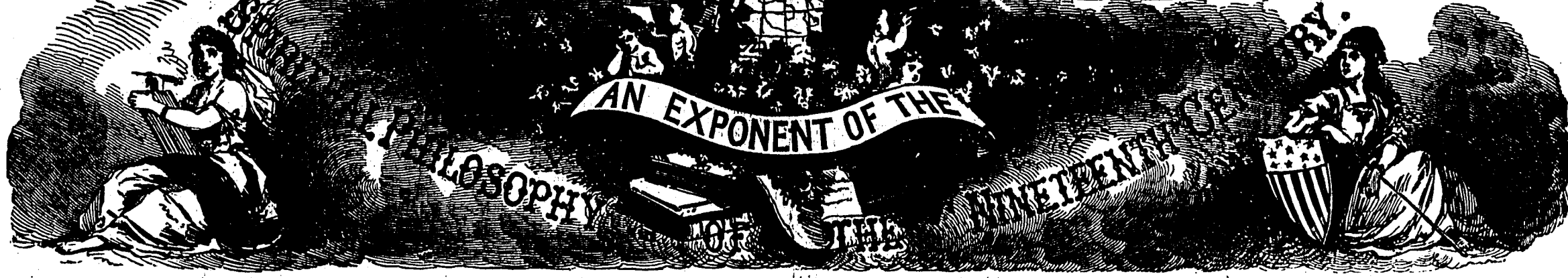


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,  
BY G. L. DITSON, M. D.

#### FRANCE.

The *Revue Spirite*, Paris, for December, opens with an "Invitation to the School of Theosophists to Enter upon the Field of Explanations and Proofs." It is from the pen of M. Fois Vallés; and while it is able and dignified, and breathes the air of sincerity, it presents nothing new for our consideration. Its drift may be inferred by a single extract: "One cannot transmit to another that which he has not first acquired himself, and unfortunately, notwithstanding our good desire in the realm of theosophy, besides pure assertions, besides simple affirmative enunciations, but not justifiable, we have found nothing." Perhaps some light might be thrown upon the subject by a remark I heard made upon a somewhat analogous subject: "One cannot be made, (as in Masonry) he must become" an initiate. It is possible there is much in theosophy that cannot be taught, but may be acquired, as the fakirs acquire their powers, by severe spiritual discipline, mental introversion, deep meditation, much study of the mysterious workings of nature.

The anniversary commemorative of the dead has again called forth from our confrères in Paris befitting eulogies, and elegant and touching tributes to the departed, such as we cannot too highly extol. Mr. Leymarie, as chairman of the meeting on this occasion, opened the services by a few appropriate remarks, and by reading the prayer which "the master," Kardec, wrote in 1864. He was followed by Mme. Sophie Rosen (Mme. Dufau), whose words were in every respect edifying. Her remarks on our bearing toward our children, as their instructors, were very apt. After referring to the harshness that had in former times characterized parental discipline, she said: "A salutary refection took place under the auspices of J. J. Rousseau, Pestalozzi, Girard, Froebel, and others. A judicious apprehension on the part of masters showed that any expression of vengeance weakened the power of the father without ameliorating the child, and hardened both; that the wisdom represented by the stick, by confinement, by starving, had nothing attractive in it; that the best way is to make the pupil respect himself," etc.

Mme. Rosen was followed by M. René-Cailié, who had prepared a paper that was highly appreciated. He remarked that, "though we may say in the cause of truth that Allan Kardec had invented nothing, he had torn away the veil that a long tyranny, a shameless despotism, had thrown over eternal verities." "That, among the people of antiquity, those with whom most abounded spiritual events, were the Hebrews. These, non-progressive and superstitious, were surrounded by inferior spirits, impure spirits who could only turn them from the ways of God." "As these were invoked, 'Moses, a superior spirit, charged with the guidance of the people, forbade this practice.' But communication with the world of spirits was always in vogue; 'In all the world a knowledge of it was manifest. We recall the predictions of the prophets of Israel, inspired mediums, unconscious instruments of the Spirit of the Seigneur.' Mr. Cailié very aptly re-enunciated also the promise of Jesus: 'I will send you the spirit of truth that will explain to you what you cannot as yet comprehend.'"

At the conclusion of Mr. C.'s address, a fine poem was read by M. J. C. Chaigneau. The chairman then, in defence of our cause, to refute the silly assertions of our enemies that only the weak and unlearned were its supporters; wishing at the same time to recall to mind those, noble or otherwise, who had boldly declared their convictions, and fought the good fight, named Prince Wittgenstein, cousin german to the Emperor of Russia, his aide-de-camp, &c.; Mr. Jean, Procureur de la République à Nouméa; Mr. Marlon, a judge on the Algerian bench; Mr. Roustang, Professor of Philosophy; Mme. Corduric, authoress; with more than thirty others, all of whom had made a worthy record on the ever-turning leaves of the world's history.

I find here also a letter from Mme. Blavatsky, which I should like to transcribe unbroken; but a faint outline must suffice. While she thanks the *Revue* for the charming manner in which it has taken her part, she declares that she has not

the vanity to wish to be thought young, for, for many years, as all can see, she has been an old woman—has lived thirty years in India, and thirty more at the Antipodes, &c., &c. Referring to the great discovery of Prof. Rotura—placing animals for an indefinite period in a trance state—she says (quoting her statements in 1878 in the *New York World*): "I said to the reporter, & propos to the disengagement of the soul and of the astral body among animals, that the shepherds of Tibet had had the secret for many centuries. And I added, that I predicted that before a year science will have discovered the process upon inferior animals. . . . I have seen this operation among our Brothers fifty times. They operated upon myself, and I slept eleven weeks, believing all the time that I was awake, and wondering why people did not appear to recognize me or reply to me. I was wholly ignorant that I had been disengaged of my carcass. . . . This was at the commencement of my studies. . . . It is a grand secret known to the fakirs, who can allow themselves to be interred for months, and then be resuscitated. In a recent voyage to Jeypoor (Radjpootana) we saw this done. A fakir, or rather a yogi, (for the fakirs are generally Muslims), an Indian yogi caused himself to die, and so lay in his chamber for twenty-eight days. . . . They are not the English, nor other people who put their hands on the manuscripts, that explain these things; neither Brahmins nor Buddhists who have the secret will lend them to Max Müller & Co.; but our Swami Dyanand Saraswati, a *swami* of the first class, a man who knows the Sanscrit better than any man here, a man who passed seven years in the jungles, surrounded by wild beasts, a man profoundly versed in the occult sciences, can furnish manuscripts no matter of what kind," &c.

#### BELOGIUM.

The *Message*, of Liege, for the 1st and 15th of December, has several articles of much merit. M. De Turck writes ably in the defence of our cause; "A Collaborateur" is not less impressive, but their effusions cannot be well abridged. From the *Precurseur* the *Message* copies a brief account of Mr. Kiddle's relations with the Board of Education, his resignation of the position he had for so many years so honorably held, and adds: "The Board, which contained a good contingent of fanatics, under the pressure of all the Reverends, thought it their duty to demand an explanation of Mr. Kiddle. He replied by tendering his resignation, observing that in spite of his convictions, which dated back more than ten years, he had always done his duty to the satisfaction of the Board, and that he was the same after the publication of his book as he was before. Half of the Board would accept his resignation, and a half would not, but after six months the narrow spirit of religious fanaticism prevailed, and Mr. K.'s place was filled by another. What tolerance! And this in a country where one encounters every kind of sect, and all founded upon the Bible, from the polygamy of the Mormons to the promiscuity of the *Brothers of Christian Perfection* at Onida." The editor remarking on this says, in substance, that the *Indépendance Belge*, in stating that Catholics and Protestants made a common cause against Mr. Kiddle, gives a wrong aspect to the affair that culminated only after long hesitation—"the acceptance of the *démision* of this honorable man."

The *Paris Journal* of the 17th of October is accountable for the following, which it pronounces *parfaitement authentique*: "The 'Sybille of the Bastille,' as she was called, was consulted one day about a man who had been entrusted with a horse and some merchandise which he was to take to a place called the *garé du Nord*. As he did not return, inquiries were made, but no traces by the police and others could be had of him. The Sybille said that instead of going to the place designated, he had gone directly to St. Denis; that she saw him there at an inn near the fort with some companions, but she could not see the horse and merchandise. The police found everything to be just as described, but the horse and merchandise had been sold. Before the time of railroads a gentleman was traveling on horseback in Vivarais, where, as night overtook him, he was compelled to seek lodging in an old chateau. He was shown into a room that had upon its wall the portrait of a handsome man, wearing on his breast the cross of Malta. Though oppressed with a disagreeable sensation, the traveler lay down and slept. He thought he had heard a sigh as he gazed upon the portrait on the wall; now, a door that he had not discovered in his careful examination of his apartment, opened as if by a trembling hand, and a little head, covered with blonde disheveled hair, appeared and disappeared several times. Finally a little girl of nine or ten summers, issued thence, and pointed tremblingly at the portrait, as the traveler stretched forth his arms toward her; she hesitating to pass by the portrait to reach him. With an expression of great suffering, this emaciated little creature regarded, for a long time, the new occupant, then disappeared. In the morning the host was accosted concerning this apparition, but admitted nothing. As the traveler was departing he passed through a room where his attention was suddenly arrested by the portrait of a woman in mourning garments with a child upon her knees. He declared at once that that was the child he had seen in his room, and his guide, as he descended the avenue, admitted that that child had died from the cruel treatment of an uncle, who by its death inherited a fortune; and that this man, the Chevalier de Mal, had died crazy, seeing always the murdered child at his side. This touching story, sadly disguised by this brevity, is from the pen of M. René de Rovigo, was published in the *Figaro*, and came to the writer

from a person who knew some of the parties connected with the painful affair.

#### SPAIN.

Three numbers of the new publication, *El Eco de la Verdad*, of Barcelona, have been received. They are almost wholly devoted to the versatile pen of Mme. Amalia Domingo Soler, whose fame as poetess as well as a prose writer is world-wide. Mlle. Candida Sanz, and Violeta, and one or two more, add not a little to the interest of this new "venture," a work which, though of small dimensions, is overflowing with pure, fraternal sentiments, such as if universally entertained and put in practice, would imbue our present crude life with the charms of romance, the very beauty of holiness. "Indifference," and atheism in view of Spiritualism; "The Times have Come": "Blessed are they that weep"; "Winter with the Poor," are some of the other subjects that are here treated with force and feeling.

*El Criterio Espiritista*, of Madrid, for December, has a large number of lengthy disquisitions from such men as Dr. A. Garcia Lopez, President of the "Sociedad Espiritista," D. Caruana Berard, of Lisbon, and D. Vicente Ferrer. The subjects treated are: "Spiritualism is a Philosophy"; "Charity"; "The Materiality of the Soul"; "Nicomachus," under the head of Bibliography—treating a work that has been published by a society in Lerida, and purports to be made up of communications from spirits—with interesting "Miscellaneous." These are all prepared with care, in reference, I might say, to a highly cultured audience; but they cannot be abridged to any advantage and do credit to their respective authors.

#### ITALY.

*Annali Dello Spiritismo*, of Turin, December number, continues its interesting translation of "Catholicism before the time of Christ." What is chiefly dwelt upon in the present "chapter" (XII) is the "Legend of Original Sin." We have here also a thrilling account of an apparition that manifested itself in the presence of Mme. Sofia Aksakow, wife of the Imperial counselor of this name in Russia. In a much abbreviated form I will give the lady's own recital: "In 1855, when only nineteen years of age, and when I knew nothing of Spiritualism, and had not even heard of it, was not inclined to mysticism, and was serene and cheerful, I was made for a brief period quite ill from the effects of the ghastly appearance of a brother-in-law, Dr. Sengreiff, at the time of his decease. This brother-in-law was living in the district of Rannenburg, about a hundred miles from us, and at this time, owing to bad roads, &c., we did not often hear from him. On the 12th of May, having seen my little baby put to bed, I had laid down to read. When the clock struck twelve I put my book aside and extinguished the light I was using; but the room was still sufficiently illumined by a small lamp burning in a niche by a little altar. Presently I heard steps in the adjoining room, and supposing that the servant had come to tell me, as often happened, that his master had been summoned away, I called to him to know what he wanted. No reply came, but the footsteps still approached, and immediately through the open door entered Dr. Sengreiff. There was something so chilling in this presence that I threw myself back upon my pillow from which I had raised myself up, and endeavor to close my eyes. The form then placed its cold hand upon my lips and said, 'Kiss that hand.' This I would not do, and again for the third time was repeated, 'Kiss that hand.' Still refusing, and fearing that my time had come, I began a fervent prayer. The hand was withdrawn, and the figure, approaching the altar so that he could be distinctly seen, repeated my silent words. I longed to cry out to the maid who was sleeping near the baby, but I seemed paralyzed. I then mentally began the *Ave Maria*, which, like the other, was repeated in a clear, distinct manner. During all this time I heard any noise made by the baby, the striking of the clock, &c., and was longing to go and kiss and bless my infant before I died. Presently ravishing music was heard, and a brilliant light flooded the apartment. As these faded away, so gradually melted the figure. Two weeks afterwards we learned that on that said night my brother-in-law had died. I must add that when he stood before my bed, though I fully recognized him, he wore a long beard and his hair very long, which I was not accustomed to. After his death my sister-in-law came to live near us, and in the course of conversation she remarked that during her husband's illness he had allowed his beard and hair to grow long. The cause of his imperious demand that I should kiss his hand was that I should acknowledge my error in quarrelling with him, as I had done at my last interview with him, for I had taken the part of one of his little girls whom he had treated cruelly." This narrative, which, as to its arrangement, I have taken some liberty with, is from the pen of Prof. Dr. Perly, who has translated it from the German.

Sr. Rinaldo Dall Argine, writing from Florence to the *Annali*, gives an account of a spirit-manifestation of a very pleasing character. A beloved departed friend, named Paolo, announced himself at Sr. A.'s room, in presence of Sr. Sartini. Grateful for this attention and for his replies to questions which were given audibly with his own voice, he was asked what could be done to afford him pleasure. As he was very fond of flowers, Paolo replied that in celebrating the immediately coming "day commemorative of the dead" they might place some flowers upon his grave. Sr. S., having gone out to procure them, a guitar, which was on a table near where Mr. Argine was reading, suddenly gave forth a clear, distinct sound. Mr. A. jumped from his seat in an instant of alarm; then looked about for some natural cause for this novel

manifestation. When Mr. Sartini returned and expressed some fears that his friend's imagination had been at work, another and yet louder sound issued from the instrument. The woman of the house was then called in, and when told what had happened and that they believed it was their friend Paolo's way of showing his gratitude for the preparations they were making to decorate his grave, she said: "If it be truly Paolo, let him touch again the guitar"; and Paolo did not wait to reply, but at once, and in a more vigorous manner than ever, struck a startling note not to be mistaken. One night, also, by request, the instrument being near the bed, sweet sounds came from it as if the wind were playing through its strings.

#### SOUTH AMERICA.

*La Constancia*, of Buenos Ayres, for October, has thirty pages of attractive matter from which it will be difficult to make a judicious selection. Prof. J. R. Buchanan's able lecture on the "Army of Heaven" is continued here, occupying about seven columns. This is followed by a poem from Lady Soler, and from her profile pen an article entitled, "There is no Evil from which no Good comes," and in which she beautifully expresses herself and gives in a few words the spirit of her theme: "There are no tears that do not water some flower." Señorita Candida Sanz, writing from Barcelona, has some excellent thoughts on the progress of humanity, sketching the present in contrast with the past, beginning with the erroneous ideas, the inhuman governments, the orgies *bacanales*, and the Neros and Caligulas who have made history blush, winging her way lightly down to this nineteenth century, where woman is receiving that instruction and consideration she has so long been deprived of. A few columns are also given to Dr. Peobles's "Original and Selected Paragraphs" from the *Banner of Light*, "Eternal Punishment," "Love One Another," and a number of minor items complete this excellent periodical.

#### MISCELLANEOUS.

*La Chaine Magnétique*, under the direction of Baron du Potet, Paris, ably fulfills the promise its first numbers indicated. "Onward without stopping!" are the Baron's first words in his article on Psychology, having a pretty heading of a rising sun mirrored in the ocean. "God has put us in the world to work," he says, "and repose is an evil that has nothing like it. In our sleep, Nature herself is busy, and our will is a stranger to her works. Endeavor to discover the mechanism of these mysterious enchantments, examine the state which one calls the repose of the spirit, when all the senses seem at rest and when not associated with dreams; then somnambulism, product of causes which seem to come from excitations without, and under the empire of which our nervous system staggers. . . . Here we see a curious *mélange* of two forces which dispute possession of the organs of the body," etc. He then briefly notices the laws governing the body, "but the soul obeys another law," he adds. Indeed, whatever this great teacher, this venerable *savant* attempts to illustrate, it is done on the basis of an erudition quite exceptional.

*La Chaine Magnétique* expresses in fitting terms the regret that is widely felt at the death of Mme. the Baroness du Potet. She was seventy-six years of age.

This journal also states that the *Société Magnétique d'Italie*, whose headquarters (*le siège*) are at Boulogne, has now over five thousand members; that the Zouave Jacob has been explaining before a conference his manner of healing and the danger in poisonous medicines founded on the teachings of illustrious men, from the time of Hippocrates down to Claude Bernard; that the Theosophical Society, of Bombay, (Col. H. S. Olcott, President), had elected the Baron du Potet an honorary member, accompanying the announcement with a magnificent diploma; that cremation was receiving favorable consideration with the Municipal Council of Paris, and it is thought that a suitable furnace, or *chapel ardente*, would be built at Père-Lachaise; that the convulsionists of Frioul continue their strange antics; that when in church they leap over the railing of the altar, dance rudely in the nave, and if they touch with their finger the stole of the priest they utter menacing and savage oracles. On the sixty-sixth page of the December (16th) number there is a wood-cut of a fine group, a "magnetic scene in the time of the Pharaohs," the king seated, pointing his magic wand toward the albyl (who has fallen back into the arms of an attendant) to compel her to utter her oracles.

*Licht, Mehr Licht*, Paris. Five more numbers of this handsome and most excellent weekly periodical have been received. I should fall in my attempts to do justice to any of its many and varied articles, the naming of which would occupy no little space. I may particularly notice, however, observations on Mr. Eglinton's mediumship; "Thaumaturgie"; "Allan Kardec"; Von Wilt, Besser's sketch of harmonious sciences; C. v. R.'s communications; "Psychic Phenomena," by V. G. Wiese; Prof. Dr. Breslau on the same subject; "Mr. Eglinton in Stockholm"; Studies in Relation to Magnetism and Spiritualism; valuable "Correspondence," and a host of minor items.

Another *Constancia* from Buenos Ayres, and a *Revue Spirite* from Paris, have reached me, and will receive especial attention in my next review.

A SPIRITUALIST APPOINTED TO THE CHAIR OF EXPERIMENTAL PHYSICS AT CAMBRIDGE.—Lord Rayleigh, the newly-elected Professor of Experimental Physics, is an ardent Spiritualist. It is an admirable appointment, though, as he is a scientific scholar and investigator of rare attainments.—*Truth* [London, Eng.]

Carl Schurz Hayte dishonest officials—hence the vacancy in the Indian Bureau.—*Herald*.

## WAIFS FROM FAR-OFF LANDS.

BY EMMA HARDINGE BIRTEN.

To the Editor of the Banner of Light:

It is with feelings of intense satisfaction that I chronicle the fact to my kind inquiring friends, and all whom it may concern, that I am once more on their verge, if not actually in their midst, having arrived at this fair city of San Francisco the last day of the old year, after a very rough and tempestuous voyage of two and twenty days from Auckland, New Zealand. I have already sent so many jottings to the American spiritual journals concerning the status of the cause of Spiritualism in the Southern Hemisphere, at least as far as it has come under my own observation, that I have but little more now to add, save to present it brief summary of "the situation," for the guidance of others who may propose to make pilgrimages in the same direction as myself.

Liberalism in religious opinions, generically termed by the Colonists "Free thought," is decidedly the rule rather than the exception, and always provided the language be choice, and the sentiments free from all tendencies to coarseness or personality, the more radical a speaker's utterances may be, the more acceptable they will prove in Australia. Spiritualism proper, following in natural sequence upon brave denial and philosophic repudiation of priestcraft and superstition, has taken a deep root amongst the few, and would be the prevailing religion of the many were true genuine mediumship more universally cultured, and some of the staid spots, which in every community fasten themselves upon every great reform, obliterated. A man's foes are too often "those of his own household," and Spiritualism in the Colonies presents no exception to this well-known rule. Still the movement grows apace, and wherever it has taken a deep hold, as in some of the best circles in Sydney, Melbourne, Ballarat, Dunedin, Auckland, Nelson, &c., it is cherished by its adherents with a firmness and consistency which sets a noble example to any people or any land. It would be almost invidious to select individuals for praise, where so many excellent persons uphold the cause without fear or favor. The genuine medium and well-educated speaker need have no fear of finding friends and sympathizers in any part of the Colonies, and as to the audiences, when I state that for six months consecutively in Melbourne I was honored by an attendance averaging never less than from one to two thousand persons, and that in every other town I visited the largest and best halls were unfailingly filled by enthusiastic and profoundly appreciative listeners, my readers may form some idea of the popular tone of mind amongst these bold thinkers. Of course, there is a long tale to tell on the other side, and the narrative of my bitter struggles and the incessant warfare I was compelled to maintain with the clergy and their bigoted adherents, both publicly and privately, would fill a volume, and offer a formidable picture of the thorny path which the reformer must tread, despite the many blossoms of kindness and enthusiasm which otherwise brighten the way.

If such a medium as Miss Ada Foye could visit these Colonies, and with her wonderful and convincing public séances call forth the best elements of the country, and present along with the philosophy the proofs of its spiritual source, I am confident associations of the best men and women in the land would spring up like the harvest of a well-plowed, well-sown field; perhaps in the Providence of higher and wiser minds than those of earth, the growth, although slow to our impatient vision, is all the more sure and healthful.

Even at the last, when loaded with splendid presents and noble testimonials from these generous, warm-hearted Colonists, I was quitting their shores, I was besieged with ocean telegrams from the distant Colonies, bidding me a loving farewell, and in many instances beseeching me to accept reiterated offers of a permanent settlement in their midst. I should be the most ungrateful of mortals did I not do justice to the splendid intellects, liberal minds, generous, open hands, and warm, loving hearts, that abound in Australia and New Zealand, and herewith bear my testimony, when I have no longer anything to gain by the avowal, that the deepest regret of my life has been my inability to settle in these Colonies, and devote the rest of my life to their spiritual interests and advancement.

Of the lands I have visited, I may say in brief, Australia, with all its yet unwrought treasures and vast extent, is far less attractive in point of soil, scenery, and climate, than New Zealand, which is an earthly paradise; in fact, if there ever was a Garden of Eden its site must surely have been at Nelson, and if it was not so, it ought to have been, for there is just the spot where an Adam and Eve could have found their Eden, and that without even the ghost of a serpent to tempt or betray them. Of this lovely land, and its unique and singular natives and natural history, I propose to speak more at large in one or two special lectures, in which I shall have the pleasure of exhibiting a splendid skeleton of one of the finest specimens of the moa, the extinct gigantic bird of New Zealand, now extant. It has been carefully prepared by my husband for the British Museum. The existence of this wonderful monster has been, until the last few years, deemed fabulous. Prof. Owen's remarkable analysis of what the creature must have been, his information being derived solely from a single shank bone, purchased by him at an enormous price, is already deemed by all accomplished naturalists a triumph of analogical science. My husband is one of the few favored possessors of the proof that this enormous creature has once been an actuality. With a vast amount of labor, patience



**Whitewever.**

The Jennerites often try to hoodwink the public into believing that those who are opposed to the abominable superstition which we are discussing, are a mere clique of quacks or ignoramuses. A more gratuitous falsehood has been seldom uttered. I have already mentioned from the ranks of the stated opponents of vaccination the names of the illustrious Dr. Huxley, a learned practitioner of European fame, Dr. Huxley, the great anatomist, and a contemporary of Jenner, energetically declared that vaccination was pernicious, unscientific and absurd. Dr. Rowley, of Oxford, a man of considerable eminence in his day, hesitated not to call Jenner a charlatan. Dr. Copland, author of the well-known "Dictionary of Medicine," attacked the principle and the practice with unrelenting vigour. Dr. Wilson, of Glasgow, Dr. Wilson, of L. R. G. P., Edinburgh, after an experience of twenty years as vaccine physician in Edinburgh and London, at last lifted up his voice against the revolting superstition, and in the following words expressed his feelings:

"I had the desire to describe one of the most common errors in vaccination, the blood would stand still in your veins. . . I have not the least confidence in the efficacy of vaccination, and I often transfer filthy and dangerous inoculation to the healthy without offering any protection whatever."—*From a Remond Practor's Treat.*



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## Magnetic Healing in New York City.

With pleasure we call attention to the remarkable success which has for years crowned the magnetic treatment of James E. Briggs, M. D., of 126 West 11th street, New York City. His hands impart health, overcoming the most painful diseases, and establishing the patient in new strength and a sound bodily state. The medical profession, especially of the more enlightened and advanced schools, frequently call upon Dr. Briggs in cases demanding consultation and promptness of treatment; and this popularity exists in spite of all professional or other prejudices against what is properly styled "Magnetic Cure," with the probable cooperation of unseen influences emanating from the source whence comes "every good and perfect gift," benefiting at once both physician and the patient beneath his healing hands.

## Spirit Materializations in Rhode Island.

We have received, from a reliable source, an extended account of remarkable materializing phenomena recently occurring at Vauluse, R. I., and shall print Part I. of the narrative next week.

## Mrs. Hyzer in Brooklyn.

This lady will resume her labors as the regular speaker of the Brooklyn Spiritual Society in Everett Hall, 308 Fulton street, on Sunday next, February 8th—speaking afternoon at 3 o'clock, evening 7.

The readers of the *Banner of Light*, who have been long and favorably acquainted with the name and occasional writings of George A. Bacon, of Boston, will, we feel sure, join with us in congratulating him on the success which has attended the public readings given by his daughter, Miss Belle Bacon, who, though young in years, has demonstrated that she possesses a wealth of imagination, a depth of sympathy and a power of placing herself en rapport with the best feelings of her audiences, which are collectively destined, we believe, to give her in coming days a prominent place among the most celebrated of the exemplars of the difficult rôle of the public reader, to which we understand she has decided to devote her pronounced talents. Our endorsement of this young lady's powers is not founded on hearsay evidence, as we have been privileged on several occasions to listen to her renditions and have discovered that our own favorable opinion has found echo in the unanimous expressions of the people present. As evidence of the universality of the appreciation in which Miss Bacon is held where she is known, the following excerpts concerning one of her efforts are presented in proof that she has called forth commendatory expressions in other than these columns. At a recent meeting of the Roundabout Club, of Melrose, she gave a recitation, which is thus commented on by the *Journal* of that place:

"Miss Isabel Bacon recited a well-chosen extract from Scott in such a manner as won the unanimous and unqualified approbation of all who had the good fortune to be present. It is no better public recitation, all things considered, has been heard in Melrose this season, than this young lady gave on the above occasion. Miss Bacon is certainly to be congratulated on her success as a public reader."

A correspondent of the *Boston Traveller* (speaking of the same occasion) says:

"Miss Belle Bacon rendered the forty-third chapter of 'Ivanhoe' in a most striking and effective manner. The scene comprises the contest between Bois-Guilbert and Ivanhoe, and Miss Bacon certainly deserves especial credit for the superior elocutionary and dramatic talent she evinced. It was this recitation which won her the prize at the Wilbraham Academy, last year."

"Swift-Runner," an Indian convicted of murder, was executed recently after a series of most embarrassing and cruel mishaps, (during which he offered to kill himself with a tomahawk if allowed,) at Fort Saskatchewan, Canada. It is related as one of the incidents transpiring during the solemn occasion that while he stood with the noose around his neck, a religious official present attempted to give him the consolation supposed to attend converse upon such themes, but "Swift-Runner" very pertinently replied that "as the white man's whiskey had ruined him, he could not believe in the white man's God."

On Thursday, January 29th, Paine Memorial Corporation gave its first public celebration, in Paine Hall, Boston, of the anniversary (the 143d) of the birthday of Thomas Paine. The exercises on the interesting occasion were appropriate and satisfactory, and were largely attended.

Hon. Richard Frothingham, one of the most prominent citizens of Boston, and a well-known historian, died at his residence in Charlestown on Jan. 29th, of pneumonia. Mr. Frothingham was born on Jan. 31st, 1812, and was therefore sixty-eight years of age.

The Canadian weather-prophet made a statement several weeks ago that on the 3d of the present month there would be a violent snow-storm, covering a large area of territory. It has proved literally true, as last Tuesday's snow-storm was very severe.

It is announced in the official notice in another column that the regular meetings of the Ladies' Aid Society will be held hereafter every Thursday afternoon and evening at Amory Hall, corner West and Washington streets.

"PSYCHOGRAPHY, OR DIRECT SPIRIT-WRITING—An Interesting Experience with Henry B. Allen," prepared expressly for this paper by Dr. H. B. Storer, will be found on the eighth page.

The New York *Tribune* is desirous of ascertaining the name of the author of the beautiful lines entitled "Tired Out." They were composed by Ebenezer Elliot, the famous "corn-law rhymist."

**Good Words from Our Subscribers.**

ROCKFORD, ILL.—F. H. Brooks, in remitting for two renewals, says: "I am very much pleased with the *Banner of Light* and the contributions of its able correspondents. Since my name was printed in it, verifying the spirit-message of Dr. Lucius Clark, I have received several sample copies of different papers—but none suits me as well as the dear old *Banner*. Long may it wave."

ST. ANSGAR, IOWA.—S. B. writes: "The angel-world does seem the good old and well-tried *Banner of Light*. Its brilliant light is seen far off and near, on hill-top and valley, lighting up the dark places and flooding the soul with joy."

ST. LOUIS, MO.—Mrs. Ophelia P. Samuel, the eloquent trance-speaker, writes: "Everywhere I go, I hear universal praise and commendation of the *Banner of Light*, and deservedly as it does to the great and true spirit of the harmonious philosophy, teaching lessons of love and peace and good will toward man—spirituality in the highest and truest sense. It is felt and recognized as a blessing in every home where it goes. Would that there were more such white-winged messengers sent over the land."

## BRIEF PARAGRAPHS.

**THE FOCASSET HOMICIDE.**—Charles F. Freeman, the religious fanatic, who deliberately murdered his little daughter on the first of May last, has been committed to the Insane Asylum at Danvers, by the order of Gov. Long. This result, it is said, was mainly attributable to the indefatigable efforts of Mr. John M. Spear, the veteran philanthropist.

Standing still is childish folly,  
Going backward is a crime;  
None shall patiently endure  
Any ill that he can cure.  
—*Keep on, you men of Time.*  
Onward! while a wrong remains  
To be conquered by the right;  
While oppression lifts a finger  
To affront us by his might;  
While an error clouds the reason  
Of the universal heart,  
Or a slave awaits his freedom,  
Action is the wise man's part.

A deluge of rain at St. Kitts, on one of the small islands of the West Indian group, caused an appalling disaster, Jan. 12th. Over thirty-six inches of water fell in six hours. The reservoir at the back of the town of Basseterre burst, and added to the torrents rushing through the streets. Whole houses were washed away and families disappeared. It is estimated that two hundred lives were lost. As one singular result of the catastrophe, a correspondent of the *St. Thomas Tidende* notes that the ocean receded one-eighth of a mile on account of the soil drainage from the mountains and the plains.

Senator Voorhees wants railroads to have a right of way through Indian reservations. That is perfectly in keeping with the Indian-must-go policy.—*Ex.*

Jules Favre, the French statesman, died Jan. 19th.

Digby thinks that if the truly "respectable" Boston *Advertiser* proposes to follow up Rev. Mr. Cook's Monday lectures on Spiritualism, it had better employ a competent reporter.

There are drug clerks who say that carelessness is quite as common among physicians as among apothecaries, and that the latter have doctors of writing prescriptions in "hog" Latin of the abbreviated sort does not tend to exactness.—*Boston Herald.*

When a case in court is pronounced invalid, is it because the contestants are sick?

**THE WELL-THY POST.**  
Though on the bill of the life,  
To lead the van may not be thine;  
And though thy lot with toll be rife,  
Fill well thy post—this seems divine.  
Our gifts are varied as our minds;  
To one, a poem—another, four;  
Our God is perfect and our work is true,  
To each his share. What wouldst thou more?

A bill is actually pending in the United States Senate for the punishment of thieves convicted of stealing from the Indians.—*Verre Haute (Ind.) Evening Gazette.*

I had rather that a child of mine should learn morality from Shakespeare than religion from the sickly sentimentalism of religion which has come down from the swamps of medieval superstition, which would have been dried up long ago had they not been protected by the cathedral roof of popular reverence.—*Savage.*

The *Black Hills Pioneer* is sufficiently wanting in reverence to give original currency to the following: "Pulpratical clove—Dan. Rice and Talmage."

Lives of grocery men remind us  
They can make their starch half lime,  
And with sugar wholly blind us,  
Putting said in all the time.  
—*New York Clipper.*

Poor Theodore Tilton was to lecture in Parsons, Kan., and the committee was at the station to receive him. They stepped up to a long-haired gentleman, and welcomed him with enthusiasm and much ceremony. The long-haired gentleman appeared surprised, and said: "I don't know what you mean by this, but I can remove any wart or bunion in thirty minutes, without pain, or forfeit my reputation." The committee had taken a "corn doctor" for T.

H. M. S. Pinafore translated into Russian will shortly be performed simultaneously in St. Petersburg and Moscow. We knew the Czar would yet find a way to drive the nihilists out of the country.—*Boston Post.*

## Spiritualist Meetings in Boston.

**PARKER MEMORIAL HALL.**—The First Society of Spiritualists hold meetings at this place on Sunday afternoons, at 2 1/2 o'clock. The public cordially invited. George A. Bacon, Manager.

**PAINE MEMORIAL HALL.**—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

**AMORY HALL.**—Children's Progressive Lyceum No. 2 meets at this hall, corner West and Washington streets, every Sunday at 10 1/2 A. M. J. B. Hatch, Conductor.

**BERKELEY HALL.**—Service every Sunday at 10 1/2 A. M. in this hall, 4 Berkeley street, corner of Tremont street.

**EAGLE HALL.**—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 86 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. Excellent quartette singing provided.

**PYTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 167 Tremont street, Sunday morning and afternoon. Good mediums and speakers always present.

**EVENING STAR HALL.**—Meetings are held in this hall, No. 7 City square, Charlestown District, every Sunday at 8 P. M.

**AMORY HALL.**—The Spiritualists' Ladies' Aid Society meets every Thursday afternoon and evening at this place, corner West and Washington streets. Business meeting at 10 P. M. A. C. Perkins, President; Flora W. Barrett, Secretary.

**PAINE HALL.**—Last Sunday I noticed in the audience a gentleman whom I knew as a wealthy and influential man, and was somewhat surprised at the interest he manifested in the exercises. He being present again today, I ventured to go to him and ask him by the name. He asked: "How long has this school been in existence?" I said, "Many years." He then added: "Why not let it be known? the public do not know what you are doing. I just strolled in last Sunday, and was astonished at the interest and the high quality of the exercises. This is a single instance of many, and only goes to show that our work is a good and noble one; and though our ranks are so full, the field is large, and the good seed planted will not only enrich the laborer but will also bear fruit to the world with bright and shining lights, to show the traveler the right way to happiness, which is indeed heaven."

The exercises to-day were long and very pleasing, consisting of overtures and selections by the orchestra, singing responses, Banner March and callalanes, answers to the question, "What is Progression?" recitations by Jennie Lohr, Esther Ottinger, Laura Main, Flora Kenyon, Willie Newton, Alf Peabody, Nellie Haynes, Mabel Lawrence, Ivan Perry, Albert Felton, May Trent, and others. The program was a grand one. Overture, singing by the school, Silver Chorus, Banner March; reading, recitations, vocal and instrumental music, by Ida Brown, Grace Burroughs, George Everett, Nellie Nugent, Hattie Davidson, Albert Rand, Alice Moore, Willie Nash, Susie Adams, Carrie Hopkins, Maudie Lord, Nellie Welch, Lizzie Hunter, Dannie Welch, Hattie Morgan, Maud Gilpatrick, Willa Bell. Remarks were also made by Mrs. Maud Lord Mitchell and rescott Robinson, party. Our Lyceum school held a children's costume party at Amory Hall on Tuesday evening, Feb. 17th. This party was under the management of pupils from 7 1/2 until 10 P. M., after which the older portion will continue the dance until 2 A. M. All children not members of our Lyceum will be admitted free, and we trust the hall will be well-filled with adults to witness the beauty of the entertainment. Children will please appear in costume.

J. B. HATCH, JR., Secretary  
Children's Progressive Lyceum No. 2  
Boston, Feb. 1, 1880.

**THE VISITING LYCEUMS.**—The Children's Progressive Lyceum of New York City, Mr. Charles Dawburn, Conductor, together with the Brooklyn Lyceum, Mr.

W. C. Bowen, Conductor, will visit Boston on Sunday, Feb. 29th, remaining three or four days. During their stay they will be the guests of the Lyceum No. 2 of this city. This is to be a return visit, as it will be remembered that a delegation from the Boston Lyceum, under the Conductorship of J. B. Hatch, visited those cities two years ago, where they were most cordially received; and it is hoped that the friends who are to come arrive in this city they will find the same warm friendship tendered to them which was extended to the Boston school at the time of its visit.

Although they will be the guests of the Lyceum, yet we hope that every Spiritualist in Boston will become interested, and all are cordially invited to join with us in making this a reception worthy the Old Bay State. Any societies or individuals who may wish to extend any cordialities, are invited to do so, and correspond with the committee, so that arrangements can be perfected. Subscription papers will be placed in the hands of responsible parties, and we solicit financial aid from every Spiritualist in Massachusetts in return for the above complimentary ticket will be provided every subscriber to the public reception, which will be held in one of our largest halls. Mrs. Maud Lord Mitchell has already proffered her services, and will hold one of her popular séances, the devoted and devoted her home, and Hattie Richards has also offered the use of her house, together with her own personal services for the same purpose. We have no doubt many others of our public workers will do likewise. The delegates who visited New York in '78 have limited their intention of being present and participating in the general exercises. The different Lyceums will unite in New York City, and take the steamer *City of Lawrence*, of the Norwich Line, on Saturday, Feb. 28th; upon reaching New London they will take a special car provided by General Agent Kendall, of the New York and New England Railroad. Upon reaching Franklin they will be received by a committee of the Boston school, and by them escorted to this city. We will not offer any further details at present in regard to future events, but will give them in full at an early day. Again we would say, friends, please send us your names at once, so that if there is to be any change made in the program as now existing we can arrange for it without any delay.

J. B. HATCH, Conductor,  
MAY L. BIGGS, Guardian, } Committee.  
M. S. HATCH,

**EAGLE HALL.**—The meetings in this place during the day on Sunday last were fully attended by intelligent and highly interested audiences. The people present seemed to feel that they had something to live for, and that the new physical laws of life, however necessary and desirable it may be to look well to them. The morning and afternoon exercises consisted of invocations by Mrs. Pennell and Mrs. H. G. Richards, and tests by Mrs. Leslie, Mrs. Pennell, Mrs. Nelson, Mrs. Ireland and Mr. Scott, the most of which were recognized and acknowledged by those in the audience, for whom they were intended; plain, practical, and interesting remarks were also made by Mr. Scott, Mr. A. C. Stowe, (of California), Mrs. Dean, Mrs. Smith, Mrs. H. G. Richards, and Mrs. H. G. Richards. The afternoon exercises were closed with an excellent improvised poem by Hattie Sawyer Hall, purporting to come from the spirit of our dear sister, Aggie Davis Hall, the subject being selected, and handed in by some one in the audience.

In the evening we were treated to an original essay, by Mrs. W. Leslie, entitled "Spiritualism as a Religion and a Science." It was well written, and listened to with the strictest attention throughout. The program remarks were also made by Mrs. Chapman, Mr. Brown, Mrs. Leslie and Mr. Jacob Dean, and a few tests given through the mediumship of Mrs. Leslie.

**PYTHIAN HALL.**—The meetings in this place during the day on Sunday last were fully attended by intelligent and highly interested audiences. The people present seemed to feel that they had something to live for, and that the new physical laws of life, however necessary and desirable it may be to look well to them. The morning and afternoon exercises consisted of invocations by Mrs. Pennell and Mrs. H. G. Richards, and tests by Mrs. Leslie, Mrs. Pennell, Mrs. Nelson, Mrs. Ireland and Mr. Scott, the most of which were recognized and acknowledged by those in the audience, for whom they were intended; plain, practical, and interesting remarks were also made by Mr. Scott, Mr. A. C. Stowe, (of California), Mrs. Dean, Mrs. Smith, Mrs. H. G. Richards, and Mrs. H. G. Richards. The afternoon exercises were closed with an excellent improvised poem by Hattie Sawyer Hall, purporting to come from the spirit of our dear sister, Aggie Davis Hall, the subject being selected, and handed in by some one in the audience.

The afternoon conference was opened by the reading of W. S. Barlow's poem, "The Voice of Prayer," by the Chairman. Remarks upon the Philosophy of Prayer were made by Mrs. Daniel C. Adams, Mr. Walker, Mrs. Fisher and others; also some highly interesting inspirational remarks from Mrs. Annie C. Hall, of Cincinnati, O., which were refreshing as a shower upon the thirsty earth. The meetings were both long and so remembered by some at least who participated in them.

Miss Barncroft will occupy the platform next Sunday afternoon, and sing and speak "as the spirit gives utterance."

**EVENING STAR HALL.**—CHARLESTOWN DISTRICT.—Sunday, Feb. 1st, the meeting in the afternoon, at the usual hour, was very interesting. Mrs. A. L. Pennell, who is one of our best test mediums, occupied the platform, giving communications to a large number of persons in the audience in a manner that was very satisfactory. Entertaining remarks were also made by Dr. A. H. Richardson and Dr. Ira Davenport. Several appropriate spiritual songs were finely rendered by the choir, and the interest of the audience was maintained throughout. Next Sunday, Feb. 8th, Mrs. Mary C. Bagley will speak and give tests in this hall at 3 P. M.

**THE WEEKLY MEETING of the Spiritualists' Ladies' Aid Society**, held at their parlors, 167 Tremont street, Thursday afternoon and evening, January 29th, was very largely attended. Never before in the history of the Society has there been so large an attendance.

A bounteous supper was served to a large number of members and friends; one hour was spent in social conversation and games; Dr. A. H. Richardson then called the meeting to order with a few appropriate remarks. Introductions were made by Mr. C. L. Lohr, who gave a short address; "Oulins" also improvised a poem, which was followed by a short speech and poem by Richard Holmes. This closed the hour set apart for these exercises; the remaining part of the evening being spent in friendly greetings and general conversation.

During the evening the Anniversary Committee held a meeting in the ante-room, for the purpose of making final arrangements for the coming Anniversary of the Society. The committee for the coming year have been engaged; due notice will be given in a future issue of the *Banner*. Owing to the increase of membership, and the interest manifested in our relations, the Society have decided to have more spacious meetings, and will hold their business meetings and reunions every Thursday afternoon and evening in Amory Hall, corner of West and Washington streets. The first meeting of the Society will be held February 12th.

**CHURCH—UNION HALL.**—On Sunday evening last, Mrs. N. J. Willis, of Cambridgeport, Mass., lectured in this place, to the satisfaction of a large audience. At the conclusion of her discourse, questions from those in attendance were acceptably answered by her guides. Services will be held at this hall at 7 1/2 P. M., next Sunday—the speaker to be announced in Saturday's papers.

## Movements of Lecturers and Mediums.

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

William Bush will answer calls to lecture on liberal topics. Address him 112 Clark Avenue, St. Louis, Mo.

Mrs. Abbie N. Burnham lectured January 18th and 19th in Derry, N. H.; in Haverhill, Mass., (at Magnolia Hall), Saturday evening, Jan. 24th, and Sunday, 25th, (in the Unitarian Church), to full houses. She speaks Feb. 1st and 2d in Derry, and goes Feb. 8th to Haverhill once more.

Mrs. Juliette Yeaw spoke in Haverhill, Mass., Sunday, Feb. 1st.

Frank T. Ripley is now in Dayton, O., (at the Arlington Hotel), where he will remain during the months of February and March. He will accept engagements for April and May for lectures and public platform tests in the States of Ohio and Illinois. His terms are liberal. He can be addressed at Dayton, O., care W. H. Best.

George A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverly, Mass., Feb. 1st, and will speak in the same hall the 8th, 15th and 22d, and probably in Rockland, Mass., the 29th.

L. P. Greenleaf of Chelsea will lecture in Washington Hall, Natick, Sunday, Feb. 8th, at 2 and 6 P. M.

Mrs. R. Shepard will speak in Washington, D. C., during February. Her address will be 1230 I street, Northwest, that city. Permanent address, 1601 North Fifteenth street, Philadelphia, Pa.

Dr. H. P. Fairfield will lecture in Tyingham, Mass., February 6th, 8th and 7th, and Sunday the 8th. He would like to receive calls to lecture or hold parlor circles for the manifestations and teachings of the spirits. Address him Greenwich Village, Mass.

Ask any good doctor if Hop Bitters are not the best family medicine on earth.

## THE First Society of Boston Spiritualists.

HOLD FREE MEETINGS EVERY SUNDAY AFTERNOON AT PARKER MEMORIAL HALL.

The public respectfully invited. Next Sunday the rostrum will be occupied by the well-known and popular lecturer, MRS. CORA L. V. RICHMOND.

Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M. KING. Services commence at 2 1/2 o'clock.

## Notes of Travel, etc.

To the Editor of the *Banner of Light*:

All things considered, the lecture course this season in Rand's Opera House, Troy, N. Y., has been a remarkable success. The writer, in his poor, crude way, did what he could in November; Capt. H. H. Brown met with a most cordial greeting in December; in January Mrs. Watson came in on the flood tide of victory. Private advices inform us that the Spiritualists are in high glee over the success of the meetings. Mrs. Watson is a speaker of remarkable power and eloquence. Her address before the Temperance Club in Troy was the talk of the city.

Troy is a ripe field for Liberalism and common-sense Spiritualism, as the past two lecture seasons have abundantly shown.

Rev. Mr. Fish (Unitarian) is doing a quiet, scholarly and effective work, and Rev. Mr. Conklin (Universalist) is a young man of promise.

The ladies of the Progressive Lecture Association of Orange, Mass., held a very successful fair Jan. 21st. Mrs. Elizabeth Wheeler, Mrs. Morgan, Mrs. Abo Putnam and others too numerous to mention, labored with untiring assiduity to make the fair—which was the first attempt in that line—a success. Mrs. Kendrick has spoken in Orange, of late, to good acceptance.

Mrs. Webber passed to the spirit-world Jan. 18th. Rev. Mr. Walte (Universalist) assisted the writer in conducting the funeral service. Mrs. W. was an estimable lady; she met death fearlessly, realizing that it was simply a change for the better. CHETAS, 60 Austin street, Worcester, Mass.

## The Brooklyn Spiritual Fraternity.

Meets at Downing Hall, corner Fulton and Clermont avenues, Saturday evenings at 7 P. M. The themes thus far decided on are as follows: Feb. 7th, "The Christ Spirit," Henry Kiddle. Feb. 14th, "Man's Natural Attributes," Henry J. Newton, President First Society Spiritualists, New York City.

Feb. 21st, "The Spiritual Body," Col. Wm. Hemstreet. Feb. 28th, "A Word Concerning Evolution," W. C. Bowen.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity. S. B. NICHOLS, Pres.

**EVERETT HALL SPIRITUAL CONFERENCE.** 308 Fulton street, every Saturday evening at 7 1/2 o'clock. J. DAVIN, Chairman.

THOSE COMPLAINING of Sore Throat, hoarseness, "taking cold," should use *Brown's Bronchial Troches*. The effect is extraordinary, particularly when used by singers and speakers for clearing the voice.

## RETAIL AGENTS FOR THE BANNER OF LIGHT.

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RICHARD ROBERTS, 109 Seventh street, Washington, D. C.

ATKIN, J. H., 58 West 31st street, Broadway and 31st street, New York City.

W. S. BARLOW, 71 Horatio street, New York City.

S. M. HOWARD, 51 East Twelfth street, New York City.

W. A. C. S. HOUGHTON, 75 and 77 1/2 street, Sacramento street, San Francisco, Cal.

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CHIOYNSKI, 31 Geary street, San Francisco, Cal.

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

PERIN, MORTON, 122 Vine street, Cincinnati, Ohio.

GEORGE H. IREES, west end from Bridge, Oswego, N. Y.

J. B. ADAMS, 527 Seventh street, and 814 F street, Washington, D. C.

WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis.

WILLIAM WADE, 233 Market street, Philadelphia, Pa.

M. ROSE, 50 Trumbull street, Hartford, Conn.

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W. W. RICHMOND, 100 South Main street, Lowell, Mass.

D. A. PEASE, P. O. Box 100, Beverly, Mo.

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