIFE'S AFTERNOON.</b>
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	Some description of him. Experience he and the author have had together. Joseph Cook.
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	The deficiency is made up by the sensuous proof of a spiritual source.
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	An article written for and published in the <i>Radical</i> .
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	Giving a brief account of phenomena which are both "bottom facts," and "startling facts."
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	Giving an account of phenomena with an intelligent and sometimes a prophetic basis.
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	A visit of consolation where the conductor got confused.
"	<b>XV.—EMELINE'S APPEARITION.</b>
	Other "white ladies" beside the one of Avenel related by Sir Walter Scott.
"	<b>XVI.—IDENTIFICATION OF SPIRITS.</b>
	The Stage of Galveston returns according to promise.
"	<b>XVII.—UNKNOWN QUANTITIES.</b>
	Prime factors. Philosophical musings on human happiness.
"	<b>XVIII.—ALLEN DOLE.</b>
	A reliable family tradition that amounts to a personal experience.
"	<b>XIX.—INDIAN SPIRIT INFLUENCES.</b>
	What the subject suggests, and a sup- plement of poetry, Astronomical.
"	<b>XX.—A WAYSIDE SKETCH.</b>
	An entertaining sketch that will fill a some deficiencies in the course of these "Shadows."
"	<b>XXI.—MATTER AND SPIRIT.</b>
	Of intercourse with spirits. Some conditions worth knowing. Illustra- tions, Sealed letters.
"	<b>XXII.—A FENUBRAL SKETCH.</b>
	An afternoon with the spirits. A do- parted friend returns from over the river and over us.
"	<b>XXIII.—MATERIALIZATION.</b>
	Affirmations. Critical comments illustrative experiences.
"	<b>XXIV.—QUI BONO?</b>
	What is the good of it all, even ad- mitting it to be true? The answer self-evident.
"	<b>XXV.—PREVISION.</b>
	Containing some thoughts on proph- cy—critical and illustrative.
"	<b>XXVI.—DETACHED THOUGHTS.</b>
	Conclusions on several interest- ing and important points.
"	<b>XXVII.—THE BOSTON OUTLOOK.</b>
	Thoughts that the locality suggests to the author.

paths" by a parade of the skeleton of a long since dead and buried theology.

That our readers may not judge us as having underrated the value of the book, either in its doctrine or

“ V.—LIFE'S AFTERNOON.

the manner in which it is set forth, we append a few lines (grammar, punctuation and capitalizing verbatim) as a specimen of the entire volume, from a chapter, in the paragraph of the contents of which the author designates Spiritualism, as "the highest organic representation of the Adversary of God, the Antagonist of His Word," and in the text says to it:

"...to think that it is what it purports to be,  
Demonstrations of souls disembodied and free  
To come back to earth where there life had been spent,  
And give forth what through Spiritualism is sent.  
Contradicts both the Bible and Reason combined,  
Overturning the Law of Cause and Effect defined,  
Which has shown' throughout all its existence's range  
That long epochs are needed to radically change  
The relation of Soul to the Principle Mental,  
All that otherwise seems being caused incidental."

♦ ♦ ♦

**The Spiritualists' Progressive Union,  
of New York City.**

The above Union is composed not only of pronounced Spiritualists, but also of Liberals and investigators of both sects. Its membership is very large, including many excellent mediums. Its objectors? To provide unrestricted opportunity for free comparison of views and experiences; for the cultivation and enjoyment of the best social, intellectual and spiritual elements; for a better understanding

Giving an account of phenomena with an intelligent and sometimes a prophetic basis.

of natural laws, and for the exercise and development of true manhood, not only for temporary entertainment and friendship, but for permanent profit. Its exercises are: The consideration of all proper subjects of philosophy and fact, whether spiritual, material, religious or scientific; by debate, essays, recitations, lectures and instrumental music, experience and circles for faith instruction and tests. A prominent aim is the cultivation of the higher social nature, mutual toleration and respect, and the discouragement of all provocation to any inharmony. Its order of business agrees with usual forms, allows for all necessary work, but is expedient for other informal proceedings. It has permanent committees for procuring phenomenal talent, for music, visiting the sick, public meetings, etc.

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Further particulars as to methods, objects, meetings, etc., may be had of the following officers: F. J. Enpees, President, 1111 North street; Mrs. E. A. Parent, Vice-President, 128 Elm Street; George T. Gadsden Secretary, 67 East 23rd street; Henry J. Wynn, Treasurer, 123 West 42nd street.

To the Editor of the Banner of Light:

I was not a little surprised, in taking up your paper

XXIII.—MATERIALIZATION.

of Jan. 1937, to flee an attack made upon the Lido Board of Directors by a group of persons who were not members of the Temple. In Board recorders for the past two years of office shows greater improvements and developments of this beautiful Spiritualist Camp than had any previous Board. For unlike them, inasmuch as they had no knowledge of the entire scope of activities and greater harmony with the spiritual power attracted there, than had any previous administration. The efficiency of our President, Vice-President and Treasurer, and the ability of the five additional directors, is well known; and as the outside world may wonder why their motives should be impugned, allow me to say, by way of an illustration, that in the year 1935, when the Temple was only two years ago, a small hall was built, when even the second year was found to be too small, and the third season when the late lamented Denton chance to be our president, he declared that the hall was too small, and that he would not there build a wing, but that he would build a hall to the roof. We have each year seen still greater need for a fine, large hall to meet the exigencies of our meetings, and on rainy Sundays, as increasing thousands of people come to our meetings.

The Board did not act without due deliberation. For two years they matured plans and specifications, and now have \$25,000 flowing to our treasury during the past year, and we are now in the process of building a hall, and equipping a fine large Temple; and to-day it stands ready to the use of the people.

The one thing needed.

The added value it gives to persons in its immediate vicinity.

Illustrative experiments.

XXIV.—QUI HOMO?  
What is the good of it all, even ad-  
mitting it to be true? The answer  
self-evident.

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Containing some thoughts on proph-  
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Conclusions on several interesting  
and important points.

XXVII.—THE BOSTON OUTLOOK.  
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tion, is above twice its cost. It gives effect and character to our spacious camp, and is a beautiful terminal setting to the auditorium park; its majestic proportions not only suggest a welcome to the many, but accentuate the original purpose of the Association—that all may enjoy better facilities, better conditions to catch the inspiration of the angels, the melodies of heaven that come to us there.

It is a place of rest and refreshment—entertainments that make up the evening pastime of Sunday gatherings—it is invaluable. And, although not least, the seven hundred property holders, now of Onset, would at least have a right to reach their stockholders in the hands of a half dozen of the Association—just as it is with a vote for the Association, and a grand entrance to-day even before its dedication to the lofty teachings of Spiritualism. No, the last Board acted up to its line of duty and true conception of the Association, and its treatment of its members is well known, keeping ever in view the greatest good to the greatest number, however sincere for the public we want a few of the larger stockholders may have been misled by the false promises of the Association, but will join heartily in its appreciation as its benefits unfold.

WM. F. N.Y.E.

*Dale Secretary Onset Bay Grosse Association,  
New Bedford, Mass., Feb. 1st, 1888.*

England exceeds Germany in the amount of beef it produces. The former brewed 990,000 gallons last year, and Germany 900,000 gallons. No other European country produces so much.

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with SPIRITUALITY.—SPIRIT B. BRITTON.

### Heber Newton Again.

Once more has the Rev. Heber Newton let drive the barbed arrows of his pulpit criticism at the Church dogmas which the present age is destined to outgrow and suffer to lapse into forgetfulness. It is significant, by the way, that certain leading secular journals have lost no time in asserting that Mr. Newton has no business in the Church if he continues to promulgate unchristian doctrines. They thus show their prompt willingness to take the side of the Church, whatever they may think of the progress of liberal views in a theological direction. Sunday, Feb. 1st, Mr. Newton addressed himself to the worn-out old iron-clad Church dogmas of predestination and the atonement. He admitted that they furnished a natural target for the critics of Christianity. The articles of faith in the Episcopal Church on the doctrine of election, he said, are extremely guarded and careful, and need give offence to none; but he asserted it to be otherwise in the Westminster Catechism. What that means in popular theology, he said, every one knows who knows what a blight Puritanism has laid upon religion.

His statement of this abhorrent dogma is, that the Infinite Father deliberately predetermined that certain individuals he would select and save unto everlasting happiness; and that he deliberately determined, before a child of man drew breath, that certain other individuals he would pass by and ordain to everlasting damnation; and that he did proceed actually to carry out this plan. All this, according to the Westminster Confession, is to be done without any reference to the worthiness or unworthiness of the individuals concerned. He pronounced the doctrine not only not intelligible but mere arbitrariness. He thought it meant that God is a being of whom we can form only the most revolting conception; that he is a being whom it is very easy and natural to hate, and very difficult and almost wrong to love. Hence he does not think it surprising that the hot bolts of indignation should be flung from men's hearts upon such a doctrine. He could only wonder that the fathers used such utter nonsense in their theological thoughts. This doctrine of selection or election baffled their minds with its mystery, fascinated them, and compelled them to make some statement about it, the best of which they were capable.

This doctrine, observed Mr. Newton, is one of the oldest among men. It is found, said he, among the Hebrew prophets; it is the core of Mohammedism; the sages of India are to-day brooding over it; the problem is nothing more than the apparent nothingness of man before the omnipotence of nature. In dark and superstitious ages, the feeling on this subject so wrought upon men that they conceived the vision of a devil upon the throne of the eternal. The same problem exists now all around us. One is born to luxury, another to poverty; one is cursed, while another is blessed by his surroundings; one nation is most favorably placed, and another most unfavorably. Why this mystery concerning things? There seems indeed to be a predestination or foreordination which overshadows every life, which ordains that one germ shall live while another shall die, that one nation shall be perpetuated while another shall become extinct. Wise men, said Mr. Newton, notice this action of mystic, omnipotent force, and give it the scientific name of "natural selection." What, then, the difference between selection and natural selection? he asks. You can account for it, he answers, in terms of physical law; you can account for it in terms of higher law; you can account for it as the intelligent act of God, who is back of nature, but you cannot escape the mystery which our fathers found. You have to face it, if you are a man.

He said he had no sympathy with those who would stop difficulty in the Church by saying that the same obstacles may be found in Nature as in the Church. There is, in the course of ages, a survival of the fittest, which means the survival in the long run of those best fitted to advance the type of life. The election taught by the prophets, he said, was not election for selfish purposes, but for unselfish service. It is the dark side of fatalism that crops out from underneath, and shapes itself in the popular notion of predestination. Instead of rejecting this dogma because of the grotesque and abominable form in which it is embodied, he advises us to turn to the source of "fatalism," and find the divine light which shall make it clear to us at last.

according to the popular theology man has broken the eternal law, and the penalty is death, which is a life in death, an unspeakable horror, an absence from God. The atonement is regarded as a commercial transaction. The Son is a substitute for man, and man goes legally free. It is easy to direct the shafts of ridicule against this dogma of the Christian Church. What would you say, asked Mr. Newton, of a lawmaker who ordained a law which it is impossible for his creatures to keep, and yet hold them to a strict accountability to it? What would be thought of the quibbling and shifts in every-day life to dodge the effect of such a system as the explainer of this doctrine of the atonement are put to? He thought it was but natural that one who intellectually revolts from the unreason, and morally revolts from the wrong of such commercial interpretation of the atonement by the Saviour, should throw away the whole idea of atonement. Yet, said he, this strange, sad law, infinite in its mysteriousness, is the law of the vicariousness of suffering. Philanthropy is founded on it, as we know. It transfigures those who exercise it. Looking at the law of atonement in the light of self-sacrifice, a magnificent purpose of God is seen to break through it. God is not willing that any should perish, but that all should be saved.

### Another Recalcitrant.

One by one the ministers in good and high standing in the churches continue to kick over the ecclesiastical traces or retire from their pulpits because of their inability to accept any longer the hard conditions of the creeds. Restlessness under their chafing restraint is, in fact, one of the chief features of modern church experience. We observe that Rev. Mr. Brown, for three years pastor in charge of the Methodist Episcopal Church in Las Vegas, New Mexico, preached a sermon from his pulpit on the last Sunday of last year, in which, after reviewing his relations to the church in that place, he announced his intention to withdraw altogether from the Conference, giving the reasons which actuated his conduct. He remarked that he had been ten years in the pulpit, and that all his family were Methodists, a number of his brothers occupying Methodist pulpits. The change that has come over him he states thus: "Ever since I entered the ministry, a far-off, vindictive God has been approaching and beautifying as he came, until now in love he glows before me, around me, above and within me. The necessity of his coming and the motive of his operations have been changed from that of stern justice to that of merciful love."

He said he had never enjoyed God as he does now. He finds him to be the same God, whether "this or the other side of the creeds." Before any souls are lost, he believed that all the resources of his love and power would be exhausted. He thought of him as rushing into the world, and with his light and love flooding humanity. He said that the man who is run into heaven on the issues of a future hell will probably run out of heaven with a present hell in his soul. He admitted that for four years past he had been diverging in his thought from the standard of doctrine and the methods of interpretation of Scripture held by the church of his youth. It was, he said, a painful experience so far as it meant the severance of peaceful and happy relations, but he confessed that it led him into richer Christian life and love. And to-day he held views in theology which, though not in accord with those of the standards of the Church, were not to be discarded by him nevertheless. Therefore he said he could not accept another pastorate, having just been appointed to Santa Fe. He declared he could not do violence to the voice of reason or conscience. He confessed that the future is dark so far as earthly ways and means are concerned, but it would clear up under the leading hand of a loving God. He said that as alone he must stand before heaven, so must he think and act for himself.

### Work of a Generous Spiritualist.

Frequent mention has been made in these columns of the enterprise exhibited in Greenwich, Mass., by Mr. H. W. Smith, in furthering the cause of Spiritualism in that place, and extending a knowledge of the inestimable truths it bears to mankind. Through his liberality Mrs. Richmond, Mr. Colville and other prominent speakers have addressed its people, and a Children's Progressive Lyceum has been sustained in the parlors of his residence, a number of the pupils coming from families of evangelical profession.

Mr. Smith's last effort has been the construction of an edifice which he designates "a church," although it is far from being what is generally understood by that term. Temple, we think a far more appropriate designation. From a description of the building and its purpose, in the Springfield Republican of Jan. 28th, we learn that its cost has been about five thousand dollars. The style of architecture is mainly Gothic; the auditorium fifty by thirty-two feet in size. The windows are stained-glass; the walls and ceilings are frescoed and adorned with the following mottoes: "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother"; "Whatsoever ye would that men should do to you, do ye even so to them"; "And he shall give his angels charge over thee"; "Follow after charity and desire spiritual gifts." Over the rostrum appears the sun rising from a bed of clouds, and in its rays the words, "God is a Spirit"; still higher the word "Immortality." Over these are three stars with the designations, "Love," "Truth," "Wisdom"; the opposite end wall bears the Latin inscription, "Mors janua vite," ("Death is the Gateway of Life.") The words "Liberty," "Justice" and "Charity" occupy conspicuous places on the walls. Beneath the auditorium a smaller apartment in which social gatherings may be held, but designed mainly for the Children's Lyceum, in which Mr. Smith is deeply interested. His firm conviction is that the children should be our first care, seeing in each—to use his own expressive words—"not a lump of total depravity, but an immortal and divine soul." Of his plans respecting them, he says:

"We shall teach them through the eye as well as the ear, by the use of beautiful pictures, songs and mottoes, and strive to put grace into the mind, not only by direct instruction, but also by educating the body through a system of musical exercises. We also educate them through the dramatic principle, by having them recite poems and poetical selections and dialogues, and seek in various ways to unfold their intellectual as well as moral powers in all our instructions daily respecting the individuality of each child."

### New Medical Outrages.

Attention is called to an article in another column, headed "Medical Law in Massachusetts," wherein the history of the latest attempt in this State for a gag-law on medical progress is set forth. It will be seen that Prof. J. R. Buchanan, a man eminently fitted by a broad education and years of medical research, has been secured by the Committee acting for the Remonstrants, to reply to such grounds as may be assumed by the meddles in favor of their "protective" bantling before the Public Health Committee. He is the right man in the right place, and the recommendations set forth by "A Remonstrant" regarding testimony, etc., should be heeded by every reader in Massachusetts.

On Jan. 28th a bill was introduced into the New York Legislature to establish a State Board of Examiners, before whom all persons practicing medicine in the State of New York must appear and successfully pass an examination, or be debarred from practicing medicine after Jan. 1st, 1886.

The Homeopaths may be strong enough to secure fair play; but if the law is passed every other "irregular" practitioner will find his occupation gone. Even among the "Regulars" any one who has the misfortune to have a difference with any member of the Board will be apt to wish his brethren had not succeeded in obtaining their law, as doubtless the "comity" that prevails in all such Boards, from the United States Senate down, will be found in this one, whereby any member will be sustained in blackballing any person against whom he has a grudge.

The projected law has been introduced so quietly, and with such powerful influence behind it, that unless prompt and vigorous effort is made it will be enacted before those most concerned have notice of what is in store for them: Therefore it behooves all New York State Spiritualists and Liberals to prepare at once a remonstrance to the Legislature in Albany to counteract such a base outrage on the people of that Commonwealth.

### The Religious Faith Cure Craze.

Is rapidly playing out—as it should. The Boston Sunday Herald and the Boston Sunday Globe of the 8th inst. contain leading editorials against this pious humbug. Here is a specimen of the bogus "faith cures" in St. Louis: A singular case was developed in the coroner's office in connection with the death of a child. The testimony went to show that a faith-cure minister founded a faith-cure hospital there, which was supported by charity, and was soon filled with children. As soon as they were admitted, the matron, minister and attendants began praying, and kept it up, notwithstanding the fact that the patients continued to grow worse from day to day. Appeals to the "Throne of Grace" nightly were resorted to, without avail, however. We quote a few of the expressions made use of by the St. Louis fanatics: "Our Heavenly Father, look with benevolence on the child"; "the good God will please make these sufferers whole"; "Jesus, our Saviour, take away the germs of disease," etc. But it was of no use, many of the children dying for want of proper treatment. A little child in New York City, not long since lying in great suffering from a broken limb, was taken in charge by the "faith-curers," who appealed to God to set or heal the limb in answer to prayer. Complaint was made, and the Society for Prevention of Cruelty to Children took charge of the child. It would seem that a simple statement of facts like the above would be sufficient to deter people from giving heed to the delusion; but it does not.

There is said to be one of these "faith-cure" hospitals in this city in full blast, to which the credulous resort to be cured by faith alone. There is no doubt that many patients can be cured by magnetic treatment—but simply by resorting to prayer is preposterous in our view of the case.

THE SPIRIT MESSAGE DEPARTMENT on the sixth page of the present issue of the BANNER opens with an invocation wherein the Father, whose word is Wisdom and whose law is Love, is petitioned for added power that all may come into harmony with their fellow-creatures, into sympathy with the angels, and into fuller conception of the purposes of life; Questions regarding the continuity of physical existence without food; the effects on the spirit immediately after its departure from the body, of the conditions surrounding its former tenement of clay; the use, if any, of poisonous reptiles; and a desire for a personal test, are answered by the Controlling Intelligence; RICHARD ROBINSON of Farmersville, N. Y., informs his old friends that in the new state of existence he does not feel aged and weary, but active and free in spirit, and in the midst of opportunities to assist the soul in gaining the widest experience; W. R. BEEBE of Beebe, Wilcox & Hobbs, New York City, makes a striking appeal for recognition on the part of his acquaintances, using therein the following unique but powerful figurative illustration: "I call this my second coming to earth—my new birth, even though it be but momentary! I hope I will be as welcome to my friends here as I was when in infant form I came into the home of my parents, and was lovingly welcomed"; ELIZA ELLIS of Harwich, Mass., requests that her friends be informed of her return in spirit; SEYMOUR BROWN of Boston sends greeting to all associates and friends, and assures them of his entire satisfaction with the change which has befallen him—he also endorses as true what his friend "John" had told him regarding Spiritualism ere his (B's) decease; HENRY FERRIS of Philadelphia informs his people that he is not unhappy, he is not depressed, but is unfolding plans for future work in the soul-life, and trusts to be of use to them and to general humanity; CAROLINA TODD of Boston speaks to her daughter, a message of comfort regarding the guardian care of unseen helpers, whose personal cannot fail to be a source of good to all stricken hearts; and HANNAH KIMBALL in a strain of impassioned eloquence brings to a medium present Edgar W. Emerson the love of his spirit.

Says London Light of the 24th ult.: "Now and then the exposure of a fraud, they even expose other. Irving Bishop denounces Stuart Chamberland, and Chamberland has retorted, 'of 410,000 damages against Irving Bishop for libelling him.' If they vilify mediums they have the right to vilify each other."

### Foreign Items.

According to the Messenger of Jan. 18th, a professional exposé of spirit phenomena made a demonstrative appeal to the ignorance and prejudice of the people of Brussels the week previous. He promised to perform what he termed "the tricks of mediums," but from the account we receive we judge he gave only a few simple feats of conjuring that bore no more resemblance to spiritual phenomena than an iodine does to a firebrand. He further promised to explain how his tricks, claimed by him to be identical with spirit manifestations, were done; but did not, possibly because the simplicity of their operation made them so apparent no explanation was required. Nevertheless, great dissatisfaction was caused by his failure to do as he agreed. Whereupon the Belgian Chronicle of the next day said:

"This is the wrong which he has done the public which he attracted to the hall by the promise of the explanation and solution of various experiences attributed to the intervention of spirits. Now M. Beilini gave neither solution nor explanation. Numbers of persons retired in great displeasure, considering themselves duped, et moi, ils n'avaient pas tort."

ROSAMOND DALE OWEN addressed a meeting of Spiritualists in Birmingham, Eng., on the morning and evening of Sunday, Jan. 18th. The subject of her morning discourse was "Spirits as Mentors," which she clearly illustrated by showing in what manner she had been protected and guided by wise spirit-guides in every minutia of her life-experience, physically and mentally. In the evening she spoke upon "Where Spiritualism has Led Me," alluding particularly to beliefs, or rather a knowledge of the vital interests of this and the future life and their relation to each other.

During Miss Owen's stay in Birmingham she held a drawing-room meeting in the Frederick-road, Edgbaston, Col. Phelps presiding, at which a deeply interesting address was delivered by her, followed by a discussion.

### Louisville, Ky.

Spiritualism in Louisville, Ky., is just at present commanding a large degree of public attention, and the number of believers is reported by the Evening Times of that city as rapidly increasing, representing every condition of society and every grade in life. The same paper gives accounts of remarkable cures and restoration to reason of persons mentally disordered, through spiritual agencies, and also states that recently about fifty representative members gathered at the residence of Dr. Wm. Rose, No. 522 Second street. Encouraging reports were submitted, and it being proposed to secure commodious quarters where regular meetings could be held thereafter, a special committee was assigned to carry out the plan. The proposition is to occupy a public hall until sufficient funds are accumulated to build a Temple that shall be dedicated to Spiritualism.

### 31st of March.

We learn from Mr. Richard Holmes, President of the Spiritual Temple Sunday meetings in Horticultural Hall, 100 Tremont street, Boston, that he has secured both halls for the coming Anniversary of the Advent of Modern Spiritualism. This Society, we understand, will use the upper hall for speaking and other exercises, and the lower hall as a cafe for the accommodation of out-of-town visitors and others.

We are in receipt of a kind letter from our old friend, M. A. (Oxon) of London, under date of Jan. 22d, 1885, who says, in answer to one from us: "I was on the point of writing to you to announce my serious illness, and consequent withdrawal from all business until after Easter at least. As regards my condition it may be as well to possess you of facts: On the 7th of November I was unfortunate enough to fall heavily from the top of an omnibus, hitting a bad wound in the back of the head, and shattering my system to pieces. From that wound and shock I made an imperfect recovery, never shaking off flying rheumatic pains, and certain indications of gout which the shock had stirred up. Shortly before Christmas I was seized with a severe attack of rheumatic gout, which has kept me a prisoner to bed up to the present moment, quite helpless, hand and foot, and suffering indescribable agony."

The annual report of the Trustees of the Soldiers' Home, Chelsea, Mass., calls special attention to the Grand Carnival to be held in the Institute Building, Boston, commencing the 7th of next April, to continue ten days, by which they hope to realize a fund sufficiently large to enable them to improve the Hospital, and make additional provision for the largely increasing number of sick and disabled comrades who seek its aid and protection. The cause is one of the most deserving soliciting patronage of the public, and the Carnival should be attended by thousands.

Since we published the testimony of John Vetherbee to the verity of the seances held in the light by Mrs. Whitney, at 123 West Concord street, this city, we have received several other communications from various writers in the same vein, which we are unable to accommodate for want of space. All evidence seems to favor the verity of the phenomena witnessed at her light seances, and the attention of the investigating public is called thereto. "Prove all things, and hold fast that which is good."

Herschel estimates that the stars in the Milky Way number over eighteen millions; that each star is a sun and the centre of a solar system. In regard to their distance from the earth, he claims that the light projected from one of them, though travelling one hundred and eighty-two thousand miles per second, would take seven millions of years to reach this earth. Computing it at this rate, gives the distance as over 39,246,844,000,000,000 miles—an inconceivable distance.

Isaac Gray Blanchard, formerly editor and publisher of the East Boston Advocate, an able journalist, and prominently identified with labor and other reformatory movements in this city and vicinity, passed from his home in Florida to the highest life on the 1st inst. Mr. Blanchard was a fine, sterling merit, a firm Spiritualist, and a true being, convinced of a truth fearlessly advocated and defended.

We shall print next week the report specially prepared for the ANNA OF LONDON of a seance delivered Jan. 24th, 1885, at the residence of Mrs. C. L. V. Robinson, at 123 West Concord street, this city. The seance was held at 8 o'clock, and was attended by a large number of persons.

### Gladstone and Spiritualism.

Alluding to Gladstone's investigation and the solitude manifested by the English papers that he may harm himself by continuing it, the Harbinger of Light says:

"It is almost ludicrous to observe the consternation of some of these would-be guardians of public opinion when any notable man approaches with fair intentions the subject of Spiritualism. If they believe its pretensions are 'unsound,' why need they be afraid? They should rather encourage able and talented men to investigate it, for they would be just the men to find out and expose its unsoundness. It would seem as though they are rather afraid there is more in it than they care to admit, and they fear that their cleverest man, if allowed to enter the spiritualistic domain, find too much attraction there, and, by staying, draw others after him. If it were the simplest and ignorant that were being unduly attracted to the subject, there might be some ground for their solicitude, for it is undoubtedly a duty of the wisest of the community to protect the foolish from danger and imposition; but here we have the anomaly of the wise man being dictated to by the less wise, who are terribly alarmed lest he should be imposed upon."

### The Seybert Commission.

Of Philadelphia—in regard to which our readers are already informed—for the investigation of Modern Spiritualism, has had Henry Slade, the independent slate-writing medium, under fire recently in that city. It is said that the phenomena produced through his mediumship considerably astonished the members of that body, who were unable to understand or explain them. The Commission has been keeping its doings remarkably quiet until a few weeks ago. It is rumored that Mr. Slade received three hundred dollars for his services, but we do not vouch for the accuracy of this statement. It is also said that the members of the Commission intend to go as far as China, for any one who can throw light upon Spiritualism. It may be several years before they get through. They will publish in book-form all the matter they collect.

### The Spiritual Offering.

Came to our table the present week in an entire new dress—a vast improvement over the old type upon which it was printed—and it thus gives us great pleasure to see that it is not only spiritually sound but materially handsome. Now if the editor will only look after his proof-readers as squarely as he has his printers, The Offering will compare favorably with any of its contemporaries. We wish it abundant success.

Having been forced to leave the portion of Indian Territory known as OKLAHOMA by the United States troops, some of the intruders very soon thereafter held an indignation meeting at Topeka in the State capitol of Kansas. They denounced President Arthur's conduct in simply executing the laws as "an outrage that would disgrace the worst monarchy." The aim and intent of this public meeting, defiantly held in the capitol of a State, is to organize and inspire a general crusade into the Indian Territory, which is threatened openly as being but a few weeks off, and which, the leaders say, will be strong enough in numbers to defy all the troops that can be brought against them. This revolutionary conduct is shown in the face of a proposition very recently made in the Senate to peacefully purchase the lands to throw these lands open to entry; and of a clause introduced in the House and inserted in the Indian Appropriation Bill to treat with the Indians for the relinquishment of their rights in the surplus lands of the Territory. That does not satisfy these raiders, however. They want the land in question, and they mean to defy all laws, human and divine, in their efforts to secure it.

In an exchange we find quoted from O. B. Frothingham the following paragraph, says The Index, which, in our opinion, is fairly applicable to the great majority of sectarian journals published in this country:

"As a rule, 'religious' papers are a reproach to journalism, on account of their unfairness and their rancor, their persistency of misrepresentation and the unwavering constancy of their abuse. Political papers have their seasons of suspended hate, but the ill-will of the religious organ toward its opponents is systematic and continuous. It is the fatality of the Christian pretension under all its forms that renders impossible reasonable judgment of dissent. The editorial, the comment, the record of intelligence, the book review—all betray the malignant temper."

Mr. J. H. Wade, of Cleveland, Ohio, (a wealthy Spiritualist) has in his employ the psychio—and a grand one he is, too!—Mr. Charles E. Watkins, whose esoteric powers we have thoroughly tested. It is said that the latter sits for Mr. Wade every Sunday morning, when his (W's) spirit son communicates with his father by telegraph, the fingers of the medium being used in answering questions and conversing with him generally. Mr. Wade himself is an expert telegrapher, and Mr. Watkins knows nothing whatever about the art—thus proving that an occult power acts upon the physical system of the psychic, and that that power possesses intelligence.

We learn that a party from Chicago have removed to Hot Springs, Ark., and leased the new hotel "Josephine," one of the finest of that city. They intend making it a first-class hotel in every particular; also a home for Spiritualists and Liberals. Mrs. L. Hopkins, late of Boston, trance medium, will remain at this hotel during the present year. As the Hot Springs furnish a great central sanitarium resort from all parts of the Union, we anticipate that the above hotel will be duly appreciated by our spiritual friends. Those who may desire further information should address S. M. Atkinson, Proprietor, or F. M. Knight, Manager.

Mrs. Laura De Force Gordon, of California, who was many years ago a prominent Spiritualist lecturer in this city, was admitted to the bar of the United States Supreme Court at Washington, upon motion of Mr. A. B. Middle, Feb. 2d. Mrs. Gordon is the second woman allowed to practice before the Supreme Court, being Mrs. Betsy Lockwood, who was admitted only one year in Washington.

Dr. J. B. Smith, of New York, has been elected to the position of President of the American Society for the Advancement of Spiritualism, at a meeting held at New York, Jan. 24th, 1885.







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## New York Advertisements.

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