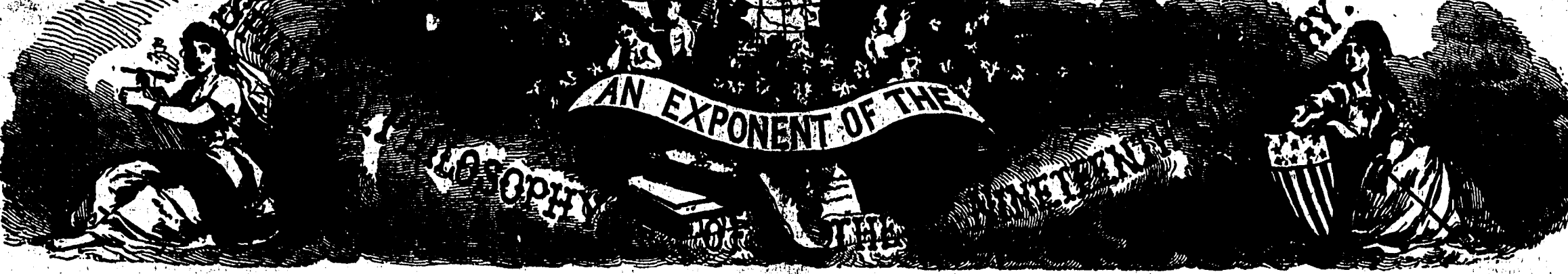


# BANNER OF LIGHT.



VOL. LVIII.

COLLEY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 26, 1885.

\$3.00 Per Annum,  
Postage Free.

NO. 2.

## CONTENTS.

**FIRST PAGE.**—The Spiritual Rostrum: Physical Science and Spiritual Truth.  
**SECOND PAGE.**—Poetry: Dying. Spiritual Phenomena: Mrs. Fairchild's Materializations; Mr. M. E. Williams in London; Materializations at Mrs. Sawyer's; The International Vaccination Congress. *Banner Correspondence:* Letters from Vermont, Massachusetts, Michigan, and Ohio. September Magazine.  
**THIRD PAGE.**—Poetry: True Kinship. The Camp Meeting: Camp Meeting: The Victory (Mich.) Camp Meeting: Solomon Valley Camp Meeting: Natick (Vt.) Camp Meeting: Nashua Camp Meeting. Correspondence of Spiritual Messages, etc.  
**FOURTH PAGE.**—Still Another Attempt to Explain Mrs. Sawyer's Phenomena in Boston, Floating Spirit Forms, etc.  
**FIFTH PAGE.**—Sad Fulfillment of an Astrological Prophecy. All Sorts of Paragraphs. Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.  
**SIXTH PAGE.**—Miscellaneous Department: Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Sheeham from Dexter Barnes, Maverick Wyman, John B. Proctor, Emma Powell, Thomas Lindsay, William M. Rogers, Mrs. Addie Fletcher, Mrs. Annie Maria Malcolm, Willard Drury, and Elizabeth Carter. A Memorial.  
**SEVENTH PAGE.**—"Mediums in Boston," Book and Miscellaneous Advertisements.  
**EIGHTH PAGE.**—Translations from the BANNER OF LIGHT Foreign Exchanges. Convincing Spirit Manifestations. Letter from London. Answer to "Serious Inquiries," Verona Park (Me.) Camp Meeting. March, Mass., etc.

Itself it remains a mysterious entity, never to be known in this state of being. And equally unknown to us is the essential nature of matter. We know it only by its properties, as we know mind by its faculties. True, we conceive by the innate constitution of our minds, that something underlies these properties which the senses apprehend, and that unperceived something we call substance (literally, that which stands under and possesses the properties of form, size, extension, hardness, etc.); but this substance is never cognized; it is only inferred by an original law of our mental nature. Logically, therefore, both matter and mind are to us only phenomena, their essential existence not being an object of knowledge, as we here understand knowledge.

What basis, then, can any one have for affirming that spirit, which we conceive to be the indestructible self-conscious entity that exercises the volitional and intellectual powers, is identical with matter? Logically, none, since we know the one only by its faculties, and the other by its properties, and these are totally dissimilar. Spirit has the power to cognize matter by being brought into relationship with it through the physical organs; but how it uses those organs is an insoluble mystery. We of course, know how the visible properties of a material object are impressed on the retina of the eye, through the instrumentality of the rays of light; and how vibrations of material substances are communicated to the ear, and thence conveyed by the auditory nerves to the brain, causing all the endless phenomena of sound; but there we are obliged to stop. The connection of these material organs with the perceptive, living, conscious spirit, or thinking entity, is beyond the reach of scientific research. The materialistic scientist will not go beyond the physical organism, arbitrarily attributing to it the powers of sensibility, will, thought, reason, and all others that characterize the self-conscious human personality. But this, of course, can be no assumption; mere speculation or hypothesis, having no elementary facts or principles to rest upon; nevertheless it can scarcely be disproved by any reasoning based on facts relating to physical nature. While it is a gratuitous assumption, the negative can be shown only by proving the existence of facts that are irreconcilable with it. This Spiritualism does, because it proves that self-conscious intelligence can exist without the physical body, or the physical organism. The phenomenon of thought without the physical brain forever disposes of the gratuitous assumption of the Materialists, that the brain secretes ideas, retains mental impressions, and elaborates them into the varied forms of thought—forever disposes of the long-continued existence after the dissolution of the physical body; for it shows that the thinking principle of man is not necessarily destined to annihilation when the material organism which it inhabits is perished.

The materialistic phenomena of Spiritualism, although the first to attract the attention of the ordinary observer, as well as to interest the physical scientist, and form the subject of preliminary investigation, are comparatively of little importance, except as they are obviously directed by an unseen intelligence. A piano may rise from the floor to the ceiling, and after remaining there several minutes apparently unsupported, slowly descend to its former position on the floor (as at a séance some time ago with Mrs. Sawyer in Washington), but it would be, of itself, only a physical wonder, attributable to some undiscovered force; but when this wonderful phenomenon takes place in connection with a display of volition and intelligence on the part of the unseen agency, it assumes a very different kind and degree of significance.

The records of modern spiritual phenomena, written by persons of thoroughly established character for veracity, culture, and in many cases eminent scientific ability and skill, afford abundant facts by means of which the great truth of the possibility of mind without a physical brain can be most satisfactorily shown. The facts are too numerous, too strongly attested, and too often experimentally verified, to be disputed except by those who refuse to accept the records. Some logicians, however, though they may not place them beyond the cavils of those who claim to be scientific men par excellence, or who, like Prof. Lankester, with complacent egotism, waive aside the testimony of such eminent scientists as Wallace and Crookes, and with a scornful effrontery truly phenomenal, say:

"The real question to be investigated in this matter is not 'By what agency are these spiritual marvels wrought about?' but 'How is it that apparently sane persons believe that the Spiritualists' tricks are marvels due to a strange agency?'"

While Lankester was writing that impudent sentence, he must have known that among the persons whom he stigmatized as "apparently sane" were Lord Lyndhurst, Lord Lytton, Lord Brougham, Archbishop Whately, W. M. Thackeray, Robert Chambers, and many other of the brightest names in the English history of this century; and to these may now be added the Premier, W. E. Gladstone.

In his recent pamphlet on "Spiritism," the eminent German philosopher, Edward von Hartmann, administers a severe rebuke to this mode of treating the subject. He remarks: "The present Spiritualism is nothing but the re-appearance and revival of a phenomenal religion known to all peoples and in all times, and which has been, in this time of asserted mental illumination, vehemently denied. The representatives of that illumination have had no respect whatever for facts, but from the rationality of that illumination have decided prior what should and might be, and what was to be preserved in this shallow rationalistic mode of thinking is in conflict with the awakened regard for reality, from which weak human reason has first to learn what is possible."

If we were to classify all the various spiritual facts according to the mental faculties which they chiefly exemplify or display, we should have to begin with memory, without which there can be no other mental manifestation. To account for this rudimentary phase of mentality on mechanical principles, the modern scientist has enunciated hypotheses of singular ingenuity, inconceivably difficult to accept, but yet usually presented with perfect assurance and oracular positiveness, as if they were actually verified facts or established scientific discoveries. As an illustration, let me quote the language of a recently-published work entitled "Mental Evolution in Animals," evidently the result of a great deal of mental acumen, and perhaps valuable as a specimen of ingenious speculation, but pernicious when set forth dogmatically as scientific truth: "Memory," it is said, "is a nervous discharge which, on having taken place along a certain route, leaves behind it a molecular change more or less permanent, such that when another discharge follows the same route, the same route is found, as it were, the foot-prints of its predecessor." This the author calls the "impression of memory," and speaks of a "faintness of forget-

ting its previous activity; if too long an interval is allowed to elapse, the recollection of the activity." Thus the actual thinking and feeling is ruled out, and mental phenomena are converted into mechanical effects or molecular changes, more or less complicated according to the evolved complexity of the physical organism. As I have already said, I do not object to this as an hypothesis to suggest a conceivable explanation of the method in which the spirit-consciousness may employ the nervous mechanism in order to manifest mental phenomena; but I do object to it as a statement of truth bearing the imprimatur of exact science. Fiction should not be presented as fact; romance is not reality, even though it may emanate from the scientific mind; and hypothesis, though bearing a useful relation to science, is by no means science itself.

The very phrase, "nervous discharge," expresses merely a materialistic conception, not fact; nor can we conceive of any "molecular change" making a channel for subsequent molecular changes, like a coach running in the old ruts formed by other vehicles. The whole molecular hypothesis, as well as the atomic theory, is but a figment of the scientific mind endeavoring to explain the multifarious phenomena of the universe by means of mechanical principles. The failure to accomplish this has been made most conspicuous by recent exposures of the fallacy of the theories upon which modern physicists have most prided themselves, and which they have propounded with the greatest pomp of rhetoric and the most brilliant display of their illustrious logic. The recognized representatives of science shall have fairly to acknowledge the bankruptcy of their "Theories of Modern Physics," they may, perhaps, with more consistency arrogate to themselves the exclusive ability to interpret, on mechanical principles, all the phenomena, mental and physical, presented by the universe of God. Until then, modesty is their most becoming trait, and the following verdict recently pronounced against their pretensions will stand: "The mechanical theory of the universe is an absurd and untenable theory, and the phenomena of nature can be explained by no consideration of mass and motion only." (St. George Mivart, in *British Quarterly Review*.) Haeckel must review and qualify his dictum as positively proclaimed, that "all material phenomena, testable bodies to the growth of the past and the consciousness of man, are ultimately to be reduced to atomic mechanics," and Wundt, the arrogant and persistent opponent of all spiritual truth, must retract his comprehensive materialistic simply a reduction of phenomena to general physical laws, and ultimately to the fundamental laws of mechanics." These are but a few illustrations of the illogical and unwarrantable assumptions of modern physicists, pursuing a narrow corner in the domain of science, and setting aside all the phenomena which assert the existence of spiritual entities, agencies, and forces forming a necessary part of God's universe. It is very much the fashion for scientific men to arraign theology for its opposition to science, and to inveigh against the Church for its bigoted persecution of the intrepid explorers of physical nature; but the opposition of science to theology is a more profitable, and a theme almost if not quite as prolific, and abounding in examples of a kind of persecution more odious because less excusable. The Royal Society of England actually hoisted at the statement of Franklin's experiments; the College of Physicians disdained to reject the discoveries of Harvey and Jenner; the French Académie de Sciences pronounced the discovery of Newton a "delusion and error," and all the scientific engineers of England scoffed at Stephenson's idea of the locomotive. These are but a few illustrative cases in a very long category.

The recognition of the spirit-side of the universe involves no conflict with real science—that is, with science based upon logical induction of the facts established by physical observation—but only with those hypotheses which belong to the realm of speculation, not to that of verified truth. Such is the hypothesis of a universal ether, the undulatory theory of light, the nebular hypothesis, the atomic theory of the constitution of matter, and the general atomo-mechanical theory of the universe. These may have their value in their legitimate place, but to make use of them as a basis of a narrow corner in the domain of science, and to set aside all the phenomena which assert the existence of spiritual entities, agencies, and forces forming a necessary part of God's universe. It is very much the fashion for scientific men to arraign theology for its opposition to science, and to inveigh against the Church for its bigoted persecution of the intrepid explorers of physical nature; but the opposition of science to theology is a more profitable, and a theme almost if not quite as prolific, and abounding in examples of a kind of persecution more odious because less excusable. The Royal Society of England actually hoisted at the statement of Franklin's experiments; the College of Physicians disdained to reject the discoveries of Harvey and Jenner; the French Académie de Sciences pronounced the discovery of Newton a "delusion and error," and all the scientific engineers of England scoffed at Stephenson's idea of the locomotive. These are but a few illustrative cases in a very long category.

The recognition of the spirit-side of the universe involves no conflict with real science—that is, with science based upon logical induction of the facts established by physical observation—but only with those hypotheses which belong to the realm of speculation, not to that of verified truth. Such is the hypothesis of a universal ether, the undulatory theory of light, the nebular hypothesis, the atomic theory of the constitution of matter, and the general atomo-mechanical theory of the universe. These may have their value in their legitimate place, but to make use of them as a basis of a narrow corner in the domain of science, and to set aside all the phenomena which assert the existence of spiritual entities, agencies, and forces forming a necessary part of God's universe. It is very much the fashion for scientific men to arraign theology for its opposition to science, and to inveigh against the Church for its bigoted persecution of the intrepid explorers of physical nature; but the opposition of science to theology is a more profitable, and a theme almost if not quite as prolific, and abounding in examples of a kind of persecution more odious because less excusable. The Royal Society of England actually hoisted at the statement of Franklin's experiments; the College of Physicians disdained to reject the discoveries of Harvey and Jenner; the French Académie de Sciences pronounced the discovery of Newton a "delusion and error," and all the scientific engineers of England scoffed at Stephenson's idea of the locomotive. These are but a few illustrative cases in a very long category.

The recognition of the spirit-side of the universe involves no conflict with real science—that is, with science based upon logical induction of the facts established by physical observation—but only with those hypotheses which belong to the realm of speculation, not to that of verified truth. Such is the hypothesis of a universal ether, the undulatory theory of light, the nebular hypothesis, the atomic theory of the constitution of matter, and the general atomo-mechanical theory of the universe. These may have their value in their legitimate place, but to make use of them as a basis of a narrow corner in the domain of science, and to set aside all the phenomena which assert the existence of spiritual entities, agencies, and forces forming a necessary part of God's universe. It is very much the fashion for scientific men to arraign theology for its opposition to science, and to inveigh against the Church for its bigoted persecution of the intrepid explorers of physical nature; but the opposition of science to theology is a more profitable, and a theme almost if not quite as prolific, and abounding in examples of a kind of persecution more odious because less excusable. The Royal Society of England actually hoisted at the statement of Franklin's experiments; the College of Physicians disdained to reject the discoveries of Harvey and Jenner; the French Académie de Sciences pronounced the discovery of Newton a "delusion and error," and all the scientific engineers of England scoffed at Stephenson's idea of the locomotive. These are but a few illustrative cases in a very long category.

by which he means if the effects shown could be traced to their real causes. In other words, it is a confession of materialism, and been the plea of Prof. Hare, and R. Wallace, William Crookes, Cromwell Varley, or Prof. Zöllner and his associates, he, with his greater mental acumen and keener observation, or better methods of research, would have been able to apply the law of cause and effect so as to show that the true cause of the phenomena described was dependent solely on physical agencies, and thus would have eliminated the spiritual element. The positive statements of these eminent and accomplished scientific investigators, he overrules on the unverified allegations of a self-confessed trickster.

This so-called "bottom law of science," of which there is no great parade, belongs as truly to spiritual as it does to physical facts; and in confining it exclusively to the latter, this thinker begs the whole question, since he assumes that there are no spiritual causes to which to refer the phenomena called spiritual. He brings no new light to the subject by talking of the law of correlation. Spirit and matter have their correlations, and the only real science of the universe is that which takes cognizance of both of them, instead of leaving out of consideration, or a distortion of logic explaining away, that great chain of causes which binds matter to spirit, and leads up to the infinite spirit, the great First Cause of all things. In illustration of this point, let me cite the expressive language of Prof. Hare, one of the most illustrious of physicists, and equally illustrious as a convert to spiritual truth from extreme materialism, by means of an investigation of the fallacy of which the representatives of physical science who oppose the fact are bound to demonstrate logically, before they arrogantly, and in charity we must say, ignorantly, set aside the conclusions as delusive or scientifically untrue. Dr. Hare suggestively remarked:

"Comte holds that our inquiries should be bounded by the inscrutability of the well-ascertained physical laws of nature. Coinciding, practically, with Comte until lately, I held that inquiry should be bounded by the inscrutability of the Divine Law-giver, to whom these laws owed existence. But Spiritism opened an avenue to inquiry beyond the boundaries thus practically admitted, no less by myself than by Comte. Other inscrutable laws and phenomena have to be recognized within a region for the existence of which Comte, in denying spiritual agency, allowed no room."

This remark applies not simply to Comte, but to all the materialistic scientists who oppose their arbitrary negations to the recognition of well-attested spiritual facts. Mr. Froude has well said: "The conclusions of science are never more than a collection of hypotheses or phenomena which are attainable in the existing state of knowledge. All scientists should modestly recognize that fact. Mr. Froude, with creditable clear-sightedness, admits that true science 'applies to psychical as well as physical activities,' investing the term nature with a wider meaning, and necessitating 'a profounder estimate of man and the conditions by which he is surrounded'—that is, including the world of matter and the world of spirit."

Now, as preliminary to the consideration of the phenomenon of spiritualism independent of a material organism, this principle may be formulated: Every record of conscious experience, in whatever form it may be made, must be the act of an individual mind, or intelligent personality; and any presentation of that record, or transfer of it to another mind, must evince the action of that individual mind, thus serving to identify the personality which originally made the record. Thus, if I undergo a certain experience, that is, feel a sensation, see an object, witness an event, hear or read a narration—whatever the conscious experience may be, and if I subsequently describe it, it proves the exercise of mental powers, for without these the conscious experience would be evanescent, no record of it would be made, and none could be produced. Hence, whenever any such record is produced through the instrumentality of human language, it proves the existence of the conscious intelligence who made the record; and if that record is known to only a single individual, that individual's existence is proved by the production of the record. For example, I have a combination lock, which cannot be opened, because the combination is unknown. It was known to the former owner, who has been dead for many years, and who died being the exclusive possessor of the secret, which is hard to guess, because there are several thousand combinations, and only one will open the lock. I submit the question to a medium, and his hand is controlled, by a power and intelligence foreign to himself, to write M-O-R-A-W-R, which is found to be the exact combination that opens the lock. Certainly, if not positive, this is a very strong piece of evidence of the presence of the mind which made the original record of the combination, and thus shows the existence of memory independent of the physical brain. At any rate, neither the medium, nor any other person visibly present, having any means of acquiring a knowledge of the fact, the communication of it in human language proves the performance of a complex mental act by an intelligent personality, without a physical organism. In this case, *psychism*, or the occult action of embodied minds one upon another, is ruled out, since the fact communicated was entirely unknown to all visibly present. In this illustration I refer to a recorded fact.

In spiritual phenomena, the presence of invisible intelligence is often demonstrated in such a way as to leave no place for the cavils of physical scientists. Materialistic skeptics: Unconscious cerebration, mind-reading, and other forms of embodied psychical action, cannot be logically interposed to prevent the conviction that the presence of a disembodied or spiritual personality is manifested. Such facts and phenomena are really abundant in the experience of all investigators; indeed, without them, the history of the world would be very different. The first phenomena at Hydesville showed this, for a fact was communicated that was not in any embodied mind present, namely, that the earthly remains of the personality communicating, who called himself a spirit, were buried under the cellar of the house; and subsequent investigation showed the existence of human remains in that place. No physical brain was used to perform that piece of complex mentality. I do not say, let it be observed, that no organic brain was used, because the spirit body may, in all its parts, be as it is by many conceived to be, a spiritual organism, the exact counterpart of the physical; and that organism continues to exist and to perform its functions after the material organism has been dissolved into its component gases—in other words, as a material organism, has utterly perished.

But I will cite the experiment of an illustrious physical scientist, Dr. Hare, who commenced his investigations as a materialistic skeptic, hoping to be able to dissipate all belief in spiritual existence and manifestation as a delusion. As is well-known, he became not only an ardent Spiritualist, but a medium; and

the ingenious instrument (spiritoscope) which he devised to expose the fallacy of spirit communication, became in his own hands a means of holding such communication with spirit relatives and friends, now in his own words: "The fact that my spirit after undisturbed one o'clock, on the 3d of July, 1885, to convey from the Atlantic Hotel, Cape May Island, a message to Mrs. Gourlay (Dr. Hare's medium), No. 178 North 10th street, Philadelphia, requesting that she would induce Dr. Gourlay to go to the Philadelphia Bank to ascertain the time when a note would be due, and report to me at half-past three o'clock; that, on my return to Philadelphia, Mrs. Gourlay alleged herself to have received the message, and that her husband and brother went to the bank in consequence—with the idea received by the latter, my sister's report coinciding agreeably to his statement to me—all this proves that a spirit must have officiated, or nothing else can explain the transaction." Dr. Hare stated positively that until he learned from Mrs. Gourlay and from the note-clerk at the bank that the inquiry had been made, the subject of the message was not mentioned by him to any human being.

I present this as one of the strongest cases on record, both from the peculiarity of the incident and the unimpeachable testimony by which its occurrence is proved. It involves the exercise of complex conscious intelligence without a material organism, and coupled with it is the performance of a physical feat entirely transcending mortal power, except by telegraphic transmission, namely, conveying a message two hundred miles and back, besides the application to the bank, in two hours and a half, a great feat, proving that mind can exist without the physical brain, is unimpeachable except by disputing the veracity of the scientific experimenter, who testifies to it. The destructive or crucial character of this incident, as attested by Dr. Hare, has been strongly shown by the desperate efforts made by the opponents of spiritual truth to explain it away on flimsy principles, assumed hypotheses, or attacks on the intellectual integrity of the learned and acute investigator. It is now left to the willful to deny, and to the ingenious to invent plausible reasons for their negations; but sound logic is invincible, and truth will, in the end, triumphantly assert itself, and cover its opponents with confusion.

Dr. Hare remarks that the greatest difficulty he had to overcome in his investigations was, "the necessity of making a spirit obedient." "Having lately acquired the powers of a medium, in a sufficient degree to interchange ideas with my spirit-friends, I am no longer under the necessity of defending media from the charge of falsehood and deception. It is now my own character only that can be in question." It was through Dr. Hare's own mediumship that his spirit-aster received and returned the message to which I have referred. The brilliant reputation of this learned and critical scientist was undimmed until he announced the result of his spiritual investigations; then he was pronounced to be an imbecile or a madman, but had he proclaimed his Spiritualist utterance, his earthly glory would have been proclaimed to the four quarters of the world. Such is human logic and justice as dictated by prejudice and bigotry. Hare's researches have an especial value, because of his perfect realization of the need of methods and apparatus to demonstrate unequivocally the existence of this independent intelligence to which I have especially referred.

In more recent years I would seem that the spirit-intelligences who are directing this great movement have apprehended the need of employing a method of communication that, uniting the physical marvel with the display of disembodied mind, would defy more effectively the "psychological subterfuges" of concealed and arrogant mortals, puffed up by the price of scientific honors and accomplishments. That method is independent writing, or psychography. Between the years 1836 and 1872, however, Baron Guldensleben's researches most emphatically and copiously illustrated this power of spiritual intelligences. Here again we have testimony to the actual occurrence of the facts as alleged that no logical or sane mind would attempt to dispute. In his experiments—a vast number, including some of the most illustrious in science, art, literature, and social rank. The published work of the Baron contains more than two thousand specimens of this spirit-writing, illustrated by a large number of fac-similes. They were written in twenty different languages, and some were of considerable length. The process of the Baron's experiments in placing black paper on the table of his room, in public buildings, on tombstones in churches and cemeteries, or upon the statues of distinguished personages; and on this paper the writing was executed by spirit-power. Many, if not all the originals, are said to be still extant, some in the possession of well-known Spiritualists. The powerful mediumship of the Baron himself seems to have supplied the psychical requisites to produce the writing. The following sentence, bearing some relation to the subject of this lecture, I will give as a specimen of these wonderful writings:

"The science of the ancients treated of the rapport of the world of spirits with the world of bodies, while our academics reduce all to the meanest and narrowest limits—to matter alone."

The eminent English scientist, Wm. Crookes, records the following as having occurred at a sitting with Miss Fox: "A luminous band came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness." Here was, evidently, a complex act of personality without the material organism, which physical scientists claim is essential to the production of vital and mental phenomena. How can the "unconscious secondary self" of Mr. Myers of the London Psychical Research Society, or the action of the "middle brain," according to Dr. von Hartmann's theory, account for such phenomena as these? And the annals of Modern Spiritualism overflow with such cases.

Zöllner's researches with Slade ought to have settled the question forever. Here was one of the most eminent scientists in the world, connected with one of the greatest seats of learning, and associating with himself in his researches several distinguished professors, representing various departments of science. The investigation was made without bias or enthusiasm, in a calm, scientific spirit; and the methods employed and the results attained were submitted to the fullest scrutiny and criticism in the published volume entitled "Transcendental Physics." Have the methods been shown to be imperfect, inadequate, or incorrect? No; no attempt to do so has been made. The result have been ignored—waived aside in arrogant disdain, like the discoveries to which I have re-



Take a slip of paper and place thereon, in figures, your age in years, dropping months, weeks and days. Multiply the sum by two; then add to the result obtained the figures 5, 7, and two, and then divide by two. Subtract from the result obtained the number of your years on earth, and see if you do not obtain figures you will not be likely to forget.

If the German Anthropological Society is correct, more than one-fourth of the school children of Central Europe are "pure blonds," about one-sixth brunettes



1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26







### Sad Fulfillment of an Astrological Prophecy.

The BANNER OF LIGHT for Jan. 10th, 1885, contained an extended reference to the decease (Dec. 31st, 1884) and burial (Jan. 4th) of my beloved wife, Mary E. Rich.

Nov. 12th, 1884, I placed myself in communication with Prof. St. Leon, of New York City, receiving information from him on various points, together with the following "forecast," to which—as my wife was at the time perfectly well to ordinary appearance—I did not attach much credence. The sad fulfillment of the prophecy it contains is now a matter of my personal history—my wife passing to spirit-life on the evening of the very day specified in the Professor's reply:

NEW YORK, 15th Nov., 1884.  
ISAAC B. RICH, Esq.—Dear Sir: In response to your favor of the 12th inst., stating time of birth of lady, viz., 4 A. M., Saturday, 17th April, 1852, I regret to state that the planets are in a very unfavorable position as regards health, and even safety of life. They are rapidly going into excitement, and the patient requires to be kept very quiet, and free from all excitement, as there is evidence of much trouble about the heart, becoming daily more serious, and pointing to the 31st December as a period which it will be impossible to survive.

I am, dear sir, Yours very respectfully,  
PROF. ST. LEON.

I have had occasion several times to consult Prof. St. Leon on matters of business, and have always found his statements to be in harmony with the facts. I therefore regard him as one of the most reliable astrologers I have ever seen.

Boston, Sept. 19th, 1885.

ISAAC B. RICH.

### Horticultural Hall, Boston.

Hon. Warren Chase will give the opening address of the season before the Boston Spiritual Temple at Horticultural Hall, 100 Tremont street, on Sunday morning, Oct. 4th. Bro. Chase is well-known wherever in America Spiritualists have assembled to listen to the voice of an advocate of the New Dispensation. He is a veteran with whom the years have dealt kindly, while they have enriched his store of valuable experience, and believers and inquirers alike will be benefited by attending his ministrations on the above occasion. Mr. Chase will also lecture at the same place Sunday, Oct. 11th.

The Society before which he is to speak needs no encomium at our hands. For several years past it has conducted an honorable and valuable work for the cause at this hall, under the faithful presidency of Capt. Richard Holmes; and the flattering prospects for its forthcoming season under the same management leave nothing to be desired.

### Lizzie Doten's Inner Life Poems.

Now is the time to purchase these volumes of magnificent poetry by the well-known author, Miss Lizzie Doten, of Boston. Their fame has extended all over the civilized world. They are sent from this office by mail upon receipt of price.

A Maine correspondent in the Boston Evening Record tells a good deal of truth in relation to the fact of too much teaching of youth: that is, too much high education. The writer's statements remind us of what Daniel Webster once said, namely, that he learned more the first year after he left college than he did the whole time he was there. Here is what the Record correspondent says: "The sickly colleges scattered around the land are responsible for the very large number of failures in life. Boys have been taken from plow, pasture and anvil and sent to the great cities to be poor lawyers, miserable doctors and wretched ministers, until falling in these pursuits they degenerate into lightning peddlers and book agents, to finally disappear beneath the earth they had encountered when above it. What of all, it engenders a feeling of public dependence in the minds of youth. It takes away the spur to which we are indebted for most of our great men. A thorough common school education is an ample basis for good citizenship.

Why, my dear sir, we have men in this town [Saco] who think a boy with all the common school education in the world a fool, without a smattering of Greek, Latin, French, German, and particularly botany, and these are the men who would demoralize our country by giving children a false, fashionable education which units at least nine-tenths of our young men and maidens to get an honest living. It is as plain as the noonday in this town and Biddeford, that the free high school is a curse to the State. It fits them only for consumers. Our grammar schools are excellent, and if it were not for the high school temptation we should have some first-rate farmers and mechanics and fishermen.

The result of this kind of education in these two towns is that the Yankee is becoming almost helpless in the way of getting an honest livelihood, while the French and Irish are living on what we waste on ornamentation and laying up half their wages, and becoming possessors of a large amount of our real estate which formerly belonged to native citizens. A distinguished citizen remarked: "Yankees must inevitably become fashionable dress-makers, shavers, and a disgrace to their hardworking fathers and mothers." But our most intelligent men and deepest thinkers are waking up to the great evil that a free fashionable education is a curse, and that labor is an honor and not a disgrace to a Christian people."

Mrs. L. A. Coffin, the well-known psychometrist, who has been summering at Gannett Cottage, North Scituate, has returned to her home in Somerville, Mass. (as will be seen by her card), and is ready to resume business in her specialty—in which line she has few equals.

COMPLIMENTARY TO PROF. LONGLEY.—We are informed that Mrs. Helen Fairbairn—appreciating the services rendered by Prof. C. P. Longley as musician at her séances for form materialization, since the commencement of her public work in Boston—has tendered him a complimentary benefit, to be given Friday evening, Oct. 24, at 814 Shawmut Avenue. The Professor is richly deserving this recognition, and the benefit should not be forgotten by his friends.

Mrs. H. W. Cushman, the veteran musical and test-medium, as will be seen by her card on fifth page can now be found by her friends and the public at 212 Main street, Charlestown District. She desires to return her sincere thanks to those at the Lake Pleasant and Onset Bay Camps who did so much to make her stay at these places gladdening and restful.

A. B. Hayward, magnetic physician, will be at his rooms, 433 Shawmut Avenue, Boston, Oct. 1st, where he will exercise his healing gift (Sundays excepted). He states that since 1889 he has made it his profession to utilize the natural forces in cases of sickness.

A. H. Webster, Esq., of Lawrence, Mass.—father of Mrs. J. William Fletcher—who has been seriously ill for some weeks, is slowly recovering. His life was despaired of by the M. Ds., but we are informed the spirit mediums have succeeded in staying it not wholly conquering the disease.

Dr. A. H. Richardson, after a tour to some six different Spiritualist camp-meetings, has returned to Boston, and can be found at his old office, in the Watery House, Charlestown District.

Mr. J. W. Fletcher can be consulted during October at his former office, 2 Hamilton Place, Room 6.

Attention is called this week to the advertisement of the BANNER OF LIGHT, published at Boston, which is the acknowledged leader of all papers that advocate the Spiritual Philosophy.—The Advocate, Greenleaf, O.

WHITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

### ALL SORTS OF PARAGRAPHS.

THOMAS STOKES.  
A jolly man was Thomas Stokes,  
Whose face was never more than frown;  
He was as full of ancient jokes  
As any circus clown.  
His hair was gray, his face was round,  
And he was not very tall;  
His stories always were profound,  
And well he knew them all.  
He always seemed to be in luck,  
He never had the gout;  
But still he looked much like a duck  
Whenever he walked about.  
He'd talk to all that came to see  
His either night or day;  
His laugh was loud and full of glee,  
For he was always gay.  
His hands and face were darkly tanned,  
He worked through sun and shade;  
And ever had a ready hand  
For those who needed aid.  
The tales he told of olden times  
Were often over long;  
Much like a rhyme's empty rhymes,  
Or a poor singer's song.  
Of course he had his little flaws,  
The best of us have stings;  
But he obeyed his country's laws,  
And cracked his jokes and grins;  
And when he died his neighbors cried,  
Their hearts were sad and sore;  
And it could not be denied  
A good man's life was o'er.  
—Howard C. Tripp, in Chicago Sun.

Boston people just now refuse to shake hands with their Montreal friends.

Look out for counterfeit silver dollars. Plenty in circulation, it is said.

As we go to press a war-cloud is rising on the horizon of Europe in the form of the Roumelian emu, which seems to threaten the integrity of Turkey primarily, and the authority of the great powers secondary to the treaty of Berlin next. Fifty thousand men are ranged under the Bulgarian-Roumelian colors, and the Turkish forces are being massed for action. The famous Balkan passes are already in the hands of the Bulgarians.

It is at last found out that the President went off as fishing just to show Secretary Whitney that he could land something better than Roaches and Dolphins.

A SIGN THAT MEANS BUSINESS.—"We're going to war again," said the boy to the grocer on the corner. "No, you're not. When I called with the bill your father said he was going to stay all winter." "Well, we ain't. Ma's throwing the ashes and sweepings down cellar, and that means business every time." —New York Sun.

The French Academy of Medicine, Sept. 10th, discussed at Paris the report of Drs. Chautauque and Rummo on the analysis made by them of Dr. Ferran's cholera vaccine matter. The conclusions arrived at in the report, which was adopted by the Academy, are that the so-called vaccine matter cannot afford protection against cholera.

Louis Riel has been respited for awhile; his Lieutenant, Big Bear, has been sentenced to three years' imprisonment for his participation in the recent rebellion in the Northwest territory.

The 250th anniversary of the incorporation of Concord, Mass., was celebrated at that town Sept. 12th with appropriate exercises. Among the orators were James Russell Lowell, William M. Everts, and George William Curtis.

All day long, remarks the venerable Jo Cose, the composer stood at his case, and set type with both hands, and so steadily that at night he found he had but one left. The next morning, however, he found his other hand right.

Almost every railroad professes to be a trunk line at this season.

"Let me write the songs of a nation," is being worked into many of the autumnal speeches we read. There will not be so much objection to it as there would be to their singing what they have written.

With the land grabbers evicted from the Indian reservation, and contractors for Indian supplies mired in a heavy penalty for furnishing shoddy blankets, the numerous class of men who seem to think that the government exists for the purpose of giving them soft things, will begin to conclude that the change has changed something. —Boston Record.

The tally-ho coaches will soon be following the Broadway omnibuses Westward-ho.

We should have acknowledged some time ago the receipt of the following amounts in aid of the prisoners' fund, Burnham Wardwell: L. K. Joslin, \$1.00; Anonymous, \$1.00; A Subscriber, \$1.00; L. E. James, \$2.15.

It is universally agreed that a "civil service" reform is much needed in regard to the street cars. It is as much as one's life is worth now-a-days to cross a street. He is not sure he won't be crippled or killed the moment he attempts it. And heretics are even worse than the cars—if that is possible. The latter are a noisy nuisance under any circumstances—more especially as they are run all night, thus keeping people from rest. This is especially the case on Tremont Row, where the vehicles are allowed to stand. The authorities should abate this nuisance forthwith.

A discussion has been caused about electing school committees on theological issues, which is every way to be deprecated. Sectarian preferences should have no weight in selecting officials to direct our common school system. —Boston Transcript.

A RECEPTION TO J. W. FLETCHER.—Dr. E. S. Walker of West Fourth street gave a reception last evening to J. W. Fletcher, the renowned Spiritualist. His guests included Dr. and Mrs. Dennis, Mrs. Thos. Best, Mrs. Sherwood, Miss Sherwood, Mrs. Page, Dr. and Mrs. Jackson, Dr. and Mrs. J. D. Buck, and Mr. and Mrs. Crigler. A very handsome supper supplemented the affair. —Cincinnati Enquirer, Sept. 13th.

On the evening of Sept. 15th, Jumbo, the \$30,000 elephant, so well known on both sides of the Atlantic, was killed on the Grand Trunk air-line track, half a mile east of St. Thomas, Ont. His keeper was leading him along the track to load him, when a freight train came up behind unnoticed and ran him down. He was injured so badly that he died in thirty minutes. The little trick elephant, Tom Thumb, also had his leg broken.

Four French soldiers, while crossing a field at Fontainebleau recently, found a bomb-shell. They attempted to unload it and it burst, and the fragments cut two of the men in pieces and tore the arm off another.

The first Hindu lady who ever went into trade has opened a bookstore in Bombay.

The tens of thousands in both France and England who are on the verge of starvation, while willing to work, and who are dependent upon the charitable and the authorities for their daily bread, goes to show the terrible condition into which these countries have come. It is no wonder that the rich tremble while the poor grumble.

In Japan, where cremation has been practiced for ages, the quantity of wood consumed in the cheapest cremation is so small that European doctors doubted the evidence of the witnesses. Cremation of the lowest class costs only two shillings sterling, on account of the small quantity of wood used.

The grocer's son, a good, dutiful boy, had never been away from home much, but stuck close to the shop all his life. His father was going to put up a new house, and one day the youth went to see how the workmen were getting along with the cellar. He came back breathless, white, excited. "Father! the poor old cried feebly, 'Father! Father! Our everlasting forerunner! The men digging the cellar have struck a gas mine! And he fell fainting to the floor.' —Brooklyn Eagle.

The Gardiner (Me.) Home Journal says with great truth: "The new postal cards have made their appearance. Perhaps they were issued because somebody wanted a change—there can be nothing else in their favor. The design is not so pretty as the old one, and it is not printed so well."

"We are looking to-day through dim shadows; hence, we only get partial views of each other. To-morrow the shadows will be lighter—more glorious sunshine—yes, in the white light of charity, we think no evil." —A. B. French.

### Spiritualist Meetings in Boston:

Banner of Light Circle, Room 9, 92 West 4th street, every Tuesday and Friday afternoon at 2 o'clock. Admission free. For further particulars, see notice on sixth page, L. B. Wilson, Chairman.

Massachusetts Hall, 125 Tremont street, every Sunday at 10 A. M., and 7 P. M. H. Holmes, President; W. A. Dunklee, Treasurer. To commence Oct. 1st.

Union Park Hall.—The Spiritualist Lyceum meets in this hall, corner Union Park and Washington streets, every Sunday at 10 A. M. All friends of the young and old are invited. Conducted by J. C. Conductor.

Palmer Memorial Hall, Appleton street, near Tremont.—Children's Progressive Lyceum No. 1, Sessions Sunday, at 10 o'clock. Seats free, and are cordially welcomed by the Lyceum. Conducted by Francis B. Woodbury, Cor. Sec., 117 Devonshire street.

1031 Washington street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 7 P. M. and 7 P. M. M. A. B. French, Secretary, 125 Marlboro' street.

College Hall, 21 Essex street.—Sundays, at 10 A. M., 1 P. M., and 7 P. M., and Wednesdays at 2 P. M. Eben Cobb, Conductor.

Essex Hall, 415 Washington street, corner of Essex.—Sundays, at 10 A. M., 2 P. M., and 7 P. M. Thursdays at 8 P. M. Able speakers and test mediums. Excellent music. Freeport Robinson, Chairman.

Mass. Hall, 415 Washington street, and 515 Tremont street, Ladies' Benevolent Union. Meetings every Monday, at 2 P. M.

White Cross Fraternity, 19 Fendler's square, Room 2.—Meetings every Monday, Wednesday, and Friday at 8 P. M. Every Saturday evening. The Secretary of the Fraternity, Mrs. J. W. Whitaker, in daily attendance at the meetings, will give information concerning the Order.

Chelsea.—The Spiritualist Association meets Sunday in Odd Fellows building, Hawthorn street, opposite Bellingham Car Station, at 7 P. M.

Temple of the Holy Spirit, 125 Marlboro' street, at 7 P. M. Hon. H. Hawthorn street, every Friday afternoon. Business meeting at 4 P. M. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 125 Marlboro' street.

PAINE HALL.—At the regular session of the Lyceum last Sunday morning there were gathered in the various groups eighty children; one hundred and fifty of their friends occupied the seats reserved for their use. After a prelude by Barrows's Orchestra, Banner March, and Instructor and other spiritual lessons, Miss May Waters entertained all with a song, Miss Anna F. French, 415 Washington street, and Miss Helen M. Dill read charmingly "Brier Rose," Miss Jennie Smith (having just returned from a well-earned and much-enjoyed vacation) was prevailed upon to sing, and little Miss Harrison was pleasing as usual. Recitations were also given by Alice Russell, Martha Hammeberg, Marion Cooper, Julia Vaz. Good Father Rich appeared with his big basket of flowers, and made the little ones' hearts glad.

Next Sunday Miss Edith Hatch, a celebrated vocalist, will be with us, and in services commemorative of our beloved friend, Father Hinchey, who has been one year in spirit-life. Uncle John Chit, also another friend of the little ones, who only a short time since entered spirit-life; Mrs. Martha Pratt, an honorary member of our Association, called to join the members of the early last summer, and Prof. A. F. Barker, another member, also had passed beyond the gates. A cordial invitation is extended to all to attend the special memorial services next Sunday.

The Annual Fair, held by the leaders of the Lyceum, will open on Sunday, Oct. 1st, at 10 o'clock.

FRANCIS B. WOODBURY, Cor. Sec.

603 TREMONT STREET.—James R. Cooke held a reception at his parlors Saturday afternoon, Sept. 19th. There were present eighty-five persons besides the mediums who participated in the exercises. Well-known friends of the Spiritualist cause were present. Eben Cobb, the Conductor of College Hall Meetings, after which the controls of Mr. Cooke gave through him a song entitled "Purity," the subject of which was suggested by Mr. Cooke's remarks, and an excellent rendered piano selection from "Lullaby Lullaby." Then followed a short and interesting address by his medical and developing guide. The controls of Mrs. A. E. King next spoke in an earnest and appreciative manner of the assistance they had received through the developing power of Mr. Cooke.

An exquisite poem was given through the mediumship of Mr. Chas. Burrell, of Michigan. The controls were disengaged, and the medium was left to the friends gathered. One of the most interesting features of the occasion was the distribution of some beautiful crayon drawings by the spirit artist, Mrs. Sears.

The entertainment closed with some spirited remarks and a vocal selection through the mediumship of Mrs. L. H. Frost. Others were introduced from whom it would have been a pleasure to hear, but want of space forbids. It is a noticeable fact that all the mediums who contributed to the entertainment were developed by Mr. Cooke. All testified to the success and enjoyment of the occasion, and hearty expressions of appreciation were tendered to the medium in whose honor the reception was held.

BAILEY HALL, 616 WASHINGTON STREET.—Sunday last the morning exercises opened with an invocation by Dr. Thomas, followed by peculiar remarks and tests, by the Doctor's calling upon entire strangers to appear and receive what their spirit-friends gave them.

Col. Bailey followed with an excellent address, and appropriate and interesting remarks were made by Dr. Thomas, Dr. H. H. Frost, Mr. Chas. Burrell, Leslie, Jennie Rhind and Mr. Hanney, and several clear tests were given by Mrs. Leslie and Miss Rhind.

In the afternoon unmistakable evidences of the mediumship of the spirit were given by Mrs. L. W. Litch, Mrs. M. G. Carline, Mrs. J. E. Davis, Mrs. M. W. Leslie, Mrs. Newell, Mrs. A. L. Pennell and others, and entertaining remarks were made by Mrs. Hutchinson and Dr. Richardson.

The entertainment profitably spent in listening to Col. Bailey, Dr. Hopkins, Dr. Richardson, Mrs. H. Dean Chapman, Dr. Mayo and John Wetherbee, who were frequently applauded. A few psychometric and character tests were given by Dr. Richardson and Dr. Mayo, were pronounced correct in every particular.

COLLEGE HALL, 34 ESSEX STREET.—The many who were obliged to turn away from this hall on Sunday last for want of room, hope that a still larger place of meeting may be soon opened to them. Those who were fortunate enough to gain admission listened to the address of Dr. H. H. Frost, Mr. Chas. Burrell, Dr. A. H. Richardson, and the worthy Chairman, Mrs. Hattie Mason, of Troy, N. Y., with her soul-stirring song and fervent speech called forth frequent applause. Mrs. Tracy's control, Moses, who is a spirit, also made a most able host of friends by his genial presence and his rendering of old plantation songs through his medium, who is gifted with a fine contralto voice.

Tests were made and acknowledged tests and psychometric readings given by Mrs. M. A. Chandler, Mrs. A. L. Pennell, Mrs. A. E. Cunningham, Dr. O. H. Harding, Miss L. Barnicot, Dr. H. F. Tripp, Mrs. L. W. Litch, and Mr. O. H. Johnson. VINDEX.

SHAWMUT LYCEUM.—Notice is hereby given that Shawmut Lyceum will open its sessions in Union Park Hall, 1371 Washington street, on Sunday, Oct. 4th, 1885. J. A. SHECHMAN, Treasurer S. S. Lyceum.

HARMONY HALL.—A series of meetings will be held in Harmony Hall, 34 Essex street, on Tuesday and Friday evenings. Subjects of vital importance will be discussed by visible and invisible speakers. M. H. P.

### Movements of Mediums and Lecturers.

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

Aug. 20th the Spiritualists held a Grove-Meeting at Shawmut Lyceum, 1371 Washington street, N. Y. City, at 7 P. M. The mediumship of Mrs. H. H. Frost, Mr. Chas. Burrell, Dr. A. H. Richardson, and the worthy Chairman, Mrs. Hattie Mason, of Troy, N. Y., with her soul-stirring song and fervent speech called forth frequent applause. Mrs. Tracy's control, Moses, who is a spirit, also made a most able host of friends by his genial presence and his rendering of old plantation songs through his medium, who is gifted with a fine contralto voice.

Tests were made and acknowledged tests and psychometric readings given by Mrs. M. A. Chandler, Mrs. A. L. Pennell, Mrs. A. E. Cunningham, Dr. O. H. Harding, Miss L. Barnicot, Dr. H. F. Tripp, Mrs. L. W. Litch, and Mr. O. H. Johnson. VINDEX.

Dr. Dean Clarke will speak in Mechanics' Hall, East Princeton, Mass., Sunday, Sept. 27th, at 11 and 1:30 o'clock. Subject: "Scientific Evidence of Immortality."

Gerald Massey is now on his homeward way to England from the antipodes. He expects to arrive in San Francisco, Cal., about Oct. 7th. He will deliver lectures on his way eastward through the United States, and will stop at Boston for the purpose of being addressed till the end of October at 320 Mason street, as above. We trust the Spiritualists of America situated on the route of his homeward journey will make due efforts to receive his services.

P. G. Mills spoke on Sunday afternoon, Sept. 20th, at a Temperance meeting at West Union; in the evening on Spiritualism at Jefferson schoolhouse. Sunday, the 27th, he speaks at Katerville, on the 28th, 29th, 30th and Oct. 1st, will hold a convention with Rev. E. D. Robank at Douglas Grove—all in Nebraska. He can be addressed, Sargent, Neb.

Annie Lord Chamberlain has returned from the Cascadia Camp, and will soon advertise her intentions for the fall.

Mrs. E. Cunningham has returned to Boston, and can be consulted at her home, 459 Tremont street.

J. Frank Baxter has recently lectured in Hanson and Marblehead; next Sunday, Sept. 27th, he will lecture forenoon and evening in North Abington, where he will be speaking, giving a full and complete course of lectures on Tuesday and Wednesday evenings, Sept. 22nd and 23rd, he will lecture, sing and delineate in Keene, N. H., and on Thursday and Friday evenings, Sept. 24th and 25th, in Lunenburg. On Sunday, Sept. 27th, he will open a series of meetings at the season in Newburyport. He has week-evenings that can be secured on reasonable terms. Address him 151 Walnut street, Chelsea, Mass.

H. and in Keene in the evening. He is at Reading, Vt., and vicinity, from the 23d to 28th; speaks Oct. 4th and 11th for the society at Springfield, Mass., and can accept a few week-day engagements between Oct. 1st and 20th in New England. After that he goes to Western New York. Address, 57 West State street, Springfield, Mass.

W. N. Smith writes from New London, Conn., Sept. 20th: "The efforts of Mr. George Richards, Mr. A. E. Tisdale, the kind medium, of Norwich, delivered two inspirational lectures here last Sunday, which proved to be very acceptable to his auditors. It is learned that Mr. N. proposes to keep on the work he has begun through the winter."

Mr. J. W. Fletcher will open the lectures in Providence, R. I., the first Sunday in October, and also speak in Horticultural Hall later in the month, before the Spiritual Temple Society. In November he lectures in Cincinnati, O., December in Washington, D. C., January and February in Brooklyn, N. Y. All letters addressed care BANNER OF LIGHT.

Mrs. A. H. Colby's address for September and October will be 245 York street, Portland, Me.

Mrs. M. W. Leslie addressed the audience at Portland, Me., Sept. 20th and 21st. Parties wishing to engage her for speaking and platform test, please address at 13 Davis street, Boston, Mass.

Mrs. Adelle L. Ballou of San Francisco arrived at Auckland, New Zealand, Sunday, June 28th, and on the evening of that day delivered a lecture before the Psychological Society, her subject being, "From Manicule to Man; from Man to Angel," the lecture in the same place the Sabbath following. Both lectures were fully reported in the *Zeal*, and highly spoken of. From these she was to go to Sydney and Melbourne.

The First Spiritual Temple Dedication.

The First Spiritual Temple of Boston, corner of Newbury and Exeter streets, will be dedicated on Sunday evening, Sept. 27th, exercises commencing at 7 o'clock. Organ recital at 8 o'clock. The public are invited.

WILLIAM H. BAKER, Secretary.

No. 77 State street, Boston.

### 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.

Address J. W. FLETCHER for lectures, etc., care BANNER OF LIGHT.

### Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox. Per year, \$1.50. THE OLIVE BRANCH. Published monthly in Utica, N. Y., by D. M. and N. F. Fox. Per year, \$1.50. LIGHT. A Journal devoted to the Highest Interests of Humanity, both here and hereafter. London, Eng. Price 6d. per copy. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price 2d. per copy. THE THEOPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5.00 per annum.

### For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents. THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox. Per year, \$1.50. Single copy 5 cents. THE OLIVE BRANCH. Published in Utica, N. Y., by D. M. and N. F. Fox. Per year, \$1.50. Single copy 5 cents. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price 2d. per copy. THE THEOPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5.00 per annum. THE OLIVE BRANCH. Utica, N. Y. A Monthly. Price 10 cents. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price 2d. per copy. THE THEOPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5.00 per annum. THE OLIVE BRANCH. Utica, N. Y. A Monthly. Price 10 cents. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price 2d. per copy. THE THEOPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5.00 per annum.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and after that time for each subsequent insertion on the seventh page. Special Notices forty cents per line. Minion. Business Cards thirty cents per line, Agate, each insertion. Editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

### FOR PROSPECTUS AND BUSINESS CARDS, see third page.

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 the many advertisers. Advertisements which appear under the name of the BANNER OF LIGHT, accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

### SPECIAL NOTICES.

Cure for the Deaf.—PROCK'S PATENT IMPROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Always in position, but invisible to others, and comfortable to wear. All conversation and even whispers heard distinctly. We refer to those using them. Send for illustrated book with testimonials. Free Address: E. H. H. H. 833 Broadway, N. Y. Mention this paper. A. 15.6m.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w-S.5.

Dr. F. L. H. WILLIS may be addressed until further notice at Glenora, Yates Co., N. Y. Jy4.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

### ADVERTISEMENTS.

#### ASTRO-METAPHYSICS.

THE Key to the Past, Present and Future in Individual Life from the following data: Date of birth, weight, height, complexion, size of hat (if a male), size of foot (if a female). Send the data by post to D. R. J. MORTON, 222 Shawmut Avenue, Boston, Mass., and receive proof of its truth. Price 50 cents. 1w-Sept. 25.

#### MRS. H. W. CUSHMAN.

MUSICAL and Test Medium. Private sittings daily, 7 P. M. to 12 M. 212 Main street, Charlestown. Sept. 25.—14w.

#### E. A. SMITH,

OF Brandon, Vt., can be consulted at Crawford House, Boston, Fridays, Oct. 2d, 16th and 30th. Sept. 25.—1w.







Advertisements.

LYDIA E. PINKHAM'S  
VEGETABLE COMPOUND

IS A POSITIVE CURE  
For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.  
IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANCE OF LIFE.  
IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HEMORRHOIDS THERE IS CHECKED VERY SPEEDILY BY ITS USE.  
IT REMOVES FAINTNESSES, FLATULENCE, DESTROYS ALL CRUISING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.  
THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.  
IT WILL ACT UPON ALL TIMES AND UNDER ALL CIRCUMSTANCES AT IN HARMONY WITH THE LAWS THAT GOVERN THE HUMAN SYSTEM.  
IT IS THE ONLY REMEDY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL, IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.  
FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNPARALLELED.  
LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.  
No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.  
Nov. 25-19

Dr. F. L. H. Willis

May be Addressed until further notice,  
Glenora, Yates Co., N. Y.  
Dr. Willis may be addressed as above. From this point the candidate to the diagnosis of disease psychically. He claims that his powers in this line are unrivaled, and he desires to demonstrate his knowledge with keen and searching psychometric power.  
Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Scrofula in all its forms, Eczema, Psoriasis and all the most delicate and complicated diseases of both sexes.  
Dr. Willis refers to numerous parties who have been cured by his system of practice when all others have failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.  
July 4-19

DR. J. R. NEWTON

Still heals the sick! MRS. NEWTON, controlled by Spirit, cures all diseases. Dr. Newton, 34 North Avenue, New York City.  
July 4-19

Dr. Jos. Rodés Buchanan,

29 FORT AVENUE, BOSTON HIGHLANDS, re-cures patients. MRS. BUCHANAN continues Psychometric Practice. Personal Interviews, \$2; written opinions, \$5. (For a full circular, \$1.00.)  
July 4-19

THE OLD RELIABLE LINE

MAGEE STANDARD STOVES,

RANGES AND FURNACES,

Were never more popular than now, for wherever long use has developed any weakness, it has been immediately remedied, and more perfect patterns have been added and now improvements introduced in our line in the past two years than in any five previous.

The "Mystic,"

OUR NEW FURNACE,

The "Boston Heater,"

OUR NEW PARLOR STOVE,

The "Ideal."

Remember, Magic Goods are time-tried, fire-tested, and contain every improvement that skill and experience can give. Guaranteed to give perfect satisfaction in every particular.

FOR SALE BY

THE MAGEE FURNACE CO.,

32, 34, 36 and 38 Union Street, } BOSTON,  
10, 12, 14, 16 and 18 Friend Street, }  
And our Agents in every city and principal town in the Aug. 25-19

SOUL READING,

Or Psychometric delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that she now has the honor to read in person, or send their photograph or lock of hair, also give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical diseases; and the influence of their business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and the influence of the marriage. Full delineation, \$2.00, and four-cent stamps. Brief delineation, \$1.00, and four-cent stamps.  
Address, Mrs. A. B. SEVERANCE, 121 West Concord Street, Boston.  
April 4-19

Spirit Voices,

A New Monthly Spiritual Magazine, published under the auspices of the National Developing Circle.

GEORGE A. FULLER, Editor.  
MRS. G. DAVENPORT STEVENS, Associate Editor.  
DR. JAMES A. BLISS, Business Manager.  
Terms, invariably in advance, \$1.50 per annum. Single copies 15 cents.  
Address, JAMES A. BLISS, 121 West Concord Street, Boston.  
Sept. 6-19

WILLIAM F. NYE'S

Watch, Clock, and Sewing Machine

OILS.

THESE OILS are now universally used, and stand acknowledged the best.  
Order direct from his factory, New Bedford, Mass.  
Jan. 3-19

Mrs. Abbie M. H. Tyler,

67 DOVER ST., BOSTON. Mental and Magnetic Healer. Dr. Tyler's Liver and Kidney Cure, a Blood Purifier and Infallible Cure of Constipation, and well known as a Spirit-Given Remedy. Sent by mail, 10 cents.  
July 4-19

Blackfoot's Magnetized Paper,

To Heal the Sick. Price, 10 cents per sheet, or 12 sheets for \$1.00. Address, JAMES A. BLISS, 121 West Concord Street, Boston.  
Sept. 6-19

NICELY Furnished Rooms to let for business

at DRS. A. & S. HARGROVE'S Medical Retreat, 1245 Washington St., Boston.  
July 4-19

NEW INSPIRATIONAL SONGS,

BY C. P. LONGLEY.

Beautiful Home of the Soul. 25 cents.  
Come in thy Beauty, Angel of Light. 25 cents.  
I am Going to my Home. 25 cents.  
In Heaven We'll Know Our Own. 25 cents.  
The Golden Gate. 25 cents.  
Our Beautiful Home Over There. 25 cents.  
The City Just Over the Hill. 25 cents.  
The Golden Gates are Open. 25 cents.  
Two Little Shoes and a Ringlet of Hair. 25 cents.  
We'll All Meet Again in the Morning Land. 25 cents.  
Our Beautiful Home Over There. 25 cents.  
The Golden Gate. 25 cents.  
We're Coming, Sister Mary. 25 cents.  
Gathering Flowers in Heaven. 25 cents.  
The Slings My Child to Sleep. 25 cents.  
Oh! Come, for my Poor Heart is Breaking. 25 cents.  
Once it was Only Soft Blue Eyes. 25 cents.  
Send above ten cents in shot music. Single copies 5 cents. Copies for \$1.00.  
We'll All Meet Again in the Morning Land (with "Gathering Flowers in Heaven"). 25 cents.  
For sale by COLBY & RICH.  
July 4-19

First Spiritual Temple.

Photographs of the "First Spiritual Temple" erected in Boston. Price 25 cents.  
For sale by COLBY & RICH.  
July 4-19

DIAGNOSIS FREE.

Send 5-cent stamp, lock of hair, name in full, age, sex, and I will give you a complete diagnosis of your physical condition, and a list of the best medicine for your case. Address, JAMES A. BLISS, 121 West Concord Street, Boston.  
Sept. 6-19

Mediums in Boston.

DR. C. HOLLAND,

140 West Canton Street, Boston.

My spiritual guides having directed me to devote myself exclusively to "clearing up" the human mind, and to prepare remedies for furnishing suitable accommodations and all proper care and attention to patients from abroad, having secured the services of a clairvoyant, and voyants to assist in diagnosing diseases which the country affords, and working under the auspices of a band of Spirit Guides, each of whom were eminent in their time, and have become much more so by active professional life in spirit-reading, I am able to treat successfully Rheumatism, Neuralgia, Sciatica, all diseases of the blood, Cancer, Scrofula, Dropsy, Nervous Debility, etc., as may be indicated, either by Magnetism, Electricity, such medicines as my guides prescribe, the removal of obstructions, and the use of VAPOR BATHS, which have been successful in use in Eastern foreign countries for many years. The patronage of ladies suffering from stubborn disease incident to their sex is also solicited.  
4th-Sept. 6

HOW TO BECOME

A MEDIUM

IN YOUR OWN HOME.

A 16-PAGE Pamphlet, containing full instructions, and a 16-page Leaflet designating all your forms of mediumship, also a copy of the "Mediumship of the American Spiritist" and of the "Key to the Mediumship of the American Spiritist," three 2-cent stamps to cover expenses of mailing, etc. Sample copy of "Spiritist" 15 cents. Address JAMES A. BLISS, 121 West Concord Street, Boston, Mass.  
Sept. 20-19

JAMES R. COCKE,

603 Tremont Street, Boston,

Developing, Test and Business Medium.

SITTINGS from 9 A.M. until 5 P.M. Single sittings, \$1.00. For Development, all sittings for \$4.00. Developing Circle Sunday mornings at 11 o'clock. Sunday evenings, at 8 o'clock, a circle for Psychometry, Tests and Inspirational Music. Admission, 25 cents. 4th-Sept. 12

MEDIUMS

Developed at a Distance.

HOW do you ask? By joining the NATIONAL DEVELOPING CIRCLE and sitting in your own home for one hour on Sunday at 3 P.M. and Thursday at 8 P.M. and receiving the developing influence of Dr. James A. Bliss (equal to a dollar personal sitting with him at his office) that are transmitted to the medium by the circle. Terms of membership \$5.00 per year, \$2.00 for 6 mos., or 50 cents for a single month. Address JAMES A. BLISS, 121 West Concord Street, Boston, Mass. 7 sheets highly magnified Developing Paper for \$1.00.  
4th-Sept. 12

MRS. JAMES A. BLISS,

Materializing Medium,

Will hold her sittings at Oneat Day during the month of September, 1885, at 121 West Concord Street, Boston, at 8 o'clock, and hold her first sittings Sunday evening, Oct. 4th, at 8 o'clock. 6th-Sept. 25

DR. JAMES A. BLISS,

Developing Medium.

PRIVATE SITTINGS for healing and development of all phases of Mediumship, daily, from 9 A.M. to 5 P.M. Terms \$1.00 per sitting, or a course of six sittings for \$5.00. 121 West Concord Street, Boston, Mass. 1st-Sept. 20

Mrs. Margaret Fox Kane,

The Original Spirit-Reader, of Rochester, is now located at 32 Chandler Street, Boston. She will be pleased to meet her friends for Tests and other phases of Spirit-Manifestations. For a short time only would attend private sittings evenings. 4th-Sept. 19

Miss Lizzie M. Whiting,

MASSAGE Treatment, 40 East Springfield St., Boston. This treatment is the best for the relief of Rheumatism, Neuralgia, Sciatica, and all the most delicate and complicated diseases of both sexes. 1st-Sept. 25

Light and Color Cure,

BY E. W. and EMMA L. HOPKINS, Magnetic and Electric Physicians, 71 Chandler Street, Boston, Mass. Many diseases considered incurable are being cured by our system without drugs or medicines. Patients visited. Investigation solicited. Oriental Vapor and Sun Baths. 1st-Sept. 25

MRS. FAIRCHILD,

MATERIALIZING sittings Sunday, Tuesday, Thursday evening, at 8 o'clock. Saturday, Wednesday and Sunday afternoon at 2 o'clock. Ladies admitted Wednesdays and Saturdays after 5 o'clock. Private sittings for development; also private sittings. 314 Shawmut Avenue. 1st-Sept. 25

DR. M. V. THOMAS,

PHYSICIAN, SURGEON AND TEST MEDIUM, performs all surgical operations by spirit-power. Cures all Chronic troubles. Removes Tape-worms and Tumors with ease, and Cures a special feature. 1st-Sept. 25

DR. H. G. PETERSEN,

Vital Magnetic and Mental Cure, 85 Rosworth Street, Boston.

MRS. A. E. KING,

BUSINESS AND TEST MEDIUM.

PRIVATE SITTINGS only. Hours from 10 A.M. to 4 P.M. Price \$1.00. 377 Shawmut Avenue, Boston. 1st-Sept. 25

W. A. BARTLETT,

MAGNETIC PHYSICIAN, 104 Bayview Street, Boston. Office hours from 10 A.M. to 4 P.M. Free trial treatment for the sick on Tuesdays, 2 to 4 P.M. 1st-Sept. 25

MRS. H. B. FAY,

N. O. 156 West Concord Street, Boston. Sances Tuesday, Saturday and Sunday, at 8 P.M., Thursday at 2:30 P.M. Senses secured in advance. 1st-Sept. 25

MRS. ALDEN,

TRANSCENDENTAL. Medical Examination and Magnetic treatment. 43 Winter Street, Boston. 1st-Sept. 25

MRS. F. K. RICH,

RELIABLE Test Medium, can be consulted at her residence, 60 Sullivan Street, Charlestown. 1st-Sept. 25

A. S. HAYWARD, Magnetic Physician, At

Rooms Oct. 1, until then will visit the sick. Two packages of his powerful Spirit-Magnetized Paper sent by mail for \$1.00. Letter address, 9 Rosworth St., Boston. July 4-19

MRS. C. H. LOOMIS, Test and Healing Medium,

Answers six questions on business by mail, 50 cents; brief diagnosis from lock of hair and sex, 25 cents. Remedies sent by express. 125 West Concord Street, Boston, Mass. 2nd-Sept. 19

MRS. JENNIE K. DONAT, of Scotland,

the gifted Business, Medical, Trance, Test and Clairvoyant Medium, has taken rooms for a short time only at 121 West Concord Street, Boston. Office hours from 10 A.M. to 4 P.M. 1st-Sept. 25

TEST MEDIUM.

MRS. FANNIE A. DODD, 40 Winter St., Room 11, Boston. 1st-Sept. 25

Dr. Harriet A. Baisdell,

Psychometric Reader, 304 Shawmut Avenue, Boston. 1st-Sept. 25

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, 40 Winter Street, Room 11. 1st-Sept. 25

JOSEPH L. NEWMAN, Magnetic Healer, No. 8

Bowdoin Street (formerly Montgomery Place), Room 4, Boston, Mass. Office hours, from 1 to 4 P.M. July 4-19

MRS. M. E. JOHNSON, Trance Medium,

Hours 10 to 4. 314 Shawmut Avenue, Boston. 1st-Sept. 25

MISS BOICE, Electrician and Magnetic Healer,

at Hotel Elgin, Suite 2, Waterford Street, Boston. 1st-Sept. 25

MISS O. W. KNOX, Test, Business and Medical

Medium, 27 Winter St., Boston. 1st-Sept. 25

MRS. M. E. WALKER, Test and Business

Medium, 12 Lawrence Street, Boston. 8th-Sept. 6

J. A. SHELHAMER,

MAGNETIC HEALER.

Office 84 Montgomery Place (Room 3), Boston, Mass. WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases, such as Rheumatism, Neuralgia, Sciatica, and all the most delicate and complicated diseases of both sexes. Consultation, prescription and advice, \$2.00. Moderate rates for Medicine when furnished. Magnified Paper \$1.00. Send for Circulars, with References and Terms. Address, JAMES A. BLISS, 121 West Concord Street, Boston. 1st-Sept. 25

Mediums in Boston.

Within Reach of All.

JAMES H. COCKE will continue to give for a short time sittings for development in courses of six for four dollars, in advance. Several persons developed by him are now successfully "clearing up" the human mind. He takes pleasure in referring to W. A. BARTLETT, Magnetic Healer, and JAMES C. ROBINSON, of Boston, who have been successful in only in developing those who have never known of their mediumship, each of whom were eminent in their time, and have never been controlled. He endeavors to make every condition favorable for the best development. 603 Tremont Street, Boston. 2nd-Sept. 19

DRS. A. & S. HARGROVE'S

Medical Retreat, 1245 Washington St., Boston.

FREE Clairvoyant Examinations. DR. S. HARGROVE, Medical Circle for Ladies, free Sunday, 2 P.M. MRS. FRANCES HARGROVE's Developing Circle for Ladies and Gentlemen, with great advantages, Sunday, 8 P.M. 15 cents. Private sittings for business \$1 to \$2. 1st-Sept. 25

National Developing Circle.

FREE Sunday, at 3 P.M., the N. D. C. holds its public Circle at 121 West Concord Street, Boston. Terms of membership, including certificate of admission to the Circle, 50 cents per month (2 weeks), 2 months, 90 cents; 3 months, \$1.25; 6 months, \$2.00; 12 months, \$3.50. For full particulars apply to N. D. C., address DR. JAMES A. BLISS, 121 West Concord Street, Boston, Mass. 1st-Sept. 25

DR. BURK,

Magnetic Healer, N. O. 4 Concord Square, Boston. Rheumatism, General Debility, Diseases of Spine, Kidneys, Liver and all Nervous Disorders a specialty. Consultation free. Office hours from 10 A.M. to 4 P.M. 1st-Sept. 25

PSYCHIC HEALING,

OR "Soul-Force," which is the most silent, electric, powerful and successful known. Trance Produced by Dr. J. H. BURK, 105 North Street, Boston, Mass. 1st-Sept. 25

CARRIE M. SAWYER,

MATERIALIZING MEDIUM, N. O. 4 Concord Square, Boston. Sances Monday, Wednesday and Friday evenings, at 8 o'clock, and Tuesday and Thursday afternoons, at 2 o'clock. 1st-Sept. 25

CLARA A. FIELD,

BUSINESS and Medical Medium. Medical Examinations and Psychometric Readings by letter, \$2.00. 2 Hamilton Place, Boston, Mass. 4th-Sept. 25

MISS HELEN A. SLOAN,

MAGNETIC PHYSICIAN. Vapor and Medicated Baths. Celebrated "Acid Cure." Office hours from 9 A.M. to 5 P.M. 171 Tremont Street, corner Mason St., Boston. 1st-Sept. 25

SETTEES AND

OPERA CHAIRS.

The Newest and Best Styles for Sunday Schools, Churches, Opera Houses, Lodge Rooms, Hall, Offices, etc.

Harwood Manufacturing Co., No. 91 Summer Street, Boston.

Send for catalogue and state requirements.

Sept. 12-19

BERRY SISTERS.

From June 30 to Oct. 1st their address will be Oneat Day, Mass., where they will be pleased to meet their friends. 8th-Sept. 11

ASTONISHING OFFER.

SEND three-cent stamps, lock of hair, age, sex, one lead-silver symptom, and your disease will be diagnosed free independent of date-writing. Address DR. A. DODD, 1304 Kanawha, Iowa. 1st-Sept. 25

MINERAL RODS.

IMPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol Street, Boston, Mass. 4th-Sept. 12

DR. ABBIE E. CUTTER'S

ELECTRO-MEDICATED BELTS \$2.00; Amulets \$1.00. Cures all diseases and develop Spiritual Gifts. Address Wickford Island, Oahu, Mass. 3rd-Aug. 6

DR. A. H. RICHARDSON,

MAGNETIC PHYSICIAN, Sunapee Lake, Newbury, Oct. 4. Will visit patients at their residence. 1st-Sept. 25

MRS. BASSETT,

MEDICAL and Business Medium, also a true Card-Reader, N. O. 12 Williams Street, Chelsea. 1st-Sept. 25

Sealed Letters Answered.

MRS. ELEANOR MARTIN, 73 West Leno Ave., Chicago, Ill. Terms, \$1 and 5 cents postage. All letters registered. 4th-Sept. 6

Sealed Letters Answered

By MRS. E. A. MARTIN, Oxford, Mass. Fee, \$1.00 and two postage stamps. 4th-Sept. 6

Manual of Psychometry.

COPIES of this work may now be had from the author, Mr. J. H. BURK, 105 North Street, Boston, at \$2.00, or by mail at \$2.10. 1st-Sept. 25

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions, and is about or near the person of the questioner. It would be a great advantage to some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire to practice in writing mediumship should avail themselves of this "Planchette," which may be consulted on all questions, as also for communication from deceased relatives or friends. DIRECTIONS.—Place Planchette on a piece of paper (printing or writing will answer), then place the hand lightly on the writing surface, and the planchette will move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or spoken questions, though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining desired results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that when a party of three or more come together, and are ready to answer mental or



