



VOL. LVIII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 27, 1886.

{ \$3.00 Per Annum,  
Postage Free. }

NO. 24.

## CONTENTS.

**FIRST PAGE.**—Our Agents. The Spiritual Phenomena: Harvard Professors Speak for the Spirit-Spheres. The Reviewer: "Ideology."

**SECOND PAGE.**—Poetry: Light. The Spiritual Phenomena: What is Spiritualism? After Death—What? The Spirit-World; Its Nature and Location. February Magazine. Verifications of Spirit Messages.

**THIRD PAGE.**—Poetry: The Boy that I Knew. "Rappings." Banner Correspondence: Letters from Connecticut, New York, California, and Illinois. Obituary Notices. List of Spiritualist Lecturers.

**FOURTH PAGE.**—Labor, Capital, and the Churches. The Banner of Light Messages. The Healing Art. Sects in Colleges. "Bosnia's Bower." Deceased of Mrs. Wallingford, etc.

**FIFTH PAGE.**—The Coming Anniversary. Foreign Notes. Movements of Mediums and Lecturers. New Advertisements, etc.

**SIXTH PAGE.**—Message Department: Invocation: Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Sheikhamer from Henry F. Gardner, Mary Foster, Edward Dunn, Mrs. Henrietta Oltendick, Sarah and George, Louise Early, Mrs. Page, Leonard Sherman.

**SEVENTH PAGE.**—Mediums in Boston. "Book and Miscellaneous Advertisements."

**EIGHTH PAGE.**—Brief Paragraphs. Spiritualist Meetings in Boston. Boreley Hall Meetings. The Boston Spiritual Temple at Horticultural Hall. Perils to the People! Cleveland Notes. The Arbitration Movement, etc.

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**Society at St. Petersburg is just now much occupied with the revival of a very curious story. About three years ago there was a spiritualistic séance at the Officers' Club in that city, at which the spirit of a famous departed general was called up, and prophesied, among other things, that there would be a great war in 1886, in which Russia would take the leading part. As the ghost of the deceased warrior mentioned, among the names of officers who would greatly distinguish themselves in the war, those of some men who did not even figure in the army list, the affair was not looked upon as a joke and nothing more, was thought of it. But, by a strange coincidence, among recent appointments to the rank of commissioned officers, the very names appear which the spirit had foretold, the bearers being men of no family, who have risen from the ranks. The incident has caused quite a sensation. It would be very strange if within a short time we should see Russia drawn into a war with Austria, as a result of the struggle between Serbia and Bulgaria.—London Light.**

## Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those who have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

### HARVARD PROFESSORS SPEAK FROM THE SPIRIT-SPHERES.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

On the forenoon of Jan. 26th, 1886, was received through J. V. Mansfield a very welcome, interesting and valuable communication, which I deem worthy of publication and preservation. A statement of causes which brought it forth may impart interest to what follows.

On an evening in or near the month of April, 1885, the writer was one of a company of thirty to forty Spiritualists assembled in the parlor of W. A. Dunklee, on Tremont street, Boston. The host, knowing that I had been present at and participator in the doings of the investigation of Spiritualism by certain Professors of Harvard College in 1887, invited me to give some account of the same. In my account I spoke in commendation of the general character of Prof. Felton—the challenger to the investigation, though not one of the investigating committee. I had known him from his youth up; we were fitted for college at the same academy; were in college together—were intimate friends; the friendship existed when we became contestants in the press concerning the character and merits of Spiritualism, and was not broken by our arguments and conflicting views. Each retained confidence in the other's uprightness of intention and desire to promote public good, though each viewed the other as having been beguiled into harmful paths of error pertaining to the source, character and prospective operations of the strange phenomena then abounding in the community.

My commendation of that Professor, as a man, whom I had known well for thirty years, and over found pure and benevolent in his intentions, rekindled smoldering fires in the bosom of Mr. Mansfield, who was one of the listening company, brought him to his feet, and moved him to dissent in burning ardor from the justice of my characterization of my old friend. Mr. Mansfield, no doubt, had justifying cause for his strong language in reproach of one who in blind zeal worked discountenously and harshly against the ostensible producers of phenomena which that Professor indiscriminately viewed as the productions of fraud and imposture.

Shortly subsequent to my thus getting knowledge of the prolonged vitality of the fires of Mansfield's indignation toward my friend Felton, who years ago passed out from his mortal form, my thoughts turned to consideration as to how those fires could be extinguished. Felton, a spirit, years ago, told me, through Mrs. Rockwood, medium, that through Mrs. Ricker he had been convinced of spirit-return and action among us before he passed from the plane of mortal life, but "position constrained him from avowing it." He also said that he was then befriending the cause of Spiritualism. The query arose whether I could get Spirit Felton to write out his present views of Mr. Mansfield and his work, through Mansfield's own hand.

Much time passed on ere fitting opportunity and requisite means were mine for trying the experiment. Sunday, Jan. 24th, 1886, I met the spirits' scribe at the Lyceum session in Faneuil Hall. He then cordially invited me to call upon him at any time, saying also that he would gladly write for me gratuitously. Thus a way was opened for my attempt.

On Wednesday, Jan. 27th, I wrote the letter, which will appear below. The next day was so stormy as to confine me to the house. On Friday morning I took the letter to Mr. M., told him the letter was long and peculiar, and that it might take him some time to answer, and therefore that I would leave it for him to reply to at his leisure. The letter was still in my own hand, and had not been touched by him. He asked, "Did you write the letter yourself?" "Yes," said I. Then said he: "Sit down now at the table and write a single question to the person to whom the long letter is addressed. I can do better while you are present." I sat down and wrote, folding over what was written, thus concealing it from his sight.

The long letter was as follows:

46 CLARENDON ST., BOSTON, Jan. 27th, 1886.

**SPIRIT CORNELIUS CONWAY FELTON:**  
Dear friend in the days of your youth, and my constant about spirit operations in the days of our manhood: Memory now carries me thought to the spirit of Prophet Samuel, who, when called up by King Saul, asks, "Why hast thou disquieted me?" I seek to get some thoughts from you through those whose memory and views of you disquiet him very much, and approach to him may disquiet you.

I never lost esteem and respect for you—never distrust the goodness of your motives, though I often did the wisdom of your processes of action toward Spiritualism and Spiritualists.

I now am bent upon an experiment. I desire to learn whether a spirit can use the physical organism to write out his or her views, where that organism belongs to one who hates the spirit that dictates.

Please answer the following questions:

1. Do you now see or know that spirits do use Mr. J. V. Mansfield as their amanuensis?

2. How do you now estimate the effects of his labors upon mortals and spirits?

3. Are you conscious that you ever misjudged him, or harmed him by thought, deed or word?

4. Please express your present estimate of him and his work.

5. Comment upon any other matter which it pleases you to mention.

You to notice—whether it pertains to me, your old friend, to the cause that most interests me—Spiritualism—or to any other matter.

Your friend in your youth, in your manhood, and such now while your home is in the spirit spheres.

ALLEN PUTNAM.

P. S.—You need not put Mr. Mansfield's name in your response, but say thus and so about the person to whom my inquiries pertain.

The short letter written in the scribe's room was:

**SPIRIT CORNELIUS CONWAY FELTON:** My Dear Old Friend: If you can, please say what you now think of Mr. Mansfield as an amanuensis for spirits. Jan. 26th, 1886.

ALLEN PUTNAM.

I sat down in a chair eight or ten feet from Mr. M. His hand soon commenced to write, and in less than twenty minutes, I think, he handed me the following on the sheet which contained the sealed request:

"My honored and very dear brother, once college mate, and life long friend, I am so pleased to meet you calling for me. I was with you, and so were our old but dear friends, Dr. Luther V. Bell, President Walker, Peirce, and E. F. Gardner, this early morning. It was by our united action that you were forced to come and talk with me through the man I so abused while I lived in mortal. But, friend Putnam, I did it not maliciously, or with any feeling of selfishness like attempting to shut out the light of truth, which was then dawning upon the age we lived in. But it was from a desire I had that the people should not follow a bubble that would, in my opinion, burst, and that too in the near future.

I freely and fully beg Mansfield's pardon for the course I took at the time he so kindly and freely invited my investigation and criticism. I now see, as millions have, that once, perhaps innocently and honestly, they opposed one light of truth, and later were forced to admit the fact.

I have often talked this matter over with Eustis, as to his and my doings with young Willis. We are convinced of our wrong doings, and now are ready to proclaim such to you and the world.

I now know that your friend M. is all that he has professed, or all that is claimed for him by his and your friends. Tell him I sincerely beg pardon for all the pain I have in the long past caused him.

Your friend and brother,

CORNELIUS C. FELTON.

Such was the response. My experiment succeeded far beyond my expectation. It brought forth Felton's free and full supplication for Mansfield's pardon for abuse bestowed upon this scribe for spirits, when he asked Felton to investigate and criticize his operations. I hope and trust that this suit for pardon will contribute to the peace of both the abuser and the abused.

My questions were fully met by the responses having application to Mansfield alone. But my friend heeded my hint that more would be welcomed. His notice of other matters indicates probability that he perceived the purport of my letter to him prior to the morning of the day of its presentation to the scribe. He says that early that very morning he, Dr. Bell, Pres. Walker, Prof. Peirce and Dr. H. F. Gardner met, and by united will-powers "forced" me to visit Mansfield.

Why those spirits, rather than any other of his and my many old associates and friends now in spirit-life? Obviously, in my view, it was because each one of those men, while mortal, took part in or surely had accurate knowledge of on-slalights by Harvard Professors upon mediums and Spiritualism.

Whatever may have been the views and feelings of any one or all of them after viewing their acts pertaining to Spiritualists in the light of a spirit-sphere, amid which truth would reveal itself and justice make demands for righting wrongs committed as far as circumstances and conditions would permit, they probably up to that time had found it difficult to command befitting mediums, magnetisms and recipients for information so combined as to render it expedient, if possible, to satisfactorily put their present views and feelings before mortals.

My relations to those men, in matters pertaining to Spiritualism, did formerly and still do differ somewhat from those of any other mortal. This fact may cause them to view me as prominently deserving and well fitted to be recipient of their present views of some of their mundane transactions. The statements contained in Felton's response apparently have the sanction of all the persons he names, as one band which, after consultation, joined in applying powers which "forced" me to go and submit my letter.

What were the relations of these men severally and of myself to the famous HARVARD INVESTIGATION IN 1887?

Prof. Felton was the challenger of Spiritualists to the trial. Dr. Gardner accepted the challenge. Prof. Peirce was a prominent and very active member of the investigating committee. Dr. Bell was present at the investigation as a very intelligent and unbiased observer. I went with Dr. Gardner as his counselor and aid when he met the investigating committee, to specify and agree upon conditions for the trial; also was present at the trial throughout. While thus aiding Gardner I was working against two—Felton and Peirce—whom I had well known, and who had well known me, for nearly thirty years. I had their friendship and they had mine. Dr. Bell and President Walker were my acquaintances and friends. I alone of all graduates from Harvard was open contestant for Spiritualism then, and am, I think, even down to this day, the only graduate from that institution who has openly advocated Spiritualism on the rostrum, or in the public press, over his own signature. These facts may have pointed to me as a preferable one to be receiver of the statements which those spirits have become ready to voluntarily put before the mundane world pertaining to their treatment of mediums and Spiritualists while on this mortal plane. No other mortal had possessed better, if as good, opportunities than or as myself to

become cognizant of some past doings by these professors which they now know and feel were persecutions of honest manifestors of genuine facts and promulgators of important truths. The members of that band knew that no other survivor of them could comprehend the extent and character of special mundane errors and wrong doings by themselves better than myself, and none other would be more likely to put their confessions before the world and try to aid them in righting the wrongs of their mundane teachings and acts. This I gladly attempted to do, in kindness to them, kindness to the mortals whom they assailed, and to all who hereby learn that changed views have come to Harvard professors relative to mediums and Spiritualism since they have scanned them in supernal light.

One other person was named by Felton, not as his adviser and aid on the morning of the conference of spirits, but as one with whom, as he states, he had often conversed in reference to their treatment of young Willis; they (as they most surely ought to be) are ready "to proclaim—do proclaim to the world" that they are convinced of their wrong doings in that case.

Spirit Doctor H. F. Gardner, I congratulate you! How joyous to you must be your retrospect now! The cause in which I aided you and in which you fought undauntedly, your contestants now, in their abodes above, concede to have been the cause of fact and truth—glorious truth. Accept my congratulations, and give me your helping hand to work on in the same cause to the end of my sojourn here.

ALLEN PUTNAM.

46 Clarendon street, Boston.

"Many years ago, in a small work entitled AGENTS AND SPIRITUALISM, I published an account of the transactions at the Harvard Investigation; and I think 'Young Willis,' now widely and most favorably known as Dr. L. H. Willis, has put forth in print an account of his unjust and cruel expulsion from the Cambridge Divinity School because of his mediumship. Therefore no specification will be given here of the errors and wrongs embraced and perpetrated by these Harvard professors while mortals, which now, when they are residents in supernal spheres, they see and freely confess to their survivors and successors below to have been errors and wrongs.

## The Reviewer.

### "Ideology."

To the Editor of the Banner of Light:

The above is the title of a work consisting of two volumes in one, embracing 338 pages, written by the late Dr. Laroy Sunderland, and published since his decease. In it the author has undertaken to set forth his peculiar views of the Science of Mind—for that seems to be the meaning of the title—with special reference to the phenomena of Trance, Mesmerism, Revivalism, Mind-Cure, Mental Epidemics, Mediumship, Spiritualism, etc. The work has been hailed in certain quarters as giving to the world "facts which knock the foundations under all the religions which regard invisible beings or entities besides living human ones." Of course, Spiritualism, Ancient and Modern, is supposed to be utterly demolished by it!

I have been urged to write and offer for publication in your columns a review of the book, particularly with reference to its bearings on Modern Spiritualism—and especially for the reason that the author has seen fit to sharply assail myself for some utterances alleged to have been made by me many years ago, as he has done other prominent Spiritualists, including the editor of the BANNER OF LIGHT; and it has been suggested that neglect to notice so pretentious a work will be construed by the opponents of Spiritualism as indicative of inability to reply.

Other occupations have prevented a careful examination of the work until now; but having made such an examination, I feel constrained to say that it does not seem to me to call for any extended review in the interest of spiritual truth. To any discerning mind the book carries its own antidote with it. The likeness of the author, which is given as a frontispiece, presents what a daily paper has justly characterized as the portrait of "a nervous, emotional, wild, excitable man, . . . whose whole nature is singularly bereft of modesty and good sense"; and one needs but to read a few pages of the crude, incoherent and egotistic utterances contained in the preface and the opening chapters to see that the portrait does no injustice to the author, and that he is not a safe nor even an intelligible guide in dealing with the intricate problems of Mental Science and the occult phenomena of the human spirit, whether possessing an earthly body or a spiritual body.

A long personal acquaintance with Dr. Sunderland during his lifetime—the writer having followed his course from the time that he was a Methodist revival preacher through his career as a public lecturer on Psychology, "Pathetism," etc.—fully confirms the above estimate. He was a singularly unbalanced and idiosyncratic specimen of humanity, possessing progressive tendencies, with fine abilities and acute perceptions in some directions, and yet a strange blindness in others, and an overweening self-conceit which led him to imagine himself the source of pretty much all that has been discovered in modern times in the field of Mental and Psychological Science. He occupies pages in this volume in setting forth his achievements in this line, and in denouncing those who, he alleges, have stolen his ideas without acknowledging him as their source—apparently unable to conceive the truth now generally admitted by more modest and more philosophic minds, that the same ideas, in substance, may be born in many minds independently of each other, provided they are properly capacitated and circumstanced to receive them.

No doubt Mr. Sunderland in his earlier years

conceived many then new and valuable ideas in the department of Psychology, and he performed many novel experiments and accumulated a large mass of significant and instructive facts. But his mind, unfortunately, was illogical, erratic, idiosyncratic. He knew not what to do with his facts. He was sadly blind to their real significance. He could not build up from them a system of Mental or Psychological Science which commended itself to the common sense of mankind, but lost himself in a maze of assumptions, and subsided, at length, into apparent charlatanism. To him, no doubt, belongs the honor of first introducing the phenomena of Modern Spiritualism, in the form of the "raps," through the mediumship of his daughter, into Boston and New England. He was also the first, so far as the writer is aware, to give public lectures and to publish a paper in advocacy of spirit-communion in this country and the world. He had then the whole field to himself, and had he possessed a well-balanced mind, capable of dealing rationally with the novel facts, he doubtless would have taken and held the position to which he aspired—that of leadership in the new movement. But his ideas were bizarre and unacceptable, except perhaps to a few as crotchets as himself. His credulity and extravagances were such that he soon became involved in perplexities from which he could not extricate himself, and ere long he "soured" on "the spirits" whom at first he had so enthusiastically welcomed, and became a bitter opponent of rational Spiritualism. This he continued to antagonize during his life.

His mind was so constituted—doubtless by an unfortunate heredity—that he seemed incapable of dealing justly with an opponent, or of fairly representing the ideas of one who differed from him. Misquotation and distortion of the language of those whom he assayed to criticize were his favorite methods; and these are markedly illustrated in his references to the undersigned in this volume—which are merely a rehash of unfounded attacks and inexcusable misrepresentations made many years ago and fully answered at the time. They deserve no further notice at this late day.

I have searched the work in vain for any concise and intelligible statement of the author's theory; but from his rambling, illogical and incoherent utterances gather the following as its substance, namely: That the trance is always self-induced, as are also all "miraculous cures," all mesmerism and "revival" phenomena, all trance-speaking, visions, and most other supposed spirit-manifestations. These phenomena, and all purported spirit-communications, he alleges, proceed from an "idea" that somehow gets into the mind of the medium, and evolves all the results!

This assumption—for it is neither more nor less than a sheer assumption, without a particle of proof—is, to an intelligent observer of the facts of Spiritualism, about as rational as the proposition that a man may lift himself to the moon by pulling at his boot-strings!

Mr. Sunderland, however, admits the reality of that phenomenon which he is pleased to term "the mystic rap," also the possibility of intelligent communication by means of it with unseen intelligences of some nature; but he insists that its source is not and cannot be known, and hence it is useless and dangerous to have anything to do with it. Further, he strenuously denies that the raps are or can be caused by human spirits—our decarnated friends—for the purely dogmatic reason that "we do know that all our knowledge and our relation with this earth is wiped out by death, and, if another existence remains for us after death, it must, in all its relations, be new, as our existence is when born into this life!" How he knew this, or how anybody else can know it, he has not deigned to tell us, but seems to think that his dictum ought to settle the question forever for all mankind!

Nevertheless he claims to have witnessed certain "haunted-house phenomena" in which "unseen intelligences" manifested their presence—intelligences, he affirms, that "neither belong to our world, nor have they a particle of independent knowledge either of our planet or of us and our affairs. This [he continues] has been in 'favorable conditions' always admitted to me when I have questioned them; and I have asked them in a medium's presence the reasons for their assuming our names, and pretending to be our relatives, and the answer has been to this effect, namely, 'We please our medium, and we gratify all the interested parties in the circle!'" (P. 161-2)

This frivolous declaration of wandering, haunting and confessedly ignorant ghosts, the author readily accepts as outweighing all the testimony and all the proofs given by thousands of intelligent spirits the world over, that they are still human beings, and still interested in their earthly friends. Such an opinion shows an utter unsoundness of judgment. To a rational mind, the mere fact that these unseen intelligences could understand and use human language, and could give such an intensely human reason for their conduct, is sufficient proof that they were human beings, (of a low order, no doubt,) notwithstanding their pretended ignorance or denial of mundane origin.

I can but think that the posthumous publication of this crude and disjointed work, so far from contributing any useful aid to the solution of the great problems of Mental and Psychological Science, has only resulted in spoiling a large quantity of good white paper.

I will venture to add that I have good reasons for believing that Mr. Sunderland, since his entrance upon the other life, has found that his knowledge of and relations to this world have not been "wiped out by death," as he imagined they would be; but that he now sees and deplores his great delusion when here, and deeply regrets the putting forth to the public of this crude production of his blindness and ignorance. He would, I am confident, gladly seek consigned to oblivion.

A. E. NEWTON.

Arlington, Mass.











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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.  
Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 27, 1886.

**PUBLICATION OFFICE AND BOOKSTORE.**  
9 Bowdoin St. (formerly Montgomery Place), corner Province Street (Lower Floor).

**WHOLESALE AND RETAIL AGENTS:**  
THE NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,  
39 and 41 Chambers Street, New York.

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PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.  
LUTHER COLBY, EDITOR.  
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

Before the coming light of Truth, Creeds tremble, ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

### Labor, Capital, and the Churches.

The labor question is the coming question, beyond all further doubt. The politicians have for a long time been trying to get over or around it, and to work up other and smaller issues to draw away public attention from its treatment; but the urgency all the while grows greater, events combine to force them to meet the issue openly and squarely, and further delay or neglect becomes more nearly fatal. The most that has been done thus far has been to plaster a sore that can never be healed on the surface. The hurt is vital and at the core of things, and will have to be treated internally and radically. Above all, it is positively certain that the invisibles are actively employed in urging forward a movement that has for its only object the establishment of just and equitable relations between the small employing class and the immensely larger class of the employed. When the spirits take part in earthly issues, it may be believed that there is a power engaged on one side or the other, which is sure in the end to prove irresistible, for they view the struggles of men only to sympathize with the weak and suffering, and to establish the rule of justice and equity.

We have had two special discourses on the subject from Boston pulpits, within the last two Sundays—one from Dr. Miner and the other from Mr. Savage. The former proposed as a relief theory that the whole dispute between labor and capital should be made more intelligible to both sides, as well as to the entire community, by giving the utmost publicity to all the facts involved. The wages and condition of labor are published broadly in the current journals already; now he would have capital submit a statement of the costs and profits of its operations with just as little reservation. His inference manifestly is, that in this way a broad-based public opinion on the subject would be formed, that would be better than any plan of special arbitration, and far more likely to become permanent as a standard relation of the contending interests. The chief merit of this suggestion is that it is practical, which has not hitherto been the case with other proposals. The only hitch would be, to persuade capital to show its hand. Men and corporations do not like to expose their affairs to the public scrutiny, nor do we think they are very near when they will consent to do it. Nevertheless, capital may yet be driven by the pressure of circumstances to do what it once would never have consented even to think of doing.

It is always to be considered, too, that the chief competition which capital has to encounter is with capital itself, the labor consideration forming an element of the problem instead of being in any real sense a competitor. Labor, in fact, is included in the issue, and never stands outside of it.

Mr. Savage, for his part, treated the question morally, which of course is practically, yet without beginning at the beginning, as is necessary. He is discarding upon it serially, severing it into topics. He insists on freedom of contract between labor and capital. When that is attained he thinks the labor question will be solved for the whole world. Then, he triumphantly asserts, "the individual laborer, through cultivation, theory, learning, personal self-control and economy, can pass over the line that divides labor from capital." With perfect truth does he say that there are two ways of looking at these strikes: as interferences with the conduct of business, and merely an attempt of people to rise out of their proper spheres, and as symptoms of the growth of humanity, which we ought to try to understand and guide to the accomplishment of satisfactory results. He justly holds this widespread labor movement, this modern unrest in the world, to mean simply the development of the individuality of the peoples and their rise to be free and contented men and women. The rise of the individual is the law of human growth everywhere. There must be combined power, and there must be freedom; and the former must exist solely for the sake of the latter. There must be a central power equal to the protection of life and property, and there must also be the perfect freedom of the individual within the limits of his own rights.

In the *Illinois State Journal* very recently appeared a striking article on the labor question in connection with the churches. The writer observes that it will have to be admitted that

church attendance is on the visible decline among wage-workers. He states by way of illustration, that in Illinois there are 600,000 men between the ages of 16 and 40, of which number only 60,000 are church-members. Careful inquiry shows that less than one-fifth of the wage-workers go to church, while three-fourths of the entire number of employers and business men are regular church-goers, and one-half of the entire number are communicants. There are, he adds, 200,000 families in New York City, and only 13,000 of the number own their homes. Of these 13,000 eighty per cent. are church-goers and forty-eight per cent. are members of churches. Of the remaining 187,000 families, crowded into tenement houses, flats, boarding-houses, and worse places, where there is just as little as possible of home life, many of them reduced to the hunger point—of these 187,000 families less than fifteen per cent. ever attend church. In Chicago the churches are never half full, and there are not churches enough to seat forty per cent. of the citizens. Churches are thinnest where population is densest.

In New England, not one in ten of wage-workers go to church. The wage-worker is made to feel that the church does not belong to him, but to his employer. Workingmen look upon the church as thoroughly capitalistic in its tendencies; and we ourselves will add that a great many men of large thought and profound culture have long regarded it in the same light. Workingmen see the lines of social class distinctions as carefully drawn in the churches as in the ball-room. Workingmen, when spoken of at all in the pulpits, are too often referred to as riotous mobs, strikers, communistic rabble, and so forth. The writer in the *State Journal* says that the average minister condemns them with an air of superiority supported by the pocket-book of the richest members of his church. The preachers preach what the "boss" element in the church want them to preach, and the workingmen let them preach it largely to empty pews. Capital cuts down the wages of labor to the starvation point, and then turns around and makes big presents of money to the churches.

The following passage from this writer is so good that we give it entire:

"Workingmen assume, after studying the life and teachings of Christ, that the church has forsaken Christianity, has lost its religion. They assume that religion consists in doing, more than in believing. They assume that a pure conversation requires not only that a man shall 'feel good,' but that he shall pay back to his neighbor the price of the chicken he stole the night before he 'got religion.' Observers have convinced them that getting the religion of the church does not work a moral reformation in a man's dealings with his fellows, especially his 'hired hands.' They feel that the church has forsaken Christianity, which in its essence depends solely upon moral character and human sympathy, rather than upon church organization or creed. Christianity began its career by an open and loud war upon all kinds of sham. Jesus found society based upon false distinctions and hypocritical professions. The Pharisees were a vain, selfish, intolerant sect of bigots; the Sadducees cynical, cold, money-loving, immoral. A purer system of exegesis obtained in all matters relating to the law, so that not only was the spirit killed, but the very letter distorted. In all this Jesus could discern no spirituality, no truth. Above all, the facts were apparent to him, that they who howled the loudest about the law were least moral in their lives. There can be no doubt that Jesus first began his work by attempting a reformation of the Jewish Church, and only changed his plans and began a counter organization when he became satisfied the church was inseparably joined to wealth, fraud, hypocrisy and sham. Among the poor fishermen he found a rough, ignorant set of men, with undeveloped natures, but true to the core, and in all things just what they pretended to be. To the education and elevation of these he devoted his life. From them he drew his followers; among them he lived. From their firesides he pointed out the shame of the church and the society around them. From the poor are drawn most of his illustrations. He was preeminently the friend of the poor; not entirely because of their poverty, but also because of their moral worth. Then, as now, it was impossible for a man to be very rich and very moral. Jesus thought it was as likely a camel would go through the eye of a needle as that a rich man would go to heaven; not because of the wealth, but because of the methods necessary for the acquisition of great wealth in any age of the world. The religion of Jesus Christ was thus based upon justice. Moral worth blotted out all distinctions wealth had made in society. In his opposition to the oppressions of wealth, and social distinctions based upon wealth, Jesus was the first Knight of Labor."

The writer's concluding reflections on the situation, as well as on the subject, are excellent. These ground movements, he thinks, are not irreligious, but intensely religious, and come when the people possess more of moral purity than the Church does, which pretends to be the guardian of public morals. The demand is ever for a higher righteousness than the church secures. The very first of the proclaimed purposes of the Knights of Labor is, "to make industrial and moral worth, not wealth, the true standard of individual and national greatness." As God made of one flesh all the nations of the earth, so that all men are brothers, it is only through love, justice, and fellowship one for another that we can demonstrate our love for God. If the church chooses to continue to lend her influence to the support of a system of immorality that pauperizes thousands to enrich a score, and to build up social castes, the people will forsake her and she is doomed.

Coming to the political bearing of the case, one of our city dailies remarks with truth that "protection" is just as applicable in justice to the workingmen as to the manufacturing capitalist. For more than two generations, it alleges, they have been taught by the capitalists that it was the undeniable duty of the government to use its machinery for the purpose of "protecting" and making certain classes of business profitable, and in this way enriching favored individuals at the expense of their less favored neighbors. The workingmen have a logical reason for asking why, if it is the duty of the government, by its laws, to put money into the pockets of woolen manufacturers and iron-makers, which would not otherwise flow into them, is it not also the duty of the government, by the same instrumentality, to make money flow into the pockets of the laboring classes, which would not otherwise come to them? "If"—says the same paper—"socialism can be practiced for the benefit of a relatively small and by no means necessitous class, why should it not be practiced for the benefit of a large and admittedly necessitous class?" No logical denial can be made to this claim; for it is just as much the function of the American government to restrict the profits of the wealthy to a limited percentage, and provide that all in excess of this shall be divided among the workingmen, as it is for the government to decree that the people throughout the length and breadth of the country shall be taxed for the profit of certain influential protected interests.

### The Banner of Light Messages.

We find in *London Light* of Feb. 6th, 1886, under the heading, "Evidence of Extranatural Intelligence," a communication signed "C. C. M." in which the writer in alluding to the verification of spirit messages in the BANNER is extremely presumptuous, to say the least, as we shall presently show. He says:

"We all know the two or three apparently unanswerable cases recorded by 'M. A. (Oxon)' in 'Spirit Identity.' These cases lead to the presumption that there must be many similar ones. But where to find them? For instance: for many years past THE BANNER OF LIGHT (Boston) has devoted a page or more weekly to the record of 'messages' from deceased persons, apparently strangers to the circle. For a considerable time I read these with some attention, but failed to find that any regular and systematic attempt was made to verify the statements. I have long ago ceased to follow these messages, and indeed am not now a subscriber to the paper. But surely these communications, still, I believe, going on, ought to be investigated, whenever possible, by some careful and competent inquirer (who would of course ascertain the possibility or otherwise of prior information by the professional medium of the BANNER Circle), and the results reported."

Now in so far as the BANNER OF LIGHT is concerned, we are abundantly able to prove that the writer above quoted is entirely ignorant of the facts in the matter he alludes to.

During the first year of the publication of the BANNER we tested all the messages given through the instrumentality of the trance-medium, Mrs. J. H. Conant, before publication—did just what "C. C. M." says ought to have been done. We wrote to parties named in the messages, who resided in distant parts of the country, whom we were positively assured our medium knew nothing whatever of, and in nine cases out of ten highly satisfactory corroborations were returned. This encouraged us to go on with the good work. As years passed we seldom made personal inquiries, as our time would not permit us to do so; but, instead, inserted a standing notice, asking for verifications; and we have published thousands of acknowledgments from time to time ever since, from reliable individuals all over the country, and sometimes from foreign countries, going to show that individual spirits of whom we knew nothing during their earthly existence gave evidence of their identity to their earthly relatives and friends. But in this article we have not the time to give the reader the evidences in detail of which we are in possession; we may do so at a future date. We will, however, name one special case which may possibly satisfy *Light* if it does not its superficial critic.

Many years ago Professor Gunning, the geologist, who was then we believe a resident of Chicago, called at our office, as a skeptic, he said, to know if possible what evidence we could adduce to prove the return of the spirit after its mortal exit. We gave him many evidences of the fact within our knowledge; but he still doubted. Taking up a copy of the BANNER which was on the table, he turned to the Message Department and carefully scanned the reports of the messages therein, when his attention was attracted to a message given by a spirit Scotchman to his wife in Glasgow. "Now," said he, "in the first place I want to know whether or not you or your medium or any of your acquaintances ever knew anything whatever of the person who purports to give this message?" We solemnly assured him that we had no knowledge whatever, previous to the delivery of the message, that such a person ever existed. "Very well," said he; "I am going to London now, and I shall make it a special point to run over to Scotland for the sole purpose of ascertaining for myself whether this thing is an imposition or not, as the name of the deceased individual is given, the town in which he resided, the name of the street, and the number of the house in which it says he resided." "Very well," we replied, "nothing would gratify us more than to have you do so." He paused for a moment, and then said, "If I get no evidence of the statements made, as printed in the BANNER, on my return I shall denounce it as an imposition." He then put the message from the paper, and carefully put it in his pocketbook.

Several months elapsed ere we heard from him, when he called at the office, and related his experience. He said he went to Scotland, to the place named in the message, found the street and number therein specified, and knocked at the door, when a middle-aged lady appeared. He asked if Mr. So-and-so lived there. Her reply was, "He did, but he is dead. I am his widow." The Professor was then invited to walk in, when he drew the slip from his pocket, and read it to her. "Why," she said, with great surprise, "if my husband was not dead, I should think he wrote it, for it sounds just like him. Where did you get it?" He explained that he had clipped it from an American paper that professed to publish messages from the dead, and that was all he knew about it. Then, bidding the lady good-bye, he retired, he said, meditating upon the subject of the possibility of spirit return. Still he doubted, he remarked to us, although he had under the circumstances no reason to question our integrity in the matter, but it was inexplicable to him, and he should investigate further. Whether he ever did or not we never knew. One thing was evident, however, and that was: on his return to this country he did not carry out his previous intention of denouncing us as impostors, which he undoubtedly would have done had he failed in his mission.

It is but just to the present medium of the Banner Circle—Miss M. T. Shelhamer—to record that during the past two years two hundred and eighty-six valuable and direct verifications of published messages given through her mediumship have been received, showing the mass of testimony which must have accrued in the six years and over during which she has presided at our sittings.

When our time admits we shall give the reader much more evidence of direct spirit return—enough to convince any reasonable person that the spirit messages printed in this paper—accounts of which are taken down *verbatim* by a competent reporter—are what they purport to be, namely, bona fide emanations from the spirits whose respective names are given.

Regarding the present agitation on the labor question, a Washington correspondent writes us in the course of a semi-business letter: "The Spiritual Congress has a mighty scheme on the tapis relative to government matters, and if the plans of the unseen workers can only be carried out successfully, the world will be the better for it."

**BAD EFFECTS OF VACCINATION.**—Ellen Terry, the actress, is in very bad health. Directly after her return to England from this country she was vaccinated, and her life was long imperiled. Evidently she has never recovered, and her present illness is the sequence.

### The Healing Art

Has been controlled by a dominant and intolerant materialism which fiercely opposes all spiritual ideas, denounces progressive philosophers as victims of credulity, and assails all mediums as base impostors. This is the attitude to-day of the *London Lancet*, the representative of medical orthodoxy in England, and is substantially, with scarcely an exception, the attitude of the "Regular" medical press of this country.

The Homeopathic and Eclectic portion of the profession no longer occupy this ground, as they protest against intolerance, and many physicians of those classes are active friends of true progress. But as a body these advanced portions of the profession do not occupy any very definite attitude. Many of their members, especially in Boston and New York, sympathize more with conservatism than progress, and manifest a decided prejudice against the clairvoyant and spiritual methods which have had such brilliant results within the past thirty years.

The difficulty in the medical profession everywhere lies in the absence of any philosophy above the physical. Nowhere in any medical school is the soul recognized as an essential element of the human constitution. Nowhere is the great psychic organ, the brain, included in the curriculum of the college, except to study it as the head of the spinal column and seat of hemiplegia, softening and apoplexy.

The wonderful spiritual powers that operate through the convolutions of the brain are as much unknown to day in medical colleges as they were in the days of Galen. Thus all spiritual philosophy is barred out, and the door is closed by the haughty intolerance which proscribed Prof. Ware, and every other scientist who recognized spiritual truths.

There is to-day but one exception to these remarks—but one system of medical science that embraces in its scope the soul of man and its connection with the body through the psychic and physiological functions of the brain. We refer to the system of Anthropology, which originated in the experimental demonstrations of Prof. Buchanan, and has been publicly taught by him for forty years in medical colleges with which he has been connected, and is still taught by him in the College of Therapeutics, located and now in session at No. 6 James street, Boston, having been made widely known by his volumes of "Therapeutic Sarcognomy," and "Manual of Psychometry," and more fully expressed in his "System of Anthropology," published thirty years ago.

To this new system of medical science, which comprehends the Soul, and places Spiritualism in its just position in the circle of Science, solidly based upon anatomy and physiology, and fortified by all the guarantees of Science, the attention of all advanced thinkers will be more and more given as they realize the supreme value of Spiritual Philosophy and the necessity that all false doctrine and pseudo-science should be put out of the way. The Manual of Psychometry has demonstrated the power of clairvoyant and psychometric practice; Therapeutic Sarcognomy has demonstrated the power of magnetic healing and established its proper methods, and both have shown the truth of Spiritualism as a potent agent for diffusing wisdom and for elevating the moral and physical condition of man.

For the Banner of Light.

'83-'86.

S. B. BRITTON, M. D.  
In Memoriam.

We pledge to you this day in friendship sweet,  
And long-remembered, trust our absent friend to greet:  
In the broad worlds, where'er your feet may tread—  
Walking with living, or with those called dead—  
Receive our salutation, and hold dear  
Our earnest greetings for your third New Year!

May loving ones as erst surround your way,  
Helpers to hasten on your perfect day!  
Wisdom and Truth walk ever by your side,  
And Peace and Righteousness with you abide!  
Companions meet for him who, long ago,  
Chose these as guides unto his steps below!

No Lethargy we'll drain on this fair night,  
But treasure both our sadness and delight;  
For sweet and bitter through our lives must blend,  
Forever binding closer friend to friend;  
From our own selves we should estranged rove  
If one experience could forgotten prove!

So, bon voyage! we cry to you again,  
Ignoring our great "loss" for your dear "gain";  
In our advance your new life has begun,  
But, rayed earthward, like the rising sun,  
The olden friendship glows within our breast,  
And brings its peace and joy and gracious rest!

Jan. 4th, 1886. LITA BARNEY SAYLES.

### Sects in Colleges.

President Eliot, of Harvard University, and President McCosh, of Princeton College, recently met to discuss in public the question: "What place should Religion have in a College?" The debate grew out of a controversy held by the two Presidents a year ago on a related topic at a club meeting. President Eliot maintained that the most useful college was one in which no sect dominated. There were, he said, ten hundred and sixty-eight students gathered at Harvard from all parts of the country. No religious sect was dominant among them, with a diminishing prospect of there ever being one. He described three types of American colleges, distinguished from each other by their religious policies. First came the thorough-paced denominational college, where the students are obliged to be instructed in its peculiar tenets. Next came the semi-denominational college, which is the commonest type of the American college, having been originally established to train ministers for some denomination, but which had drifted away from its moorings. And finally came the unsectarian college, illustrated by Harvard. Of the latter he stated that its officers were appointed without reference to denominations, and its students were not questioned as to their religious convictions, and were free to go to church or nowhere.

In answering the question, What is the advantage of the unsectarian college? President Eliot said that under its wings all forms of religion are safe. It offers security against any attack on a student's faith. Voluntary activity in religious matters is stimulated. When young men make a choice, it is a conscious one. They learn that the doctrines and rules of living common to all sects have more practical importance than the doctrines about which sects differ. The disadvantages alleged are, that such a college loses influence through want of support by any sect; that it appears to be indifferent to religion; that it does not know truth from error. But President Eliot said that all such assertions are fallacious. Toleration does not mean indifference. Religious liberty does not mean the extinguishment of religion. A

national college in America must be tolerant. A fruitful source of irreligion is mutual denunciation among sects. Teachers can demonstrate that science is creating a very spiritual idea of God, and that there is no real incompatibility between religion and science.

President McCosh said in reply that he came into the discussion to help counteract the increasing tendency to leave out religion in the teaching of our colleges. At Princeton College, said he, is a truly catholic religion, and no interference with the convictions of any. He divided colleges into two classes instead of three: where a place of importance is given to religion, and where no serious interest in divine things is professed. He thought the character of the community is determined largely by the character of the highly educated men who are graduated from colleges, and hence it is of vast moment that these graduates should be trained in a knowledge of God. He would have religion taught for its own sake as well as for the sake of morality. He thought the practical method of progress is first to Christianize and afterward civilize. He was afraid that unsectarianism would degenerate into agnosticism, and that young men will settle down with the conviction that nothing can be known of God or of the world to come. Not since the break-up of the Roman empire, said President McCosh, has the question, "Is life worth living?" been asked with so much persistency. He thinks the college teacher should be able to answer it when asked by the college boy. He contemplated the probability of religion being given up in several of our colleges, but he thought it would be an ominous day when it happened. But it is plain that he is all the time thinking of sects, which are by no means religion.

### "Boflin's Bower."

The fifteenth annual report of the above highly commendable philanthropic institution has just been received by us. Its contents furnish evidence additional to the great amount already on record of the useful work it has accomplished and the untiring efforts of Miss Jennie Collins in that work. Boflin's Bower is an unchartered institution, and this, says the report, has rendered the past fifteen years of hard work doubly so; but it seems unavoidable, for, remarks Miss Collins, each season convinces those who are laboring in a field where the demand is great but the laborers comparatively few, of the great need for something to meet miscellaneous cases, for which no charter can be made to provide: "A charter protects a special work; and the disappointment is very great when an applicant discovers how slight a point excludes her from a benefit, although the means may be ample."

As regards the work of Boflin's Bower the past year, there have been 1403 applicants for employment, of whom 927 were supplied. During the winter 2,340 poor women and girls have been given free dinners. The receipts from all sources have been \$1,877.90; expenditures, \$1,795.00, leaving a balance of \$82.90. During the last year the Bower has been deprived of three great helpers, ex-Gov. Thomas Talbot, Hon. Charles W. Slack and Col. T. W. Pierce, they having passed to the higher life.

There are in this city upward of 20,000 shop girls, and it would be a fair estimate to say that 11,000 work for less than five dollars per week, some as low as three. Miss Collins relates a number of touching incidents of life under such conditions. One young girl said to another, "Why do you look so sober?" The reply came, "I will tell you in confidence; this calico dress I have on is all I have in the world, and to-morrow (Sunday) I shall have to wash and iron it to wear next week." The tears fell from her eyes upon the work on which she was engaged. Referring to the employers who are more than just to their people, Miss Collins speaks in pleasant words of the Nonotuck Silk Company, in Florence, Mass., Macaulay, Parker & Co., Isaac Fennell & Co., Rhodes & Ripley, and G. W. Simmons & Co. of Boston.

### Decease of Mrs. Wallingford.

Some weeks since we announced that Mrs. Mary E. Wallingford, better known to the Spiritualists of the country by her maiden name, Miss Mary E. Currier—daughter of Walter V. Currier, Esq., of Haverhill, Mass.—lay at the point of death at her home in Maplewood, Malden, Mass. The stricken invalid has since passed to spirit-life (from quick consumption, at the age of 37 years 1 month)—entering on Feb. 19th upon the realities of the new state of being which she did so much in the past to unfold to the human understanding through her remarkable mediumship, which manifesting itself from her tenderest years embraced in the days of her labor, development for physical, musical, test and other phenomena. Latterly she married Mr. Walter Wallingford, and brought to the domain of quiet home life the same sterling characteristics which were hers when occupying a more public station.

Her passing on was a perfect triumph over all that could in any way be called "death." One who stood beside her in the last hour informs us that she was perfectly calm, conscious and resigned, calling her father and mother, also the members of her own household, to her bedside, announcing that she was about to enter spirit-life, and asking them all to refrain from weeping. As her lifelong friend, Rev. James B. Morrison, at this time entered the room she clasped his hand in recognition and said: "My eyesight is gone; I am going; good-bye, all of you"; then peacefully folded her hands, closed her eyes, and her spirit took its flight to join the company of dear friends gone before. The funeral took place on Tuesday last, Rev. Mr. Morrison officiating.

One by one the early instruments of spirit-communication are passing to their reward. May those who remain take courage, for the night for them also is "far spent" and the morning is at hand when they shall, like her, "put on the armor of light."

May the consolations of Spiritualism be with and sustain her bereaved partner and parents in the days that are to come.

A contemporary says—and with truth—that Boston leads all other American cities in offering Sunday opportunities for the higher and more elevating forms of recreation. The Public Library always opens its lower hall, where all current publications of the day may be read; the Museum of Fine Arts is open free from 1 to 5 every Sunday, and the throngs of people who visit it indicate the appreciation of the privilege. On a recent Sabbath 1481 persons were registered by the turnstile that guards the entrance; and there are usually from 1500 to 2000 visitors during those four hours.

The Iowa medical law is still hanging in the balance, but we trust it will resolve the overwhelming defeat it deserves.



## The Coming Anniversary.

As we noted in a recent issue, the 31st of March is coming nearer, and societies and local committees everywhere should do what lies in their power to especially honor the recurrence of the Anniversary of the Advent of Modern Spiritualism. What our brothers in the South are doing may be judged by a perusal of the appended, which is the official announcement of the Association having the Louisville celebration in charge:

GRAND ANNIVERSARY CELEBRATION OF MODERN SPIRITUALISM AT LOUISVILLE, KY. To be held in Liederkreis Hall, Sunday, March 28th, to Sunday, April 4th, under the auspices of the Southern Association of Spiritualists and the Spiritualists' Society of Louisville.

The location of this reunion, and the time it occurs, should and doubtless will attract Spiritualists from every section. The following programme has been arranged, and the speakers and mediums named are engaged for the dates specified:

Programme.—March 28th—Morning, Samuel Watson, afternoon, G. W. Kates, night, Warren Chase; March 29th—Afternoon, Miss Zaida Brown, night, Samuel Watson; March 30th—Afternoon, Miss Lizzie D. Bailey, night, Charles Dawbarn; March 31st—Morning, Mediums' meeting, afternoon, Samuel Watson, night, Mrs. A. M. Glading; April 1st—Afternoon, Mediums' meeting, night, Mrs. A. M. Glading; April 2d—Afternoon, A. C. Ladd, night, Charles Dawbarn; April 3d—Afternoon, Visiting speakers and mediums, night, Visiting speakers and mediums; April 4th—Morning, Miss Zaida Brown, afternoon, Samuel Watson, night, Mrs. A. M. Glading, and short addresses by all the speakers and tests by the mediums.

In addition to the above, Mr. Bert Woodward has been engaged as a platform test medium, to give daily tests after the regular lecture. Mrs. Anna Cooper Olesna, the well-known slate-writing and materializing medium, will be present. Mrs. A. C. Hawkes, a slate-writing medium, will also be present. Other mediums are expected. All are invited. Mrs. A. M. Glading will give psychometric readings and delineate spirits present. Miss Zaida Brown, under control, will improvise songs and give tests. Miss Lizzie D. Bailey will give platform tests. Short addresses and tests after each lecture will be given by visiting speakers and mediums. Friday, April 3d, will be devoted to speakers and mediums present, not on the programme. Singing and music will be a special feature provided by the Louisville society. This meeting will be a historical event, and should be largely attended. Special rates for board at hotels and private boarding-houses will be arranged. Reduced rates on all railroads entering Louisville will doubtless be arranged.

For further particulars see *Light for Thinkers*, published at Atlanta, Ga., or address H. C. Krell, 618 East Jefferson street, Louisville, Ky. For membership tickets and general business of the Southern Association, address G. W. Kates, Secretary, Atlanta, Ga.

A liberal lady, Frances M. Bartlett of Cambridge, who passed to spirit-life some time since, willed one-eighth of her estate to the Baldwin Place Home for Little Wanderers, of Boston. She will never regret having done so. We wish some one would think to will the BANNER a sum sufficient to allow us to send it out to the world each week free of expense to the recipients. Many spirits have returned saying, had they thought to have aided our grand work peculiarly before leaving their earthly bodies, which they might have done just as well as without the slightest injury to their own people, they would be better satisfied than they now are. We remember well one case in particular—that of J. M. Beebe, who died wealthy. On communicating with us shortly after through a medium, he said: "Oh! if I could inhabit my earthly body once more, even but for half an hour, I would make a far different disposition of some of my property than I did. I now clearly see that I might have done much for humanity which I neglected to do, and thereby bettered my own spiritual condition; and I am unhappy in consequence of not having done so." Another case was that of a wealthy man of Lynn, Mass., a Spiritualist, who passed on several years ago. He subsequently returned, saying: "My brother, I might have given the BANNER establishment \$20,000 before my demise, and my own people would never have missed the money. I had but a faint idea of the importance to the human race of your institution, else I should have done so. But from my spirit standpoint I see what a mistake I made, as I fully comprehend why the spirit-world workers inaugurated the Message Department of your paper. It has accomplished immense good, not only in the mundane but the supermundane sphere of existence. Therefore, go on, dear brother, in the good work, notwithstanding the innumerable obstacles you meet with, for your reward is sure in that land where injustice has no foothold, where each individual receives full compensation for that which his life on earth entitles him to."

The *Golden Gate* says: "Do the Spiritualists of San Francisco realize the great work which may be done for good in the Children's Progressive Lyceum? We need more workers in this department to teach the principles of the grand faith that is to make the children better men and women than they could possibly become under the teachings of the theological Sunday-school. Spiritualists, do not forget the children." Glad to see our contemporary on the Pacific coast thus stirring up the lukewarm Spiritualists there in regard to the vital importance of active work pertaining to the Children's Spiritual Lyceum. This special movement is of mighty import, as, through the teachings of the Spiritual Philosophy to the children, they will in adult life become proficient in the grand work which is to liberate the world from the thrall of the credulities that have kept it in ignorance so long. And we ask the same question that our contemporary has put, namely: Do the Spiritualists in other portions of the United States realize the great work which may be done for good in inaugurating Children's Progressive Lyceums? Go to work in earnest, friends, and the final result will be glorious, as you will learn on the other side of life if you should not here.

Spiritualism prevails to an unlimited extent in the Caroline Islands, says an Havana journal, *Revista de Estudios Psicologicos*, whose information thereof comes from naval officers, who testify that in those islands séances are held and communion with spirits through mediums is of common occurrence.

Look out for a "snake in the grass" in the new "Board of Health" business.

## Plutarch on Superstition.

Lecky calls Plutarch the Montaigne of antiquity, although, as Emerson says, Plutarch had a religion which Montaigne wanted. It was a stretch of fourteen centuries that separated the two—master and scholar. Plutarch's essay on "Superstition, or Indiscreet Devotion," is one of his best, and, with that on "Fortune," perhaps most read and oftentimes quoted. It was Plutarch who said that souls are naturally endowed with the faculty of prediction. His faith in the immortality of the soul was fixed. He rested this faith on the same basis as the doctrine of the Divine Providence. In this essay on Superstition, he says that "he that dreads the divine government, as a sort of inexorable and implacable tyranny, whether it can be removed? Whither can he fly? What land, what sea can he find where God is not? Wretched and miserable man! In what corner of the world canst thou so hide thyself as to think thou hast now escaped him?"

"Never hate a superstitious man," he says—"from the altar. It is his place of torment; he is there chastised. In one word, death itself, the end of life, puts no period to this vain and foolish dread; but it transcends those limits, and extends its fears beyond the grave, adding to the imagination of immortal life; and after respite from past sorrows, it fancies it shall next enter upon never-ending ones." He describes the atheist as one who sees not the Gods at all, and wholly overlooks them, while the superstitious man "mistakes their benignity for terror, their paternal affection for tyranny, their providence for oracery, and their frank simplicity for savageness and brutality."

## "Profoundly and Horribly Miserable!"

At the last meeting of the Guardians of the City of London Union, says *The Herald of Health*, the Rev. R. H. Hadden commented severely upon the entertainments provided for paupers at Christmas time. According to the report of the discussion published in the *City Press*, the reverend gentleman observed that "in pauper establishments a great deal took place at Christmas time which he thought quite out of place;" and added, "he did not want to make the people happy on Christmas day, but every day he would like to make them profoundly and horribly miserable." He would treat the people as criminals, and he hoped the wheel and oakum shed would be kept going. This is a Christian (?) minister who is talking, though the language is strangely at variance with his who in his teachings when on earth placed brotherly love and charity above all other observance. How will this reverend tyrant feel when he stands on the other shore of life, and looks back at the long procession of his "deeds done in the body"? We feel sure that a public instructor who like him wishes such accumulated woes to descend upon the poor and unfortunate among his own countrymen, will find his natural status in spirit-life to be "profoundly and horribly miserable," and deservingly so, too!

THE SPIRIT MESSAGE DEPARTMENT for the present issue opens with an invocation asking that peace may go forth from land to land, from home to home, from heart to heart, binding all in one fraternal chain, which will uplift mankind to a plane of spirituality and of pure life; Questions find answers by the Controlling Intelligence touching the true signification of death, life in the next sphere of being as compared to its mode in this, the components of existence, the consciousness of life after the decease of the physical body, the personality of immature births, "possession" by undeveloped intelligences, etc.; Dr. Henry F. Gardner, well known to the Spiritualists of New England, speaks a strong and timely word to the modern media; Mary Foote, of Boston, desires in a more private way to reach the recognition of her parents; Edward Dunn, of New Orleans, while sending a word of remembrance to those he left behind, also states in quaint language the great difficulty met by returning spirits everywhere in their efforts to attract the attention of their earth friends and the world in general, when he says: "Spirits have to do a mighty lot of shouting to get heard in this world. I hope people won't always be so hard of hearing"; Mrs. Henrietta Chittenden, of Chelsea, returns a mother's thanks from spirit-life to those who are caring for her orphan children; Sarah Partridge desires to communicate with her brother in San Francisco; Louisa Early, of Boston, brings comforting assurances to her mother, brother, sister and friends; Ira Page, of Springfield, O., comes to express his interest in earthly life and in mortals, and also to prove that it is possible for a man to return after the dissolution of the body and manifest his individuality; and Leonard Sherman delivers a message for his wife which, in conjunction with the views he himself expresses, he desires forwarded to C. M. Sherman, of West Windsor, Vt.

The Spiritualistic press are very fond of utilizing the BANNER's original matter without giving it due credit therefor—which, to say the least, goes to show that it is thoroughly appreciated. This reminds us of the fact that some years ago a weekly secular paper in Texas printed regularly several columns of our articles upon spiritual topics in leased matter on its editorial page. We thought this a rather singular procedure at the time, but said nothing about it. At length, however, the editor wrote us a private note, asking permission to continue, assigning as a reason that the people in his region were too bigoted to read a paper devoted to Spiritualism; but they would peruse the matter he printed from the BANNER and endorse it fully in his paper. We answered that he was welcome to adopt anything he pleased published in the BANNER, without credit, provided it was the means of enlightening any readers in his locality.

Mrs. Maud E. Lord will be at the Facts Meeting at Horticultural Hall next Sunday at 3 P. M. and give a descriptive séance. This lady is a capital medium for spirits to use to give light to the world. This we know, as we have had sufficient evidence of her mediumistic qualities to warrant us in personally endorsing her.

We beg leave to call the attention of our friends in California—and we have many in that section—to the fact that Mrs. Albert Morton, of 210 Stockton street, San Francisco, is a capital psychometrist; and we advise them to test her powers. Besides, she makes it a specialty to diagnose and heal disease.

We are informed by those having the matter in charge that, up to date, nearly nine hundred dollars have been subscribed toward the Home which the friends are striving to secure for J. H. Harter, of Auburn, N. Y.

## Versus Medical Laws.—At a time when

the "Regulars" in medicine are seeking on every hand to extend the slavish rule which they exercise over the people of many States by and through proscriptive medical laws framed in the interests of their own class, it is vital that a strong and at the same time perspicuously condensed array of facts and evidence going to show the injustice of such summary enactments should be distributed broadcast, especially in those localities where medical bills are pending in the Legislatures. To meet this want a pamphlet of some 16 pages, gotten up by anti-medical monopolists, for use in the struggle now going on in New York State, will be found of great value, as only slight changes are necessary in its contents to fit it to duty in any State where unsuccessful medicines are volitionally crying out for legal protection against the too close—for them—competition of the successful "irregulars." The work is alike powerful for showing the wrongful character of these statutes, and the beneficial effects observable where such laws exist. Another 8-page pamphlet, giving the evidence which was placed before the members of the Massachusetts Legislature in the year 1885—which evidence accomplished so much toward the final prevention of the passage of the Doctors' law then asked for—will also be found of use. These pamphlets are on sale by Messrs. Colby & Rich at a very low price per quantity, and should be extensively circulated at this juncture.

Attention is called to the announcement made on our seventh page by Dr. James R. Cooke, regarding his Thursday evening series of developing séances.

## Foreign Notes.

[Translated Expressly for the Banner of Light.] *Annali dello Spiritalismo* contains an interesting essay on "Natural Religion," by Agostino Perini, the continuation of a series of articles by Visconti Torresolano; quotes from the BANNER the account of the spiritual manifestations which recently took place at Liberal, Mo., among the materialists, which was also published in the *New York Truth Seeker*, and gives an extract from Mrs. Britten's "Nineteenth Century Miracles," recounting the series of phenomena which took place at the Court of Napoleon III., through the mediumship of D. D. Home. We notice with pleasure the list of spiritual works now published in Italy. They are thirteen in number, and are not mere pamphlets, the more pretentious numbering 424, 480 and 604 pages respectively.

*La Fraternidad* informs us that the Spiritualists of Buenos Ayres have tendered a reception to Señor Hernandez in recognition of his great victory over Prof. Peyret. It has also been determined to present him with his bust in bronze, and a subscription has already been started for that purpose. Dr. Charcot, a magnetic healer, is performing wonderful cures—among others, restoring the use of her limbs to a young girl who had been paralyzed eight months. The *Congreso Fraternidad*, a spiritual college, held its anniversary on Jan. 24 ult., at the Theatre Goldoni, Don Cosme Marfio, director of *Constantin*, presiding. In this point, at least, our South American brethren are in advance of us. Having become convinced of the truths of the Spiritual Philosophy they do not confine themselves to Sunday Lyceums, but establish colleges for its propagation, wherein the youth are daily taught; hold their exercises in public, and invite their skeptic neighbors to enter freely and examine. The rich Spiritualists of Buenos Ayres, when they reach the other shore, will, in consequence, have one regret less than the rich Spiritualists of the United States. We notice with pleasure that the account of the late literary reunion, published in pamphlet form, is in great demand, and on sale at all the bookstores in Buenos Ayres.

## Movements of Mediums and Lecturers.

[Matter for this Department must reach our office by Monday's mail to insure insertion the same week.]

Individuals or societies desiring the services of J. H. Harter at weddings or funerals, or to lecture on Temperance or Spiritualism, can address him at Auburn, N. Y.

Thomas Thompson, Secretary of First Spiritualist College of New Bedford, Mass., will be at the meeting of the new organization continuing to be very successful—the lectures and tests by Frank T. Ripley having wrought a great work in that city.

Hon. Warren Chase lectures for the People's Meeting in New York City Feb. 28th; speaks in Louisville, Ky., during the first week in March; in Evansville, Ind.; the rest of May his address will be at his daughter's, in Cobden, Ill.

Dr. Dean Clarke, whose lectures we are informed are everywhere highly appreciated, wishes engagements for the first, second and fourth Sundays of March; also for the Anniversary.

Miss Jennie B. Hagan will occupy the rostrum Sunday, Feb. 28th, at Cataract Hall, Sawyer's Mills, Dover, N. H.

Mrs. E. S. Lake, and her husband, Prof. W. F. Peck, have been re-engaged by the Spiritual Society of Cincinnati, Ohio, for the month of March. Mrs. Lake will also speak at the Cassadaga Camp on the 7th, 8th, 11th and 13th of August. Address, 5 Harris Row, Paraden, street, Cincinnati, O.

Mrs. Abby N. Burnham spoke Feb. 7th and 14th in Haverhill, and 21st in Amesbury to large audiences. On Feb. 21st she will speak in Amesbury; the 28th in Newburyport; March 7th in Boston (Berkeley Hall); March 14th in Greenwich, Mass. Address 1148 Washington street, Boston.

J. W. Kenyon has lectured many months before on the subject of the "FACTS" CONVENTION. His high inspirational powers," so writes a correspondent, "are well adapted to the treating of subjects scientific and philosophical." Address him for engagements at Jackson, Mich.

Dr. H. P. Fairfield has of late delivered eight lectures in Andover, Me., and created much interest during his stay as to call out an earnest desire to witness the spiritual phenomena. The people there desire a good test circle medium to visit them. Parties desiring particulars can address E. W. McFadden, Fairfield, Me.

Mrs. Clara A. Field will speak in Amesbury, Mass., the second Sunday in April; the first two Sabbaths in May she will be in Manchester, N. H. She can be addressed for engagements at her office, 2 Hamilton Place, Boston.

## Newburyport, Mass.

To the Editor of the Banner of Light: Miss Jennie B. Hagan was with us Sunday, the 21st, and gave the best of satisfaction. Mrs. Abby N. Burnham will be with us next Sunday, speaking and giving tests, psychometric and otherwise.

Miss Jennie B. Hagan conducted a very successful séance in the Ladies' Aid Parlor on Friday evening last, being assisted by William F. Holt and Mrs. Kate A. Parent.

A memorial service in honor of the memory of Allie Hoyt, who passed to the higher life three years ago, was held at his father's home Saturday evening.

Mrs. Kate A. Parent, President of the Parkhurst Society, New York City, conducted a largely-attended circle in the Ladies' Aid Parlor Monday evening. A banquet followed the circle.

Dr. S. I. Boyer, who came here for the purpose of helping a brother in poor health, is to return to Atlanta, Ga., the result of his treatment is a surprise to everybody. He has also performed other remarkable cures.

At the celebration of the First Anniversary of the Ladies' Aid Society a poem was delivered by Mrs. Jennie B. Hagan. The music was furnished by the Lyra Orchestra.

OUR NEXT CAMP-MEETING.—At a meeting of the Directors of the State Association held Feb. 5th, it was decided to hold the camp-meeting in Oakland, commencing Friday, June 4th, and ending Monday, 8th. Correspondence is being held with speakers and platform test mediums in the East, and two or more will be secured, as well as the best of home talent. The Board have made such financial arrangements that no public appeals for aid will be necessary, and the expense to those attending the camp-meeting will be made as light as possible. Spiritualists throughout the coast should arrange to take in the result of their summer vacation. Let it be a delightful reunion of all progressive souls upon these western shores.—*San Francisco Golden Gate*.

## Haverhill, Mass.—Good Templars' Hall.

To the Editor of the Banner of Light: A. B. French, Esq., of Clyde, O., spoke for the First Spiritualist Society of Haverhill and Bradford, Sunday, Feb. 21st, at 2 and 7 o'clock. The subject of his afternoon lecture was "Death's To-morrow." In the study of the subject, he gave, first, the cold materialistic view of life and its possibilities, which leaves man at the grave, spiritually. After which in a clear and lucid manner one of the finest arguments, rich with a life-long study of the subject, was given, that it has never been his privilege to listen to. I certainly would not attempt to repeat the beautiful lesson given, as any other than a verbatim report would do injustice to the speaker and his audience. In the evening Mr. French spoke upon "The Signs of the Times," in which he ably portrayed the coming man, politically, socially and religiously. We realize that we are reaping a harvest of rich thoughts during this engagement without fail.

Mr. French will occupy the same platform next Sunday, Feb. 28th. W. W. C.

Horsford's Acid Phosphate. Excellent Results. Dr. J. L. Willis, Elliot, Mo., says: "Horsford's Acid Phosphate gives most excellent results."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 44 Clarendon street, Boston, Mass.

## Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

## Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in New York, by D. M. and N. F. Fox. For year, \$2.00. THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1.00 per annum. LIGHT. A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$3.00 per year. THE PROGRESS OF AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price 60 cents. THE THYRUSOCHORD. A Monthly Journal, published in London, and sent direct from India to subscribers. \$5.00 per annum. THE GOLDEN GATE. Published weekly in San Francisco, Cal. For year, \$2.00.

## RATES OF ADVERTISING.

Each line in Agate type twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion thereafter. Special Notices fifty cents per line. Minimum, each insertion. Balance thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, reduced to ten cents per line. Payments in all cases in advance.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear false and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request anyone to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be seen every Tuesday, Wednesday and Thursday, from 9 until 11, at No. 20 Worcester Square, Boston. J2.13w\*

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. Jw\*

Read Andrew Jackson Davis's advertisement in another column. F20

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will not act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

## ADVERTISEMENTS.

J. R. WARNER & SON, Undertakers and Embalmers, 2154 WASHINGTON STREET, Boston. Orders received promptly personal supervision. Lady attendants. Cremation attended to when desired. Open all hours, day and night. J2w\*

Onset Bay Grove. THE finest picture ever issued of the Auditorium was published by the "FACTS" CONVENTION. It will receive one of these pictures for 25 cents extra. F27

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Miss Helen C. Berry. THE Feb. No. of FACTS contains a beautiful picture of Miss Helen C. Berry, which is alone worth twice the price asked for the magazine. Single copies 10 cents. \$1.00 per year. FACTS PUB. CO., Box 339, Boston, Mass. F13

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JUST ISSUED. Essence and Substance: A TREATISE ON Organic and Inorganic Matter: The Finite and The Infinite: Transient and Eternal Life. BY WARREN CHASE. Author of "Life-Line of the Lone One" and "Gist of Spiritualism."

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