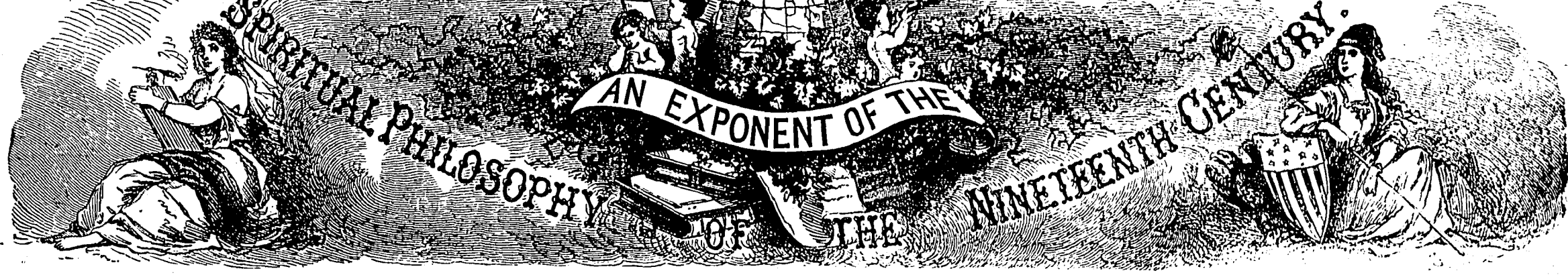


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The Rostrum.

"PSYCHIC FORCES IN SOCIETY," OR "POSITIVE AND NEGATIVE PEOPLE."

An Address Delivered before the Everett Hall Spiritual Conference, Brooklyn, N. Y., Saturday Evening, Nov. 22d, 1879, by
COL. WILLIAM HENSTREET.

(Reported expressly for the Banner of Light.)

In the dynamics of Nature there is practically no equilibrium. No two drops of water that join on a window-pane meet each other half way: one takes to itself the other. So it is in our mental and social relations: no two human beings are to each other in equipoise. In every couple, group, society, community, assemblage, convention, state, one person will have the ascendancy, voluntarily or involuntarily. We either sway or are swayed. In our relations to society we are either positive or negative, and vary in degree according to the people we meet. Some people are constitutionally positive and some constitutionally negative as to their influence with others. This force is abstract, has nothing to do with intellectual gifts, and it more accounts for the injustice and social inequalities in the world than education, birth, riches, or luck. Each one of you has at some time noticed an irresistible influence or power of some other person over you, such as a blustering, or even quiet stranger, a magnetic salesman, a boss, or an official, or a strong-minded friend, in whose presence your faculties seemed benumbed, your will subjected, and against which influence you have struggled and determined, time after time, ineffectually. And you may have noticed this same subjection of some person or persons to yourself. Who has not at some time in his life felt this mysterious and disagreeable enthrallment, this hateful but irresistible magic, and obeyed it against the clear dictates of judgment and even predetermination? I have seen the nominal slave become the real master, the private soldier be the real commander, the junior in years overtake the senior, the wife wear apparel to which she is not conventionally entitled. Even kings have in self-delight virtually abdicated to a strong-minded minister. Richelieu was said to be "more than king—he was Richelieu." You who have noticed this power have felt that it comes from some copious and natural fountain-head; that it is not a mere assumption or conceit, nor the result of adventitious aids, but that it is inborn and seems to come from temperament, fibre, weight, and is in mind comparatively what density is in matter. Some men seem to have a sort of specific gravity of soul, a vis inertia of character; and the question here is whether we obey them voluntarily, out of our respect, deference and fear, or is our subjection to them involuntary, on account of some actual force, similar to magnetism, which they radiate, and with which they dispel or overcome our own magnetism. I have seen a man take a chair in the same locality on the deck of an ocean steamer on the first days out, and, although possessing no gifts of conversation or mind, nor parading any fortunate attainments above the company of strangers, by this centrality, or almost indescribable individuality of character, make that the centre of attraction for the voyage. Of course persons were not attracted about him with the fatality and certainty of iron filings to a magnet; they were intelligent beings, had free wills, and could have resisted his influence and kept away, but they were not so minded, and perhaps not conscious of the process going on. On another steamer I have seen the captain command and discipline his ship without a word. G. P. R. James said of Gonzalvo de Cordoba, "he had that genius that convinces without argument and leads without persuasion." I noticed that universally in the army during the war the best disciplined and most effective corps were those of the quietest commanders. See the marked difference in the use of command and authority. The mere personal presence of one man in a family, a gang of men, a large factory, or a camp, gives order to everything, and that man may not have an intellectual gift or attainment that he can rate above others. On the other hand there are men of education, refinement, perception, courage, experience, even moral heroism, who, though fretting themselves with suggestion, command and entreaty, seem to have everything about them at loose ends in the matter of discipline. General Jackson's definition of a great man was, "He who among a party, strangers to each other, who are suddenly attacked by Indians, naturally assumes command." Daniel Webster defined a great man as "He whose children obey him while he is absent."

HISTORICAL EXAMPLES.

Observe the towering monuments of human will-power and personal influence along through history; see how innate it is. At twenty Alexander showed a proud will, an imperious temper, and had been all through his father's wars; at twenty-one he mounted the throne and immediately imbued his army with a new power that conquered the world. The greatest generals and kings of the earth were dragged captive by this boy general. Abbott says that he was lifted above national feeling, and dominion over the world became his master passion. Abbott tells us that Caesar at twenty-eight had conquered three hundred nations, taken eight hundred cities, handled three millions of soldiers, captured one million prisoners and caused the killing of a million of men. When he saw a statue of Alexander in Spain at the age of twenty-seven years, he wept because he too had not conquered the world. On coming to a little Swiss village he said to one of his generals, "I would rather be first here than second in Rome." William the Norman was said

to be like a tower, a tempest, a thunderbolt. The historian Greene says, "His enormous strength, his desperate bravery, the savageness of his countenance, the fury of his wrath and ruthlessness of his revenge made him the most terrible of the Northern race. Boy as he was, horse and man went down before his lance. He arose to his greatest height when other men despaired." Napoleon at twenty-four took command of an army of invasion against the oldest country and principalities of Europe. He immediately told the grey-bearded generals to commence new principles in war. At Boulogne, where he gathered the army of the whole Empire, had brought the whole French fleet and placed his sumptuous marquee in the midst, he, for disobedience of an order, drew his riding-whip on the admiral of the fleet, an officer twice his age, and with an imperious gesture simply said, "Go!" Princes and kings paid truckling tribute to this man from the people. Whether dictating to other kings in their own palaces, or mending his own coat among his staff at St. Helena, he was the same overbearing will-power, and would take a prominent general by the ear as he would a boy. Henry IV. at the age of fifteen at the battle of Shrewsbury was a hero; at fifteen he struck the Chief-Justice in the face, and then manfully submitted to punishment for contempt of court; at nineteen he conducted a campaign alone. The Duke of Alva was called a "child warrior," and was always arbitrary, cold and calculating. Cromwell was said to be a bully, a gambler, and a rebel at seventeen. Marshal Turenne, when taunted at the age of ten with being too feeble in constitution to become a soldier, ran away and slept a whole winter's night upon a cannon; at eleven years of age he challenged an officer to a duel. The great Condé brought on a battle at twenty-two against the advice of his old generals. He always led his charges in person, and charged fifteen times in one battle. General Wolfe was said to have been one of the most distinguished officers at the age of twenty-three, and was killed at the head of an army at the age of thirty-four. General Washington was at the head of the Virginia militia at the age of twenty-four and had a national reputation. Napoleon selected men of such personal force as arms to execute his will. Note these examples of magnetic powers. Augereau was said to "tear through the ranks of the enemy with headlong fury." He was marshal of France at twenty-four. St. Cyr was general of division at thirty-one. Lannes was killed at thirty-one, and Napoleon went at it. Mortier showed this personal influence in his steady command at the retreat of Crasnoil, of "common time," and McDonald showed it in holding his division where it is said "as the round-shot crashed through the serried masses, the cracking of men's bones sounded like the rattling of hail." Soult said, "Soldiers who can undertake what I can, are fit to be the conquerors of the world." Junot was called the "tempest." Murat fought six duels before he was twenty-two. He was commander of an army before he was thirty-two. Headley says of him, "Mounted, he was a magnificent spectacle, plunging single-handed like a thunderbolt into the ranks of the enemy." Massena was called "the favorite child of victory," and Napoleon said to him, "You alone are equivalent to six thousand men." Marshal Victor was called "The Terrible." He was general of division at twenty-nine. Oudinot is said to have "made his soldiers stand like a wall of iron." Napoleon said of Bessieres, "A slight wound of him would give the whole army the lockjaw." Suchet was chief of battalion at twenty-six. Crouchy received six sabre wounds in one battle. Ney was a hero of five hundred battles, and at Waterloo lost five horses under him. Our own Commodore Perry built, equipped and fought a fleet to victory at the age of twenty-eight. What is this power over other men? Is it the faculty of ready obedience in the race where it recognizes superiority? That does not seem to account for the vastness of the influence. Why such a difference in men with apparently the same physiological structure?

"Now in the name of all the gods at once,
Upon what meat doth this our Caesar feed
That he has grown so great?"

Now let us note men who have equally shown

THIS POWER IN CIVIL LIFE.

Some men seem to be born into the middle of great affairs and take to them naturally. Some historical personages were never boys, but always men. William Pitt is the most towering example of this class. Macaulay says of him, "He was a distinguished member of the House of Commons at the age of twenty-one." "In the midst of such triumphs as parliamentary leader, Pitt completed his twenty-fifth year. He was now the greatest subject England had seen during many generations. He dominated absolutely over the cabinet, and was the favorite at once of the sovereign, of the parliament and of the nation. He had a high, intrepid spirit, was incapable of low vices, fear or envy, and was proudly conscious of his own rectitude and intellectual superiority. Pride indeed pervaded the whole man, was written in the harsh lines of his face, was marked in the way he stood, sat, walked, and above all in the way in which he bowed. His self-esteem sprang from the consciousness of great powers and great virtues. Poor himself, he was surrounded by friends on whom he bestowed three, six and ten thousand pounds a year. Plain mister himself, he scattered titles and riches to the right and left among those who valued them."

This precocity of personal influence has been characteristic of all the world's great premiers and statesmen. Mirabeau was said to have been "precocious, impetuous, dignified and magnetic in oratory as in love." It has been said of Alexander Hamilton that "he was never a boy in character." He came to America at the age of seventeen without station, but such was his genius and magnetism that he at once entered the best of society and positions of employment. At nineteen he was a leading artillery officer; at twenty a revolutionary officer, orator, aid-de-camp and confidential friend to Washington. He would not brook any harsh exercise of even Washington's towering personality; and when there was a rupture between them, when Hamilton was twenty-one, he suggested that it should be concealed from the army, as it might weaken the revolutionary cause! Breckenridge said of Henry Clay, "He never acknowledged a superior." Lord Clive was a poor clerk in the East India department, and in his teens was said to have displayed a fiery and unmanageable temper. At twenty-five he had acquired a great reputation for desperate courage, fertility of resources and command, and afterwards successfully defended a garrison with five hundred men against ten thousand Turks and East Indians.

Such are examples of direct personal influence by men of action. But there are

MEN OF IDEAS.

Who extend the influence of their intellects throughout generations, but are not illustrations of this direct personal

or magnetic influence. An inventor, a poet, a philosopher, a scientist, may, by his works, benefit mankind through the whole course of time, and yet may be of a timid, diffident and embarrassed disposition. Let us briefly notice this characteristic in literary life. Two men of equal literary power and posthumous influence may be opposites in contemporary or personal influence. By citing a few examples we can see that this personal magnetism is not essentially allied to some species of greatness. Genius, industry, self-sacrifice, ambition, energy and endurance, imagination and art may exist and have their influence without selfish domination. Take the two friends, Sam Johnson and Oliver Goldsmith: Johnson was violent, boisterous, and he has been called the "giant of English literature." His biographer says, "His passions were irritable; he had a fierce, independent spirit, a dictatorial manner, and forced his meaning by a loud voice. In literary encounters when the contention was for personal superiority, he would break out into actual ferocity. Garrick says, 'He was tremendous.' On the other hand, Goldsmith, his associate, was passive, sensitive and timid. He was the very butt of Johnson's jokes, although Johnson loved him. Irving sums up his character in calling him 'poor Goldsmith.' Our own Thomas Jefferson at the age of thirty-two had become the founder of one of the greatest of political parties in the history of the world and had cast the character of a vast nation. He was a voluminous author, world-renowned for his works, and yet we are told 'he was shy, reserved and sensitive, and never sought to impress his own personality upon others.' Ruskin has been called 'childlike.' Hans Christian Andersen is 'embarrassed in manner and displays an amount of childlike simplicity that is very annoying to his friends.' It is said that Bryant was 'amiable, reserved, and simple even to shyness,' and Longfellow is said to be 'averse by temperament to anything that is harsh and repellent.' Adam Smith is said to have been 'artless, simple and retiring.' Addison is said to have been 'artless, simple and sensitive.' Joaquin Miller has just told us that Tompkins is 'shy and retiring.' I have been told that the inventor Ericsson is too diffident to live. We see that some of the world's greatest benefactors and saints have been destitute of personal force and contemporary influence. While Pitt at twenty-five was master of Parliament and of England, Sir Christopher Wren, the great architect, in the same Parliament, describes himself as 'a blushing youth of twenty-five.'

ITS DEFINITION.

Society has noticed this power in men and given it various names—"Personality," "Individuality," "Character," "Magnetism," "Will-power," etc. But the meaning has been vague. Even the wise ones have not sought to clear up the mystery, to analyze the great fact. Dr. Storrs said of some of the Sultans, "Their souls were tempered with steel." What did he mean?—that "soul" is material, substantial, and has physical power? Or was it, with him a figure of speech? When will the great ones learn to use language before us with one meaning? I once sat by a distinguished judge under the thrilling presence of a speaker, when the judge remarked to me, "Ah, if that man had been nominated for president what a magnetism he would have sent through this land." I asked him what he meant by magnetism. He could not tell me. And Gibbon, too, said of Peter the Hermit—"A nerve of exquisite feeling was touched which vibrated to the heart of Europe." Was he, too, using a simile? I believe it was literal, and that the multitudes were whelmed on to Palestine by mere general magnetism as a substantive reality. I believe the human mind has a vibratory power of its own directly upon other minds, operating, inducing, by peculiar mental processes, without any bodily mediation in gesture, expression, voice, or conventional signs; that the will has a substantial agent that executes its wish directly upon other minds as it does upon the body in which it is located.

ITS INFLUENCE TO-DAY.

But before we try to analyze this force, let us familiarize ourselves a little further with its effects; let us see how this element acts in a common way among us in the habits of the times to-day. You will find this element among the great driving, harsh, successful business men; we see it predominant in Wall street, and in political leaders. Men having this power are prompt, quick and executive. They have a natural impressiveness; they ride rough-shod over the sensibilities of others and care little for details. They are strong in temperament, connected in mental operation, wanting in sympathy and sensitiveness, healthy, ambitious, and often avaricious. They naturally take to public life; authority sits easily upon them. They are the bosses; they make good salesmen and "drummers"; they are good military leaders, when they have moral courage—for physical courage cannot stand a cannon-ball. They are active and aggressive in all their manners; they make this the "fast" age, and give it its rapid material progress; they run risks, and have ordained that cast-iron character and method of great business wars; they seldom swerve in purpose nor wilt under personal opposition. They can "stand pressure"; they can say "no." When you discover such a man is not guided by moral principle, give him no opportunity, repose no faith in him; do not trust yourself within his influence; fight his magnetism with your own and circumvent him with every device or cunning, as you would a wild beast. Such men dread and respect moral qualities in others. The negative man is simply lacking in this one element of magnetic aggressiveness; he may have all other faculties—ambition, energy, genius, motive, and even courage in high degree, but he is soft, and when opposed is limber. He may have a good mind, wealth and social position, yet be without influence. He is retired, sympathetic and kindly; propriety is always his bugaboo and destroys much of his usefulness. It is he that draws the briefs in the office, while the positive man pleads them at the bar; he invents in the shop, while the positive man raises the stock companies and makes the money; he is the author, while the positive man is the publisher; he does the world only good, while the other does much harm; he is the man of thought, the other is the man of action; he shrinks from contest, and yet often is a willing martyr; the positive man courts conflict, but stops short of martyrdom; the negative man has a thousand clear plans that are never heard of, while the other often blunders ahead without any plan and makes good strokes at random and by instincts of high energy and courage; he is never happy without approval, while the positive man "goes it alone"; clothed with power he is uneasy, and rules by principle and by law, not by personal will; his shyness and refinement make others think he is aristocratic, while at heart he is the true democrat; the positive man by his bluff manner wears a mask of equality over real tyranny. We love the negative man; we respect the positive man. The negative man gives good work for his pay, while the other gets good pay for his work. The negative man feels lost without money or means, but the

other man is always opulent in his impudence; all he wants is men or women to work upon, then his fortune is made; he seeks society and prominence for the pleasure of exercising his power as wrestlers do the arena; the negative man avoids the crowd and is strongest when alone.

This positive force is simply selfishness; it is a continually aggressive will—a mind that is chronically in a condition of attack and defence. The negative man may have this when summoned by resolution, but with him it is only intermittent, while with the positive man it is continuous, and is life itself, and I think there is a certain physical fibre that it is based on.

The man or woman who has this power, and knows it, united with intelligence, address and experience, can make good all the old tales of

MAGIC AND WITCHCRAFT.

This self-asserting personality still stalks abroad as it did in ruder days when there was little law, but now with silent and insidious power. You can see it stronger in the State than the government, stronger in the courts than the law, stronger in the church than the gospel. We, in the progress of knowledge, have made laws to protect property, life and limb, to punish assault and battery and breaches of the peace, and have ordained constitutions to smother strong-minded rulers; but who protects us from magnetic highway-men and vampires, who, unbeknown to us, rob us not only of energy, but of our rightful position in society? If mental magnetism or Mesmerism be a real force, it behooves us to study its laws for our own safety. The days of personal sway, chieftainship, are not passed. We are still slaves to an unseen power. Individualism has hardly assumed its dignity, more than it did in the days of feudalism. To discover this unseen force, analyze it, learn how to enliven it where it is weak and control it where it is strong, to develop the dignity of the individual and destroy the all-powerful sway of fashion, social epidemics, passion storms and spiritual contagions, is a study the race should address itself to. Has the mind a vibratory force, radiating out from the body upon other minds by some peculiar mental laws and affinities, or are our influences upon each other the simple arousing by suggestion of exactly similar faculties in each other? When an audience is moved by an orator, do the people themselves arouse what is independently within them corresponding to the images and fire that is in the speaker, from his suggestions, words, gestures, action and example, or does there proceed from the orator an outgoing force that infects the minds of the audience like contagion, or as one magnet induces its power into another? A man comes home at night from his work and reads in the paper that his country's flag has been fired upon. He starts up in passion and swears a little. There the editor has, by type, simply aroused in the man similar faculties to the editor's. But the man goes out to the public meetings, and there the fire of the orators and the combined magnetism of the people whelm him to the cannon's mouth. This is simple, outward, objective, substantive magnetism. Another illustration: A woman is told that her absent child is dying; she arouses within herself a subjective sympathy. When she reaches the presence of the child there is then established a sympathy that is a link between her and the child as actual, real and objective, as the sinews that bind the huge inert planets in obedient orbits about the sun.

PHYSICAL ANALOGIES.

I believe the brain of Napoleon or Alexander imbued his spirit upon his army as directly as any physical force is applied, or as the magnetism of the universe is given to us. Is this a violent assumption when taken in analogy to known vibratory laws in the material world? It is only gentle vibrations from the sun that give intense heat and light, and transform icy, dead winter into vernal beauty and life; physicists tell us that eight billions of vibrations are required to produce the color of violet. Cut through a little telephonic wire and look at the end with the most powerful microscope; you can only see that it is still and dead, when there is going through it by vibration the tones of voice of a family or the music of an orchestra. What microscopic power will reveal passing through the optic nerve by vibration the beauties of a landscape or a city? A battery in a lady's thimble will produce a mechanical effect four thousand miles beneath the ocean and upon another continent. A bar of slightly tempered steel held vertically and struck a few blows with a wooden mallet, will acquire the power of attracting iron filings at each end. Here is a wonderful physical force apparently developed from nothing. But more wonderful still, that bar can impart its power to another bar without losing any of its own. A horseshoe magnet will throw this material force through such a dense material as a pane of glass and attract a nail. We would not believe that without seeing it; but that is no more wonderful than the coursing of the nerve electricity from the brain along the nerves to the motory muscles. Is this electricity confined to the nerves from any peculiar chemical composition of theirs, or can it penetrate any matter? It can. Philosophers tell us that this nerve electricity, animal magnetism, and the magnetism and electricity of the universe are identical, and we know that they penetrate any kind of matter, as they are so subtle. These physical analogies lead us up to these mental dynamics. May not a powerful brain thus radiate an influence directly, without speech or look? Napoleon said he had often noticed the immediate electric effect of his arrival on the battle-field. It is well known in military campaigns that each army is imbued with the characteristics and spirit of its commander. The mind of the general may either send out a subtle essence, or may vibrate on the intervening ether, first upon his staff and immediate generals, and from them to others according to the principle of waves, which is not altogether the same water moving onward and outward in concentric rings, but an unseen power of attraction that has an onward motion, and lifts, as it progresses, new atoms of water. It is an unseen force moving through stationary water, as a rat would move under a quill.

AUTHORITIES.

From much time and labor I have discovered the following opinions. This element has been fittingly described by Emerson in the word "character." He calls it "self-sufficiency," "centrality," "the impossibility of being displaced or upset," "men in whom the largest part of their power is latent"; he says, "What some men effect by talent or eloquence, this man accomplishes by magnetism." "A river of command runs down from the eyes of some men, and the reason why we feel one man's presence and do not feel another's, is as simple as gravity, and this natural force is no more to be withstood than any other natural force." Goethe makes the following remarkable statement: "One soul may have a decided influence upon others merely by means of its silent presence, of which I could relate many instances. It has often happened to me that when I have been walking with an acquaintance and have had a lively

GENERAL INTERLUDES.

By admitting this philosophy much becomes clear in social matters that has been mysterious. As social beings we are linked mentally as we are materially. Sympathy means contact, not similarity. We are not as independent of each other as the marble statues in an art gallery. The mind, or soul, is not a thing alone, abstracted from the whole universe; it is a part of the universe, and subjected to all the laws that govern the universe, material as well as spiritual, mutually interchanging influences with the material world. I cannot suppose the mind's only means of enlightenment to be through the ordinary physical senses, nor that our social harmony depends upon the conventional signs we have adopted in speech and writing. Mind was before language; consciousness is superior to expression. Human mind have an occult power of understanding each other and working upon each other beside through the old-fashioned five ways commonly supposed. Is there not more in the bond of Christian fellowship than the doctrine? Yes, there is "sacred fire." Is there not more in soldierly gallantry than

IS THIS PREDESTINATION ?

No. When we reflect that the will is a mental action and is not substantial, as we commonly speak, the question arises how immateriality can impinge against materiality? It is said that the will, which is a wish, a desire, a determination, a preference, a thought, cannot act upon another will, as steam pushes machinery. We know will acts upon matter and matter acts upon will. It is through a material medium that will reaches will. It is not suggested in this theory that the will is absolutely under mechanical and physical law, as certain and invariable as the relations of grosser weight and force, nor that a weak will must absolutely succumb to the strong will, as one pound will be certainly weighed down by two pounds. The will is in the ultimate enshrined in its own free agency, when it is forewarned and has time for self-possession; it may retire securely to its own castle and throne. It may resist or flee.

"In you is placed a power whose warning voice
Should still the threshold of the will defend."

The laws of the land, of all mankind in all ages, hold us responsible for the exercise of our own wills and of free agency. It won't do to plead duress from a positive

IN CONCLUSION.

I am aware that this argument has been somewhat speculative and, at most, analogical. I am aware, also, its main truths are familiar to Spiritualists—particularly the mesmeric power. But Spiritualists spend their time too much among the branches and fruit of the tree. This article has designed to shape the common sense and experiences of mankind into a thesis that the common understanding will adopt and study out.

There is a spiritual corollary to these analogies. We will agree that mind, intellect, consciousness, sentient life, is not matter. But the question is, can it exist without matter, or convey expression to another soul without matter? Are mind and matter a duality? Whoever claims annihilation of soul must first prove the destructibility of matter. We are familiar all the time with the marvel of thought coming in contact with nervous electricity; we have demonstrated it by the knife of the anatomist, and the channels through which this mind-agent runs—the wondrous nerve telegraphy. This electricity is in the body. It is identical with the electricity throughout the universe. This nerve fluid that all anatomists and physiologists believe exists, can be parceled out in quantity and place like any other substance. Now although the compound mortal body may be dissolved into its original elements or gases, of which there are seventeen, it is a familiar fact that those original gases are not further decomposable. Is this electricity one of the refined essences that the body has evolved, and that cannot be further decomposed? It must be a substance, in order to affect substances. This is a rational belief. Now if the soul selects that essence for its companion and agent in the body, may the soul not continue that selection at

Wondering gazed they at each other: "Praised be Israel evermore;
He has spoken words of wisdom no man ever spake before!"
Calmly passing from their presence to the fountain's rippling song,
Stopped he to uplift the lilies strewn the scattered sprays among.
Faintly stole the sounds of evening through the massive outer door;
Whitely lay the peace of moonlight on the Temple's marble floor,
Where the elders lingered, silent since he spake, the Unfiled—
Where the Wisdom of the ages sat amid the flowers a child!

MARY E. MANNIN.

MRS. PICKERING IN HAVERHILL

"THE BANNER OF LIGHT" the spiritual organ of this section of the country, has begun a new volume. It is very handsome-looking paper, and if its *material* appearance is in any way due to the "spirits," we must give them the credit of being good judges of neat typography. Spiritually or immortally, the *Banner* appears to be on a higher plane, from what we hear, for we express no opinion of the incomprehensible; but we are glad to see that earthward it is liberal, reformatory, kind and courteous. On account of its liberalness, it is no longer a *taboo*, and if it can diffuse any *light* supernatural in its *higher* plane, it will accomplish what no Christian paper can. Published by Colby & Rich, and edited by the former at No. 9 Montgomery Place.—*Boston Investigator*.

But Spirit Indian chiefs have said many times that if the people of these States were not more just to their Indian brethren in the mortal, the time would come when the powers of the spirit world would intervene, and cause anarchy and bloodshed among the whites in different sections of the country. The warning has not been heeded, and the outlook seems to tend in that direction.

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[illegible]

in a multiplicity of ways. For example, the first 12 lines of the poem of *Atty* (1995) were written by a young woman, who, in the first two lines, had lost her way, without the help of a dog, in the forest, with the metaphorical use of cats, so that we can see that it is indeed a poem written with a very simple directness, but one that is full of emotional and social resonance, kept up, back in the last two lines, with a touching ending:

Sounds of each cat's call to be changed and used as the
meowling's at time, *cat's call*, *cat's call*, *cat's call*, *cat's call*, *cat's call*.

graph and look at left, or right, may be described as spatial where it is about place or location.

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