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The Spiritual Rostrum.

LIFE AND ITS REALITIES.

An Address Delivered by
MRS. MILTON RATHBUN,
At the "Open Air Meeting" held Sunday, Sept. 6th, at the Residence of Dr. G. H. Ferrin, 84 Russell Street, Boston, Mass.

(Reported for the Banner of Light.)

"Life is real, life is earnest,
And the grave is not its goal."
These inspired words from the pen of our brother, now a denizen of spirit-realms, are familiar to young and old, bringing to each a lesson whose meaning many volumes could not wholly unfold.

The reality of life assumes numerous phases for its development. In the lowly out of some despised member of the human family this reality is as deep-seated and as sure to reach somewhere in futurity, a point which all must recognize, as in the mansion of the so-called wealthy or in the home of the classes ranging between these two extremes.

The reality of life cannot be fathomed nor understood in its entirety, but we may and ought to explore and grasp whatever of its meaning we can discover and comprehend. Life and its realities can be found in none of us sealed book. We should by every available means open and scan its pages, ponder upon its revelations, and apply to our lives with profit its teachings. It should engross our thoughts at all seasons and at all times, for everywhere we meet its realities, stern and uncompromising, or bearing on their face the sunshine of pleasantness or the brighter rays of joy. The realities of life are abroad in our land, and however determined or obtuse we may be, we cannot entirely shut them out of our range of vision or thought; they force themselves upon us and leave their impress, however slight. Life in its reality presents hideous deformity, unpleasant to look or dwell upon; yet do we show wisdom by ignoring it? Does the wise physician palliate rather than seek a radical cure? Can he indolently administer, ignorant of the cause producing the disease, and he not seek a close acquaintance with the disease in order to cope with it unto victory? So with those who would be wise and helpful in the field of life's realities—they must seek and maintain a nearness to the deformities, careful to wear an armor which shall protect them from contagion and which shall act as a defense when the darts of suspicion, of malice, or of ignorance, fly about the air.

The champion of the right, however unpopular its cause may be with the masses. Life's realities are so varied and manifold that any attempt, on my part, to classify or specify would be futile and weak. We will, therefore, simply deal with a few generalities which shall serve more as illustrative than as demonstrative facts, though a formidable array of demonstrable and indisputable facts could be presented should time allow so wide a range in our theme.

In the lives of our neighbors and friends, in the lives of strangers, we note evidences of the reality of life, beginning a conscious existence here to be continued in the life beyond. The tokens of reality are many and varied, giving us great scope for observation and a limitless range for thought. What need have we for wisdom, penetration and application? Our opportunity is boundless—our improvement narrow and prescribed. Our field of research is free to all, and contains hidden and untold treasure; yet how few seek to possess that treasure! Our minds are crying for food; our souls are perishing for sustenance; our spirit natures are dwarfed and stunted; yet in their slow growth, yet in our unpopularity we refuse to seek or even to accept when offered the remedy for our spiritual and mental ills. We grope in darkness, pine in weakness, and falter, yet, stumble in ignorance, rather than improve our opportunities for advancement, rather than climb round by round the ladder of progress.

Life, in its dark conditions, holds out to us many inducements to wander the path of rectitude. If we yield to the temptation, the reality of our false step is bitter and hard to accept; yet the lesson comes with it, by which we might profit if we would, which ought to be a light unto our feet, and a danger signal to others; yet how rarely do we read and apply aright. We enter the gilded palaces where all seems fair and lovely, where money and grace holds sway, and we believe that we have encountered a pleasing reality. But wait! We seek to regale or refresh ourselves with that which intoxicates, with that which hides the real from our view; and what is the result? We are in the grasp of a demon which sooner or later will slay us physically and sink us into the depths of woe spiritually. If we are not wise enough to avoid this, we wrench ourselves from its grasp. We see, then, that life in its reality is sometimes masked; that we cannot judge by outward appearance of the truth which shall surely come to us in our awakening. We may flit and be gay; the time will come when sober reality will force us to grant it a hearing, and then we shall know that our lives are not a fleeting show, that they are destined here or hereafter to stand forth purified, and worthy of our mission or destiny.

Yes, friends, life brings to us to-day this important lesson, which we should learn well and be able to bring unto others. We are on this earth-plane for a wise purpose. So far as we individually work out our own salvation, so far shall we be saved, and be instrumental in saving others. So, sink in degradation, so far shall we retard our own progress, and the advancement of others. Let us see to it that none fall because of our willful or ignorant misinterpretation of the laws of life. Let us bear in our hands no dark signs to mark the spot where we have slain the lofty aspirations of some fellow traveler, or crushed to the earth some weaker one who had arisen to seek the true light, and was striving to know the realities of life, and of their meaning to him. Let us seek to bear each our share of the burdens of life, always ready to assist others, knowing that thus we may realize the happiness which is the just reward accorded to those who not only bravely bear their own burden, but find opportunity to stretch forth a helping hand to the weaker or more heavily oppressed.

As no point in life's journey can we afford to turn a deaf ear to the cries of the needy and suffering ones of earth; their woe is a part of the reality of life, and must be met. We often feel that sorrow and care make up the greater portion of the reality of life. This must be so, until mankind has learned many lessons; until truth has evolved from its dark coverings into the broad sunlight of knowledge; until the broad sunlight of knowledge has shined upon the world.

understand. So our way opens before us, not into the light, not into the sunshine, but into the gloom of chaos and undeveloped good. We must grope, push ahead, and by every possible way of egress direct our steps toward that better state for which we long, and vainly wish while resting in an æthereal inference. The reality of life must become to us an object attainable in a high degree. We must buffet pride, subdue passion, conquer avarice, and cast out selfishness in our struggle to comprehend it. If we can rule our spirit we shall become strong in interpretation and understanding, and in a fair way to comprehend a part of life's mysteries, which are made up of its realities.

"Life is real, life is earnest."
How beautifully expressive are these words! If we would know in what sense "life is real," we must be in earnest; if we would know the true meaning of our sojourn through earth's valley we must be in earnest. No time for loitering or idly waiting, all must be spent in earnest activity. No time for mourning, no time for useless weeping. Earnest work, now and always, should be our attitude toward this great problem, the reality of life. If we are diligent workers, always in earnest, our reward is sure, and will bring to our perturbed souls that "peace which passeth all understanding."

"Life is real, life is earnest,
And the grave is not its goal."
Spiritualism proves beyond question the truth of these beautiful assertions. "To life there can be no death. The part which is laid aside, rent by the hand of the death angel, is only the clay habitation for which it has no use or need. As naturally as the touch of frost releases the nut encased in its burr, so naturally does the spirit which manifests itself through the human form step forth into the other life when freed from its casing of earth and its environments. We sometimes try to imagine the joy which must fill the life thus released. What must be the measure of relief, what the measure of freedom to one thus set free! Can you imagine it? Can you not look forward in joyous anticipation to the hour when your spirit shall thus be emancipated? We are now looking only at the event which Longfellow terms "transition," only at the change termed death. Death, what a misnomer! We leave this little probationary plane for the wider realms of life eternal; to term this passage death is indeed an absurdity. Our baggage of dark ages, yet by custom, and to be understood, we are forced to use it. Spiritualism teaches that we shall not enter the grave—that the grave is not the goal of any life. We simply enter another state of being, there to continue in the earnestness and reality begun here, destined under the law of progression, to advance goal upon goal in the life beyond.

Life, then, in this world, is a school of preparation; a state of being or opportunity for progression. We shall do well if we are able to live real and earnest lives while moving onward; and our advancement will be the greater, if we are able to transcend in glory the proportion of our earthly life. If we are idle and listless, our record will tally, and we shall reap accordingly. If on the other hand we are faithful stewards, are intelligent interpreters of the laws governing life's realities; if we are true to the highest light which we are able to discover; if we are genuinely in earnest in every good work; if we can claim as a part of our own qualities, over us a whole of earnestness, of responsibility, and courageously shoulder them; if we can read life's problem, even imperfectly; if we can grasp or fathom and perform the duties which rise before us; if we can, at the close of our earth career, extend the welcoming hand to the silent messenger who shall bear us to our new home in the Summer-Land; if, when our feet shall touch the sacred shore, we shall greet with joy the progress and the purified who have passed on before; if we can calmly face the glories of spirit-life; if we can bear that test and shrink not back, saying, "This is no place for me," then surely we shall pass on rejoicing to the home which our life on earth in its reality has reared for us in that land where the real is never hidden from our view, where we shall find that the darkness and bitterness of this life because of its sham and empty show.

Spiritualism holds in her hand the torch of guidance; she points to the way wherein we may walk with safety, and where our steps shall lead onward. She brings evidence beyond computation in value of the return of our friends to minister unto us in love and tender solicitude. She proves beyond all question that we shall live again. She patiently listens to the objections of the skeptic, and smilingly overthrows the little battlement which he deems impregnable; and whether he will or no, carries him by storm into the stronghold of revealed truth. She fearlessly deals with the good souls who must be convinced periodically. She never tires, never soothes, never lulls, never deceives, but steadily and again presents her claims for our acceptance, and is ever our true friend, no matter how rudely or unkindly we may conduct ourselves toward her and her choice offerings. If we turn a deaf ear to her entreaties we are the losers thereby, and some day we shall find bitterness in our cup of realities because of our foolishness. She invites us to a continual feast of the fruits of immortality, or to a starvation upon half-rations, when they might feast sumptuously every day. She assures us that the cares of life, the anxiety and bitterness of poverty, may be lightened, softened and sweetened by the presence of spirit-friends; if we will but open the door and bid them welcome, or even allow them to enter. She tells us of spiritual attainments within our reach, warns us of pitfalls, shows us rocks of defense and danger from storms. She talks with joy every blossom put forth in our spiritual unfolding. She watches for the slightest evidence of advancement, and gently leads us over rough places—is to us a very guardian angel, in season and out of season, whenever and wherever conditions will allow. She is our patient, never-failing guide, whom we have acknowledged, and with kindness, whom we refuse to acknowledge, which often amounts to a denial. She bears all contempt, holds no malice, and bides her time to do us good. She makes no assertions unarméd with proof. She invites investigation, and counsels you to weigh, sift, and scatter to the winds all that is not of the spirit. She counsels you to look for good everywhere; to cast off bigotry and superstition as you would shake off fetters fettering your freedom. She asks you to deal as fairly with her as with any other cause or theme. She stands erect in conscious self-respect, begging no favors, seeking no adulation, for selfishness is unknown to her. Her work is to redeem humanity from the depths of degradation and sin; that she become a savior unto the world. Can we afford to turn away, saying, "I have need of none of these things?" Methinks not. Are we not the beneficiaries of her teachings? Are we not the beneficiaries of her teachings? Are we not the beneficiaries of her teachings?

you lonely and filled with sorrow? turn to her and you will receive the balm of consolation. Has the death angel borne from you a bright treasure? Spiritualism has an open door through which your loved one can return and comfort you. Are you in doubt and perplexity as to the hereafter? Spiritualism hath a field wherein you may explore and gain knowledge wherein you may doubt, and give to your mind that freedom for which you sigh. Have you besetting sins? Spiritualism will prove that you and they must part company, and will point the way to victory, through which you may inherit great joy in that life where the soul manifests itself in reality.

If any present are strangers to this beautiful philosophy, let us entreat you to avail yourselves of the joy and benefits following those who enter its paths. Investigate carefully and honestly. Be as fair as you would in dealing with any other subject, and you will not fail to discover truth. Joy will fill your cup, and you will be eternally grateful for the revelations which shall overwhelm you.

Finally, to the faithful, loyal ones, we would speak words of cheer. Our cause is advancing, although the greatest advance is being made through the under currents which are not apparent to the casual observer. There is no time for resting, no time for halting. Spiritualism echoes and re-echoes the words of our brother, "Life is real, life is earnest," and bids us bear in mind that the "goal" of the living never has been and never can be "the grave." May we prove real, earnest disciples of that cause which is destined to become a beacon light unto the whole world. Our spirit-helpers extend their hands in cooperation, ready and anxious to lead or walk abreast with us in our work of reality and earnestness. May our hearts and hands grow strong as we bear aloft the pure white banner of truth in our march to the sea—to the sea where all can embark, safe from storm of every kind, where love shall rule and peace prevail. If we grow tired or apathetic by the way we shall be left behind. Rather let us step in solid phalanx, each a help to the other. Are you willing to fall out of the ranks, to be known only at best as a straggler? No; we will march on, bearing in our hands palms of victory; for as we move on, conquering as we go, we shall have earned the right to bear the banner of the conqueror. If you are weary, a stranger by your side will help you to bear the burdens of the march; do not fall out! "Life is real, life is earnest!" we must push forward. When the earthly march is ended, may we be able to say, "I have lived a real existence; I have been in earnest, and now, a victor, I go not to the grave but to continued life."

COMPENSATION.

BY CHARLES DAWBARN.

PART FIRST.

A loud cry goes up from many poor mortals for compensation for ills of earth-life which they are conscious are undeserved. The churches have endeavored to satisfy this craving by picturing a Deity who sends all sorts of troubles upon his children here, by way of preparing them for superior joys hereafter. To many it seems a natural result that the rich man of today should be poor in heaven, and that the poor here should be rich in the next life. The unhappy on earth should, they believe, have more joy than others in the life to come, because they have suffered sorrow, trouble and pain in the life of to-day.

Brutal men have ever played the brute if a little power gave them more opportunity; and we all know their helpless victims have suffered to the bitter end of earth-life without even a shadow of compensation. Tens of thousands have been tortured to agonizing death simply because they would call a truth a truth, and a lie a lie, according to their own conception of truth and error. The giant in purse can pound you through court after court, till your last dollar is spent and your children are paupers. The strong dominate over the weak till the human heart cries out as in days of old, "Oh! Lord, how long!"

Man's ignorance and selfishness are a source of yet more woe than his brutality. In commerce the oppression of the wage-worker is born of manhood's greed for mammon; and we see to-day how health may be destroyed and humanity lose its power to resist disease by the ignorant legislation which forces our children to become poisoned by vaccination.

Again comes yet more of agony to human nature through the action of forces before which man stands powerless. The earthquake which so recently slew its thousands in Java would be just as dreadful in New York, although we claim a greater intelligence and a more advanced civilization. Cyclones, tornadoes, hurricanes and floods inflict horrible injury upon our brothers and sisters, till once again we hear manhood's claim for "compensation."

So we have inequality everywhere, in money, in health, in happiness, which, counted as injustice, results in three classes of minds, taking three very different views of the situation. First, there are the pious, who have been priest-taught that everything is guided and directed by a kind, loving Father in Heaven, who will accord them full compensation at some time and somewhere, if they only keep on the right side of him, by reading the Bible and joining his church.

The second class is composed of those who, realizing the terrible ills of earth-life, refuse allegiance to any God; most of this class postpone any consideration of another life till they get there, and plan to obtain "compensation" in this world in the guise of nihilism, socialism, communism and the more gentle movement of cooperation; all meaning that God is not to be trusted to do anything that man can do for himself. So their cry is for "compensation"; peacefully, if you will; forcibly, if we must.

Then we have a third class, who, having learned that law reigns supreme, and that all of life is cause and effect, seek to show man his

own power to shape his own future, so that no dream of impossible compensation need cast a shadow over the life of humanity yet to be born. Each of us will probably determine to which of these classes he belongs before this essay is finished.

Since our theme is "Compensation," our first business is to determine what is meant when that word is used. If I buy goods of you, and then pay you for them, that is simply equitable exchange. The word "compensation" comprises a thought of injury suffered by you. It was no injury when I bought your goods, and therefore no compensation when I paid for them. "Compensation" implies in its very essence that some person or power has compelled me to do you justice. For if I step up voluntarily to redress my wrong against you, that is "atonement," by which I may win both your forgiveness and love. But "compensation" implies compulsion. You accept what power compels me to give; but so far from forgiving me, you keep an eye on me to see that I do not wrong you again.

If I have taken ten dollars from you and afterwards return it, that is "restitution," but not "compensation," for I leave unredressed all you may have suffered through my wrong act. So we see that I may offer you restitution and atonement out of my own heart, but "compensation" necessarily implies that what I give you is under compulsion.

Again, "compensation" cannot come to you from any other than the one who has wronged you. If you have suffered a loss of one thousand dollars through me, it is not "compensation" for some rich man to give you a thousand dollars, and so make good your loss. That is simply charity, or a gift born of esteem and brotherly love. I repeat: "compensation" means that I shall be forced to give you a full equivalent for your suffering from my act, whether that act be willful or without intent to do you wrong.

So we now begin to get a glimpse of all that belongs to the popular conception of "compensation," and are ready, I hope, to take a practical view of our subject. We immediately find two questions confronting us. First: For what do you demand compensation? and second: Of

of course you are not demanding "compensation" for any ill you have brought upon yourself, as that would be nonsense. In earth-life man often cruelly wrongs himself by the gratification of animal passions that debase his manhood. But "compensation" would imply that one part of himself had injured some other part of himself, and consequently one piece of himself was to give another piece of himself enough to soothe his wounded feelings. Every act by which we willfully injure ourselves is a seed sown whose harvest we must one day reap. So I think you will agree with me that you have no claim for compensation as against yourself.

But you tell me you have been seriously injured by society, which has left you poor, and weak, and homeless, whilst it has given to others luxury and wealth. Burke, the English statesman, said he could frame no indictment against a whole nation; and how could it be done? Look around, and you will see that many of society's pets have climbed up from the bottom round of the ladder. Society treated them as she has treated you; she left them to show their individual power, and when they had proved it society recognized the fact. Those who would destroy society she treats as enemies, but in every other respect the individual is left severely alone. You cannot hold society responsible for something it has neither done nor attempted to do, and call it an injury; and most assuredly you can never hold the individual for the wrong of the many.

Our Indians have been swindled and murdered by the nation. You do not call one another liars and thieves in consequence. The laws of society may bear very hardly on the individual, and a false witness or an unjust judge may deprive you of liberty, property, and even life. But wherein is the injury against you different from the sin against the Indian? But the individual citizen will never recognize your claim as against himself. As it would puzzle you in eternity to hunt up the particular fraction of society that has done you wrong, we must drop all thought of your collecting spirit "compensation" from a whole nation.

We now come to the individual man denounced by you as the author of your misery, and of whom you claim "compensation." Let us see how far your claim could be maintained in spirit-life. Is not that man the creature of circumstances? What shaped his brain so as to make him capable of injuring you? If you had had his father and mother, and his surroundings, would yours have been a different manhood from his? Remember, we are not now talking about revenge and punishment, but of what he owes you as "compensation." Is he not the victim of circumstances that have made him a heartless brute, instead of a self-denying philanthropist like you? In this life alone stands the injury he has inflicted upon you. Do you suppose the martyrs, who, wrapped in oil-soaked garments, flamed as torches before Nero, ever dreamed of demanding "compensation" when they found themselves in the joyous freedom of the higher life? The essence of spirit-growth is love; and love will welcome atonement, though it would scorn "compensation."

Watch the man who claims that his honor has been attacked, and demands satisfaction of his fellow-man. Swords flash for a moment and reek with human blood as the wronged falls helpless. And when the poor wretch crawls along the street, maimed and crippled

May you and the medium, Miss M. T. Shestamer,
continue to prosper and be blessed through all time
and eternity. Sincerely thine, W. L. JACK, M. D.
Haverhill, Mass., 1124 Ave., 1st, 1906.

SECRET

TO BOOK PURCHASERS.
Colby & Rich, Publishers and Bookkeepers, 9 Bowdoin street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of **ESSENTIAL, FUNDAMENTAL, REASONING AND MISCELLANEOUS BOOKS**, at Wholesale and Retail.
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In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of opinion on all subjects of general interest, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the **BANNER** goes to press every Tuesday.

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

A Gala Day for Spiritualism.

Next Sunday, Nov. 15th, those in Boston and vicinity who wish to listen to able addresses on spiritual topics will be gratified, if they ever attain to satisfaction in this regard.

On that day Mrs. CORA L. V. RICHMOND will speak in the morning at 10:30 at Berkeley Hall, for the congregation meeting therein—being assisted by W. J. COLVILLE, the regular speaker at this hall.

In the afternoon of the 15th CHARLES DAWBARN, of New York, will address the Spiritualistic Phenomena Association, at Berkeley Hall, his theme being "Man and Spirit."

On Sunday evening, Nov. 15th, at 7:30 o'clock, Mrs. RICHMOND will address The Boston Spiritual Temple Society, meeting at Horticultural Hall, in conjunction with Mrs. AMELIA H. COLBY, the speaker for this organization during November.

It will be seen by reference to the notice under "Berkeley Hall" heading that Mrs. RICHMOND will also speak in Boston on Sunday, Nov. 22d, afternoon and evening.

Does Vaccination Diminish or Increase Smallpox?

The Boston Herald of the 29th ult. quotes from a speech made by Sir Lyon Playfair during a discussion held in the British House of Commons, June 19th, 1883, on vaccination, what it terms "some striking figures on the effect of vaccination as a protection against smallpox in the United Kingdom." These figures if allowed to pass unchallenged would seem to furnish strong evidence of the beneficial results attending the process—and will undoubtedly be taken as such by those who have no knowledge of the actual facts regarding Sir Lyon's declarations.

As above stated, the address quoted was delivered in June, 1883. In July following, W. J. COLLINS, M. D., B. S., B. Sc. (London), M. R. C. S. (England), published a lengthy and elaborate review of that address in the *Vaccination Inquirer*, the immediate demand for which led to its reproduction in pamphlet form and a widely extended circulation. Without heat and without haste, says the *Inquirer*, Dr. Collins disposes of Dr. Playfair's oration in a manner that every thoughtful reader must sincerely appreciate. An Edinburgh advocate wrote concerning it:

"I have read a good deal of anti-vaccinist literature, and think much of it declamatory and inconclusive; but the manifesto by Dr. Collins goes far to settle my mind on the question. Collins is calm, logical, and thoroughly informed, and meets Playfair's claptrap in a fashion that would cut him to the conscience, were that ambitious body a man of science instead of a politician with a veneer of science."

Dr. Collins remarked at the outset that he had looked to Sir Lyon Playfair for a scientific solution of the question of compulsory vaccination, but was with others bitterly disappointed. "Facts," says Dr. C., "favorable to vaccination were dwelt upon with emphasis and in detail; adverse facts were laughed at, ignored, or explained away; while the great sanitary and moral questions, more important than any, were thrust aside as quite insignificant."

Our space will not permit the presentation of all the leading points of Dr. Playfair's argument in support of the vaccination delusion, and the annihilating evidence against them presented by his reviewer; we therefore confine our remarks to the statements placed before the readers of the *Herald*. The first of these is that the deaths from smallpox in the last century averaged 3000 to a million of the population annually. "Nothing," it is more disputable. "We are assured that such a rate was not true even of pre-scientific London, much less of the entire country."

It is next stated that forty years of vaccination reduced this enormously exaggerated number to at least one to a million. But as no reliable can be placed on the former, what foundation is there upon which to rest any reliance on the latter? Both estimates are made by one who appears to have more interest in the doctors and their practice than in the people and their welfare; and the statements he makes are intended to reach and influence a public

that has not the desire, patience or ability to examine into the facts, but in lieu thereof takes his word as infallible truth.

The statistics and estimates made by Sir Lyon Playfair were made at haphazard; at best they were only rough guesses. For instance, he made a statement of what he claimed to be a crucial proof of the danger and loss of life resulting from a neglect of vaccination in the French army, quoting figures and displaying at the time a copy of Dr. Leon Collin's pamphlet, "La Variole," as his authority for them. But it was subsequently found that that book contained no such figures, and Dr. W. B. Carpenter, who made capital out of them, on being pressed for explanation, admitted that no authentic statistics of such character were in existence. Still, while all the time knowing this, the advocates of vaccination had caused the misleading statements made by Sir Lyon Playfair to be sent in tract form to every member of Parliament, and to be published in the press far and wide. Not only this, they quoted Dr. Collin, whose writings were based on his experiences during the siege of Paris, as saying: "The 'infirmiers' and 'sœurs de Charité' who did the nursing and attendance were mostly re-vaccinated before they entered upon their duties; and among all who were thus treated there was not a single death."

Compare the above with what Dr. Collin really did say, and judge what reliance can be placed upon the assertions of these vaccination defenders. Here it is:

"The military attendants on the sick were the most severely visited by smallpox. Nearly all these attendants had been re-vaccinated under my own eyes. We had no case of smallpox in the personnel of forty doctors and apothecaries of the smallpox hospital; nor was there any case among the forty sœurs de Charité who lived in the hospital, although the great majority of them had neglected being re-vaccinated."

But even admitting, as we are not in justice called upon to do, that such a prodigious reduction existed, what was the cause? Dr. Playfair and his accomplices say it was vaccination. The *Herald* endorses their view, and adds: "It will be seen that every successive step toward more thorough vaccination has been followed by a great reduction of the ravages of the disease."

Under the administration of compulsory laws in England, dating from 1853, the decline continued, but at a greatly reduced ratio, for which credit was assigned to compulsion; but why, when the decline was greater before compulsion? And why, too, should vaccination be treated as a solitary influence when simultaneously radical changes were in progress as to sanitation, work, wages, food, clothing—in short, the entire range of circumstances which constitute the condition of the population chiefly affected by smallpox? Of these changes Sir Lyon took no account. All was due to vaccination—nothing but vaccination! Such a position is utterly unscientific, not to say whimsical.

More correctly the cause of the decline of smallpox ravages is suggested in the remark of Dr. Hamernik, who says:

"Even as many individuals of the animal and vegetable kingdoms have disappeared, so also have great changes taken place in the number and severity of diseases. When scurvy, putrid fevers, dysentery, etc., were common, smallpox was likely to be more malignant; so much was due to the prevalent poverty and scarcity throughout Europe. Pauperism, want and hunger are always characterized by a proportionate frequency, gravity, and diffusion of various diseases."

Thus smallpox might diminish and disappear as other diseases have diminished and disappeared, and vaccination have no part in the phenomenon whatever. On the contrary, it is a readily demonstrable fact that its tendency is to cause it to increase and remain, not to mention other malignant distempers it entails upon mankind. Instead, therefore, of vaccination diminishing smallpox, who shall say, who can prove, that had not Jenner introduced his theory and practice in 1798, it would long since have been unknown among mortals? William Cobbett asserted in 1829 that in hundreds of instances persons vaccinated by Jenner himself had the smallpox afterward, and either died from the disorder, or narrowly escaped with their lives, and mentions two instances of which he was personally cognizant. A London medical journal, the *Gazette of Health* (1820), said: "Cases of smallpox after vaccination have increased to such an extent, that no conscientious practitioner can recommend vaccination as affording security against the contagion of smallpox." H. K. MORRILL, formerly editor of the *Gardiner (Me.) Home Journal*, a gentleman of large experience and extended observation, recently said in a communication to that paper: "I am prepared to state and prove that it (vaccination) oftentimes does a great deal of damage, and I am not alone in believing that the evils it does more than overbalance the benefits." He then states, on the authority of Isaac Rowell, M. D., Health Officer of San Francisco, and himself a believer in vaccination, which he terms the "great Jennerian prophylactic," that from July 1863, to June 1869, there were 1909 cases of smallpox reported at the Health Office, of which 760 died. There were admitted to the Smallpox Hospital in that city, during the same time, 968, of whom 363 died. Of the 968 all but 123 claimed to have been vaccinated or inoculated, and this number were doubtful.

In closing his report Dr. Rowell says:

"Those vaccinated or re-vaccinated since the commencement of the epidemic were apparently thereby rendered more susceptible to the disease. I have noticed several cases where persons who had suffered variola confuent, and exhibited on their faces areolet in full, were vaccinated in a spirit of bravado. Their vaccination took well, ran through its regular course with all the constitutional symptoms, finally terminated in well defined scars and scars. In two of the cases mentioned above, the parties were subsequently stricken down with smallpox of a malignant type and died. It is my opinion that the vaccination in these cases increased the susceptibility to variola. It is also my opinion that vaccination, designed to be a prophylactic against smallpox, should not be performed during the prevalence of an epidemic of a malignant type."

The last remark is worthy of the consideration of the Montreal authorities, and suggests the inquiry whether the course they have pursued has lessened or increased the prevalence of the contagion.

Newspaperial.

Another spiritual paper has made its advent in the United States. It comes all the way from Texas, and is of course welcome to our table. It falls from Little Elm. May it become a big oak! Its title is "McNeil's Polymathical Investigator." It is octavo in form, and brainy throughout; the initial number is; and if it keeps on in the way it has begun, it will do a great amount of good in that region, where people are anxious to become more fully posted in regard to Modern Spiritualism.

Read what James A. Bliss has to say in his card on the fifth page, present issue.

Asylums and the Insane.

It is asserted that the increased number of insane asylums does not necessarily show a larger number of insane people. The *Valley Visitor* of Newburyport does not think it wise to put every crank or nervous person into an asylum, nor for those who ought to take care of their disordered relatives to ship them off to madhouses to be supported at the public expense. In too many instances they are thus got rid of in order to be kept away from sight. Shrewdly, too, observes the editor of the *Visitor*, it is not at all apparent that the company of insane people will cure insanity, any more than the company of the leprous will cure leprosy. Few patients, he says, cure one another by assimilation. Bad men are not made better by herding together. Fools do not become wise men by keeping the company of idiots. The editor frankly expresses the opinion that at least one-fourth of all those classed as insane would be perfectly safe at home, and could be usefully employed. The annoyances and tyrannical impatience of strange custodians are not the best conditions for the care of those who are either wholly or partially demented.

We fully agree with the *Valley Visitor* that, even at its best estate, "an insane asylum is a terrible place, worse than a prison, and to which none should be committed till it becomes absolutely necessary." "So long as they can be kept out of it," it adds—"for man, woman and child there is no place like home, and there can be no oversight of the sick and helpless like that of parents for children, or children for parents, when such parties are worthy of human relationship, deserving to live among mankind. But how many are forgetful of such duties." There is little question that the insane asylums contain a very large proportion of inmates who ought never to be there, many of them placed there wrongfully and to serve purely selfish ends. More absolute wickedness is practiced in this way than people are willing to believe. Some incarcerated a relation in order to obtain control of his money; others, from revengeful motives, to get even with them for some past fancied wrong; others again, to get them out of their sight because the victims are a source of care from chronic illness, or a source of social mortification for other reasons. It is time the whole system was sifted for the facts, and humaner and more enlightened modes of treatment adopted.

Cremation.

In another portion of this issue we present a condensation of the details put before the public by Frank Leslie's *Illustrated Newspaper* of a recent date, concerning the Long Island Crematory—of the completion of which edifice we made mention some weeks since. Reference is also made to the formation of the New England Cremation Society, as commented on by our city press.

The subject of cremation is gaining a larger place in the public estimation with each passing day. A Boston contemporary gives clear evidence of this when—in referring to the organization of the New England Cremation Society (which it says adds one more body to the effective workers in the spreading of a practical knowledge, concerning this method of be-towal for the dead)—it remarks:

"The first thought of cremation is always repugnant to a nineteenth century human. Death is too little an 'entrance into life' to our mental vision for us to put away easily a clinging to the body which expressed the life of a loved one. And custom has made us associate this love of the visible with a mound of earth. But in the clearer light of a more rational love the life of the one who has gone becomes the dearer reality. And it is possible to conceive the expression of a higher reverence by the consigning of the body that is cast aside to the quick, pure consuming fire, rather than by dooming it to the slow decay of the grave."

Indians as Citizens.

Where the franchise has been given to the Indian, the result has been perfectly satisfactory. The Stockbridge Indians of Wisconsin vote, and they were recently represented by one of their number, as a delegate, to attend to their business in the departments at Washington. In an interview with a newspaper correspondent, he stated that Congress passed a special act some thirty or forty years ago, making citizens of his tribe above named, so far as they chose to handle their tribal relations and take their lands in severalty. That act was afterwards repealed; but it has been held that, while Congress could make an Indian a citizen, it could not make a citizen an Indian again; and so this tribe of Indians have voted ever since, not only at State but at National elections. They vote for all public officers, from President down, and hold controlling influence in their country. A few members of another tribe in Wisconsin are citizens also, having been made such by special act of Congress; and the delegate thought some Kansas Indians are now voters. But they are given that privilege by special act of Congress. The only conditions are that they dissolve their tribal relations, take their lands in severalty and assume the support of their families. The experiments thus far tried have, it is reported, been wholly satisfactory.

The Regulars are constantly finding out flaws in their "eminently respectable" mode of practice. The latest point raised is by Dr. Fothergill in the *British Medical Journal*, who says that a patient dying of exhaustion is generally dying of starvation. "We give him beef tea, calf-foot jelly, alcohol, seltzer and milk, that is, a small quantity of sugar of milk and some fat. But the jelly is the poorest sort of food, and the beef tea a mere stimulant. The popular belief that beef tea contains 'the very strength of the meat' is a terrible error; it has no food value." We have in several instances marked this wasting away of the patient's strength under the fearful embargo laid by some of the Allopathic practitioners against what would really nourish and sustain the invalid, and feel to utter our protest against it. Nature is generally a safe guide, and if certain food is asked for by the sick man, we believe he is, nine times out of ten, prompted thereby by an instinctive craving of his life-forces for all-mentation in some particular, and to the outside observer, mayhap, occult direction, and his request should be gratified. One of the most prominent homeopaths in a neighboring city has, we are informed, for many years past made this his practice, and has acted on these natural hints toward sustaining the strength of his patients with the greatest success.

Blahop A. Beale writes us that he has just attended the convocation of the Michigan State Association of Spiritualists and Liberals at Saranac, Mich. Sunday, Nov. 1st and 2d, he spoke in Ionia, Mich.

Mrs. A. K. Hardy has an announcement on our fifth page, to which attention is called.

Opening of the Hollis-Street Theatre.

What has been universally pronounced by the press of Boston to be a beautiful, comfortable and serviceable playhouse, has just been completed in Boston on Hollis street—nearly midway between Tremont and Washington streets—Col. John R. Hall being the architect and Mr. R. B. Brigham proprietor. It was, on Monday evening last, formally dedicated to theatrical uses by a cultured and fashionable audience—including Governor Robinson of Massachusetts and staff, Mayor O'Brien of Boston, several ex-governors, and many prominent names in mercantile, political and dramatic circles—whose members utilized every available point of accommodation, and enthusiastically greeted with marked approval the superb play of "The Mikado," (which will for the present hold the stage) the original poem of Mr. Nat. Childs, and the dignitaries as they made their appearance in the private boxes.

On the evening of the 8th Manager Isaac B. Rich (who has associated with himself his son, Charles J. Rich, as Assistant), took social possession of this new edifice, of which he is the lessee, some 150 gentlemen assembling—representing among them nearly every walk of life—in a vast hall, "well-wishing" for the success of the undertaking. A bountiful collation was served, and short speeches were made by Mr. Augustus Rasm, Mr. R. B. Brigham, Manager Rich, Architect Hall, Mr. Leander Richardson, Mr. Curtis Gould and others. Later in the evening Mr. Joseph L. White favored the audience with songs, and a recitation and song by Mr. Walter Reynolds, a song by Manager Wm. Harris, and musical selections by Manager E. E. Rice, assisted in making the hours pass pleasantly.

The building, which is a credit to the city, occupies the spot once consecrated to the Old Hollis-street Church, of Rev. John Pierpont and T. Starr King memory—allusion being made to this historical point in the dedicatory poem. Its appointments are beautiful, and its adornments constitute a wonder of the decorator's art, to which the Boston *Advertiser* makes this complimentary allusion in its report of the opening night:

"The lights in the auditorium were kept low until three minutes after eight o'clock, when they were suddenly turned up, and an almost involuntary exclamation of applause broke from the audience as the brilliance of the light-colored walls and the gilt-decorated boxes burst upon them."

No expense has been spared to fit the new theatre for the uses for which it has been constructed, and the arrangements to insure safety from fire are specially admirable. The names announced as its staff also indicate that mental acumen and business ability have been brought into combination with elegant equipments to insure the success of the new enterprise.

J. J. Morse.

Just as we go to press an account of the labors of this fine medium in Brooklyn, N. Y., reaches us, which we shall publish in our next issue. Mr. Morse's engagements as far as announced are as follows: Remainder of November in Brooklyn; first two Sundays in December, New Haven, Ct.; last two Sundays in December, Horticultural Hall, Boston; first Sunday in January, Berkeley Hall, Boston; second Sunday in January, Newburyport, Mass.; fourth and fifth Sundays in January, Haverhill, Mass.; third Sunday in January open to a call in or near Boston; February, New York (reengagement).

THE SPIRIT MESSAGE DEPARTMENT on our sixth page is introduced as to contents by an invocation wherein the blessing of divinity is asked for all mankind, and the superiority of deeds wrought for human good over uttered words in such direction is strongly emphasized; Questions are answered by the Controlling Intelligence touching the laws of vegetation and the obtaining of nourishment in the spirit-world, the conditions best fitted to evoke successful communion with denizens of the soul-land, the power of spirits to operate through seemingly crippled instruments, and the whereabouts of the spirit of a medium while another controls her; Augustus Wilson of Parsons, Kan., sends a loving message to his wife and friends; Elizabeth Childs of Philadelphia gives a communication which bears such strong marks of individual character as to make a powerful appeal, it would seem to us, for recognition on the part of her people in the City of Brotherly Love; George H. Hunt of Cleveland, O., would be much pleased to talk with friends there if he can obtain a medium in that locality through whom he can satisfactorily communicate—he also gives directions to a friend regarding his medial development; Mary E. Safford of Boston affords a clear reflex of the condition of the ardent spirit—its confidence at first, and the difficulties which lie in the way of manifestation (and can only be surmounted by that added knowledge which awaits on the lapse of time)—when she says: "I was not ill long; I had been quite strong and full of vitality, and when I awoke to my new condition I felt the same; there was a buoyancy of spirit and an exhilaration that gave me strength; I felt full of energy; it seemed as though I could attempt almost anything and accomplish it, and when I learned that I could return and see my friends and watch over them I thought I should certainly be able to have them know that I was near. There I was mistaken; somehow I did not have the force or the ability to receive it, and I could not make them understand"; Dr. O. O. Johnson of Framingham, Mass., tells of his experiences in spirit-life, and makes a prophecy that in coming days what is known as spiritualism will largely increase among medical practitioners; the Controlling Intelligence describes two parties by the name of Eastman (also from Framingham) who desire to be recognized by their friends; and John Pierpont delivers a brief address on the Children's Progressive Lyceums and their usefulness, which deserves the attention of every friend of the rising generation.

Mr. A. S. Hayward of this city writes that he is not an impressionable subject; that he is confident what he saw at Mrs. Fairchild's séance was the spirit-life; it purported to be, although he has been warned against Mrs. Fairchild by an anonymous letter; that if he had seized the form and found it to be a human confederate, it would not have injured his recognition of the features; he should have considered that transfiguration had been made use of by the spirits present. Mr. H. also cites some additional experiences of others, which are in the line of his own as related in the *BANNER*. He says the questions of "materialization," "transfiguration" and "personation"—in all which phases he implicitly believes—must somehow be settled by Spiritualists themselves, or else they will be settled by the skeptical world in a way not pleasant to contemplate.

If the whole people of Boston knew—some do—more fully the facts in regard to the deeply interesting proceedings at our Spiritual Lyceums every Sunday, they would all call hall at every session. See the notice on the eighth page, as to time and place.

Mrs. Cora L. V. Richmond

Arrived in New York from Europe on the steamer *City of Chicago*, on Friday, Oct. 30th. On the afternoon of Nov. 1st she gave a parlor lecture at the home of Dr. Denmore in that city—the audience being deeply interested in the grand truths that were enunciated through her instrumentality. She was to speak there again on the afternoon of the 8th inst. She was also to hold a reception at Dr. Denmore's on the evening of the 10th inst.

Mrs. Richmond will, it is announced, establish her headquarters in New York City for the present, and will respond to invitations to speak wherever her services are desired. There has heretofore been quite a steady demand made for her ministrations on the part of friends in Washington, Philadelphia, Brooklyn, Boston, and other large cities, to which calls, owing to her great distance from the scene of action while residing at Chicago, she was practically unable to respond. Her present location in New York will place her in a central position from whence her lecture tours can radiate, to the satisfaction of all concerned.

As is well known, the wise utterances of Mrs. Richmond's guides have placed her, from her tenderest years, in the fore-front of the trance-speaking mediums devoted to the service of the New Dispensation; and at a time when questions relating to spirit-life and communion are receiving a wider degree of attention than ever before among non-believers, it is important that managers of Spiritualist meetings everywhere should make an extra effort to secure the services of this gifted instrument of the Invisibles in their respective localities.

An Eloquent Avowal.

Rev. Solomon Schneider, in his address, Friday evening, Nov. 6th, on Bar Kochba—who he pronounced "a genuine Messiah," "if ever Messianic expectations have been realized"—after a graphic outlining of his brave struggles, crushing defeat and agonizing death at the hands of the Romans, uttered this panegyric on a great people who have from the first proved themselves to be among the staunchest of the friends of liberal sentiment and free government in America:

"Israel has never forgotten its noble heroes nor its martyrs. It has paid them their tribute of tears, and mourns them still...."

The revolt of Bar Kochba was the last military enterprise of our nation. After it, it ceased to be a political body, and its future history is that of a religious sect. We do not claim today to be a nation. We are not Germans, nor Englishmen, nor Frenchmen in France, nor Americans in America. We are a people, and in this our glorious republic, which, better than any other country in the world, protects our liberties and our rights, we are true and faithful Americans, ready to prove it with our blood if an emergency for such a proof should arise. We wish for no other country and for no other form of government, and all our efforts are directed toward the one great aim, cherished by all true Americans, without distinction of race, color or creed, the aim to make our beloved country respected and honored all over the world."

College of Therapeutics.

The opening lecture of the post-graduate course devoted to Therapeutic Sarcognomy and Psychometry will be delivered by Prof. Buchanan next Monday evening at half-past seven, at Langham Hall, Odd Fellows Building, corner of Berkeley and Tremont streets. The public are invited to attend by the notice in our advertising columns.

This subject, which so deeply interests professional healers and practitioners of electricity, is also a matter of interest and practical utility to all who wish to understand the mysteries of life and the preservation of health. The understanding of this subject by an intelligent family will often supersede the necessity for the services of a physician.

At Horticultural Hall last Sunday Mrs. AMELIA H. COLBY, under the influence of her guides, delivered an able discourse on Materialization, in which instances of the occurrence of the phenomenon in ancient times, as recorded in the Bible and elsewhere, were cited, and a comparison instituted between them and those of the present, whereby the speaker demonstrated that they were identically the same in their nature and presentation. The lecture was listened to with close attention, and was convincing in argument and illustration of the ability of the denizens of the spirit-world to make themselves visible to mortals. A brief abstract of the lecture will be found in another column.

Gen. James L. Donaldson, who for nearly a score of years past has been a staunch believer in the truth of spirit return and communion, passed on from Baltimore, Md., Nov. 4th, at the age of seventy-one years, to practically experience the higher life and its sublimer duties. He was a veteran of the Mexican and civil wars; graduated from West Point in 1836, and was breveted major for gallant conduct at Buena Vista. During the civil war his service was mainly in connection with the quartermaster's department, and in March, 1865, he received the brevet of major-general for the meritorious performance of his duties. He was retired March 16th, 1869.

THE FREETHINKER'S MAGAZINE for November contains a sketch of the recent convention at Albany, and an editorial report of its proceedings. B. F. Underwood replies to the inquiry, "Was Washington a Christianian?" John R. Kelso gives his views of marriage; A. B. Bradford, Wm. Lloyd, John Peck and the editor contribute the remaining articles. This periodical, hitherto a bi-monthly, is to commence the new year as a monthly publication. H. L. Green, editor and publisher, Salamanca, N. Y.

AT SARATOGA SPRINGS, N. Y., A. B. French is to speak on the evenings of the 23d, 24th and 25th. The *Eagle*, announcing his subjects as: I. Doubt a Factor in Progress; II. Legend of Buddha, or Victory of the Soul; III. Our World, or the Narrowness of Human Life, remarks: "Mr. French is an orator of the school of Beecher and Ingersoll, and has few equals as a platform speaker."

Tuesday, Nov. 3d, in response to an article put in the warrant to test the issue, the town of Princeton, Mass., voted to petition the Legislature to repeal the law exempting church property from taxation.

It gives us pleasure to announce that the Hon. George W. Morrill of Amesbury has been re-elected State Senator. He is a man of ability and liberal views.

We are informed that T. Rowan, an English medium of very peculiar and striking gifts, is now on route for Boston by steamer *Ophelia*. He is a native of London, and has been a resident of New York for some years. He is a man of great energy and ability, and has been successful in his mediumistic career. He is a man of great energy and ability, and has been successful in his mediumistic career. He is a man of great energy and ability, and has been successful in his mediumistic career.

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For all of those Painful Complaints and
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IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE
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AND ULCERATION, FALLING AND DISPLACEMENTS,
AND THE CONSEQUENT SPINAL WEAKNESS, AND IS ES-
PECIALLY ADAPTED TO THE CHANGE OF LIFE.
* IT WILL DISSOLVE AND EXPEL TUMORS FROM THE
UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE
TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED
BEFORE THEY CAN BE HARMFUL.
* IT CURES THE PAINFUL, FLATULENT, DESTROYING
CHOLIC OF THE STOMACH, IT CURES BLOATING, HEADACHE,
NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRES-
SION AND INDIGESTION.
* THAT FEELING OF BEARING DOWN, CAUSING PAIN,
WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY
CURED BY ITS USE.
* IT WILL AT ALL TIMES AND UNDER ALL CIRCUM-
STANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN
THE FEMALE SYSTEM.
* ITS PURPOSE IS SOLELY FOR THE LEGITIMATE
HEALING OF DISEASE AND THE RELIEF OF PAIN, AND
THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF
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Nov. 2-17

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Dr. Willis may be addressed as above. From this
he can attend to the diagnosis of disease per-
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Dr. W. W. Gleason, Provincetown, Mass.,
cures at any distance. Difficult cases solicited. Guar-
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SCIENCE is unable to explain the mysterious perfor-
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intelligible answers to questions asked, either aloud or men-
tally. These unaccounted for it would be astonished at
some of the results that have been obtained through its
agency. It has been used by some of the most prominent
investigators who desire to prove in writing mediumship
what they themselves cannot do in person. The planchette
can be used on all questions, as soon as the communica-
tions from deceased relatives or friends.
Directions.—Place the planchette on a piece of paper.
Pressing or writing will not be necessary. If the planchette
lights on the board in a few minutes it begins to move,
and is ready to answer mental or spoken questions. Though
it cannot be guided, yet it follows the directions of the
medium, and will succeed in obtaining the desired result,
or cause the instrument to move, independent of any
other effort of his or her own. It has been proved beyond
question that where a party of three or more come together,
it is almost impossible that one cannot operate it. If one
is not successful, let two try it together. If not successful
the first day, try it the next, and even if half an hour a day
for several days are given to it, the results will amply re-
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The planchette is furnished complete with box, pencil
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how to use it.
FLANCKETS, with Pentagram Wheels, 50 cents, secured
by patent in a box, and sent by mail, postage free.
FOR THE PROPHET.—Under existing postal arrangements
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cannot be sent through the mails, but may be forwarded by
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For sale by COLBY & RICH.

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I will give a test of it to any person who will send me
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I will write Biographical and Predictive Letters from the
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Oct. 2-13w

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Mediums in Boston.

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I WILL send you a 16-page Pamphlet, containing full in-
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phases of mediumship, also a copy of The Bible of the
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The course will embrace Psychometry and Metaphysics,
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Aura of the human frame, and Astral Body.

INSTRUCTION will begin in each individual case how to con-
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SEANCES at their home, No. 35 Rutland street, Sunday,
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Sunday and Wednesday evenings, 8 o'clock. Private Offices
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Thursday evening, at 8 o'clock; Sunday, Wednesday
and Saturday afternoon at 2 o'clock. Ladies admitted
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PSYCHIC HEALING.

OR Soul-Force, which is the most efficient, electric, power-
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Magnetism price \$1.00. 1w

DR. H. G. PETERSEN,

Vital Magnetic and Mental Cure, 34 Bowdoin
Oct. 2-13w

MRS. H. B. FAY,

MATERIALIZING MEDIUM.
N. O. 150 West Concord street, Boston. Seances Tuesday,
Saturday and Sunday, at 8 P. M., Thursday at 2:30 P. M.
Sept. 12-13w

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.
Sept. 12-13w

MRS. H. W. CUSHMAN,

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Ave., eradicates disease with his healing gift when
medicine fails. Hours 10 to 4 o'clock. For particulars
for 19 years he has had success in cures with his mag-
netic power. Send for circulars, with References and Terms.
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MAGNETIC Physician. Vapor and Medicated Baths.
Celebrated "Acid Cure." Office hours from 9 A. M.
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Business and Test Medium. Private Sittings
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MENTAL HEALING.

COME and learn the power of mind over matter. Con-
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from 9 till 12. Patients will have the benefit of prior dis-
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Mrs. Julia M. Carpenter,

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Saturdays and Sundays excepted. Medical Exami-
nations a specialty. 1w-Oct. 7

CLARA A. FIELD,

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nations and Psychometric Readings by letter, \$2.00. 2
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MRS. DR. COLLAMORE,

ELECTRIC and Magnetic Physician. Electric and Va-
por and Medicated Baths. Office 25 Winter st., Room 15.
Nov. 7-14w

DR. A. H. RICHARDSON,

MAGNETIC PHYSICIAN, has taken Rooms 174 and 175
of Tremont House, Charlestown. Will visit patients at
their residence. Oct. 3.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, 4 Winter street, Room 11.
N14

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N7

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Office hours 10 to 5. Treatments given at residence.
Oct. 24-4w

JOSEPH L. NEWMAN, Magnetic Healer, No. 84,

Bowdoin street, formerly a Gaslighter's office, has
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Oct. 3-13w

MRS. J. C. EWELL, Electrician and Magnetist

Healer, 174 Northampton street, Boston. Hours 10 to 6.
Sept. 28-14w

MRS. DEAN CHAPMAN, Psychometric,

Healing and Developing Medium. Office 147 Tremont
street, Room 3, Boston. 2w

MISS BOICE, Electrician and Magnetic Healer,

at Hotel Ideal, Suite 2, Waterford street, Boston.
N7

MRS. STICKNEY, Healing, Test and Business

Medium, 1836 Washington street, Room 7, Boston.
Oct. 1

MRS. M. E. JOHNSON, Trance Medium, 258

Washington Avenue, Boston, Suite 3. Hours 10 to 4.
Oct. 31-4w

MRS. EMMA CARLTON, No. 5 Chester Place,

Boston, Business Card Reader. Ladies only.
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J. A. SHELHAMER,
MAGNETIC HEALER.
Office 31 Montgomery Place (Room 3), Boston, Mass.
Will treat patients at his office or at their homes, as
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SITTINGS from 9 A. M. until 5 P. M. Single Sittings, \$1.00.
For Development, six 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. 4w-Nov. 7

MRS. JAMES A. BLISS.

Materializing Seances
EVERY Sunday, Wednesday and Friday evening, at 8
o'clock; also Saturday afternoon at 2:30 o'clock, at 121
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This treatment is the best for the relief of Paralysis,
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Complaints, Dyspepsia, Loss of Muscular Power, Sprains
or Breaks. Patients attended at their homes, or at my rooms.
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TYPICAL MEDIUM AND BEER. Letters answered.
Send \$1.00 with handwriting, age and sex. Medium
powers described, or Vision of the future, with advice, etc.
Sittings by appointment only. Circle 25
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N. O. 4 Concord square, Boston. Seances Monday, Wednes-
day and Friday evenings, at 8 o'clock, and Tuesday
and Thursday afternoons, at 2:30 o'clock. 1w N14

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MAGNETO and Electric Healer, 603 Tremont street,
Boston. All diseases treated without the use of medi-
cines. Diseases of Eyes, Nerves, Brain and Lungs, spe-
cially. Will visit patients. 1w

MRS. JENNIE GROSE, Test, Clairvoyant,

Business, Medical Medium. Promoted to 17 Kendal-
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Whole life healing, \$1.00 and two stamps. Disease a spe-
cialty. Send 10 cents for sample Magnetized Paper.
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MRS. BASSETT,

MEDICAL and Business Medium, also a true Card-
Reader. N. O. 10 Warren street, Boston.
Oct. 21-13w

MRS. E. B. STRATTON,

WRITING MEDIUM. N. O. 3 Concord square, Boston.
Hours 10 to 12, 2 to 5. 1w N14

DR. H. SLADE,

MEDIUM for Independent State-Writing in the Light.
N. O. 233 Shawmut Avenue, Boston, Mass. 1w N14

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MRS. FANNIE A. DODD, 48 Winter st., Room 11, Boston.
Nov. 14-1w

DR. C. HOLLAND

"CURES all manner of diseases." 140 West Canton
street, Boston. 13w-Oct. 17

DR. W. H. ALLIS

HEALS the sick at 128 West Brookline street, Boston.
4w-Oct. 24

MISS C. W. KNOX, Test, Business and Medi-

cal Medium, 37 Winter st., Boston. 1w N14

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Or Psychometric Delination of Character.
MRS. A. B. SEVERANCE would respectfully announce
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person, or by letter, will receive a true and reliable de-
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peculiarities of disposition; marked changes in past and
future life; physical diseases, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those in-
tending marriage; and hints for the harmonious marriage.
Full instruction, \$2.00, and four 2-cent stamps. Brief de-
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Oct. 2-6m

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Read! Read! Read!

If you are suffering—no matter what your complaint may
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Healing Paper for the sick, and you will find it a cure
where it has been used, the most satisfactory results have
been proven.
Price 25 cents per sheet, or five sheets \$1.00, post-paid.
Address: DR. C. SMITH, Medium,
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SETTEES AND

OPERA CHAIRS.
The Newest and Best Styles for
Sundays, Schools, Churches,
Open Air Amusement Parks,
Halls, Offices, etc.
Harwood Manufacturing Co.,
No. 91 Summer Street, Boston.
Send for catalogue and state requirements.
Sept. 12-17

SPIRIT COMMUNICATIONS

From exalted
spirits, such as
George Washington, John
Adams, Benjamin Franklin,
etc. For particulars, address
J. A. B. SEVERANCE, 15th Street,
between Strand and Avenue A,
Oct. 1w

MEDICATED

Italian Baths.
THE most successful known CURE FOR CHRONIC
RHEUMATISM, LUMBAGO, and Prostration of the
NERVE POWERS.
DR. J. C. STREET,
N7 2w 63 Chandler Street, Boston, Mass.

PILES Advice Free.

For any person suffering from Piles or Hemorrhoids, I will send
an account of my own case, and how I was cured after many
years of great suffering and expense. I have nothing
to offer but the cure of humanity, which is the only cure
of the afflicted to a sure and permanent cure. Address J. H.
KIDDER, Contractor and Builder of churches, etc., Lawrence
street, Chelsea, Mass. 1w-Oct. 31

ASTHMA CURED.

GERMAN ASTHMA CURE never fails to give imme-
diate relief in the worst cases; restores comfortable
action, and cures where all others fail. It is the most
effective, the most pleasant, and the most reliable of
the most effective

