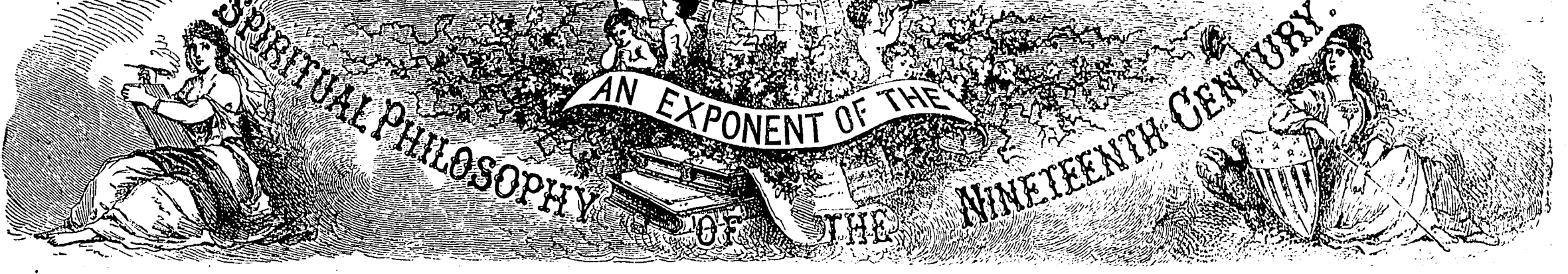


BANNER OF LIGHT.



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The Rostrum.

The Value of Phenomena in the Universe and in Spiritualism.

A Lecture Delivered at Everett Hall, Brooklyn, N. Y., Sunday Evening, Aug. 17th, 1879, by
MRS. CORA L. V. RICHMOND.

[Reported for the Banner of Light.]

INVOCATION.

Oh thou Eternal Presence, thou Infinite Source of all knowledge, thou Inspiration, thou Truth, thou Everlasting Life and Light, unto thee we turn as to the central sun of light that shall illumine, vivify, glorify our being. Unto thee we turn as to the source of inspiration where souls derive knowledge, whence all knowledge must surely flow. From the supreme and absolute centre the guidance of the universe is performed, and all life derives its functions, all intelligence its potency and power. That shrine within, dedicated to the Infinite, receives the offerings of our souls. May each human spirit worship at that shrine, bringing thither all offerings of praise, all tributes of devotion, all aspiration, endeavor and earnest prayer. By thy guiding light, oh Infinite Power, the presence of thy life is made known in every form of being. By thy guiding light human footsteps are released from the thrall of the senses, and the mind is made free to bask in the immortal realm. By thy guiding light the power of its inspiration is made known to prophet and seer, and the past ages have revealed somewhat of the excellence of that truth. By thy light the present is living with testimonials and evidence of its power, teeming with the potency of spiritual worship, of the adoration that comes from knowledge, and the possession of divinely life. Oh thou Supernal Flame, within the heart kindle the sacred shrine and offering of praise; illumine the void and barren waste of time with the overflowing splendor of that sphere wherein love, truth and harmony abide; make every human heart an altar, every human soul a shrine, every congregated assemblage of humanity a temple of thy worship, wherein the spirit alone shall receive divinely praise, and every form of life shall be the utterance of inspiration. May each life, according to its spiritual needs, receive the ministrations of thy messengers; may guardian spirits, and those attendant upon their earthly friends, pour out words of consolation, of wisdom and instruction; may every heart be guided and uplifted unto knowledge, until the divine benediction of truth shall enter and abide in the temple of humanity, a permanent guest, a living oracle, the divine and chosen messenger of thy word and love forevermore.

ADDRESS.

The words of our friend and brother [referring to remarks by Dr. Samuel Watson, published in a previous number], who has preceded us, have suggested a theme. We will make it general as well as special: "THE VALUE OF PHENOMENA IN THE UNIVERSE AND IN SPIRITUALISM."

Our attitude upon this subject cannot be mistaken, since, the highest expression of human life being spiritual, we value the spiritual as the basis of the structure of the universe. Most human beings dwell in a phenomenal existence. The sum total of human life, for the most part, is made up of a repetition of phenomenal phases that have no more relation to true existence or real being than has the feeble life of earth to immortality as a whole. In stages of existence, however, where the spirit is brought in contact with external matter, as it is in human life, we learn that no human being can exist from the spiritual outward or pervade the body by the spirit, until there is such experience and vanquishment of material circumstances and surroundings as shall form the basis for entire spiritual conquest. Children are taught with alphabet in printed colors: with blocks of wood that shall suitably instruct while they attract; with small toys on which may be inserted words of value that the child learns by repeated impressions upon optic nerve and sensitive brain. Childhood is the sensitive state of being, the phenomenal gradually unfolding to the existence of the child; and yet oftentimes children burst the barriers of merely external technicalities, and manifest superior thought, wisdom and intelligence, born of some other region and valued because seemingly exceptions; but they are not exceptions in the real sense of the term. The whole universe of matter is seen by humanity through the revelations of external existence. You are at that portion of the revelations where all forms and objects are of such

importance to your eyes that, like the vision of the common fly, you magnify atoms, physical existence becomes magnified by your own condition and necessities, and you value the manifestations of Nature and the surroundings of external life in exact proportion as you are tethered by them.

Science is of course the method of investigating and studying phenomenal existence in Nature. It may claim a larger realm and adduce from facts principles; but rarely is any science permanent in its place or position unless it is supposed to be securely founded upon the manifestation of phenomenal existence in Nature.

Religion on the other hand is clothed with supreme immateriality from the first; is of itself a statement, an impulsion into matter; something projected from an invisible and unseen realm, bearing its own testimony, its own witness, its own statement, its own manifestation. If it give phenomena, the phenomena are secondary to its existence. If it manifest itself in signs, tokens, wonders, workings of the spirit, those are but incidental to its higher career and nobler object. It however does not deny expression in any and every form adapted to human comprehension, but chiefly appeals to that which is highest and loftiest in humanity.

Science refuses to recognize this position of religion; refuses to accept the other realm from whence it must have come; refuses to consider the region of thought as a proof of the region of soul, as absolute existence, and consequently rejects in its own proper person everything relating to man's invisible, impalpable, intangible nature as belonging to supposition, theory, superstition, or other age of ignorance and degeneracy.

Between the two conflicting forces Spiritualism has run the target of both forms of human thought; has been exposed to the assaults of science on the one hand for presuming to emanate from spiritual sources; has been exposed to the assaults of religion on the other for being a fact at all—for, if being a fact, it should be a fact belonging to the infernal regions. Under these circumstances Spiritualism has pursued its own course; has entered the world uninvited, expressed itself in a manner adapted to the condition or circumstances of the minds with which it has come in contact, but always independent of them so far as methods and objects were concerned.

No form of mediumship has been discovered by man but unfolded from the spirit-world and developed according to the necessities, circumstances and organization surrounding the medium and humanity. The consequence is that an appeal has been made by spirit-life to both phases of human existence—to the phenomenal phase in man as appealing to that portion that can only discover through the senses and manifestation of force or intelligence. This is the supreme answer to science. Supreme in this direction, that expressions of force, manifestations of power, incidents of motion, forms and appearance, all methods of communication usually known to science have been interrupted, set aside; natural laws—so-called—have been contravened, and every manifestation produced through what is known as phenomenal Spiritualism has been a baffling proposition to scientific bodies. In this respect the spirit-world have followed the indications of law and spiritual control and science: have adopted the method that was discovered by them and not by human beings; have manifested in accordance with the necessities, needs, requirements of the hour; have developed media for that purpose; have expressed those forms of manifestation that would be suggestive to the scientific mind, as well as convincing to the senses.

The object of spirit manifestation in a physical sense has not been merely a demonstration or manifestation. It has not been to do something for the sake of eliciting wonder, applause, or the marvelous approbation of man. It has been, first, for the purpose of expressing to man the intelligent existence of spirits beyond matter by their contact with matter, and capability of manifesting intelligence through unintelligent objects. Secondly, to call into requisition and suggest to the world of science the existence of other forces, unknown, undreamed of, in the scientific world, and to so employ those forces that science could neither deny the existence of the result nor the cause producing them; driving the scientific world in sheer self-defence to proclaim the existence of these forces, in order to explain phenomena that they knew exist, and for which there is no answering formula or process in accepted science.

But if Spiritualists were to pause here; if the world of science were to accept the manifestations of Spiritualism merely as phenomena; if there was no other message, word or other result, the object would not be accomplished. This is impossible for two reasons: Human beings will not be satisfied with a manifestation without discovering its source, and the source of the manifestation in this instance being spiritual, will not be satisfied merely with giving a manifestation. The telegraph as a phenomenon is wonderful, and forms a theme of study for thousands of minds. But it is chiefly valuable to the world for its capabilities of transmitting messages; and the world is much less interested in the electrical manifestation coincident with sending a telegraphic message than in the fact that the message can be carefully and correctly conveyed. To the electrician, however, the whole subject is attended with profound study and with such other discovery as shall finally lead to most conspicuous and prominent results. The same may be said of every other human invention.

This also may be said of the methods of communication in the spirit-world. Each new method is a wonder for the time, as the phonograph, the

telephone, or any other novelty or invention of science. It is not strange that Spiritualists, like all other classes of people, should have their hobbies, their favorite methods, and the peculiar manifestations, which are to them fraught with more meaning than other forms; but no Spiritualists sit at table, or in seclusion, or receive spirit flowers, or receive flowers conveyed from a distance, or clasp hands of a materialized spirit, or wait for other manifestation for the mere sake of the manifestation. We claim that this thought can be repudiated by every Spiritualist of any grade of intelligence, for each and all are in pursuit of a message. They may prefer that that message shall come in a new form; but if they have seen or conversed with their spirit friend through any one of the various forms of manifestation, they prefer that father, mother, brother, sister, child or friend, shall convey them the message through every other form of manifestation; and it is not merely a love of the wonderful or the marvelous so much as it is the fact that the message may be repeated over and over again that they may be reassured of that which perhaps theology and science have given so little assurance of in the past. [Applause.]

The consequence is, that upon the surface of Spiritualism, and throughout the length and breadth of the land, there seems to be a seeking after wonders. But the truth is, that every well-attested manifestation is a message from the spirit-world, and any form, appearance, fact, idea, suggestion, from that world, is a fruitful theme for spiritual elevation and enlargement of knowledge; since every traveler to an unknown region can see something that others have not seen, so every spirit returning from the spirit-world conveys some new idea, fact, suggestion or manifestation that was not, perhaps, dreamed of before. We, therefore, desire distinctly to state, that while the phenomenal is the lowest portion of Spiritualism; while it is the outermost casing of the treasure, the outermost covering of the casket, and while it bears the same relation to Spiritualism that the outermost cover and the body itself do to the soul of man, it still is a valuable testimony; it still forms the external basis for that kind of testimony only that science will listen to, and science can never be met in any other way excepting by these methods.

For the value of phenomena in nature, we have but to turn to the whole history of the scientific world to prove that while each thought or principle in science has been an inspiration, the world, and even the scientific world, have never accepted those inspirations of the prophets of science until demonstration was possible. Galileo, representing the full and distinct knowledge of the earth's motion, yet prone, perhaps, to decline the evidence that he knew was not within the reach of their mental grasp, is an illustration of the appearance of truth without the phenomena or instrumentality of observation wherewith to attest it to inferior or to other grades of mind.

We must bear in mind that the whole lesson of life reaches humanity through these two opposing and seemingly contrary channels; that it is now the fashion in the world to believe nothing that is not attested by the senses; and while this fashion is to be deeply deplored, if it is permanent, we are perfectly aware that those who insist upon it are the last ones to be bound by it. The Tyndalls, the Huxleys, the Carpenters, the Spencers—those who live in a world of material facts and phenomena—are the last to be tethered to those facts or bound to those phenomena. Darwin explains his missing links from imagination, not from knowledge. Huxley derives his propositions and principles from a region of mind far beyond what the material facts warrant, and from one fact presumes to state theories that will scarcely bear the analysis of critical reasoning. Mr. Tyndall is dependent upon a larger sphere of inspiration than the mere external formulas of science will warrant, and Herbert Spencer states not the formula nor the results of observation, but borrows from philosophy and science, from systems of inspirational schools the wherewith to bolster up his system, and then declares the region from which he has derived them to be "unknowable" and incapable of being penetrated.

The whole system of the world of thought that reverts to the external proof as the essential evidence of immortality, is a wrong system. No evidence *per se* of immortal life can be adduced by the observation of the senses of man. Whatever evidence may come to man through the senses, is valuable as an auxiliary proof, a test to the senses of something beyond; but if there were no responsive evidence within, if man had no spirit wherewith to comprehend the evidence, it would fall as meaningless as sunlight falls upon the blind eye, or as colors fall meaningless upon the vision of the color-blind, for their analysis.

To the artist all sights are beautiful; to the musician all sound is vocal; but to the deaf and blind these sights and sounds have no expression. So if man were incapable of spiritual comprehension, all spirits from their world might come with manifestations, signs, tokens, wonders, and no man would see and none would hear. The spirit within responds to that which gives evidence of something from beyond the senses, and you value the manifestation from the spirit-world, not because of the manifestation, but because of what it implies. You do not care for the table-dancing merely, nor for the rhapsody, nor for the music of an instrument merely, nor for the written evidence, simply as written evidence. You care for the thought which it suggests; for the theme which it enforces; for the suggestion that it implies; for the realm of spiritual existence that lies beyond this form, and of which that is the feeblest attestation. How you value the written letter from your departed friend, found crumpled or

rolled up in a drawer, or secret hiding-place. It has no lines of grace, but it was traced by a dearly loved hand. The value of spirit messages is in the fact that they come from departed spirits. If they came from nowhere, or from the world of elementary spirits, or from the diakka, or impostors in the spirit-world, they are of no other value than simply the tricks of jugglers or the manifestations of a prestidigitator. If they are the messages from departed spirits—as in most instances you are bound to believe them to be, from lack of evidence to the contrary—then they contain the absolute value ascribed to them. Every message, the feeblest "yes" from the lips of a loved one passing out of your sight, is more valuable than all the eloquent words of orators and statesmen with whom you are not in sympathy.

The next form of thought suggested by this is that the phenomenal and the spiritual have kept pace in this spiritual movement. There has been no time when the body has been without a soul; no time when the mind has clothed itself with glittering pyrotechnics of intellectual thought, leaving the spiritual unlooked for and undesired. From the very first rap at Hydesville there have been contemporaneous minds raised up for the occasion your Fishboughs, your Mapeses, your Edmonds, your Brittons, and scores of trance and inspirational speakers, who seized the philosophy and spirit of Spiritualism to bear testimony with the fact. For the last thirty years, running parallel with every form of physical manifestation, there have been inspired utterances, intellectual statements, religious devotees at the shrine of spiritual truth, who have stated that the body is not without a soul, and that the *body* is nothing without the *message* that it implies. From that time until the present, while new manifestations have multiplied, and while many might, perhaps, have been deluded into seeking for outward demonstration (they are persons who would seek excitement anywhere and in anything), we must not mistake the tendency of humanity. Even at this moment there are those who will travel cities and countries over for any change. Shall Spiritualism be exempt from these? There are novelty-seekers in every direction. Ask the many who throng through street and glittering parade, in dance or revel, in pleasure by sea and land, at this hour are striving to release themselves from the *unity* of existence, of what value at eventide, or in the morning, is their continued sight-seeing, pleasure-seeking and wonder-seeking? Considering of what material humanity is made, it is remarkable that within the ranks of Spiritualists are so few more wonder-seekers. Considering that humanity, for the most part, lives a surface life, worships at a surface shrine, believes in science upon the testimony of others, and in religion also upon the same testimony, it is remarkable there are so many thoughtful, self-poised minds in the ranks of Spiritualism.

I do not say this to flatter. The reason is, Spiritualism is unpopular. Long may it be before it shall be said, on sea or land, in festal hall or temple, that those who come for worship shall come for no higher aim than the pastime of an hour! [Applause.] Even public worship throughout the length and breadth of your land is reduced to ornament and entertainment. Even music is poised upon the balance of sensation. It is not Mozart; it is not Beethoven; it is no longer the grandeur of the Masters, but that which captivates and pleases the ear, while the other senses also are indulged. The style of thought to-day is that which drifts toward the sensational; and happy are they who, perceiving this tendency, are aware of a sublime motive in life, a more valuable lesson!

Considering that science insists upon it that every form of existence shall be phenomenal, and that religion has drifted into the phenomenal—from the interior phase of the first authors of Christianity, and from the interior worship of Christ himself; considering that fashion, society, literature and art appeal more to the passing and fleeting sensations of man than to the lofty sentiment and deep conviction of truth, it is really remarkable that there is time for such profound thought upon this subject as is in the world to-day. And the reason is, that it is not originated simply with the *external* manifestation, but is born of an *interior* purpose, of a wisely managed and enduring construction of spiritual law: of a force that can no longer be restrained; that is now ripe in the appointed time of fulfillment of a spiritual power, that within and without man, upon earth and in spirit-life, perceives the necessity of the hour and the absolute requirements of humanity.

In an age of Materialism, Spiritualism has manifested its power. As Socrates, in an age of demoralization and intellectual splendor, poured forth his wonderful philosophy upon the world, so, born of the necessities and growing out of the absolute tendencies of the time, this conqueror of the materialist, this actual counter-spirit to bigotry and theology, has poured its flood of light both ways into the world, illuminating alike the sanctuary of the priest and study of the scholar; illuminating alike the altar and the shrine, as well as the crucible and the severe test of scientific investigation.

Surely, beyond the ultimate *fact* of immortality, there is nothing greater than that which shall adequately and fully express it in human life. The object of existence is this perfect expression. The rose is valued for its perfection as a rose; the lily for its fragrance, beauty and perfection of form. Humanity shall be valued in the coming time for a perfect expression of the soul within. Let us not deprecate any evidence of the expression of that soul. Let us not deteriorate the advantages of any form of thought that may come to man. You cannot advance unless the whole world does. There is

no especial place set apart for ignorance in the calendar of Spiritualism. There must be continual and gradual unfolding, and every human spirit must feel somewhat the throes of agony of those in despair; the darkness of those from whose vision light is obscured. Consequently, Spiritualism extends itself to every grade of human thought; appeals to every form of human consciousness; reveals itself to the necessities of every human being. If you do not require it, you are not obliged to receive it. He who is above the alphabet, certainly is not hindered by it. He who is beyond the technical expression of any form of thought, is not impeded by the existence of it. It is only those who are still tethered that may feel themselves bound. The free soul is certainly beyond the impediment of any expression or form valuable to others.

We must have charity for every form of religion, believing that each form is necessary for some age of human thought and unfolding. As we must believe that every form of inspiration was adapted to the age in which it was given, so the stepping-stones of progress are valuable to the child, the adult, and even to the grown-up child, who is slower to learn or has not the quickened capacity of others. We must remember there are those that must have the multiplication-table repeated a thousand times before it can be learned, while others acquire it from one repetition.

The fact of immortality is not learned without great experience. That experience is a portion of each human spirit's growth. It is his own, not yours, that is valuable to him; the experience, the testimony he witnesses may be unnecessary to you. You should consider from his standpoint, not yours, if you pass-sentence upon it. Each human being must receive the testimony that to him or her is valuable. If the shrine is *within* and sweet and guarded, and that testimony can come as to the prophets of old, the seers, the inspired teachers, those who give testimony from their own inward experience, these do not need the signs upon the wall, the wonder-working that others require; but all who see, all who witness are in pursuit of a vaster territory, would be glad to have a vision opened; are pleading and longing for some more essential and absolute manifestation of spirit-power. When the world is sufficiently advanced to comprehend, that existence is not phenomenal; that human life is not *the* life; that all forms of organized being are but the stepping-stones to the loftier experiences of the soul; when human beings shall comprehend, as does the poet, that the world of thought lies in the realm of thought; that spirit existence in the realm of spirit; when they comprehend by growth that every form of expression is but the testimony of an invisible power, a potency, not like the form they see; when they are all able to know that *spirit* is the *real* existence; that the body is but the temple, the external, superficial structure, the temporary abiding-place; when they shall understand that the unfolding cycles of eternity cannot be comprised within the narrow compass of human existence, but measured by vaster experiences that lie beyond this stage of human thought; when they cease to consider the sunrise and sunset, the various changes of existence as the only important factors in the universe; when they cease to consider the external form of man as the only evidence of his being, then, indeed, there will be no necessity for these forms of manifestation.

There are those of this day and hour who even perceive with the perception of the spirit; who see with the eyes of the spirit; who discern with spiritual understanding; who are inspired from the realm of spiritual mind. But these are exceptional; they form, perhaps, the best of what humanity may pray for. They are as the advanced pupils in a class, the graduates in a college, the exceptional few in the highest ranks of inspiration. Remember this, and that all human beings do value the testimony of the spiritual when it comes to them, and when their vision enables them to perceive it; as letters are given to the blind on raised surfaces, as colors may be detected by man from over-sensitiveness, born of their blindness, so there are those in human existence—and these constitute the majority of human beings—to whom raised letters must be given, whereon is written the word of immortality; whose spiritual eyes are not yet opened; whose souls are not attuned to lofty inspiration; who are not aware of the voice that may speak within.

But as there have been prophets and seers in all times, the sublime hope of all humanity is in this prospect: that every thought will be awakened, and the consciousness of spirit-life more and more infused into it by contact with spiritual existence, and by looking within. This attribute of introspection, this consciousness that the outward does not afford the living testimony is increasing in the world, and among Spiritualists. The valued portion of all evidence is the intelligence that comes from within. The valued portion of all inspiration is that inspiration born of man's spiritual consciousness, the result of his alliance with the world of spirits, and these faculties are more and more awakened and enkindled, until now the realm of thought is projecting itself into the world of human existence in greater proportion than in any other time since the world began.

How sublime this aspiration! Yet we will not neglect the flower because the man is imbued with sublime inspiration. There may be a time when the rose and lily will be outgrown, but the thought of love that abides in them will exist forever. How exalted, then, should be our contemplation of Nature! Instead of external form, shape, color and surface, the *spirit* of life alone is valuable, the principles alone are enduring, and man, abiding as the epitomé of this

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Volume Forty-Six.

With the present number the *Banner of Light* commences its forty-sixth volume, and it is therefore closing in rapidly upon the latter half of the twenty-third year of its active and useful existence. We say useful, because ascribing to its small guardians all the praise for what this paper has been able to accomplish in the years that are gone, we can almost in the character of a seer, look back upon its past career with feelings of satisfaction, and with a pronounced conviction that the *Banner* has been an instrument of great and extended usefulness in the hands of the spirit-world, and that its increasing age, instead of operating in an inverse and counterbalancing manner that usefulness, has rather, new, broader and more extended its sphere of usefulness, and its service for the cause of truth.

Standing as it were at the threshold of another definite period of edited work, on our part, and definitely out of the hands of its former editors, we do not care to indulge in a long and elaborate eulogy of its past career, but we do care to say a few words in regard to its future. We say a few words, because we believe that the *Banner* has been an instrument of great and extended usefulness in the hands of the spirit-world, and that its increasing age, instead of operating in an inverse and counterbalancing manner that usefulness, has rather, new, broader and more extended its sphere of usefulness, and its service for the cause of truth.

Through, and by the philosophical phase the chords of human sympathy might be struck, and a trembling hope aroused concerning the existence of an immortal attribute resident within the interior of a kindred line of procedure the churches have taken advantage in the system of blind faith which they have erected upon the substratum of this well recognized longing for the part of humanity, but in the stern count of Deism the case would be dismissed at once. Want of evidence, in fact, materialized science, and critical for critical Free Thinkers were as prominent attorneys—the one generating through its repeated disclosures, and the other through the over-riding research made by modern analytical minds—making rapid advances toward obtaining from the jury of the public opinion a verdict in favor, even in the general mind, the mere hope of a life beyond death to the shades of that oblivion whither have been deported so many of the whilom cherished ideals of the world, when lo! *Spiritualism* in its present form appeared on the scene as a witness whose statements backed as they were by tangible experiment, were not to be gainsaid; the tide was then turned—immortality received the endorsement of an actual and individual demonstration, and millions of human hearts have since, by its blessed unfoldings, been clothed in "the garment of praise" in lieu of "the spirit of heaviness." Therefore it seems to us that the phenomena, mental and physical, coming primarily as they did through no invention or invitation on the part of man, but freely volunteered by the denizens of the spirit-world for the benefit of humanity, demand the first place in the esteem of Spiritualists; and such they will ever be accorded in the columns of the *Banner of Light*.

Not that we would stop there, not that we would deride culture on the part of speakers and people, nor that we would put on record a disparaging word against the valuable and unremittent services wrought by the normal advocates of the system of thought, or philosophy, which has been to a great measure the outgrowth of the revelations made by the manifesting intelligences—far from it; we would recognize those services, and bid those who render them "Godspeed"; but we must accord the place of honor to that which is the source of which the philosophy is but an ultimate. We

recognize the joint importance of the phenomena and the philosophy, but if called upon to choose between the two, we would present our adherence to the first named, unhesitatingly. We acknowledge and welcome those who feel that their special province to labor in the philosophical field to the exclusion of other ideas, as brothers working toward the same end, and which all true friends of the movement should ever have in view, but we cannot recognize them as one of their number seem to conceive themselves to be as the representatives of a dawning system which holds within itself the germ of an order of unbelief under which the spiritual phenomena, no longer necessary, will be supplanted by the utterances of self-appointed "high priests" as in old "dead lights." We have a fear that the human race, the individual, the species which are but the pupils of the next sphere of life will ever outstrip its teachers, and reach a point when it can dictate to them the terms and conditions under which it will or will not receive that which they seek to reveal. The time has not yet come when the mind of the disciples of both phases of Phenomena and Philosophy, to work in harmony for the advancement of a knowledge of Spiritualism among men, need be looking to the other, knowing that as co-workers in this great and noble movement, each class will naturally feel only as it humbly and sincerely devotes its efforts to the upbuilding of the common cause.

And in due course, since the phenomena occupy so important a place in the spiritual dispensation, it is but just that we speak a word in regard to these sensitive instruments which have been chosen by the higher powers to act as channels of communication between the seen and the unseen. These individuals, though abnormally gifted in certain directions, are still human, and filled with all the attributes and characteristics common to our race; and they should be dealt with, therefore, in the light of this fact, in loving sympathy, and in accordance with spiritual laws as fast as the nature and scope of these laws are discovered and codified. Mediumship is indeed the golden bridge which spans the gulf between the mundane and supermundane worlds. It is something not to be regulated by conventions or assumptions of individuals, for it might as well be expected of natural laws that they should operate through human rules; therefore the individual medium, the integral portions of that bridge, should be protected when needlessly assailed by the enemies of Spiritualism outside of or within our ranks, and if after unremitting inspection found really wanting, should be repaired and corrected rather than crucified and destroyed. Should be to drop the metaphor by kindly counsel and sympathetic elevation in their sentiments and enlarged as to their views of what constitutes right-doing, rather than being unmercifully crushed for faults which after all may find their inspiring spring as much in the investigators around them as in the sensitive media themselves.

This reiterating our adherence to views which we have often in the past taken occasion to express regarding the relative importance of the Phenomena and the Philosophy in the work of advancing the spiritual cause, and of the importance of both wings to the movement, and also the companion fact of the importance of both working together in brotherly harmony for the accomplishment of the great end in view, we pass on to speak a word concerning matters particularly bearing upon the *Banner of Light*, its patrons and its future. In so doing, we desire to return our sincere thanks to those in the flesh who have felt to continue their pecuniary aid as subscribers, advertisers, and by which means on the material plane this paper has been able to be sustained. It gives us pleasure to be able to state that never since its foundation have the prospects of the *Banner of Light* establishment been more cheering, spiritually, than now, and though we never for a single moment lose sight of the potent aid and guidance which have been ceaselessly rendered us by the supernals, yet we feel grateful to our kind friends all over the civilized world for the many encouraging words that have been from time to time vailed to us from sympathizing hearts.

We would announce in connection with the excellence of mechanical execution, and the valuable editorial matter—from the pens of Epes Sargent, Esq., A. E. Newton, Prof. S. B. Brittain, Dr. J. M. Peabody, and our many correspondents—thus far characterizing the weekly issues of the *Banner* will be continued. Special attention is called to the messages given through the mediumship of Mrs. Sarah A. Danskin of Baltimore, as printed on our sixth page; also to the new "Questions and Answers" Department presided over by the spirit guides of W. J. Colville, the first installment of whose utterances in this direction will be found on the same page of the present number. This new and attractive feature will be hereafter continued for the gratification of our numerous readers. Spiritualists visiting Boston are respectfully invited to attend the Friday afternoon seances held by this medium at our Public Free Circle Room, and thus arrive at an adequate conception from personal investigation of the peculiar powers of his controlling intelligences. The Message Department which has been for years a distinguishing feature of the *Banner of Light* will in the time be recommended. Other improvements will be added hereafter as occasion and opportunity shall arise; and we trust that in view of the efforts making to render this paper of increased interest, our readers will lend us a helping hand by endeavoring to extend its circulation in their immediate neighborhoods, and among those who have not as yet formed an acquaintance with its pages.

And now, with a renewed sense of the responsibility placed upon us, we proceed afresh to the discharge of the important requirements attending the post we were so long ago appointed to occupy. By the unflinching strength which has ever been vouchsafed by those who in the early days of the movement called us to do battle in their service, we have fought almost insurmountable conflicts with error, and overcome obstacles otherwise insurmountable—we have been privileged to aid and advance others in their work, to help the fallen to arise, to put heart into the despondent, to instruct the ignorant, to sow the seed of spiritual truth in gradually broadening fields, and to grow stronger rather than weaker for the service; and still trusting in that strength, we go forward in the service of the spiritual cause, fearing no vicissitude that mundane forces may bring forth, and anxious only that the discharge of the fullest measure of duty on our part may be successfully achieved.

We shall give a full account of the wonderful manifestations of spirit-power through the instrumentality of Mr. Powell in the next issue of the *Banner*. The evidence of this medium's genuineness is daily accumulating from the most reliable sources.

The Course of the Popular Science Monthly in regard to Spiritualism.

The following admirably reasoned article in regard to the unfair and unscientific course of Editor Youmans, of the *Popular Science Monthly*, in excluding Uriah's article in favor of Spiritualism, while he publishes that of Prof. Wundt in opposition, is from the *Liberal* of Sept. 14th. The objections to Mr. Youmans' position are just and philosophical, and we hope he will be led to reconsider what seems to us a very much prejudiced and bigoted course on the part of one claiming to be a truth-seeker.

We think the writer errs in complimenting Wundt's article for its "fair and dignified tone." It is short and full of misstatements. It falsely charges Slade with lying, and this on the most flimsy grounds, and evidently through misconception and ignorance of facts. It charges, by insinuation, Bellahndt, the celebrated juggler of Berlin, with insincerity; for Bellahndt had investigated Slade's phenomena and had made oath before a notary that he could find no trace of jugglery in them. To one acquainted with Spiritualism Wundt's article fails in truthfulness, and makes no strong point against Spiritualism. It will be an easy matter for Uriah to expose his errors and misrepresentations.

There is no "anti-theological bias" in Wundt's article, as the writer in *The Liberator* intimates; but the pre-theological bias crops out in many places, as any critical detective will readily see: "SPIRITUALISM AS A SCIENTIFIC QUESTION."

This is the title of a letter lately addressed to Prof. Herman Child, of Halle, by Prof. Wilhelm Wundt, of the University of Leipzig. It has only been seen as translated and published in the September number of the *Popular Science Monthly*. It appears that Mr. Slade, the American "medium," has been giving seances in different parts of Germany, and among others, has converted Prof. Child, who now comes out boldly and enthusiastically espousing the cause of Modern Spiritualism. We have not seen his letters, and cannot speak of them; but the reply of Prof. Wundt, if not convincing to the converts of Mr. Slade and German Spiritualists generally, must challenge the respect for the author by its candid, long and detailed tone. It exhibits little of that "anti-theological bias" which is so commonly seen in men of science when discussing religious questions. For Spiritualism, we are told, is a "superstition," and the only way to get rid of it is to show that it is not a "superstition," but a "fact." The letter of Prof. Child, of Halle, is also published. The editor desires to do this on the ground that it is an "important paper," and that it is "a valuable contribution to the discussion of the question." We have no right to publish the other side; that is, anti-scientific papers; it would be a breach of contract with subscribers. "No doubt," Mr. Editor, your subscribers are not interested in the question of the "other side," but they are interested in the question of the "other side," and we have no right to publish the other side; that is, anti-scientific papers; it would be a breach of contract with subscribers.

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More White Man Rascality.

Advices were received at Winnipeg, Man., Sept. 17th, from Wood Mountain, Sept. 13d, that a fight had occurred between Indians, who had "crossed the line" after buffalo, and United States soldiers, the result of which was that nine Indians were killed and three Americans and two chiefs wounded. These Indians, it seems, were not on the "war path," but simply out to provide food for themselves and families, and were ruthlessly attacked because, forsooth, they had "crossed the line." If this is not a wanton murder under false pretences, we should like to know what is? How long will this professedly Christian government allow such outrages? The Washington authorities should at once investigate in the most thorough manner such infamies. If it does not, the great spirit-world, which rights the wrongs of the oppressed, will, in a manner, too, that shall blanch the cheeks of the whites. That it has the power to do so we are well aware.

Read on fifth page R. H. Curran & Co.'s announcement that "The Dawning Light" (Fox House picture) will hereafter be sold at one dollar per copy—half its first published price—and "The Orphan's Rescue" at two dollars.

Professor Huxley Discovers An Honest Man—Mr. W. I. Bishop is the Fortunate Individual—Dr. Carpenter is Made Happy.

Two remarkable events have recently occurred in England. "Mr. Washington Irving Bishop," who showed an extraordinary genius for peculiarly sharp practice, first in Boston, and afterwards in Glasgow, by affecting in a somewhat princely way to exhibit his powers as an exposé of Spiritualism for purely charitable objects, and then grabbing the lion's share of the proceeds which had been got together by the lure of single-hearted charity, has been discovered to be "an honest man." The discovery will create very general surprise. It is due to no less distinguished a person than Professor Huxley, the same gentleman who proclaimed that even if the phenomena of Spiritualism were genuine, they had no interest for him. When a great interest, it would seem that they have a very great interest. The other astounding discovery is, that Mr. Bishop's "demonstrations" proved conclusively Dr. Carpenter's theory of Unconscious Cerebration. The whole story is told in the following paragraph from the *Glasgow News* of Aug. 15th, 1879:

"AN UNEXPECTED DISCOVERY.—Dr. Joseph Parker states in the *Lancet*, that at the conclusion of a seance by Mr. Washington Irving Bishop before Professor Huxley and Dr. Carpenter, the former stated that it was well Mr. Bishop was an honest man, for, with his gifts, he might have been the greatest rascal amongst us." Dr. Carpenter's interest in the experiments was exceptionally keen, because the demonstrations proved conclusively his theory of unconscious cerebration, which he has uniformly set up in opposition to all the professions of the notorious Spiritualists who have during the past few years visited London.

We congratulate both these eminent and astute seances, Huxley and Carpenter, on the satisfaction they have got from Mr. Bishop. The fact that the latter, "with his gifts, might have been the greatest rascal" amongst them, but heroically abstained from the temptation, is interesting in connection with the escapades related of him in this country, not excepting that told of him by Mrs. M., a respectable boarding-house keeper in New York. Huxley, being a man of science of course his endorsement of Bishop's honesty comes to us with a sort of scientific importance. Carpenter may well felicitate himself on having his Unconscious Cerebration theory confirmed by so high, disinterested, and conscientious an authority as Bishop; a youth who, a few years since, went round clad in female attire among the feminine mediums of Boston, and whose photograph, taken in that disguise, is now in the hands of a well-known Spiritualist in London.

It is soothing to know that Dr. Carpenter has at last got his mind set at rest in regard to the verification of his great theory "in opposition to the professions of notorious Spiritualists." Some ten years ago William White of London hit off the worthy Doctor so neatly, that we must quote his words as strictly applicable to the case in point of Dr. Carpenter's seance with Mr. Petticoat Bishop. Thus biography, as well as history, repeats itself:

"Dr. Carpenter was never an inquirer, but only an expectant detective, satisfied that what was not illusion was knavery, and what was not knavery was illusion. Moreover, having taken out a patent for Unconscious Cerebration, he is, like the generality of patentees, remarkably indifferent to all considerations that do not tend to the promotion of his invention. His interest in Spiritualism has been purely selfish. He resolved to annex his phenomena as illustrations of Unconscious Cerebration, and whatever cannot be so annexed and stuffed into his patent-box, is pronounced fallacious and worthless."

"His description of his quest betrays at every turn the commercial instinct—the bagman in search of private gain. Whenever he comes in sight of anything that does not suit his purpose, he shuts his eyes and wheels round with an alacrity that would do credit to a Romanist with a horror of heresy. Of course any evidence of imposture or illusion (inevitable where human nature is concerned) is expanded to the uttermost and applied to discredit what cannot otherwise be impugned."

This is an accurate description of Dr. Carpenter's course toward Spiritualism. In all his attacks, and with all his egotistical pretensions, he has not shed the first ray of light upon the least of the phenomena. The fact that he has found anything in Bishop's monkey-tricks to confirm him in his foregone theories, shows the utter incompetency of the now venerable Doctor to conduct a scientific investigation. Bishop would not scruple to fool him wherever he thought it for his interest to do so. That he has made dupes of both Huxley and Carpenter is to be wondered at, when we consider that they are utterly ignorant of the first rudiments of Spiritualism, and of course unqualified to know how far Bishop imitates, or fails to imitate, the actual phenomena.

The Poeset Tragedy.

Prof. William Denton has received the following note from James Parton, which fully explains itself, and is a marked compliment to the new pamphlet which Mr. D. has just brought out. Parties desiring to know more of the work will find it on sale at the *Banner of Light* Bookstore:

NEWBURYPORT, MASS., Sept. 9th, 1879.
MY DEAR SIR—I have received your discourse upon the Poeset Tragedy, and read it with pleasure and gratitude. It seems to me to be well adapted to deliver to enlightened men and women from the infernal and bloody superstitions which led those poor people to their ruin. I hope you will be able to give it a wide circulation. Very truly yours,
JAMES PARTON.

E. V. Wilson on the Mending Hand.

It gives us pleasure to be able to place the following announcement before our readers, by which it will be seen that this veteran seer and platform orator is much better as to his health than when we last referred to his case. The epistle bears date of South Scitron, N. Y., September 19th:

"I shall attend the Vermont State Association of Spiritualists at Danby, Vt., on the 20th, 21st and 22nd insts. Will speak in New York City the Sundays of October in Republican Hall. Will receive calls to lecture in any part of the country during the winter. My health is regained and I am able to work. I will have my books and photograph for sale at the Convention at Danby. Address me at Lombard, Danvers Co., Ill."

William Emmette Coleman, Secretary, forwards us a report of the Bismarck Grove Liberal and Spiritual Camp-Meeting, together with the information that "We had a splendid time, and next year hope to have the grandest meeting ever held in the West." We shall not have room for the report, we regret to say, until week after next, our columns are already so heavily taxed.

The Materializing Manifestations at Terre Haute, Ind.

We had the pleasure last week of meeting at our office Mr. Robert H. Hare and wife, of Philadelphia, Pa., who informed us that they had recently devoted a period of five weeks to a visit to Terre Haute, the object of which was the critical investigation of the surprising phenomena occurring there in presence of Mrs. Anna Stewart and Miss Laura Morgan. In the course of the experimental inquiry thus instituted they held some twenty seances with these two media, and saw, and unmistakably recognized, twenty-one of their spirit relatives and friends—to which recognition they are willing to make solemn affidavit before any competent authority. Not only did they hold sustained conversation with these materialized spirit-friends, but for twenty minutes at a time these forms were unshrinking in their presence, and submitted to be handled, that they might add the testimony of the sense of touch to the appeal they had previously made to that of sight.

During one seance held at Miss Laura Morgan's, the spirit daughter of Mrs. Hare came visibly forth from the cabinet and seated herself at the piano to play; Mrs. Hare, in order to satisfy herself beyond doubt of the fact that it was a spirit shape before her, and nothing else, put her hand upon the shoulder of the form, when Miss Morgan, the medium, came out of the cabinet at once, and put her hand upon Mrs. H.'s shoulder, so that as the lady stood, she could view at the same time on one side of her the materialized spirit, and on the other the medium herself.

Mr. and Mrs. Hare also inform us that they obtained at Mrs. Stewart's seances some thirty-five pictures of spirit-friends and relatives—they furnishing their own materials, and Mrs. Hare, herself acquainted with photography, managing the details; these likenesses they regard as having been obtained under circumstances which to them appeared entirely satisfactory.

We are authorized by Mr. and Mrs. Hare to make the above statements in regard to Terre Haute and what was seen by them while there; and we hope that at no distant day these earnest investigators will feel to furnish us with a more extended account over their own signatures.

In this connection it is pertinent to state that Mr. Hare and wife subsequently visited Rochester, N. Y., and had several private sittings with Mrs. Pickering, the materializing medium, and they permit us to make public the fact that there is no question whatever in regard to the reliability of this medium; that they had indubitable evidence of the genuineness of the spirit manifestations; that several of their dear friends and relatives who appeared were fully recognized, etc., etc. Mr. Hare is a very intelligent man, a lawyer by profession, and therefore his statements are assuredly worthy of all credit.

It is a singular fact that while scientific societies in the old world and individuals belonging to our colleges are privately investigating the spiritual phenomena with zeal, certain avowed Spiritualists in this country are ignoring these very phenomena. The latter would feel considerably abashed, we opine, should the former at a future day formally admit the phenomena to be in their estimation bona fide. There are clear-headed individuals members of these societies, who have already endorsed the phenomena, and we therefore anticipate favorable results in this direction at no distant period of time, more especially as highly educated people in nearly all departments of life are becoming interested in the all-important subject of direct spirit return and communion.

"No Proscription."

Speaking of the case of Mr. Kiddle, the whilom Superintendent of the New York (city) public schools, the *Syracuse Evening Herald* of a late date, and under the head cited above, speaks a plain, blunt word for justice, which ought to receive the widest circulation. From its editorial utterances on this topic we select the following sentences as specimens of the drift of the whole. [In this connection we would inform our readers that the New York Board of Education at its last meeting voted to proceed to the election of a successor in place of Mr. Kiddle, at an adjourned meeting to be held early in October next:]

"At the time when the furor was at its height (last summer) we expressed our views very plainly on the subject of dismissing an officer whose antecedents were creditable, and whose administration had won praise on all sides for its efficiency, simply because of his avowal of a religious creed which seemed to be unpopular. A question at issue is not whether Spiritualism is a truth or a delusion; so long as its maintenance has no bearing on domestic, social or political morality, and its professors do not drag it into their vociferous in any way, we do not see on what ground exception can be taken to it rather than to Hebrewism, Catholicism, Methodism, or other forms of belief. There are persons of a practical turn of mind who stand ready to show gross inconsistencies in every creed of Christianity or the Orient; there are others—members of respected religious denominations—who pretend to know quite as much of the spirit-world as Mr. Kiddle, and who have no better foundation. Why he or his class, therefore, should be singled out as the objects of especial animadversion is something which will not be readily understood by unprejudiced minds. It behooves all lovers of fair play to see to it that no proscription is exercised to his injury which would not be applied to a man of other religious calling. Our common school system is unsectarian in theory; let it be so in practice as well."

The *Psychological Review* for September has the following table of contents: "Mesmerism," S. E. de Morgan; "Popular Errors and Objections to Spiritualism Explained and Answered," "The Jewish Kabbalah," J. W. F.; "Spiritualism: A New Basis of Belief," J. S. Farmer; "Memorable Relations—Ghosts in Tyrol," A. M. Howitt Watts; "Notes and Gleanings: Spiritualistic Contracts, Mr. Spurgeon versus Modern Society, Prof. Gairdner on Spiritualism, Spiritualism and Morals, Exposures of Spiritualism, Shelley's Religious Convictions, Spiritualism the Up-Builder of a Rational Faith, Scientific Claims of Spiritualism," "Sonnet—To a Sister of Mercy," J. T. Markley. London: Edward W. Allen, 11 Ave Maria Lane, E. C. Glasgow: Hay, Nisbet & Co., 52 Ropework Lane. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Thomas Lees writes us an installment of his "Cleveland Notes," from which we make the following extract. The remainder of the article (treating of Charles E. Watkins, whose mediumship Mr. Lees uncompromisingly endorses) will appear next week: "The bright and genial countenance of Frank T. Ripley, the test medium, was visible here one day this week while en route for London (O.) to fill an engagement; he hopes and expects to be in Cleveland during the month of October. Efforts are being made to secure Parker Pillsbury for one or two lectures prior to his return home—probably the last Sunday in this month, Sept. 28th, and the first in next, Oct. 6th."

We shall print next week the report—prepared specially for our columns—of a "Ten Days' Camp-Meeting" of Spiritualists held at Sharp's Grove, Kansas, Aug. 22d-31st.

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2. "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason,'"
3. "The Ministration of Departed Spirits," by M. Harriet Beecher Stowe;
4. "Human Testimony in favor of Spiritualism," Geo. A. Bacon;
5. "Catechumen," Translation from Voltaire;
6. "Humanity ex. Christianity," by R. C. Wigh
7. "The Bible a False Witness," No. 2, by Willis

- .. 8, "The Bible Is It the Word of God?" by M. J. Hale;
- .. 9, "Spirit Manifestations," by Wm. Howitt;
- .. 10, "History of David," Extract from "Evening Hall";
- .. 11, "Modern Phenomena," by Wm. Lloyd Garrison;
- .. 12, "Christianity, What Is It?" by L. S. Wheeler;
- .. 13, "The Bible Plan of Salvation," by Rev. L. H.

- "14. "The Protestant Inquisition," by Rev. Charles Beecher;
- "15. "The Persecuting Spirit of our Sunday Laws," by Rev. W. C. Catechet;
- "16. "The Church of Christ a Dead Weight and a Danger to the Public Peace," by Rev. L. L. Briggs;
- "17. "Orthodox Blasphemy," by Rev. J. L. Hatch;
- "18. "Modern Substitution Defined Theologically as

- * 19, "The Corrupting Influence of Revivals,"
Rev. T. Starr King;
- * 20, "Wherefore the Sinner?" by the author of "The
Hall";
- * 21, "The Great Physician only a Quack," by W.
Ham Denton;
- * 22, "Peter McGuire, or Nature and Grace," by L.
Ze Dollen;

"23, "Contradictions of the Bible," No. 1;
 "24, "Contradictions of the Bible," No. 2;
 "25, "A Pious Fraud," by Rev. Edward C. Towne;
 "26, "The Clergy: America's Foes," by W. F. James;
 "27, "Extract from 'Queen Mab,'" with Note, by
 R. Shafley (triple number, 12 pp.);
 "28, "A Respectable Lie," by Elzbie Potem;
 "29, "Extract from 'Age of Reason,'" by Thom
 Paine;
 "30, "Flood of the New Testament," by Thom. P.

- 31. "The Book of Job a Commentary on the Christian's Condition";
- 32. "The Barbarism of Christianity; or, Hell, as depicted by Prominent Divines";
- 33. "The Holy Bible, Its Origin and Compilation";
- 34. "Superstition of a Belief in a Personal Devil";
- 35. "State Religion, and the Bible as a School Book";
- 36. "The Question Stated";
- 37. "Christianity and Spirituism Irreconcilable";

Also, "THE AGE OF REASON," by Thomas Paine, pp., Emu; cloth, single copy, 75 cents, postage 5 cents.

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