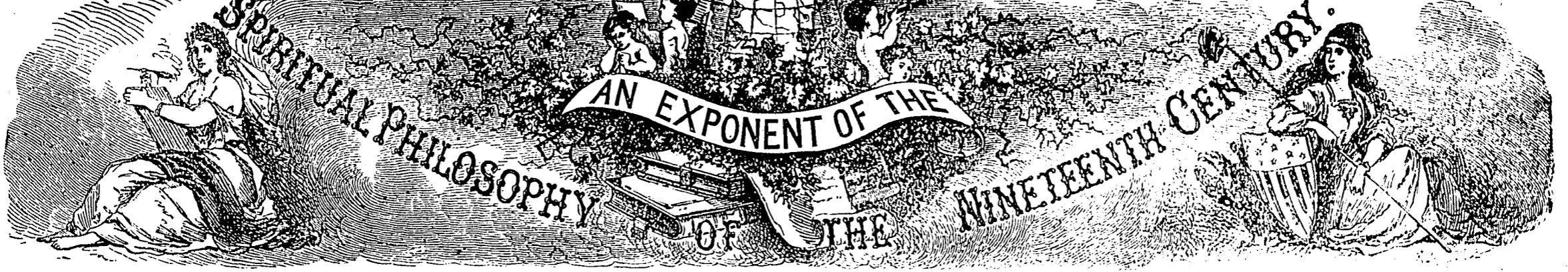


BANNER OF LIGHT.



VOL. XLV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 26, 1879.

\$3.15 Per Annum,
In Advance.

NO. 18.

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Original Essay.

IS ANYTHING SETTLED?

Are there Evil Spirits?—Does Death Produce a Moral Transformation?—Do Spirits have Bodies?—And are they in the Human Form? A Criticism of "Spiritual Rationale."

BY A. E. NEWTON.

To the Editor of the Banner of Light:

I had supposed that if any questions beyond that of continuity of existence after death had been settled in the minds of intelligent investigators by the evidences of Modern Spiritualism, those at the head of this communication might be considered as such. But here comes a very able and brilliant essayist (Frederick F. Cook, of Chicago) on "SPIRITUAL RATIONALE," (see the *Banner of Light* of April 19th) who vigorously challenges the general belief of Spiritualists on these points. His views seem worthy of a careful examination.

This essayist premises, and with good reason, that "common sense" is no criterion by which to judge of the alleged actions or the moral status of spirits. It must be conceded that the common sense of mankind is not spiritually cultured, and I hence do not rightly "discern spiritual things." Reason, enlightened by all attainable knowledge, and spiritualized by the quickening of supersensuous perceptions, is alone competent to deal with matters of this kind. And the conclusions of reason, in different persons, will necessarily vary with the varying degrees of enlightenment and spiritualization they have attained.

Without assuming to dogmatize on these questions, or to possess any extraordinary knowledge in relation thereto, the undersigned wishes to state why this essayist's reasons for calling in question the general belief of Spiritualists in the particulars named seem inconclusive.

First, as to the existence of EVIL-DISPOSED SPIRITS. The writer referred to admits that the belief in this "is not without some justification." He says:

"Often mere appearances tend strongly to give certain phenomena an evil aspect, and spirits themselves have not been slow to give color to the hypothesis—chiefly for the reason, I estimate, that in the early stages of a great work an answer should be ready to hand to account for all that is not according to our own preconceived notions of how well-meaning spirits should deport themselves."

In plain American, some spirits do things which seem very malicious, and other spirits are quick to falsely affirm that such are evil-disposed, merely in concession to the ignorance or misconceptions of mortals as to what spirits ought to do! Or, still more plainly, if spirits cannot readily explain a thing, they lie about it!

Surely, this does not accord with either "common sense" or good sense. On the contrary, it would seem to indicate a deplorable want of moral sense on the part of spirits who act in this way—if any do.

The undersigned has probably seen less of what may properly be termed diabolism in spirit-manifestations than has come under the notice of many intelligent investigators; and he knows that it is very easy for ignorance and narrow-mindedness to misconceive as diabolical that which is not understood. But he has witnessed demonstrations which, in his judgment, cannot be attributed to beings of wisdom and goodness, without doing violence to both common sense and enlightened reason. And as facts are more valuable than opinions, he will refer to A SINGLE EXAMPLE.

One of the best, purest and most conscientious mediums the writer ever knew—one whose whole soul seemed illumined with heavenly wisdom and celestial truth, which was freely imparted to those about her without money and without price, and who, though acting only in private, has been instrumental in quickening into higher life hundreds of souls, among whom are some of the most influential teachers of Spiritualism on two continents—was on one occasion seized by an influence which caused her most excruciating physical torture. (The access of this influence was doubtless facilitated by the fact that the medium had been compelled by temporary circumstances to subsist for some days on food that was to her unsuitable and unwholesome, by which the tone of physical vitality had become lowered, rendering her specially negative to surrounding influences, while at the same time she was brought in frequent contact with a person in the body possessed of a powerful will, who was evidently actuated by secret malevolent feelings, and who thus threw around her a malignant aura.)

At first the suffering was thought to be merely the effect of some peculiar bodily disease, and was treated accordingly; but it soon became evident to both the sufferer and her friends that she was partially in the clutches of an evil-disposed intelligence who was seeking gradually to obtain control of her brain, and appeared endeavoring to wrench soul and body asunder by inflicting the intensest pain in the great nerve-centres. This was continued at intervals during several successive days, the subject growing constantly weaker and less able to resist.

At length the medium's husband, perceiving what seemed unmistakable evidence of the presence and control of a foreign intelligence, and thinking that even the most evil-disposed being could be best reached and influenced for good by kind words and friendly expostulation, addressed the spirit in a kindly way, and asked what his object was in thus afflicting the medium. The medium's face at once was made to assume an intensely malignant expression, utterly foreign to herself, while her tongue was forced to ejaculate, in the most fiendish tones imaginable, "We are going to kill her! G-d-a-n-her!"

The husband further expostulated, "Why? what harm has she done you, or any one, that you should wish to do this?" But no further reply could be elicited, and the countenance assumed the aspect of sullen and spiteful defiance.

It was now evident to her friends, however skeptical they may have been previously on the subject, that here was a case calling for most energetic efforts at exorcism, if such a thing was possible. Uniting in earnest (unspoken) prayer for the aid of superior beings, together with the laying on of hands by spiritual persons (whose refined auras are believed to be as intolerable to depraved beings as fire to mortal flesh), the friends speedily had the satisfaction of seeing the sufferer delivered from this malevolent power, and once more under the influence of her own celestial guardians.

The latter, as soon as able, proceeded to explain in the most serious and earnest manner, emphasized by the terrible scenes that had been passed through, that there are in the spirit-world (of course on the lower planes of development) numbers of spirits who are violently hostile to the spread on earth of the light and the higher wisdom which a heavenly Spiritualism brings, and these are ever on the alert, not only to bring Spiritualism into disrepute by any and all means in their power, but even to take the lives of its most efficient advocates when opportunity presents. And this for the reason that a knowledge of the truth and its practice by mankind lessens their own power for evil or for selfish gratification at the expense of ignorant and depraved humanity. From this was deduced the important lesson that sensitive persons interested in these higher truths should be at all times on their guard—and be guarded by their friends—against deleterious influences, whether in their diet or their personal associations—any and everything which tends to lower the tone of either bodily or spiritual vigor, and thus to open the way for the approach of adverse powers.

This medium was promptly removed to more suitable surroundings, and, by advice of her guardians, attendants of a select and spiritual character were for a time provided to aid in warding off malevolent influences until her own strength should become recuperated. One of these attendants, who was clairvoyant—a lady of the highest character—testified to seeing, while watching at the bedside, a group of dark, malignant spirits hovering near and doing their utmost to regain possession of the victim who had been rescued from their power, and exhibiting the most intense anger and rage as they were compelled to retire before the bright, celestial host who had taken her in charge.

This is but one of several incidents pointing in the same direction that have come under the writer's personal knowledge, and he has reason to believe that similar and even more striking proofs of evil disposition on the part of spirits have been not uncommon to most investigators of large experience. Doubtless the materialistic "common sense" of our time would refer all such cases to physical disease, to deception or hallucination, as it does all evidences of spirit-intervention. But, conceding the reality of spirit-presence in this case, as the writer is compelled to do, it seems utterly repugnant to enlightened reason to suppose that this spiteful demon, avowedly bent on torture and death to one of the most lovable beings that ever trod the earth, was really a "well-meaning spirit" misunderstood; or to "surmise" that the medium's usual spirit-attendants, who were accustomed to teach the most exalted virtues and to give rational explanations of things dark and perplexing, should on this occasion have attested to an infernal falsehood as to the character and purposes of their own associates, to the utter misleading of earnest seekers for truth. And all this merely to give a ready answer "to account for all that is not according to our preconceived notions of how well-meaning spirits should deport themselves"! This is to represent the wisest spirits as utterly destitute of truth and honor. Besides, in this case, a different doctrine would have been much more agreeable to those concerned. And to suggest that this medium or her friends needed a "satanic bug-a-boo" to frighten them from evil courses and into "doing good for its own sake," as does this essayist, in a general way, would be as slanderous as it is ridiculous.

But our essayist urges in justification of false teachings—

"Spiritual truths are not allied to our experience. . . . Where so wide a difference exists between the intelligence that gives and the intelligence that receives, it is obvious that the

truth, in essence, must undergo many modifications, not to say adulterations, before it can be presented to our understanding. Hence it devolves on spirits, if they wish to make any progress at all with ignorant and conceited humanity, to present truths not as they are, but as nearly as possible as we think they ought to be."

While it is doubtless true that the facts, experiences and perceptions of spirit-life in many things transcend our mortal experience or comprehension, yet the assumption that "spiritual truths are not allied to our experience" seems quite too sweeping. We are spiritual beings, constituted to apprehend spiritual truths; and we can do this rightly in this life in proportion as our spiritual natures are awakened and cultured. Moreover, if anything has been established by the revelations of Modern Spiritualism, this fact would seem to have been that the invisible world is in some true sense the analogue of the visible, as John Milton (no doubt inspirationally) apprehended when he wrote:

"What if earth be but the shadow of heaven, and things therein Each to the other like, more than on earth is thought?"

Svedenborg perceived the same thing, and all modern seers and spiritual clairvoyants have confirmed it. If such analogy or correspondence existed between the different planes of being exists, then there must be a close alliance or relation between spiritual truths and earthly experiences, and it only needs that our understanding be in some measure spiritually enlightened to apprehend such truths.

It is difficult to understand how any "progress" can be effected with "ignorant and conceited humanity" on the plan above set forth. Instead of being taught "truths as they are," they would be merely confirmed in their ignorant misconceptions by the authority of spirits! Does any wise teacher on earth pursue this course? Truths, indeed, often require to be modified, or simplified, in order to adapt them to feeble comprehensions; but when the modification extends so far as to substitute downright falsehood in place of truth, the wisdom is not apparent.

And even if this course were proper for the "ignorant and conceited" class, is it equally adapted to those who, if ignorant, are teachable? I think I risk nothing in saying that a large proportion of the modern investigators of spiritual truth with whom I have been acquainted have been eager to learn "the truth, the whole truth, and nothing but the truth," and ready to lay aside all mistaken pre-conceptions as soon as the truth is made apparent. Yet, according to this writer, they have been taught falsehood in the place of truth, and this in alleged concession to their prejudices—when in fact their prejudices have often been the other way!

And are we to conclude that our essayist is the only mortal (since he is the only one known of who advocates this peculiar theory) who has been able, in spite of the universal prevarication of spirits, to get a glimpse of the real truth on the matters in question?

Surely a hypothesis which plunges us in such improbabilities and absurdities can form no part of an enlightened spiritual rationale.

DOES DEATH REFORM?

Our essayist continues: "Aside from the fact that many of the manifestations present the appearance of evil, the argument for evil spirits is based on the assumption that the change called death is really not a change at all; that we shall be there what we are here, and a great deal worse."

To my view, and I think to that of Spiritualists in general, the conviction that physical death does not necessarily produce a moral change for the better in an individual, is not a mere "assumption," but a conclusion—often an unwelcome one—founded on the most cogent evidences. Among these are such facts as that above narrated, showing that some spirits do retain and manifest from the spirit-world the cruelty and savageness, the disregard for others' rights, and the brutal violence in promoting their selfish desires, which characterize persons of a low moral grade in this world; and in other cases that might be told, are exhibited the deceit, the craftiness, and the various passions and appetites that mar and deface humanity on earth. Other evidences to the same effect are furnished by the concurrent testimonies of great numbers of human beings who have passed through the portals of death, and have found themselves and others morally the same thereafter. Any person tolerably well acquainted with the literature of Spiritualism must be aware of the general character of these testimonies.

True, there doubtless are many instances in which an immediate change for the better follows the exchange of worlds—just as almost any noteworthy incident in this life, such as a removal from one locality to another, or a change of associates or of occupations, or a startling accident, etc., etc., may be followed by a moral reformation. Yet it would be unsafe to affirm that such incidents in themselves have a necessary redemptive power.

Our essayist asks:

"IS EVIL OF THE SPIRIT OR OF THE BODY?" "Is, for example, the appetite for liquor, the incentive to more than half the crime committed, a spiritual or physical desire? It is obviously physical. It is a positive craving of the body. The mind is controlled by it, but is not of it. Some will answer that this is a false assumption, that the spirit of the drunkard, after its release from the body, still craves for liquor. Those who choose to believe this may do so. For one I desire to be counted out. I think it can be fairly demonstrated that this craving is wholly physical," etc.

Suppose one does not choose to believe that the spirit of a drunkard craves for liquor, yet is compelled so to believe, in some cases at least, from actual and repeated demonstrations! That is just what is the matter with many experienced investigators of Spiritualism, and hence

they have to be counted in, whether they "desire" it or not. If this essayist has met with no proof on this point, it would seem that his knowledge of facts is too limited to justify an attempt to indict the rationale of Spiritualism. To reject facts or truths because we do not desire to believe them is the method of the partisan and bigot, but will hardly do for a spiritual philosopher.

If the drunkard's craving is wholly of the material body, as affirmed, we might reasonably infer that this body, after the spirit has left it, continues to crave liquor as before! But will any one presume to assert that? No; the craving must be in that which is the life of the body—that is, in common parlance, the spirit—more properly, the spirit-body. And the same of other inordinate desires.

But is not the use of the terms "spiritual" and "physical," in the above quotation, to some extent a play upon words, and therefore misleading? (though doubtless unintentionally so.) What is meant by the words *spirit* and *spiritual*? The human constitution is generally believed by Spiritualists, and affirmed by intelligent spirits, to be of a triune make-up. That is, it consists of three distinguishable parts or departments: first and outmost, the material body; second, the spirit-body, or, as the French say, the *peri-spirit* (often called also the *soûl*); and third, the innermost spirit. The latter is usually regarded as an incorruptible spark or offshoot, in some sense, from the Infinite Spirit, or Divine Essence, and as such cannot be supposed to have evil desires or passions. Such desires are not spiritual, or of the spirit, in this highest and best sense of the term. But the intermediate organism, or spirit-body, is said to be constituted in part, at least, of the subtle imponderable elements or essences eliminated in some way from the material body; and this spirit-body is affirmed to become the inseparable vehicle or clothing of the innermost spirit, being taken with the latter to the spirit-world when the more external shell is cast off. It therefore constitutes the exterior part of what in ordinary speech is termed a *spirit*.

But if this spirit-body is derived in any part from the physical, or composed to any extent of its imponderable elements, it is surely not unreasonable to suppose that it partakes of and carries with it such qualities of evil as well as of good as characterized the material organism when living. In fact, these elements must constitute the very life forces of the physical organism, and are what gives it all its power for good or ill. When withdrawn, the body is dead, incapable of desire or motion.

Hence it would seem inevitable that those who pass the gateway of death must continue to experience the same desires, propensities, etc., as before, until such time as their more external or earth-derived organisms shall have become expurgated of evil by such processes of purification as pertain to that state. They may experience temporary reactions, doubtless, as often occurs in earth-life when the innermost spirit for a brief period asserts its power; but, for aught that appears to the contrary, the same forces of evil will be present to resume their sway, as is the case in the physical body, until the grosser elements in which they inhere shall be thoroughly eliminated from the spirit-body, and this become pure and radiant like the forms of celestial angels.

Now the above is precisely what the writer understands all spirits of intelligence unitedly to affirm. It seems utterly incredible that they should so universally have agreed to teach mankind a stupendous falsehood on this subject. To suppose they do this in concession to the preconceived errors of mankind is as little creditable to their wisdom as to their veracity.

AN INDIAN SPIRIT'S NOTION.

The only exception to the uniformity of spirit-testimony regarding the derivation of the spirit-body, remembered by the writer, was in the case of an Indian spirit with whom he talked some years since. This child of the forest was quite intelligent on many subjects, but strenuously insisted that the spirit, on casting off the old body, entered a wholly new one ready provided for the purpose by the Great Spirit, as one lays off an old garment, to be arrayed in a new, ready-made suit. On questioning this aboriginal shade as to whether he knew this statement, so contrary to the testimony of other spirits, to be absolutely true, he frankly admitted that he spoke merely from his own experience. All he knew on the subject was that he went to sleep in his old body, and when he awoke found himself in the spirit hunting-ground in a new body, and therefore supposed the Great Spirit must have had it ready prepared for him, and put him in it while asleep! In other words, it was merely a "surmise" on his part, and not of more value as evidence than the surmises of men in the flesh.

But this Indian spirit was very sure he had a body, wherever it might have come from, and that it was as real and tangible to himself as his old one had been; and doubtless in the same form, or he would have mentioned the difference. So far as the writer's knowledge extends, all other spirits make substantially the same affirmation. Yet our essayist calls in question the reality of any such likeness in form, in the sense usually understood, at least, and declares that "the whole spirit body is no more nor less than what we call thought"—in fact, that it is

AN INCOMPREHENSIBLE NON-DESIGN.

This is his language: "As spirits move by will-power, what use for legs? As they move all what use for hands? As they do not see through the medium of eyes—no more than the clairvoyant—what use for eyes? Therefore to declare that the spirit-body has any form that we can comprehend with our finite perceptions, is to dogmatize from premises from the use of which even the common-

est 'common-sense' should feel repelled. A spirit body fashioned upon the human pattern would be a satire on anatomical science."

This reasoning would remind us to the inane conceit of the old metaphysicians, who imagined, or tried to imagine, a spirit to be a formless, bodiless, shadowy something, scarcely if at all distinguishable from nothing, and in the existence of which it was difficult to maintain any rational belief. Modern Spiritualism has been supposed to change all that, by demonstrating that human spirits have bodies, and these in human form.

To say that the spirit body is no more nor less than what we call thought, is at best wanting in explicitness. Some philosophers insist that thought is merely motion, that is, a movement among molecules of brain-matter. Others hold that "thoughts are things"—actual, living, potential entities, of greater or less energy, generated by the action of positive and negative (male and female) forces in the mind and brain of the thinker; and an inspired poet has declared:

"All worlds are thoughts, all thoughts are worlds." Our essayist's definition, therefore, would leave us in doubt whether "the whole spirit body" is merely a movement of some sort, or an actual entity composed of some kind of substance. If not the latter, there is no propriety in calling it a *body*.

There is no dogmatism, surely, in spirits' describing what their bodies are, according to their own perceptions, nor in mortals accepting and repeating such descriptions when convinced of their reasonableness and truthfulness. Leaving dogmatism, therefore, to our essayist (who has furnished us several excellent specimens of the article), the writer will give what he understands to be the gist of the teachings of intelligent spirits on the subject, and what seems to furnish a more reasonable *spiritual rationale* than that offered in the essay referred to.

It is affirmed that there are many kinds or gradations of imponderable substance (call them ethers, auras, astral fluid, or what you will, only they are not matter according to the usual definition of that term, because imponderable) which are intermediate between matter and pure spirit. Of these substances, by the operation of psycho-physiologic laws, the innermost spirit constructs for itself, while connected with the material body, an envelope which is intermediate between itself and the outer organism. Or perhaps it would be more intelligible to say that every atom or molecule of the material body has its corresponding etheric atmosphere, as the body as a whole has its surrounding atmosphere, and as the globe on which we live has its; and these atomic atmospheres, interlocked, constitute an etheric (or spiritual) body, at all times (ill death) interpenetrating the physical, and of course having the same form. By means of it the spirit is enabled to act upon and through the grosser substance of the material body.

WHEN THE MATERIAL FORM IS LAID ASIDE at death, this etheric body remains, and becomes what is called the spirit body, or *peri-spirit*. It is of different degrees of grossness or refinement, of foulness or purity, according as the individual life has been. At all times in the earth-life the manifestations of the innermost spirit have been modified by the character or qualities of this peri-spirit which has been built up around it. The same continues to be the fact in the spirit-life. The person, disrobed of flesh, is naturally, by the laws of mental and moral affinity, attracted most strongly to the society of those with whom he is most in sympathy, and they are likewise attracted to him. Consequently he "goes to his own place," that is, naturally gravitates into association with such as are like himself, becomes surrounded by them, and measurably shut away from contact with other classes by whose influence he might be led to a different course of thought and life. If, then, one is tenacious of his errors and his vices, has little love of the right and the good for their own sake (as unfortunately seems to be the too general condition of mankind), he is more likely to become confirmed in these errors and evils than to abandon them because of the exchange of worlds. But if, on the contrary, one's aspirations for truth and good are strong, notwithstanding any mistakes or weaknesses that may characterize his earth-life, he will, by the force of aspiration, gravitate to higher conditions, or in other words, will attract to him those who will kindly point out his errors and lead him in the upward path.

From this it results that the probabilities of moral improvement after one has entered the spirit-world are far less than in ordinary civilized society in this world, because here the chances are in favor of every person's coming in contact more or less with those from whom a spiritually elevating influence emanates. There is little likelihood, in this world, that a Mahometan, for example, will be converted from Islamism, or a Buddhist from Buddhism, or a Romanist from Romanism, if he resides in a locality where he never comes in contact with any one not of his own faith. So must it be with associations in the spirit-world. There, it would seem, the law of affinity must have more free action than in this world, and hence "birds of a feather flock together" without hindrance, while here we are restrained by difficulties of locomotion, etc., from forming or changing our associations at will.

SPIRITUAL LAWS.

The essayist under review, while urging a different theory, says:

"I prefer to believe in a higher spiritual law—that where good influences are most needed they are given in greatest abundance."

This may be true as to the *giving*; but are good influences readily received where most needed? It is not always safe to believe what

In other words, will-force, when it would more matter, takes form as an arm, hand, or other adapted organ, in intermediate substances, perhaps of several successive grades, by means of which the force comes in contact

The writer sympathizes with all well-meant efforts to educate an enlightened and comprehensive Spiritual Philosophy, and to correct popular misconceptions on this subject; but Spiritualism has suffered not a little from the many bizarre hypotheses, incongruous with known spiritual laws and repellant to cultivated moral instincts, that have been put forth in its name. Where common sense does not avail, let us have good sense.

Ancora, N. J.

the noble men and women of this State that all were kindly cared for, and that "reason and flow of soul" will extend to the city where the recipients reside, and that all over the State will multiply such in the future.

ter, but the manifestations that I refer to now were independent and sometimes instantaneous drawing of pictures. I had witnessed this many times with satisfaction and with wonder. On the occasion to which I am going to refer Mr. Sargent will probably remember, but I do not know as I need any testimony to *Banner* readers when I state a fact, so this reference to him is incidental. On one occasion (after many experiences, for the sake of the satisfaction and

A bas relief—Mosquito bar.—*Post.*

trust that all were kindly cared for, and that the "feast of reason and flow of soul" will extend to each community where the recipients reside, and that Organizations all over the State will multiply such grove-meetings in the future.

F. A. L. R.

ers when I state a fact, so this reference to him is incidental. On one occasion (after many experiences, for the sake of the satisfaction and

A bas relief—Mosquito bar.—*Post.*

Poems of the Life Beyond—Chapters from the Bible of the Ages.

These two valuable books, compiled by G. B. Stebbins, will be on sale with our other publications at the Camp-Meetings at Onset Bay and Lake Pleasant. Of the poems, A. A. Hopkins, editor of the *Rural Home*, Rochester, N. Y., a well-known poet and author, says: "To the growing multitude of thoughtful men and women who feel and know that we still live beyond the separation from our mortal forms, and whose souls lead out and listen to voices from the Spirit-land, this book is dedicated. In handsome dress it gives 124 poems and extracts from a wide range, old and new, all bearing on the life to come, and the inner life that now is, and many of them have the highest excellence. They recognize the great fact of immortality, in expression diverse as the circumstances under which it brings comfort and cheer. The purest and grandest poetic thought has ever been directed to the contemplation of a Beyond. . . . The best philosophy looks to another life, and recognizes wise preparation for that by wise living in this, and hopes and strives for true accomplishment here, that we may know the sweetest and noblest fruition there. . . . This collection is not matched in scope by any other which we know, and it contains many gems rarely found."

Of that standard work, "Chapters from the Bible of the Ages," of which thousands of copies have been sold, Mrs. Emma Hardinge Britten says: "This book is doing noble service in rousing up the devotees of antiquity." Its wide range of selection from many gospels, from the Vedas to our day, and its golden words from inspired and gifted seers, ancient and modern, give it great value. Let each family take home these two books from the Camp-Meetings.

Thomas J. Lewis, M. D., Brooklyn, N. Y., wrote us recently, recommending a certain individual whom he called "Mr. Roberts" to the public attention as a reliable medium for materializations. Dr. L. now desires, so he says, (under date of July 16th,) to withdraw that endorsement in toto.

The magnetic flesh-brush—for the sale of which A. S. Hayward is agent—is spoken of as a highly efficient instrument for the restoring of impaired circulation, through its tendency, if faithfully used, to restore morbid surface conditions and induce a healthful and invigorating flow of the life-currents in the system.

L. Downing, Jr., Concord, N. H., will please receive our sincere thanks for his kindly and generous action in regard to the extension of our circulation.

Rev. Samuel Watson intends to visit Lake Pleasant Camp-Meeting this year. He will be cordially welcomed, and the people will all be glad to hear him speak.

"A Word in Defence of Psychometry," by Mrs. Helen M. Slocum, will appear next week.

Read the trenchant essay by A. E. Newton, which will be found on our first page.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Mrs. L. E. H. Jackson will lecture or attend funerals wherever desired. Address her until further notice at Haverhill, Vt.

Miss Jennie Rhind, typical medium, has left 7 Montgomery Place, Boston. She is now at Onset Bay Grove, and will attend Lake Pleasant Camp-Meeting. Subsequently she goes West.

Mrs. Clara A. Field has established her office at 33 Boylston street, Boston, where she will be pleased to meet her friends and the public. She will visit Lake Pleasant Camp-Meeting sometime during its continuance.

Mrs. F. A. Logan-Robson, we learn, is meeting with excellent success in Oregon as a healer, and as lecturer she commands the close attention of her audiences, which are often very large. She is now on her way to Eastern Oregon, where she will lecture and heal the sick.

Mrs. Louie M. Kerns-Lowe, the celebrated test-medium, has gone to England, accompanied by her husband. She is a fine medium.

Mrs. Jennie Potter, the well-known test-medium of this city, we understand, is now at the White Mountains.

Mr. J. H. Lakin, the venerable missionary, now in his seventy-eighth year, is laboring in Connecticut, speaking to small parties during week days and to larger gatherings on Sundays, distributing spiritual literature, and doing what he can to enlighten and benefit the people.

Frank T. Ripley would like further engagements to lecture, give tests, and hold developing circles in Ohio. Address him at Jefferson.

G. Reed, a colored man, of Valley Falls, Kansas, is spoken of as a good medium.

Mrs. S. F. Breed, one of San Francisco's best mediums, has taken up her residence at Chicago, Ill.

W. L. Jack, M. D., of Haverhill, Mass., will be at Lake Pleasant Camp-Meeting, and may be found at corner of Winona and Hondo streets, "Ivy Dell Place." He will visit Northampton and Amherst during the fall months.

Miss Nellie B. Loeban has removed from 20 Chapman street, to 35 Westminster street, where she will be pleased to meet her patrons.

Mrs. Nellie Nelson, of this city, will be at Lake Pleasant Camp-Meeting on and after July 28th, remaining there till it closes, when she will resume her professional labors at Hotel Norwood, Boston.

The believers in revelation and the materialists seem about equally zealous and interested in their opposition to Spiritualism; and the arguments that each use are amusing, as they frequently are very strong ones in favor of the views they oppose. We cut the following from an article in the *Cornell Magazine*:

"Miss H. Martineau relates that a congenital idiot, who had lost his mother when he was less than two years old, when dying, suddenly turned his head, looked bright and sensible, and exclaimed in a tone never heard from him before, 'Oh, my mother, how beautiful!' and sank down—dead." Dr. Carpenter cites this as a case of abnormal memory, illustrating his thesis that the basis of recollection "may be laid at a very early period of life." But the story seems to contain a deeper meaning. The poor idiot not only recalled a long-past time, a face he had not seen for years except in dreams, but he gained for a moment a degree of intelligence which he had not possessed in health. The quality of his brain was such, it appears, that with ordinary activity of the circulation, the ordinary vitality of the organ, mental action was uncertain and feeble; but when the circulation had all but ceased, when the nervous powers were all but prostrate, the feeble brain, though it may have become no stronger actually, became relatively stronger, in such sort that for the time being, a mere moment before dissolution, the idiot became an intelligent being."

Miss Martineau was an infidel, and Dr. Carpenter is one of the most bitter enemies of Spiritualism among the scientists. Now to Spiritualists the incident they quote is a very convincing argument in favor of their belief. They will reason this way: The idiot, owing to his mental imbecility, was of that passive state of mind in which he could be acted upon by his spirit mother, and he was for the time clairvoyantly rudimentary, and actually saw her and was controlled by her. *Whether Spiritualism is true or not, it is the only theory that explains all the phenomena of the mind, the miracles, and offers a fair and equal justice to all, here and hereafter.*—Gardner (Mc.) Home Journal.

Spirit-Materialization.

To the Editor of the Banner of Light:

It is very seldom that I attend a séance held in the presence of a materializing medium that I do not witness something new in the wonderful science. On the evening after the recent tornado I was present at a séance for materialization, where (owing probably in part to the purity of the atmosphere) nine different forms manifested with unusual distinctness and power. Four of them were so well defined in form, complexion, feature, color of hair, size and height, that it seemed impossible I should mistake the identity of either. Four of the others were very like those they purported to represent, though not so unmistakably marked with their earth-characteristics as those just referred to. Still another well-developed female form was presented, who, in answer to repeated queries, announced herself as being the materialized spirit of a colored man, who had, however, as she intimated, grown out of her former religious faith. I did not observe anything unusual in her complexion until after she reached out her naked right arm and hand and held them some time extended toward me. The light was very good, and I soon noticed that these gradually grew dark and darker until both arm and hand were entirely black, like those of a negro. On my asking that the color might be again changed to white, the spirit thrust out her left arm, which also soon turned black. Still holding it in position the palm gradually became white, and afterwards the upper side of the same arm—a distinct line marking the portion that was white from that which was black. On turning the arm over, both sides in a short time became white, and also the hand and fingers, the thumb still remaining for some time black. Finally both the entire arms and hands appeared as white as those of the Caucasian races, and in answer to my queries the spirit signified, by signs and motions of the head, that there was no distinction in the spirit-world growing out of the varied complexions of the different races of mankind.

Verdure, R. I. THOMAS R. HAZARD.

Onset Bay Grove—Summer Resort and Camp-Meeting Grounds.

One of the principal features of the season at Onset Bay Grove is the annual Camp-Meeting, where, for a period of several weeks, arrangements are made to accommodate those who annually avail themselves of the opportunity to visit this noted summer resort.

The Association invites the attention of persons seeking a summer resort, who desire comfort, rest, recreation or enjoyment. The past three years has witnessed a growth which it would not have obtained had it not its natural advantages, agreeable temperature, pure water, pleasant drives, and its facilities for boating, bathing and fishing being unequalled by any location on the coast.

Lots 50x75 are for sale, varying from \$25 to \$100, according to location. Col. Wm. D. Crockett is now at the Grove, also the treasurer, W. W. Currier, and other directors of the Association, any of whom will give whatever information is desired and attend to the sale of lots.—*Haverhill (Mass.) Bulletin.*

Mr. T. R. Hazard, residing at South Portsmouth, Newport Co., R. I., is one of the few whose active mind seems not to flag, even now in his eighty-third year. He writes as vigorously and as voluminously as ever—even more so now his cares are light compared with them when he had a family to cherish. We see that lately he has issued quite a volume of history and reminiscences of that part of Rhode Island where he lives. We hope this venerable man and firm Spiritualist will live to write much more, his pen is so versatile, trenchant, and full of thought.—*The Westfield (N. Y.) Messenger.*

Richard Grant White recently declared that "English grammar is to all intents and purposes dead. . . . The time is coming, and it will be here ere long, when there will be no more thought of teaching a grammar of his mother tongue to an English-speaking boy than of teaching him astrology." "Such a glowing picture," remarks the *Boston Post*, "almost makes one wish to be born again."

New Music.—We have received from the publisher, Arthur P. Schmidt, 146 Tremont street, Boston, the following pieces: Song, "Lonely," words by Amelia Edwards, music by G. W. Marston; song, "Whether My Heart be Glad or No," words by N. M. Hutchinson, music by Walter Kennedy.

Congestion Cured.

The following unsolicited letter has just been received by me, and I publish it for the benefit of others suffering as this lady did.

July 15th, 1879. GEORGE A. STONE.

ROCHESTER, July 15th, 1879. DR. STONE—Sir: I feel impelled to express my gratitude and my full appreciation of the benefits I received through the treatments at the "Cure" during my recent attack of congestion of the lungs. In the early autumn of 1877 I had a most severe and malignant attack of malarial fever and congestion combined, since which time my lungs have never regained their normal condition, until now, and for months past had steadily grown weaker, though naturally very strong. A few years since my physical system had run to a very low ebb; this spring the proverbial "slight cold," which I had no vitality left to combat, fastened its fangs upon me, and brought me face to face with that dreaded disease, congested lungs. However, the sequel proved a blessing in disguise, for it took me into the Condensed Air Baths, which treatment has entirely restored me to health and condition of my lungs, and dissipated the weakness under which I labored for eighteen months consequent on that first attack. Since my restoration through condensed air, I certainly feel confident in recommending the Cure to those afflicted with that acute disease. Moreover, I am confident from my effect upon my sluggish liver, that it is the panacea for that insidious evil-torpid liver. Hoping, sir, you may in the happy future establish many "Condensed Air Cures" for the weal of suffering humanity, I remain, Most truly, HELEN MILLINGTON.

81 Monroe Ave., Rochester, N. Y.

A Success! Electro-Magnetic Flesh-Brush.

R. Hisee has invented a fine steel flesh-brush, which not only proves a luxury to those using it, but has great curative properties in the action upon the surface of the body, and produces friction without irritation, bringing the circulation to the surface and leaving the skin in a more healthful condition. The action of the fine steel bars, on a composition of copper and zinc, generates a delicate electro-magnetic current, which, used before retiring, is found to promote sleep. A. S. Hayward, Magnetist, 5 Davis street, Boston, has obtained the agency for them, and will, in connection with his practice, supply all persons desiring them. Without question in cases of numbness (a paralytic condition) or with persons using coarse crash towels, this brush would prove a blessing, and in using it people will have reason to rejoice in this new discovery. The brush possesses durability, and is applied when the flesh is dry. It contains sixteen hundred fine, elastic, steel bristles, and being soft and pliable a pleasant sensation is produced in its application. Seemingly it has life similar to a magnetic hand. The brush sells for \$5.00; 25 cents extra required for postage when sent by mail.

Twenty payments, amounting to \$470.20 for the forty-five year endowment policy of \$1,000, issued at age 30, by the Union Mutual, will secure 33 years' and 229 days' insurance, against 32 years' and 53 days' insurance for \$451 on the life plan.

The greatest nourishing tonic, appetizer, strengthener and curative on earth. Hop Bitters.

Spiritualist Meetings in Boston.

MYTHICAL HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Mythical Hall, 75 Tremont street, on Sunday mornings and afternoons. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10½ A. M. and 2½ P. M. Excellent quartette singing provided.

SCIENCE HALL.—Spiritual meetings for speaking and tests are held at this hall, 75 Washington street, at 10½ A. M. and 2½ P. M.

KENNEDY HALL, WARREN STREET, BOSTON HIGHLANDS.—Free Spiritual Meeting every Sunday, at 4 and 7½ P. M. J. C. Colby lectures regularly on the influence of his philosophy. The public are cordially invited. Week-evening lecture on Thursdays, at 8 P. M., followed by replies to questions.

For Sale at this Office:

THE RELIGIOUS-PHILANTHROPIST JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. Sent by mail for \$3.00 per year.

VOICE OF ANGELS. A Semi-Monthly Spiritualist Journal. Published in North Weymouth, Mass. 75 cents per annum. Single copies 5 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2.50.

THE HEALING OF MENTAL AND PHYSICAL AFFECTIONS. Published monthly in New York. Price 10 cents.

THE SHAKESPEARE MANIFESTO. (collected monthly) published by the United Societies at Shaker, N. Y. 50 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. A monthly. Price 10 cents.

Subscriptions Received at this Office:

MIND AND MATTER. Published weekly in Philadelphia, Pa. 75 cents per annum.

THE SPIRITUALIST. A Weekly Journal of Psychological Science. London, Eng. Price \$3.00 per year, postage \$1.00.

THE SPIRITUALIST AND DAYLIGHT. A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 20 cents.

HUMAN NATURE. A Monthly Journal of Scientific and Intelligent Thought. Published in London. Price \$3.00 per year, postage 25 cents.

SPIRITUAL NOTES. A Monthly Epitome of the Transactions of the Spiritualist Societies. Published in London, Eng. Price 75 cents.

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A. C. S. HOUGHTON, 75 and 77 J street, Sacramento, Cal.

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WILLIAMSON & HIGBIE, 62 West Main street, Rochester, N. Y.

JACKSON & BURLINGHAM, Arcade Hall, Rochester, N. Y.

G. D. HENCK, 46 York Avenue, Philadelphia, Pa.

WASH. A. DANKIN, 705 Saratoga street, Baltimore, Md.

T. N. CHOYNSKI, 31 Geary street, San Francisco, Cal.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

PERRY MORTON, 162 Vine street, Cincinnati, Ohio.

M. M. HOWARD, 51 East 12th street, New York City.

GEORGE H. REES, west end Iron Bridge, Oswego, N. Y.

DR. ADAMS, 627 Seventh street, and 514 E street, Washington, D. C.

WILLIAM ELLIS, 19 Wisconsin street, Milwaukee, Wis.

WILLIAM WADE, 820 Market street, Philadelphia, Pa.

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Each line in *Agate* type, twenty cents for the first and fifteen cents for every subsequent line, for one week.

SPECIAL NOTICES.—Forty cents per line, minimum, each insertion.

REMARKS.—Twenty cents per line, *Agate*, each insertion.

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Electrotype or cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, and in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My 10.

THE MAGNETIC HEALER, DR. J. E. BURGESS, is also a Practical Physician. Office 126 West Eleventh street, between 5th and 6th, New York City. Ja.

Special Notice.—On and after June 23d, Dr. F. L. H. Willis may be addressed for the summer at Glenora, Yates Co., N. Y.

S. B. BRITTAN, M. D., has removed his Office Practice to No. 80 West 11th street, New York, where he employs Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of *patent methods and the most efficacious remedies.* Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. My 17, eow

MAGNETIC TREATMENT FREE for ten days, by experienced operators. For particulars, address T. and Y., 10 Davis street, Boston, or at between 2 and 5 P. M. 1st July 26.

J. V. Munsfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy 5.

FANNIE A. DODD, Test and Healing, 1030 Washington street, between Asylum and Davis streets. Jy 26, 1st.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

NOTICE TO OUR ENGLISH PATRONS. J. M. HARRIS, English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Harris at residence, Elm Tree Terrace, Chiswick Road, Brentford, England. Mr. Harris also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

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G. D. HENCK, No. 46 York Avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 820 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REAUX, 620 North 5th street, St. Louis, Mo., keeps constantly on hand the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

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The *Banner of Light*, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberal and Reformatory literature, are kept on hand by the Pacific Agency, 100 California street, San Francisco, Cal. Catalogues and Circulars mailed free. Address: HERMAN S. SAWYER, P. O. Box 112, San Francisco, Cal.

CHICAGO, ILL. PERIODICAL DEPOT. "SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, Ill. The *Banner of Light* and other Spiritualist and Liberal Papers always for sale.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Book-seller, at East Twelfth street, New York City. Keeps constantly for sale the *Banner of Light*.

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A *AMPLE* accommodations, heating and lodging in cottages or hotel, or meals at restaurant or caterer, facilities for housekeeping, tents, cottages, at low rates, for all who desire to attend the Camp-Meeting. Call for Excursion Tickets, for which special rates have been made on the Old Colony Railroad and all its branches, and on the Boston and Albany, as far west as Albany, and the Erie, as far west as Troy.

LECTURE DAYS AND LECTURERS.

On Sunday lectures will be given morning and afternoon, and on other days there will be a conference in the morning, opened by the speakers discussed, each day, in the following list. The last named speaker, in each day, will deliver an afternoon lecture.

Thursday, July 25th, Dr. P. Brown, Dr. L. P. Greenleaf, Friday, July 26th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, July 27th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, July 28th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, July 29th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, July 30th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, July 31st, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Aug. 1st, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Aug. 2nd, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Aug. 3rd, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Aug. 4th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Aug. 5th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Aug. 6th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Aug. 7th, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Aug. 8th, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Aug. 9th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Aug. 10th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Aug. 11th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Aug. 12th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Aug. 13th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Aug. 14th, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Aug. 15th, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Aug. 16th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Aug. 17th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Aug. 18th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Aug. 19th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Aug. 20th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Aug. 21st, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Aug. 22nd, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Aug. 23rd, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Aug. 24th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Aug. 25th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Aug. 26th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Aug. 27th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Aug. 28th, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Aug. 29th, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Aug. 30th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Aug. 31st, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Sept. 1st, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Sept. 2nd, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Sept. 3rd, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Sept. 4th, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Sept. 5th, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Sept. 6th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Sept. 7th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Sept. 8th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Sept. 9th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Sept. 10th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Sept. 11th, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Sept. 12th, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Sept. 13th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Sept. 14th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Sept. 15th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Sept. 16th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Sept. 17th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Sept. 18th, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Sept. 19th, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Sept. 20th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Sept. 21st, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Sept. 22nd, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Sept. 23rd, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Sept. 24th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Sept. 25th, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Sept. 26th, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Sept. 27th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Sept. 28th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Sept. 29th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Sept. 30th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Oct. 1st, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Oct. 2nd, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Oct. 3rd, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Oct. 4th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Oct. 5th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Oct. 6th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Oct. 7th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Oct. 8th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Oct. 9th, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Oct. 10th, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Oct. 11th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Oct. 12th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Oct. 13th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Oct. 14th, Dr. H. B. Storer, Mrs. A. P. Brown, Tuesday, Oct. 15th, Dr. H. B. Storer, Mrs. A. P. Brown, Wednesday, Oct. 16th, Dr. H. B. Storer, Mrs. A. P. Brown, Thursday, Oct. 17th, Dr. H. B. Storer, Mrs. A. P. Brown, Friday, Oct. 18th, Dr. H. B. Storer, Mrs. A. P. Brown, Saturday, Oct. 19th, Dr. H. B. Storer, Mrs. A. P. Brown, Sunday, Oct. 20th, Dr. H. B. Storer, Mrs. A. P. Brown, Monday, Oct. 21st, Dr. H. B. Storer, Mrs. A. P. Brown

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Address: **Prof. Paul Spence**, Box East 16th street, New York City.

Sold under the Banner of Light Office, July 5, 1894.

Edwin D. Babbitt, D. M.

[illegible]

MRS. J. W. STANSBURY Will write you a Psycho-metric, Domination or answer brief questions on Health, Business, Marriage, &c., with advice, and practical hints concerning the future and mail you free the "Guide to Clairvoyance." Send name, age, sex and lock of hair, with 5 cents stamp. Consultations at office, 10 to 12 A. M. and 2 to 4 P. M., \$1.00 and \$2.00. Address No. 164 West 20th street, New York.

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