

# BANNER OF LIGHT.

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## The Spiritual Rostrum.

### WHAT IS ORDINATION?

An Address Delivered by the Spirit-Guides of  
MRS. CORA L. V. RICHMOND,  
in San Francisco, Cal.

On Dec. 14th, 1884, at San Francisco, Cal., Mrs. Cora L. V. Richmond officiated, under the auspices of "The Mediums' First Spiritualist Association," in the ordination of Mrs. Louisa M. Wheatley and Mrs. Mary B. Dow as ministers of the Gospel of Spiritualism. The hall was crowded to overflowing by an intelligent and interested audience, who listened intently to the impressive ceremony. With such marked favor was it received that immediately at the close of the services arrangements were made to have a full report forwarded to the BANNER OF LIGHT for publication.

The meeting was opened by singing "Nearer, My God, to Thee," followed by a prayer and another song, after which Mrs. Richmond's guides spoke as follows:

The subject of our address this afternoon, preliminary to the service that is pending, will be: "What is Ordination?"

When man or societies of men can ordain birds to sing, or lilies to bloom, or streams to flow, or 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.

When God creates or endows with a gift, has as much right to exercise that gift as the sun has to shine. Whom God stamps with genius, that genius is a star that is lighted in human pathways to show the destiny of man. And whosoever is endowed with a gift of the spirit, be it the babe upon its mother's knee, or the grey-haired sire, or a woman bending over the couch of pain—here is a divine ordinance that no hand of man can take from them.

The laws of infinite bestowment are so supreme in their divine comprehensions, that were a man a thousand times to say, "This is a lily, and I permit it to bloom," still no grace would be added to the lily and no whiteness to its blossom. The consecration on the part of man or human societies to recognize its blossom, is all there is of human ordination.

In ages past when the gifts of the spirit caused men to be put to death, and when for opinion's sake one could be crucified and subjected to the martyr's doom, it became necessary that sacred and secret societies should be fashioned for the protection of those having such gifts. At last these societies extended to popular ones, and became constituted of princes and rulers.

And the priests were initiated in the beginning according to their spiritual gifts, and the order of priesthood was for the protection of those so endowed. At the age of twelve those were chosen who had gifts already recognized, and these were held sacred from intrusion in the "cities of the dead," where schools were not schools of solemn fear, but where all voices were oracles, and where from the tombs the sound of inspiration came—not from the dead but from the living, beyond the veil, in the realm of Isis, in the region of the sun. From the age of twelve to that of thirty the initiates, into the order of priesthood were subjected not only to discipline that is incident upon overcoming all physical temptation, but to receive such added evidences of spirit-power as would qualify them to become the spiritual teachers and guides of the people. But it was more to protect them against the curious questions and intrusions of those who might come to ask all manner of information that the initiates were held apart from the world. Under certain orders no one was permitted to approach the priest until after the ordination, when it was deemed that the age of the one so initiated and ordained could protect him from any intrusion or intrusion on the part of either princes or peasants, beggars or those who were endowed with wealth.

The Order of Ministration, therefore, was an Order sacred for its spiritual gifts, and not especially founded upon any external power or office bestowed. The external ceremony was simply the recognition of the gift in the individual.

There were also priestesses in ancient Egypt who ministered in the temples of Isis, and who, receiving from the priests and from the established orders the recognition of their office, served as handmaidens in the house of Isis, giving to the people from their possessions of the spirit such healing and such soothing power as might come.

There was one princess, the daughter of Ramses II., who by birth being endowed with this gift of the spirit, forsaking the courts and all the splendor of her father's dwelling, went among the poor, and, who, taking the gifts that the Gods had given, that those who heard her considered that she was not only a priestess of Isis, as recorded in the temples, but one sent from heaven.

There were others chosen from among the poor maidens, of lowly lives, but sweet and pure as simple wayside flowers, and these were ordained in the temple of Isis to give forth the twelve gifts of the spirit from the great Delty above.

We could enumerate in the different ages of human history where women have shared with men the honors of ordination. Passing through the Hebrew period and the middle ages—except in Greece alone—there seems to have been but little recognition of the gift of the spirit among women. The Mahometans eclipse the feminine existence altogether. Under the reign of Mahometanism those who once recognized the bestowment of gracious gifts unto woman have ceased to do so. Only man is immortal, and woman becomes so only through the husband. And as the husband marries many wives it is supposed to be an act of benevolence on his part, since in this way they are permitted to enter the kingdom of immortal life. Such is the material nature of the Mahometan religion that its desolation has spread wherever in all Asia, wherever in all the Orient it has prevailed, taking the place of those primal religions wherein Isis with Osiris shared equal way and dominion, and wherein Brahma gave each man and woman—the possession of the gifts of the Gods; and where Hermes, from the ancient splendor of the divinity through of God, also bestowed upon his Bride the elements of the earth and the air and the sky as her portion of the divine content. We have also Jove and Maia, who, in contradistinction to the Grecian Juno, shared with him the gifts of the heavens.

And this coequal dispensation was even shared in Paradise, although in some manner the responsibility of all the ills that beset mankind has been thrown on woman instead of on man. But as Christ was born of woman, so in the new dispensation the ills which mankind have attributed to her (and which, singularly enough, man seems inclined to monopolize), may undoubtedly be redeemed when the restoration of the primal religions of the earth we also restore Isis to the side of Osiris, and Maia to the side of Jove, and Mary to the kingdom of that true motherhood of Christ which means the birth of all that is lovely and adorable in mankind.

The ordination, therefore, of priest and priestess—of one who is to speak the gospel or to heal the sick—can never be in any age other than the simple recognition of what God and nature have previously bestowed. The schools of theological learning may educate men, but they can never make the minister of the Gospel unless God has previously done so. The schools of *materia medica* from the time of *Æsculapius* down to the present hour may educate men in anatomy, physiology and therapeutics, but they cannot make them healers of the sick unless the divine hand of healing has been laid upon their hearts and constitutions. Thousands of men go out from theological institutions every year, and what do they do? Like so many kernels of wheat shelled through the same mill, they only repeat what the other has said; and the divine terror of preaching the Gospel of Christ is left to descend upon some lowly maiden, or some obscure individual who, perhaps, has never seen the inside of a college, but whose gift of the spirit is an inborn gift of love.

John Wesley, departing from the stern discipline of his fathers to preach the gospel of the living spirit; George Whitfield, stirring people to the very centre with the solemn warnings of the presence and nearness of Christ; John Murray, daring to proclaim the love instead of the fear of God; and venturing also beyond the pale of Evangelical theology to teach that all souls are equally valuable in the sight of God, bravely daring to say not only that the elements of the earth and the air could be analyzed, but that the living God whom men feared was a God of love, and prized equally every soul—these are they in human history, who, though ordained of men, passed beyond the ordination and permission of the law into the realm of inspiration.

Who ordained the prophets, but God? And from out the Hebrew temple where sin, corruption, and idolatry reigned they warned the corrupt kings of Israel of the downfall of their dynasty. David charmed Saul into obedience with the splendor of an inspired song. These are they who in every age have trespassed beyond the boundaries of human law and human judgment into the realm of inspiration. Christ at the age of twelve years disputed with the doctors in the temple, having no robes of ordination but the voice of the spirit to give him utterance. Christ at the age of thirty was hunted by these same ordained priests of God, hunted through valley and wilderness, and by the soldiers, because he healed the sick, because he proclaimed the truth to the lowly, because he taught the words of God's love without permission—outside of the temples of Jerusalem.

Oh, no! we would be far from the truth if on this day of love and beauty and golden brightness it was assumed that even for one moment any word of ours, or any gift of any man or any Legislature or Institution, could bestow the gift of the ordination of the spirit.

You who are present in this room, all who anywhere feel the sick give the words of encouragement to those who are disheartened, open the eyes of the blind, or otherwise minister to those in sorrow, are ordained of God to do it.

Where in the Christian temples among those having priestly raiment, and having the diploma of the theological institutions, are they who heal by laying on of hands, who cast out evil by a word of love, who prophesy or have the gift of tongues? And where are those who, thinking not what they shall say, speak as the spirit gives them utterance? Occasionally there is one; the whole world denounces at first, then pauses to listen, then follows after like a flock of sheep following the shepherd's voice.

The world is wiser, is better than it knows; and in the length and breadth of Christendom, wherever there is a voice singled out of the pulpit to speak the word of God, people will bend to hear; they know it; there is something in it that they understand; it is the voice of the Master returned again, it is the spirit of God speaking unto his people, it is outside of temple, it is not within consecrated walls, it has nothing to do with sacerdotal robes. But it is the word of God upon the mountains; the voice that breaks through the storm-cloud and reveals itself in the pillar of fire and in the pillar of cloud to light you on through your journey in the wilderness of time.

Nay, you who are Spiritualists, who have found your altars and shrines outside of the dedicated temples of God, cannot afford to cast out the only temple of God that is in the world, which is the inspired record of man. You can cast out priest and church and creed and catechism, but you cannot cast out the living word of God traced in the lives of all the prophets and seers and sages and sages of past time. You cannot cast out the record of that inspiration that makes the past the living testimony of the present hour, and fills the present with the glory of the sunshine of thousands of years.

You are living in an age of culminations. Science and art have done their utmost to cast reproach and discredit upon the religious nature of man. Materialism has decried the gifts of the spirit, and has the gift of the spirit of superstition and doubt. The great wheel of utilitarian life roll over all that is beautiful and grand and sacred and worshipful in man's nature.

It has been said but for the light that Spiritualism brings, there is no voice of testimony from beyond the grave. Spiritualism comes like a cooling stream from the mountains; like a wave that, fluffing up from the far-off ocean of immortality, brings the lagoon waters into the days and days of human existence; the incoming tide that repeats itself in every age, bearing upon its wondrous crest the new inspiration and the new song of immortal life. Because the tide was out, because there was no song singing in the bays, the world said there was no inspiration. God and the angels knew better; and the world of spirits rolled away the stone from this religious sepulchre of human hopes, and the risen Christ is the Christ that testifies, and the Christ of every age calls them up from their long-forgotten places, kindles their fires upon deserted altars and declares the worship of the living God is attested in the present age and hour.

Every one is ordained who has a gift of the spirit; who can give testimony of a voice from beyond the grave; who can breathe you a message of immortal love; who can soothe the pain by the laying on of a hand; or who with divinely endowed vision can pierce beyond the gateway of death, see the ladder of heaven, and behold angels ascending and descending. Those gifts of the spirit, that, graciously borne into human consciousness to-day, in the midst of materialism, in the midst of doubt, striving and man-made worship, are come, notwithstanding, as a calm and beautiful benediction, or as a stirring sound that leads to self-conquest; or, probing deeply the wounds of past ages, lay them open with the scalpel of truth that they may be healed by the ministering spirit of God's healing.

You cannot afford to deny anything; you cannot afford to doubt anything; for so clear is the light of truth that which is not real, like the ephemera of the morning light, fades away ere it is noon, and only that which bears the bud and blossom and fruitage and testimony of life eternal can stand. You need not fear, there is no one standing by the gateway of immortal life to practice jugglery upon you. The jugglers stand by the gateway of Satan, stand by the doorway of theology, stand by the halls of materialism. It is there that man's senses are deceived. None practice jugglery by placing themselves voluntarily on the road to martyrdom. Never believe that one endowed with the gift of the spirit intends to offer himself on himself as a martyr to an unpopular cause, and then drag people into a burning building with him. The jugglers are those who are popular, who practice upon human credulity by favor, who praise mammon, who believe in all things earthly, who tell you that Christ was mistaken when he preached self-sacrifice and self-denial, who praise the stock exchange, and who say, in this age of the world, the only sensible thing to do is to get all the possessions you can and let the poor take care of themselves. The jugglers are those who deceive you into believing that this world's goods will last forever, and that the juggler's word of the centuries ago has never perished. A voice is sent to men; that "one world at a time" is enough for them, forgetting that other sacred world folded round about in your material nature like the arteries and nerves folded in the tissues.

A wax flower would answer for "one world at a time," but a rose came from somewhere and passes to somewhere—a perpetual, living, vital, immortal testimony of God's gracious power.

Yes, there are jugglers, mammon-worshippers, sorcerers, those who practice upon human credulity, those who stand behind counters and pulpits and books of knowledge and science and ecclesiastical institutions and colleges and universities, and tell you that the world is a jugglery of material science for the truth, and tell you that there is no spirit in man, because they have dissected him to the very last molecule of his mortal being. Many people believe it, but the majority of human beings do not. And, notwithstanding the bungling "skill," as it is termed, of physicians and physiologists, the faith of the world is kept alive by that which is unseen yet palpable, by that which is made manifest in every life by some voice of a little child speaking out to you from the unknown darkness; some unseen that comes from beyond the grave, some unseen that comes or right that reveals all this wonder that lies beyond the pale of the senses. And when the man of science says to you, "It is impossible that a material substance shall move without a material cause," and there comes to you a voice, a presence, a sound, a message from the one you love, you say to the man of science, "You do not know; you are talking of a realm with which you are unfamiliar."

Within that realm all gracious gifts are found; within that realm are the mysteries of life; as well the mystery of the rose and the lily, as of human thought. No man of science has ever dared to tell you the miracle of the one day of light that you now behold, nor has any science professed to understand the from whence or the whither the mind of man has emanated or will proceed.

To-day we are in your midst to attest to the ordination of God's priests and priestesses from the voice of the spirit; to attest that no word has ever been spoken in any age that bore a message of truth to the world that was not inspired; to attest that no science has ever evolved from its mystic and wonderful labyrinth a valuable truth that the first one who accepted it was not persecuted, as were the prophets stoned and sometimes put to death for speaking the word of God as revealed in material life; we are here also to attest to those living voices that are in your midst every day and hour (of which the present voice is only one), and of which every voice and every sign and every token is equally as valuable. The message that brings you knowledge of immortality, whether it be given through a tablet of stone, a rap upon a table, or the voice of a little child, or whether in the form of an angel of light that appears from out the air—whatever bears that conviction unto the heart and life of man is in itself ordained of God. Whatever can break this bond of materialism, this cloud of fear, this shroud of material darkness that envelops the world, is ordained of God.

If you look into the blue, laughing eyes of your child and there is something there that tells you of immortality, is a sermon and a song. If you look into the brow of age, and it reverently bends above you, it is an announcement of God's presence and God's gift of graciousness.

There are in the world at this time two schools of human thought: one is that which is established by man; the other that which comes notwithstanding man.

The government which forms the basis of all your liberties here could not have had its origin at the hand of kings, and monarchs, and those claiming hereditary power; there was nothing by which a Republic could be bestowed upon the world except by the inspiration of God. Kings would not give it; authorities would not grant it; no child Republic could ever spring from the lap of monarchy excepting through revolution. There are none to bestow upon innovators the sacred robes of office; no one to give to pioneers in any cause the recognition of authority. The gray-haired sires of schools of human philosophy, whether clothed upon with physical forms of youth or age, are never willing to give to the new child of reform, recognition. The inspiration of every hour must be persecuted, and stoned, and burned, and put to death in whatever manner is the custom of the time.

Spiritualism has passed this ordeal: it has been put to death many times, and in many places, but like the Phoenix of old has always risen from the ashes. It surely has more lives than the fabled cat; for every medium who has been exposed or persecuted nine new ones are sure to appear.

While Spiritualism has not only been explained scientifically, theologically, philosophically, and in every possible way, it away the mind and heart of the multitude more than it could have done thirty years ago. It is in the world in its own light, having its own garments, choosing its own instruments, making its own pathway, casting aside that which is useless, retaining that which is valuable, and going on to prove forever its presence and place in the world as the one name that gives to man the message of immortality.

Under these circumstances you are called together at this hour, not because your presence is needed, but because the law can ordain those who are to be the candidates this day to do anything whatever. In obedience to the law of the State a recognition is given of the powers that spirit alone can vest in any mortal. Obedience and conformity to the laws of the State can in no wise injure any one having gifts of the spirit unless the law be oppressive. But we forever protest, and ask you to protest with us, against any school of theology that will dictate to man by what way he shall pass out of the mortal life or be restored to health, as the case may be, since physicians quite as frequently stand by death-beds as they do by beds where the patients are healed by their remedies. If there shall be laws fashioned by which only those having diplomas of some college of medicine shall be allowed to practice medicine, then let there be laws passed also by which every physician shall be responsible for every patient who passes from mortal life under his treatment. In this way your schools of medicine will be made equal with what they pretend.

But as there can be no infallibility in *materia medica* any more than in different schools of theology, and as all knowledge is equally valuable to all humanity, in the name of heaven let not your conscience be stultified at the gateway of your material temple of life, any more than at the bar of your conscience religiously. Every man has a right to be healed, as he has a right to be preached to, according to the dictates of his own conscience. Every man has a right to wear clothes that suit himself, provided he outrages no human propriety. And as this is a religious society, a society who have equal rights in the exercise of their convictions, if you cannot get justice at the hands of science, you can at the hands of religion; for as yet in Spiritualism there is no science of healing; it is a gift of healing, and the gift of healing is a spiritual gift, and all may practice it under the religious right of freedom of conscience.

Under these circumstances the Society which is here assembled, and which meets here every Sunday afternoon as a Society, not only for the promotion of spiritual gifts but for the protection of mediums in the exercise of those gifts, as a religious society, a society who have equal rights in the exercise of their convictions, if you cannot get justice at the hands of science, you can at the hands of religion; for as yet in Spiritualism there is no science of healing; it is a gift of healing, and the gift of healing is a spiritual gift, and all may practice it under the religious right of freedom of conscience.

If every medium were persecuted, banished, or put to death to-day, in five or ten years there would be as many more, for the breath of the spirit does not choose from individual partiality, but because workers are needed, because these gifts are required in the world; because everywhere and in every household there is some one who needs spiritual gifts. And there is hardly a household that some member or some friend of the family has not been visited with the gift of the spirit.

Another word: from ordained clergymen, and doctors with diplomas, we hear a great deal about the "mercenary motives" of mediums; we heard it only a little while ago from a clergyman who has received all the way from five to fifteen thousand dollars a year for his services as minister of the gospel. This meek and lowly follower of Jesus believes in spiritual gifts, but he does not believe in "mercenary mediums." Now if there is any medium in the whole world that ever received more than the pittance that serves for daily bread, we should like to see that one. But you know the gift of mediumship is unpopular, but a preacher may stand in a popular pulpit receiving ten, twenty, thirty thousand dollars a year as a follower of Christ, and never be accused of preaching the gospel for a "mercenary motive." We don't know what mediums can live on air; we think some of them are obliged to nearly, but if they cannot, and they devote their whole time to that which instructs and amuses and edifies and entertains the world, and gives knowledge of immortality, I see no reason why they should not eat, live in houses, and wear clothes as other people.

Then as for the followers of *Æsculapius*, they are proverbially unselfish; their houses are always the poorest (?—every crowded city gives evidence of that—for are not your avenues filled with their signs, and do not the most successful of them drive in splendid carriages? Do not they receive tributes from all classes of people? But to their honor be it said, there are true physicians among them who heal the sick, when they are poor, without charge.

But will you show us any healing medium who does not do that more frequently than the other way? For it is the poor and the despoiled, and those whom the doctors have given over to

death, who seek the unpopular haunts of mediums in order to be healed of the spirit. And when they emerge from those places, healed by the spirit, it is the follower of *Æsculapius*, the one who has the diploma, who straightaway sets on foot the persecution of the medium who healed them.

This we refer to merely because in the secular press no mention is ever made of Spiritualism that does not first and last always speak of mercenary mediums. You would think they were a set of millionaires; that they had the hoarded treasures of Cæsar; but yet when you see them, and when you know their dwellings, and when you understand that they often give the time to others that their children or their husbands or those who daily depend upon them need, you cannot question their motives. When they do this it is because they love the cause in which they are engaged. We say it is time this slender cause; and if the existence of this Society and five or six others in this city does not tend to dispel that illusion, it is because as Spiritualists you do not perform your duty.

We hope that henceforth those who have been healed by any gift of the spirit will have the courage and the manhood and womanhood to say so. We hope that those who go in the dark, and who deny what they have been cured by a medium, that they have been benefited, will be compelled to acknowledge it. We hope that those who visit mediums and get wisdom which they endeavor to put in practice day by day, will give credit where it belongs. We hope that those who seek with any unworthy motives will not visit upon the medium the consequences of their own motives.

It is to protect and favor the recognition of those gifts in the world that we thus address you. It is to offer our word of encouragement to every medium, for we know not of one in the whole world who has not had a thorough persecution has not come in some form, and often from the dearest and nearest—those who should stand by them in their hour of peril. We say one and all—sisters, brothers, workers, we hail your gifts! If you, perceiving these gifts, can let them shine in your lives more, do so. If from out the shadows that surround you and those persecutions that visit you daily there breaks an added gleam of radiance upon others, let it come. Let us have no hardness, no unkindness visit your thoughts. Remember "they know not what they do" who persecute any gift of the divine light that leads you on, that has thus far illumined your way, that has enabled you to conquer many things in your own lives and in the lives of others, and will ever light you on as heretofore.

As to anything we can bestow we only give the tribute and testimony unto that which the angels and God have already given.

[To the Chairman:] Will you now present those who are to receive, under the laws of the State, the ordination?

[Candidates step upon the platform.]  
Mrs. Louisa M. Wheatley and Mrs. Mary B. Dow are the candidates who this day are recognized, according to the laws of this State and under the Charter received by the Society, as Ministers of the Gospel of Spiritualism.

[To the candidates:] Friends, sisters, nothing that we can say will add to or take from the gracious gift of the spirit that God has given you. Let us have the exercise of your powers as mediums, in giving to the world the gifts as they are received by you, you will hereafter, as you have heretofore, faithfully perform your duties. You have given as it was given to you; you have expressed that which was expressed through you. The voice of the spirit makes its own way in your lives; it summons you to its sweet obedience; it guides you by its unfailing light.

In the fulfillment of these gifts as mediums you have bestowed upon other hearts and other lives the great happiness of knowledge of the immortal world, of the tribute that comes from those who have passed beyond, and of gifts of ministration and of healing.

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. There are numbers here present who offer in their hearts thanksgiving for such gifts as they have received through your mediumship as voices and instruments of spirit-power, that know of least and dearest, recognize these gifts, smile around you; your own children bless you; your own households join in this benediction, and the voice of this company attests to this praise.

Mrs. President, will you now in the name of this Society and according to the statutes of this State, place in their hands that which is but the shadow of the ordination that God has given?

[Mrs. M. J. Hendee, President, confers the State Certificate.]  
We recognize in these the instruments of spirit-power, ministers of the Gospel of Spiritualism to the world in any capacity that the gift of the spirit descends upon them. And this power gives to them, according to the laws of the State, the legal right to solemnize marriages and perform such other offices as are given to regularly ordained ministers of the gospel.

To the candidates we say: Under the testimony of God's love and graciousness may every gift and every blessing of the spirit be crowned with success; and may you, as heretofore, so in the future receive no shadow from this recognition, but may it be in the form of sympathy, an attestation and an added light.

After a brief invocation the service closed with a benediction.

A CONVICT'S ANSWER TO A JUDGE.—When the notorious James Robinson, or "Jack Sheppard," as he is known to the detectives, was sentenced to three years in the Eastern penitentiary, he was advised to try to lead a better life, which lay entirely with himself. "Yes," answered he, "I worked three years in your State prison, and I know as much about shoe-making as I do about watching. They taught me in your prison to be dishonest. My principal work was to paste leather and pasteboard together to make a thick sole to impose upon the public. The man having the contract was a Christian, a member of the Church, and at the time I called his attention to the pasteboard business he was foreman of the Grand Jury. They send me to the State prison to make me honest, and that is the way they do it."—Philadelphia Times.

Mr. Gladstone is the owner of what is probably the longest pencil ever made. A manufacturer, at Kewick has sent to him a walking-stick, thirty-nine inches long, made of cedar, and forming a large pencil, with a lead nearly half-an-inch square running through it. This curious pencil has a solid silver band bearing an inscription in verse.



BY HENRY W. STRATTON.

**An Address by**

**MR. EDWARD S. WHEELER,**  
At Lake Pleasant, Miss., Aug. 21th, 1891

[Reported by Miss A. E. Burr of Hartford.]

[illegible]

"The breaking waves dashed high  
On a stern and rock-bound coast,  
And the woods against a stormy sky  
Their giant ranches tossed!"

Oh! the responsibility and sacredness of such a charge, committed to the world of men and women who are so ignorant of the spiritual world, and of the future of the infinite with angels yet unborn! Oh! mother, in your humble home, with poverty at the door, and simplicity looking out at the window catching the sunbeams, and the birds singing and laughing, what can you do to make the world beautiful? What, in your rude and commonplace, your coarse and even vulgar surroundings—can you do to present to the world a more beautiful and more perfect life than this: In God's goodness, in heaven's providence, in the order of nature, this is decreed—there is an answer to prayer! Not what the mother is not what the child is, but what the child can be! For the child of man shall be. Do you understand me? Oh! woman, heart that full of noblest impulse sits with fettered hands and chained limbs, I tell you it is yours to improve the world!

### A New Medium.

The leading control, "Volknoza," announced that the brief addresses from Horace Greeley and President Lincoln, the principal topics were the blessings resulting from freeing the countrymen from the curse of slavery, but it was urged that still greater reforms are needed, in order that the vice of drunkenness, the moral bondage of the women, the corruption of officials in high places and the oppression of the laboring classes, etc., be done away with. Following, Wendell Phillips took control, and in still more powerful argument and invective against church dogmatism and the clergy, he called for a new religious faith and a direct control, made strong appeals

**Wanda N. 4-2**

**Foreign Notes.**  
*La Lumiere* has a somewhat critical review of the discourse on Esoteric Buddhism, by W. J. Colville, published in the *BANKER OF LIGHT*. The reviewer is a Spiritualist, and believes that we communicate with departed human spirits. He says to many old Spiritualists the word Occultism is an object of disgust, notwithstanding the sublime and more expressive term of Theosophy attached therunto. Theosophy, he says, can be defined as the wisdom of divine things; further, that the mediums of the last thirty-six years are not all that the world has seen, but that all the Hebrew prophets and bright biblical characters, as well as those of profane history, were unquestionably mediums: Which on general spiritualistic principles, will be admitted as a fact, and by none more so than by Mr. Colville himself. Mr. Darcy, the author of the article, has respect for the Oriental adepts, he says that it is not the occultism adopted in the abstraction of the soul, the material

### Farewell Address.

A Pennsylvanian man who lived to the age of ninety-four years never took any medicine, kept the windows of his chamber open both in summer and winter, never wore an overcoat and never drank anything but cold water. He was an hygienic example to the community.





## MAN AND MIND.

BY S. D. SIBBERT.

Upon the wall of the class-room of Logic and Metaphysics, in the University of Edinburgh, the late Sir William Hamilton has left the following words: "There is nothing great on earth but Man; there is nothing great in Man but Mind."

"There's nothing great on earth but man; There's nothing great in man but mind," Brave words, Sir William. Let us scan Them well, their hidden wealth to find.

Creation's work was not complete, Till man appeared to crown its plan; To him was given regal seat, To him the royal title—man.

To him was given reason, will, And power to grasp the mighty thought, Which worked so potent yet so still, By which the Universe was wrought.

How great, how wonderful is mind! How absolute its source must be; Space, limits have no power to bind, The all-pervading Deity.

In Him alone all power resides, From Him alone all forces flow; The motive that on sunbeams rides, Alike with worlds those forces show.

And all embracing space to fill, With rounded worlds for man to scan, Hath pleased the great Creator's will, But greater far than these is man.

Can mind, with finite powers, embrace The infinite involved in time? Or measure endless reaching space, With what at most is finite line?

In language low, yet deep and clear, A voice within replies, "Not so; Great is the mind within its sphere, Beyond it has no power to go."

Within its sphere its sweep is wide, Far reaching and sublimely grand; The universe few secrets hide, But what come forth at its command.

What mind has done shows large and grand; What mind can do we yet shall know; Its limit must through time expand, And ever must its knowledge grow.

What lies this side's ours to scan; And reason's power doth most appear, When laws of Nature, Mind and Man, Employ its highest efforts here.

## Banner Correspondence.

## Massachusetts.

BOSTON.—H. Arthur Root writes that he was much interested in Mr. Wetherbee's "Inferences and Conclusions," in a recent number of the BANNER OF LIGHT, and particularly so where he touched upon the subject of mediumship and spirit-control. "The unreliability," says our correspondent, "of much given through mediums, especially in regard to business matters, has been a source of perplexity and discouragement to investigators."

Many take the ground that truthfulness and purity of character in the medium are necessary for truthful communications from the spirit side of life. As "like attracts like," truthful spirits will be attracted to truth-loving mediums, and vice versa. This explanation seems plausible and sufficient at first sight, but a little experience proves that it is inadequate to account for the facts in the case. While pure and exalted intelligences are without doubt attracted to those whose lives are actuated by motives of unselfishness, and whose aspirations tend upward, it is known that untruthful communications are often given through such mediums, and truthful ones as often through persons of an opposite character. It is therefore evident that we cannot hold the medium accountable for the communication.

Mr. Wetherbee concludes that the purpose of the spirits in this is to teach us self-reliance, lead us to exercise our own reason, and not trust too much to spirit-intervention. This is no doubt true in the abstract, but this explanation, it seems to me, does not cover the point, and what is worse, places our philosophy in a rather bad light. If spirits whom we have reason to believe wise and good return to earth to deceive us, we may soon be led to discredit everything that claims to come from the spirits.

After much thought and study in regard to this subject, I have come to the conclusion that there is a psychological law at work in reference to spirit-control, or mediumship, which is but little understood. I think that in many instances spirits come in contact with us through a medium are, to a certain extent, psychologized by us (inseparably on our part), so much so that much that is passing in our own mind, especially that which refers to future plans or prospects, becomes objective to them, and they give it to us as reality.

A mesmerized subject sees and hears things that to him are objective for the time being. He sees and feels things as real which to the mesmerizer are only imaginary. The spirit controls of a medium may exercise this psychological power upon the spirit-friends of the sifter; whether intentionally or not I cannot say. It is a fact worth noting that the spirit controls of most mediums foretell things that are calculated to please and elate the sifter, such as wonderful financial success, and a marvelous development of some kind. There is so much to be said in this connection that I cannot hope to take up your valuable space to more fully explain my position. I believe, however, that psychological influence is the key to this mystery. As I understand it, thought becomes a positive force in our sphere of existence, and the great sea of thought-force impinges upon the returning spirit, and must color and tinge all intelligence that comes from the spirit-world to us. When we remember the selfishness, deception and lack of spirituality in our present condition of life, we can suppose that the thought-force evolved from such a condition must have its legitimate effect somewhere.

These things teach me that we cannot drag Spiritualism down to our level, or make of it a matter of dollars and cents, unless we wish to dim and blur its divine light, and perhaps extinguish it entirely. Let it rather be an incentive to a purer, a nobler and a more unselfish life, and its monitions and teachings will never deceive, but tend to a soul-unfoldment that is more so desired than great riches."

## New York.

WATERVILLE CENTER.—Samuel McCreary, after writing that forty or more years ago his attention was drawn to mesmerism and psychology, and he became convinced of their truth from experiments performed by himself, gives the following statement of a recent experience at a meeting in Royal Templars' Hall, Troy, N. Y., intended as a happy greeting to the well-known medium, Hattie C. Mason of Springfield, formerly of Troy. He says: "I invited a neighbor, Dr. W. E. Lathrop, to accompany me, which he did, never having attended such a meeting before, or witnessed a well-demonstrated evidence of immortality. He is an independent thinker, and a Free Mason. Many good tests were given to nearly all present. Addressing the doctor, Mrs. Mason said, 'I see you, little Maudie, comes to you, sir, adding a moment after, 'I see something white hanging in front of you, square-like, as if it were an apron. I don't know what it means.' No significance was attached to this remark at the time, but on our way home I said to him 'I was sorry he did not take her hand, as I had been informed that "Maudie" tests were in her line of mediumship. He remarked that he had heard of such things, but would not allow himself to join hands, lest, by some mysterious magnetic connection, thoughts might be taken from his own brain, and he was determined that if anything came to him it should come outside of himself. At this period I brought up what was said about the white apron. He had not given it a thought before, being so absorbed in the preceding manifestations, but he recalled it all at my mention, and with a great degree of astonishment. "Since then I called on him and asked him if he thought there was any mind reading in it; and he said, 'Not a bit of it; and that all that was given was a perfect surprise to him. I then asked him if he had any objection to my giving his name and address in this connection, and he said, 'Not the least; give my name and address in full, and say that I believe in a demonstrated immortality, having been assured of the presence and continued existence and love of my little Maudie through the mediumship of our sister, Hattie C. Mason.'"

SARATOGA SPRINGS.—A. S. Hayward, magnetic physician, writes, Aug. 17th, that he recently passed a

week at this fashionable health resort, and found that it was suffering, in common with such places in general, from paucity of attendance because of the financially "hard times"—the patronage being only, it is alleged, about two-thirds as much as that of last year. The same cause, he remarks, probably tends to keep the local Spiritualist movement in statu quo, instead of placing it in the advance. "Sunday, A. M., Aug. 16th, a conference meeting was held by the local Spiritualists, Mr. Thompson, Mr. Huling, Dr. White, Mr. Richardson (of Vt.), Mr. Swain, and Harvey Lyman (formerly of Springfield, Mass.), being the speakers. In the evening, Mr. Webb, a young man from Fort Edwards, spoke. He was formerly an Orthodox, but had been convinced of the truthfulness of Spiritualism; therefore he undertook to contrast the two. Warren Chase speaks for the Society the next two Sundays. The Censors, or some of the principal ones, of the Saratoga County Medical Society, are recommending massage treatment to their patients, but have failed to remove the threat hanging over me, thus restricting magnetic treatment under the penalty of having the law enforced upon me, according to their interpretation of the law.

Doubtless the people will move at the next session of the Legislature to repeal the law that allows the Censors to stop magnetic treatment in some cases when their interest is at stake, and really recommend it in others under another name. Dr. William White has located himself in practice in this town, and Harvey Lyman and wife (late of Springfield) are keeping the Lyman House here, which is a comfortable place at reasonable rates, near the United States Hotel. Many Spiritualists congregate, and patronize the house."

## Illinois.

CHICAGO.—Remarking upon the growing desire in all communities to obtain a knowledge of the facts and philosophy of Spiritualism and of the inability of many having this desire to purchase all the books published relating to the subject, a correspondent, writing over the nom de plume, "Justice," suggests a plan to supply the want, as follows: "We who are investigating and those who have become convinced of the truths of the teachings of this philosophy have some works on the subject that we have accumulated and are now laying idly by on some shelf, out of use and out of place. I say 'out of place,' because all good things should be kept in and made of use. In each community of Spiritualists there are many such good books, hardly any two alike, and even allowing that there are, there is still variety enough to make a very fair library. Why not gather these books and make such a library? The books have ceased to be of value to you because you are well acquainted with their contents, but to some hungry souls searching after truth they may be the beacon that will guide them to the light which they have long sought. Let the friends meet together and see if they cannot make good use of that which to them individually is of no value. They will be surprised to find how many choices works their friends and neighbors have, just the very ones they or some one else has wanted to find.

After you get the books it is a comparatively easy matter to keep them together and add more to the collection. I think a box put on a table in some conspicuous place will receive pennies sufficient to buy new books often enough to surprise those who are interested in the work. In this way there will soon be gathered a library which will be an honor to those who were instrumental in its foundation and a lasting benefit to the whole community."

## Vermont.

SOUTH WOODSTOCK.—Nathaniel Randall, M. D., writes: "The tests given by H. F. Merrill of Hartford, Ct., at Greenfield, Mass., were of such nature I have thought it might be profitable to notice them. Mr. H. F. Merrill as a test medium, or even Spiritualist, I never heard of till I read this account of him at Greenfield. Among the one hundred names given by him (afternoon and evening, June 28th) I saw that of Dr. Brown, known as a scrofula doctor; he said he was well known in North and East Hampton, and that his weight was five hundred pounds; died at Hartland, Vt., May, 1850. This is all correct. In coming to South Woodstock by stage, his enormous size was such that he was put upon the rack and rode as baggage; and to get his coffin out of his room the casings of windows were removed. He occupied two chairs when abroad.

Through Joseph D. Stiles, at Onset, July 19th, two Vermont men gave their names as Isaiah Miahm and Levi Taylor. These men lived at Bridgewater, Vt. I knew them.

A satisfactory test was given me from my wife (entirely unexpected) through a lady I had no acquaintance with and do not remember of having seen before. She said: 'I see a lady coming rattling money in her hands; says, 'I was the wife of Nathaniel Randall; I loved money too well.' This was true; she was a monomaniac in hoarding silver and gold."

## Maine.

TOGUS.—John P. Guild writes a letter in which, in view of the present status of affairs, he appeals to the followers of the New Dispensation in the terse sentence: "Do not let the Christians and Sadducees appropriate all the grand ideas, and leave the real Spiritualists the dishes to wash!" Spiritualists, he avers, are not indebted to the Christian element for a knowledge of immortality, for they (the Spiritualists) are in possession of the power to demonstrate that which the churches is but a matter of traditional faith; neither are they indebted to the "Sadducees" (materialists) for liberty, while they (the materialists) "have shown they know how to be as bigoted as any." The letter also contains a tribute to Giordano Bruno, "the first martyr to systematic science"—put to death at Rome, A. D. 1600—whose ashes, floated down the Tiber, in our day "have arisen again in the persons of millions" devoted to the defense of the great principle he enunciated—that the immortality of man is a natural fact. Our correspondent refers to the proposed monument to Bruno at Rome, and suggests that Spiritualists might logically join in the work. Those reading these lines who would know more of the plan can address T. B. Wakeman, 93 Nassau street, New York.

## Verifications of Spirit-Messages.

MRS. ANNIE PICKERING—MISS ELIZA CHASE. I was highly gratified upon seeing in the Message Department of the Banner of Light of July 23rd, communications from Mrs. Annie Pickering and Miss Eliza Chase, with both of whom I was intimately acquainted in earth-life. I attended Mrs. Pickering often in her last sickness, gave her magnetic treatments, and saw her body placed away in the Oakland Cemetery. Her message is characteristic of her. She had a grand spirit and was a fine medium. Miss Eliza Chase and her two maiden sisters I knew long and well in my native home, Newark, N. J. They were strong Universalists at that time, as I was myself. One of her sisters married S. B. Brittan one month previous to his demise. They were all test cases. Miss E. Chase at one time was the lady Superintendent of the High School in Newark. She had a strong, positive mind. Any one acquainted with her would, upon reading the message, at once pronounce it to be from Eliza Chase. She in her day would persistently fight against the idea of spirit-communication, and her words indicate even in the spirit-realm that positive will-power. I feel this coming back will do a world of good to her spirit. I feel that S. B. Brittan had to persuade her long before she consented to come back through your heaven-blessed medium to give to her sisters the comfort this message will bring to them. Through all their lives the three were so intimately together they were called "The Trinity." I think it is well for all to endorse these dear messages from the spirit-land, to show to the skeptical world that these things are proven to be true by the most positive testimony.

HENRY M. BAILEY, Magnetic Healer. San Diego, Cal., Aug. 18th, 1885.

SAMUEL N. COWPERTHWAIT.

A number of years ago, when living near a Long Island (N. Y.) village, a Mr. SAMUEL N. COWPERTHWAIT, a Brooklyn furniture dealer, (together with his family) was a frequent summer visitor at a house next our own. That the communication in the BANNER OF LIGHT, Aug. 23rd, is from him I have reasons to be perfectly assured, as he has passed to the spirit-world, and there are certain well-defined character-

istics in the message which certify to its authenticity. As most of the relatives of Mr. Cowperthwait with whom I am acquainted entertain no friendly feelings toward Spiritualism, it may not be received by them as coming from him, and its acknowledgment may be refused.

But, nevertheless, there are those who will eagerly read the spirit's words and thankfully receive one more proof of the individual immortality of man. The value of the Message Department of the BANNER can only be estimated by the intense interest with which it is read by the great majority of its subscribers and readers, and more especially by those whose gathering years indicate their near approach to that land where, of the multitudes who have gone on, a few have the blessed privilege of sending them, however imperfectly it may be, proof of continued existence, tests of identity, and an assurance that neither memory has been dimmed nor love diminished by the almost universally dreaded shock of death.

That every communication in the BANNER emanates from the spirit who claims to give it, I fully believe, not only from distinguishing and peculiar features in the messages, but also from the fact that in private circles I have had, in a score of cases, spirits come and positively assert that they were the identical ones who at previous times had manifested at the Free Circle of the BANNER. Very truly yours, Schoolcraft, Mich. L. S. DEZENDORF.

## ARTEMAS BRYANT.

In the BANNER OF LIGHT of August 1st, 1885, is a communication from ARTEMAS BRYANT, Petersham, Mass., and as you kindly request verifications of spirit-messages from those who recognize them, I take the liberty to do so in this case. I will say that there was a man by that name who lived about two miles from here, and passed on twenty-seven years ago; his wife, "Hitty," as he calls her, passed on last year, in May or June, I think, and I was present at her funeral, and remember, after reading his message, of seeing on the coffin-plate "Mehitable." I let his son Fred take the plate to read, and also his daughter Sarah, who was now stopping at the old homestead, and they say it sounds like him, and they have no doubt of its being correct or that it came from him. They are not Spiritualists, but are favorable to it.

Yesterday I was in Athol, and asked a man who was born in this town to read it; and he said Artemas Bryant was his father's most intimate friend, and he remembered him well. After reading it he said that that was a good message, and was characteristic of him. I never saw the gentleman, for he passed to spirit-life two years before I was married and came to live here, neighbors as it were. I am a firm believer in continued existence after the spirit has withdrawn from its casing of clay, and a constant reader of the BANNER OF LIGHT, and never fail of reading the spirit messages, which give me much soul-satisfying knowledge of the hereafter. I have not language to express my gratitude. In reading the BANNER I can understand the Bible much better than ever before. I feel honored to be called a Spiritualist.

MRS. WM. WADE.

Petersham, Mass., Aug. 16th, 1885.

## The Reviewer.

GEORGE ELIOT'S POETRY AND OTHER STUDIES. By Rose Elizabeth Cleveland, Sc. D., M. A., cloth, pp. 101. New York: Funk & Wagnalls. The fact that the writer of this volume is a sister of the President, has undoubtedly been the cause of a greater part of the demand which has required nearly a dozen editions to supply. It is gratifying to realize in this connection that thousands who would not otherwise have read the book have on this account had trust upon their minds some good, wholesome truths, vigorously presented, scattering seeds of progressive and practical thought that cannot fail to find lodgment, fruitfully and bear fruit.

The contents comprise nine essays: the first, giving the leading title to the book, is a clear, analytical review of George Eliot's poetry, which Miss Cleveland is disposed to place on very high value upon, for the reason that to her own mind it lacks the essentials of all that is really poetic, the chief of which is a faith in the unknown, the spiritual. "She (George Eliot) will not bid me hope when she herself has no assurance of the thing hoped for," remarks Miss Cleveland. "She must not speak of the unknown. She cannot be cruel, but she cannot be dumb; and so her long procession of glorious thoughts, and sweet humanities, and noblest ethics, and stern denunciations, and gracious common sense, and lofty ideal lives, with their scalding tears, and bursting laughter, and flaming passion—all that enters into mortal life and time's story—makes its matchless march before our captured vision up to the stone wall. 'And here,' she says, 'is the end.' We may," continues Miss Cleveland, "accept her dictum and be brave, silent, undecieved and undecieving agnostics; but as such we must say to her (of the 'Spanish Gypsy,' for instance), 'This is not poetry.'"

Notwithstanding the chilling influence of materialistic intellectualism that pervades George Eliot's poetry, Miss Cleveland thinks it mostly external, a cloak to conceal her real feelings, and that within the depths of her inner sanctuary of thought the spiritual finds cognizance. On this point she remarks, "No one knows better than George Eliot knew how the spiritual body gives curve, and feature, and expression to the material body. In a private letter lately given to the public, referring to the evolution of her 'Dinah' from the germ sown in her mind years before by the person of her aunt, and speaking of the likeness of the two, as well as the likeness, she says, 'The difference was not merely physical; no difference is!'"

Of the essays that follow the leading one above quoted from, that upon "Reciprocity" is from our point of view the best, though all being good in their way, it is hardly fair to make the distinction. She defines the word as denoting the *quid pro quo* which inheres in all our relations with each other—"the give and take of the common lot; those mutualities which the mere fact of living makes our privilege and our duty; the debt and credit of every-day affairs; the roll of our liabilities and assessments as members of the great firm of humanity." She considers what some aspirants for self-efficiency call independence to be a butterfly which we chase but never catch, remarking, "In truth, it is ridiculous if not pathetic, this attempt to get along alone—ridiculous because so plainly to other eyes a failure; pathetic because to one's own eyes the ridiculousness is so invisible." She quotes Thoreau as an illustration, "Astride of his preferred pumpkin in his wilderness, lord over no man, lorded over by none, and believing himself independent of heart, independent of head, as he was independent of material affairs. Yet let his own charming confession, albeit unconscious, show us how his human heart unloaded itself of love to sylvan creatures. What perfect reciprocity of affection was between him and the squirrels, birds, fishes! How his large, involuntary lovingness depended on them for companionship! How that intellect which he deprived of converse with the living, held communion in that wilderness with the sages and seers of the past."

The ruling of this principle of reciprocity, Miss Cleveland carries into all the affairs of life—manners, thoughts, friendships, etc., all being subject to the law of exchange for mutual benefit and the good of the whole. "I cannot," she says, "come in from a walk on the village street without something more or less than when I started out. Somebody has offered me a smile, and I have given something back. A genuine smile, generally brings its price in a genuine smile back. Somebody has saluted me respectfully, and that person is paid in his own coin."

"Thoughts," says our author, "are a prime article of commerce.... There is a vast amount of thinking which ought to be in the market. We hold our best thoughts and give our second best. It never occurs to us that we are dishonest in deal here.... When a high thought comes to we fling it abroad with liberal soul, or we do it away in a napkin that becomes its grave-cloth!"

In the essay upon "Altruistic Faith" occurs the following passage: "Faith is a trinity; it is one—Faith in God; and it is three—Faith in God, faith in self, and faith in humanity. Faith in God is the unit, the integral designation of this trinity; for it includes

by logical necessity both the other faiths.... We repeat our creed, 'I believe in God, the Father,' but we do not always realize that this creed includes 'I believe in myself' and 'I believe in other people.' Yet this threefold faith should be taught."

The remaining essays have for their subjects: "History," "Old Rome and New France," "Charlemagne," "The Monastery," "Chivalry" and "Joan of Arc." In each there are passages we should be pleased to place before our readers, but space will not permit, and we can only refer them to the volume, assured that they will find it in its entirety amply remunerative for whatever time they may bestow upon it, and bring this notice to an end with the following from the latest essay, very appropriately the closing paragraph of the book:

"Joan of Arc saved France indeed, and raised the siege of Orleans; but this is not all her immortality. She has entered as a spiritual force into the lives of the ages, and become a practical influence in human lives. If you and I are not actually helped by this influence, it is our fault, not hers. For each of us there waits an Orleans. Sometime that crisis-battle must be fought which gives us final victory or ultimate defeat. In that long struggle which precedes that crisis-battle, we need the faith of Joan, that faith which ranges the soul on the side of the conquering powers, and enlists it in a service which is sure to win. And we need to see our visions, to hear our voices, as did Joan here; those visions which open to us from the summits of our holiest resolve, our highest endeavor, our most painful abnegation; those voices which lay on us most strenuous commands, and whisper to us in secret chambers of our beleaguered souls, words of conviction, of courage and of cheer. God grant that we be not unresponsive to that angel voice, that we be not disobedient unto the heavenly vision."

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