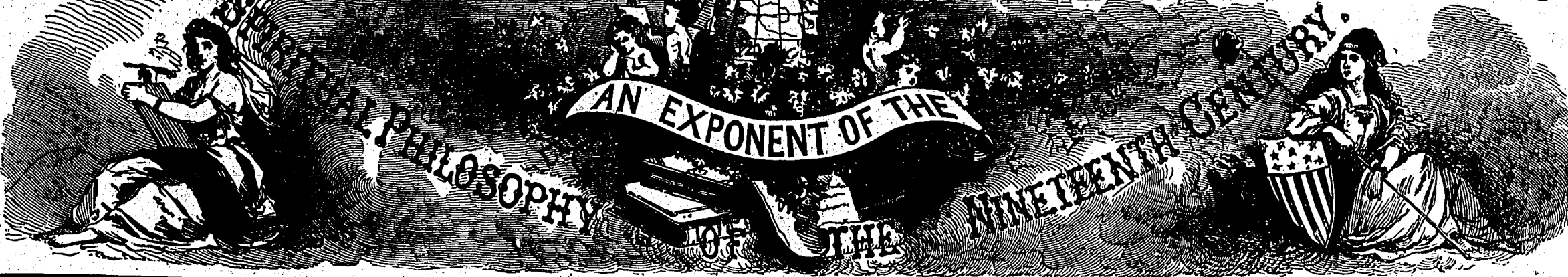


BANNER OF LIGHT.



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The Spiritual Rostrom.

THE NEW BIRTH.

A Discourse Delivered before the American Spiritualist Alliance, Sunday, Dec. 23d, 1882, by
JUDGE NELSON CROSS.

[Reported for the Banner of Light.]

One of the most valued truths which the Spiritual Philosophy makes clear to the understanding of those who are receptive to its teachings is, that the change which we call death is but the beginning of a new life, not at some unknown period in the future, but in natural order and sequence, without intermission or the chance of miscarriage. We learn, too, that the manner of this beginning, its conditions and surroundings, depend upon our habits of life and modes of thought here in the form; that this world is indeed the primary school of the spirit, whose trials and experiences adapt it to the purely spiritual state, freed from its material environments; in a word, that this discipline is a needful preparation for the new birth which awaits the spirit in the unseen realm beyond.

But it does not follow that these earth experiences are always of value to the spirit in its sublimated state. They may be, and not unfrequently are, precisely the reverse.

It is an error common to popular theology to suppose that the angel-world is divided between those who are without blemish, good, and those who are irredeemably bad. Out of this false idea has sprung a large share of the suspicion and distrust with which spirit-communications have in many instances been received. If we were to affirm as a truth that there are as many phases of spiritual existence as there are individual spirits, we should certainly come nearer the mark, if indeed we did not exactly hit it. Of the vast multitudes who have their conscious beginning here, no two are precisely alike in any one particular; nor do they occupy the same level of thought and sentiment; so that in a spiritual sense their conditions are different. How much more distinguishable, then, will these differences become in a state where thought, sentiment and intuition constitute the sum of spiritual being, and are held at their exact value. Can there possibly be any greater incentive to a life of rectitude and virtue, than the realization of this unerring law?

Every individual, upon his entrance into the world of spirits, holds that precise relation to it for which his earth-life had fitted him. As certain as vapor rises and rain descends, his spiritual rating determines his level, and whatever that may be depends wholly upon his own exertions.

This is the spiritual doctrine of to-day, as it was also of one of the most renowned and by far the best known of the Greek philosophers five hundred years before the Christian era, and he suffered persecution and death for his opinions; for, contrary to the popular religion, he taught that the soul is immortal and that the dead can return to us. But he died not in vain. Over the broad expanse that divides the hemispheres there is a bow of promise, beneath whose effulgence we are gathered to-day in spiritual recognition of his sublime virtue and glorious martyrdom.

In speaking of those who persistently commit acts of injustice and crime against individuals and society, Socrates says: "They are ignorant of the punishment of injustice, of which they ought to be, least of all, ignorant; for it does not consist in what they imagine, stripes and death, which they sometimes suffer who do not commit injustice, but in that which it is impossible to avoid."

Theodorus, with whom this dialogue was held, inquired of Socrates as to his meaning, when he proceeded to say: "Since, my friend, there are two models in the nature of things, one divine and most happy, the other ungodly and most miserable, they (i. e., evil-doers), not perceiving that this is the case, through stupidity and extreme folly, unknown to themselves, become similar to the one by unjust actions and dissimilar to the other. Wherefore they are punished by leading a life suited to that to which they are assimilated. But if we should tell them that, unless they abandon this excellence (mode of life), that place which is free from all evil will not receive them when dead, but here they will always lead a life resembling themselves, and there will associate with evil,

these things, as being altogether shrewd and crafty, they will listen to as the extravaganzas of foolish men."

Here we find briefly but pointedly stated the theory which Socrates held of future punishment, according to which the elements of cruelty and revenge, or punishment for punishment's sake, are wholly wanting. According to his view, punishment may be said to consist in deprivation, through *injustice*; in other words, in continued and compulsory association with ideas and entities corresponding to those of the earth-life.

A coarse and illiterate person would hardly be expected to find enjoyment in the society of the cultivated and refined, and if forced to endure their companionship he would experience anything but satisfaction. Unable to comprehend the drift of conversation, or appreciate the refinements of the drawing-room, he would dolefully count the lagging hours till the hand denoted the period of his liberation. Not even the highest expression of the old masters, nor the embodied poems of recent days, would find in his bosom any responsive echo or appreciation of the soul and sentiment that lives in the silent marble and the sleeping canvas. Thoroughly discontented, he would be rid of it all. But if of a sensitive nature, the realization of his own inferiority, brought out, perhaps, for the first time in strong relief, would work exquisite humiliation, not to say torture, and right here would begin, naturally enough, that spiritual unfoldment whose mainpring is self-arrangement, and the desire of reparation.

Even so is it with the spirit in its contact with spiritual things. At its first deliverance from earth-conditions, so completely one and the same are the embodied and disembodied ego, that it is sometimes difficult for the spirit to realize the change.

He is *spiritually* just what he was *temporally*. If selfish, cruel and unjust, or careless and dissipated, there is nothing surer than that his immediate future will be in spiritual correspondence. There will be indeed no change for the better except from his own soul-center, working outwardly. Thence will spring any honest desire to atone for the past through the law of compensation rooted in retributive justice.

There will be no room for hypocrisy, no concealment, no deception—everything will take its exact measure, and vice equally with virtue will exhibit itself in its true colors. It is as if every besetting sin or evil thought were to stamp itself upon the human visage, in disfiguring lines or repulsive blotches, that all might read at a glance the damaging record. Would it not conduce to the greatest care and circumspection in this life? Even so is it with the spirit. Shall we hold it of less value than the perishable body?

We have said that all reformation must come from within; that there can be no atonement outside of the individual self; that every act, thought and purpose of our lives counts for something, of either good or ill, in the aggregate of our spiritual rating, where neither faith nor good works, unless born of unselfishness, will be set down to our credit. Hence, it is even possible for one to benefit others without benefiting himself—as in relieving the distressed through ostentation and vainglory, or the expectation of worldly gain.

He may "devour the widow's mite and orphan's bread," and endow poor-houses and hospitals in the end, in the vain belief that in this way he is able to square accounts with the world and carry something to the credit side of the final balance sheet. He may be a praying member of a church all his days, idolizing his money-bags as a graven image, till worn out with avarice and high living, he cheats his own conscience by founding and capitalizing a theological seminary, where the sons of well-to-do parents, after being cramped in a mold, take on priestly orders and become "blind leaders of the blind," with ample salaries and fashionable congregations; but when the day of reckoning comes he will find that it is his own soul that is locked up in the corner stone, and far away is the day of its deliverance. The beggar at the palace door may be spiritually rich in comparison with his haughty possessor who turns him empty-handed away.

I sometimes prefigure to myself the *sordid rich* in spirit-life as a sorrowful-faced donkey, overloaded with gold, which he is forced to carry from place to place, because he can neither use it nor give it away. That which absorbed his temporal being has become his spiritual bane; and he is just as far from being an angel as he ever was, for there is no mistaking his remarkable ears for wings.

It is a current belief that the personal habits of the individual have much to do primarily in forming the tastes and desires of the spirit; that it is upon the etherized food which sustains the body that the spirit derives its sustenance. If this be a correct view, it becomes of the greatest importance that only such proper nourishment as conduces to good health should be taken into the system.

But there is still another view of this matter of almost equal concern, and that is that the tendency to dissipation and vice is often transmitted to the innocent offspring.

I call to mind a striking aphorism in a lecture by the late Celia Burleigh. "Children," she declared, "have a right to insist upon being properly born"; and so they have; and the more we think upon it and apply it to conditions observable in our public streets, the more forcibly it will strike us. *Children have a right to insist upon being properly born*; that their parents shall be decent members of society, sober, industrious and of good repute; for only such are able to bring forth children without entailing upon them a curse which oftentimes

ends not with the present life. If born under favorable conditions, there is nothing on earth quite so near heaven as little children. They are the early spring flowers in the garden of life, committed to our tenderness and loving care, and their spiritual unfoldment should be as pure and spotless as the lily that sleeps upon the bosom of crystal waters.

Unlike the young of other species they are without the quality of instinct, that our direction over them may be the more complete.

Think not that the responsibility is one to be lightly considered, or carelessly observed. The future of the family, as well as the State, is always with the young. "The child is father to the man."

I am aware that this teaching is not in accordance with what is understood to be Orthodox in a popular theological sense, nevertheless it is believed to be strictly evangelical. Its merit consists in the repudiation of those stumbling-blocks of churchological stupidity, original sin, total depravity, predestination, and the atonement, which compel the substitution of fear in place of worship, and make what has been accepted as a religious life, a daily compromise between two spiritual monstrosities, leaning not devoutly, but *politically*, just a little to the side of the one whose attributes are considered the least objectionable.

It was only the other day that I took up a newspaper containing a short biography of a celebrated sporting character—a man of English birth, Southern training and adventurous habits. At times he had been fortunate even to reputation, and then in turn he met with reverses, which left him, in the language of his craft, without a "stake." He too had had his personal rencounters, and more than once killed his man. But withal he had his friends, fellow sportsmen toward whom he had stretched out a hand, not altogether empty, in time of need; and to their credit be said they never forgot it—so now that their chief was barely able to sun himself in a faint mid-day exercise, almost in view of the beckoning hand that guides to the narrow house, they stood by him and supported his tottering steps, even grateful of so poor a privilege. "Yes," said one of these, on being interrogated, "George was always good to his friends. He was the kindest player that ever worked the Mississippi, and now he is on his last legs, and when he lays off his hand he shall have a funeral equal to the best. We'll buy him a lot in the crack cemetery, a white marble shaft shall mark his resting-place, and we'll inscribe it in *big letters*, 'George H. H. Shaw, gentleman, also gambler; and of such is the kingdom of heaven.'"

Although this may appear to have a comical side to it, it is wholly consistent with the doctrine that a *Savior* stands ever ready to assume the burden of our sins, to which we have clung through a long life of evil doing, *merely for the asking*, and that too with our latest breath.

If I have any quarrel with a belief in such a wholesale dealing in indulgences, it is because, aside from being irrational, it is impossible to do any good with it.

Prior to the advent of Modern Spiritualism there was a strong mental current, ever swelling in its onward course toward materialism, which assigns to man, at death, an oblivion as complete as that which overtakes matter in decomposition. This cannot be ascribed to a lack of reverence so much as to the absurdity of many of the old systems and creeds, and their opposition to truth, made manifest in Nature and science, for it is in the field of liberal scholarship that the student is met with unanswerable contradictions of church dogma.

The world has always been priest-ridden. In the remote past the *leaders*, and I might say, the *inventors* of religious sentiment held unquestioned dominion over the mind and conscience of the masses, who, for the most part, had neither the capacity nor the inclination to dispute the artificial theories of a cunning and powerful priesthood, to which they were induced to give unreasoning assent, as a condition of assured present and future well-being.

It is even so to-day in no inconsiderable degree, notwithstanding our higher civilization; but free thought and honest opinion, irrespective of popular prejudice, are slowly but surely doing their work. They are indeed the *destroying angels* of all false creeds and systems, and if in the great reactionary movement which is now taking place the tendency be to swing a little past the plumb-line where science and religion meet and point the same way, there need be no apprehension. Truth honestly sought will always be found. It has been charged that scientific research leads to infidelity or disbelief in the inspirational truths of the Old Testament as if the Almighty had made contradictory revelations—the one for the ignorant and the other for the learned. If this be so, give us *knowledge* with *infidelity*, rather than ignorance without it. Any system that will not stand the test of science ought to perish, as it surely will and must.

Science is *ascertained truth*. It is the last resort of experiment, the *ne plus ultra* of discovery. In just so far as it comes short of this it fails to be science. For example, the science of geology is the Divine record of the creation, and if it shows that the world was millions of years in forming we are bound to believe it, for it is the Creator's account against Moses's, and when it comes to that we have an equal right with the church to take our choice of authors.

Again, it is charged that Spiritualism has gathered to its fold *infidels* and *atheists*, whom the church regards as species of religious outlaws, who challenge its authority and mock at its discipline. Surely we can have no better evidence of the rationality of our system of belief than that it is able to demonstrate, as none other can, that the soul is immortal and the fu-

ture state something more substantial than a dream. Its groundwork is self-negation and benevolence; its teaching, "as ye sow on earth so shall ye reap in heaven; as ye build so shall ye inhabit."

"The world is my country, to do good my religion," was the maxim of one whose example justifies the honor in which his name is held by all who love liberty and *revere justice*. There can be found no holier precept, no higher religion. Things which to ordinary minds are accounted of the greatest importance in this life, may become intolerable burdens in the life to come, where every soul is held to a strict account of his stewardship, and the oppressor and the oppressed, the master and his slave, are often made to change their relationship.

The highest knowledge of things which pertain solely to material life, even of the arts and sciences in their infinite range, riches, empire and dominion, are not inconsistent with a state of spiritual ignorance, helplessness and pauperism. Thus when the spirit is stripped of its outward vestments, and the unredeemed soul, with all its imperfections, comes up for judgment, the mighty may find themselves overcome with the weakness of babes; the opulent burdened with earth-conditions; the selfish desolate and companionless; and the hypocrite a mirror of graceless images, even to himself, from which there is no concealment, no escape.

In *summa*—*summarum*, right living and right doing are the only means to a state of future tranquility and happiness.

In the realm of light and beauty,
On the dreary desert sands,
There are houses, rude or comely,
That are builded not with hands.

And beyond the silent river,
Meeting, flowing as our lives,
There's a house for every builder,
Of the spirit which survives.

Though ye seek not of endeavor,
Seeking not the work begun,
Heeding inward voices never,
Ye are builders—every one.

Every sorrow, every pleasure,
Aim or action whatsoever,
Hath its rule and plummet measure
In the dwelling over there.

As our souls are here unfolded,
Day by day the work proceeds;
Hour by hour are shaped and molded
Living emblems of our deeds.

Founding stone, and beam and rafter,
Wall and roofing through and through,
As ye furnish, so hereafter
Shall be given back to you.

Indian Tradition of the Deluge.

Several of the leading men of the Musquakie tribe of Indians, from their reservation in Tama County, were here recently. They were in charge of George Davenport, their agent, who was born among the Indians at Rock Island, and in whom they have great confidence. Mr. Davenport related many incidents in the history of the Musquakie, who formerly occupied this territory. The Musquakies are the remnant of these tribes. Mr. Davenport says they observe religious rites which closely resemble those of the ancient Hebrews. They have a Bible, of which there are several copies among the tribe, which are ancient and preserved with great care. Each Bible consists of twenty-seven parts. It is written in characters and signs known only to them. They utter prayers to a supreme being in a language entirely different from that in which they converse usually. What it is Mr. Davenport has never been able to learn, nor has he been able to get a copy of their Bible. They get from their Bible a tradition which corresponds to our accounts of the deluge; for, one day when Mr. Davenport was attempting to explain to them the existence of a God and his relation to man, and also Noah and the deluge, one of the chiefs replied: "Ugh! We know that long time. We was all in canoes tied together. On top heap water. We put down muskrat—one, two, hood many times. He come up. Last time he go down, he come up bring mud. We know water go down." Their religious rites are held in secret.—*Des Moines Correspondence of the St. Paul Pioneer Press.*

The Baroness Adeline Von Vay a Healing Medium.

Our daily programme, although always diversified, was made up of riding, driving, walking, paying visits, and, last, but not least, for the Baroness is a veritable humanitarian, comforting the afflicted and distressed.

The peasant population maintain an implacable faith in her power to alleviate pain. From far and near they bring their sick for her tender ministrations, and in her boudoir I found many an offering, token of some great good she had done, some rich blessing she had wrought for those who, if poor in purse, were rich in gratitude toward their noble benefactress.

It was touching to see this beautiful, high-born lady tending some poor, unfortunate creature bent and racked with pain. It was gratifying, too, to remark the growing light come into the hollow, sunken eyes as they followed each movement of their "Frau Gräfin," whilst busy preparing that which would bring relief to the sufferer. Besides this, the Baroness's bright face is ever a welcome sight in all the households of the poorest and lowliest in the district, and many lips breathe blessings upon her for her goodness and generosity.—*My Visit to Styria, by Caroline Corney.*

The Congregational Club of Boston has been discussing the question how to win young men to Christianity. The Rev. R. R. Meredith said: "The churches to-day do not get the best and sharpest young men. They get the good-looking ones easily enough, but those who do the thinking are not brought into the church in great numbers. You cannot reach them by the Bible. How many did Moody touch in this city during his revival days? You can count them on your fingers. The man who wants them cannot get them with the Bible under his arm. He must be like them, sharp. They cannot be gathered by sentimentality. If you say to them, 'Come to Jesus,' very likely they will reply, 'Go to thunder.' The thing to be done with such a man is to first get into his heart, and then lead him into salvation before he knows it."

A Message Concerning "The Messages."

"Received the welcome message."—*Dryden.*
To the Editor of the Banner of Light:

I often false the query with myself as to what percentage of your readers peruse with interest that page of the *Banner of Light* devoted to the Message Department. I venture the prediction that those who do, feel full as well paid for their time and trouble as do those who, ignoring the messages, prefer to wrestle with the Free Thought essays; with the affirmations and denials of your corps of philosophers; with the contributions of your correspondents; with the more thoughtful elucidations found in your reported lectures; or with the pros and cons of prejudiced and unprejudiced investigators, etc. Surely there is variety enough, even if one does voluntarily waive what is given through Miss Shohamer. Eclectic in principle, I choose to gather from each and cull from all.

I remember with pleasure the honest and honorable confession of Mrs. Emma Hardinge Britten, made several years ago, concerning the consolatory character and value of the Message Department. Her long experience as an itinerating spiritual missionary gave her exceptional opportunities to know how this particular portion of the *Banner* was received and treated in many homes where she had been entertained. And her testimony was no less emphatic and candid than it was just and true.

"I know that with a certain class it is considered fashionable to treat the sixth page with disdain, and those as simple-minded who take pleasure in reading the communications thereon recorded as delivered at the *Banner* Circle Room. I also remember the serious advice of an old practical Spiritualist, made to you years ago in my presence, that if the *Banner* wanted to become successful, in a worldly sense, to print only the messages and well-written spiritual stories, and your reply to him that the *Banner* was not intended primarily to be successful merely in a pecuniary sense, and that this policy had been adhered to throughout its history.

Though hundreds if not thousands of these individual communications have received abundant testimony from relatives or friends as to the genuine characteristics given in them of the communicating spirit, an equally large number of others are capable of as complete verification, and would be publicly verified as true, were it not that the apathy of Spiritualists is as apparent in this matter as it is in their failure to properly sustain their lecturers, their Lyceums, and their distinctive publications. Active, practical work even to an approximate degree commensurate with our growing needs in every direction, is largely wanting.

I can count on the fingers of one hand all the Spiritualists I have heard affirm their serious belief in the false character of the messages of the *Banner*, and I know the word of at least one of these is not to be taken in other matters—a fact to which I can testify by sad experience.

Seldom does an issue of the *Banner* appear that does not contain among these messages, even to those who think they have learned all there is in the way of spirit-communication, some valuable item either of information or suggestion, profitable for instruction, perhaps for reproof. Let those who question this general statement, regularly test the matter and report thereon.

Despite all the speculations which men have indulged in respecting the other life, all our knowledge of it, with here and there an exceptional case, comes from communicating spirits. What better way to learn concerning a new country than by the accumulative testimony furnished by its inhabitants?

That the *Banner* messages are what they claim to be—that they emanate from the personalities whom they purport to represent—that they are in reality of direct spiritual origin, is a fact so well attested that no one conversant with all the circumstances under which they are given questions it for a moment. The criticisms of the ignorant, the prejudiced and the envious are to be expected; but they avail nothing against demonstrable and well-established truth.

The passage of no River and Harbor Bill by the American Congress is half so important or necessary to the people, as the need of keeping open, under the most favorable circumstances, this public highway for the return of spirit-friends.

The comforting assurance which these messages have carried to thousands of sorrowing hearts—who in the isolation and exigency of their bereavement would otherwise, at least in many instances, have failed to receive the needed blessing in the way of a returning word from some loved one gone before—has proved a boon of priceless good, equally to the communicating spirit as to the recipient, mourning soul thus gladdened and blessed. For this it will always receive the grateful appreciation of an increasing army of favored mortals as well as of arisen spirits.

Jan. 8th, 1883.

"To cut is to untie," quoth Alexander in the legend; and the Andover creed question has suffered the same fate as the Gordian knot, however appearances may seem to indicate the contrary. The Rev. George Harris, more polite than the Rev. Newman Smythe, is really upon substantially the same ground when in signing the creed he adds this qualification: "I assent to the above creed as containing substantially the system of truth taught in the Holy Scriptures." It is difficult not to regard Mr. Smythe's course as the more honest and straightforward.—*Boston Courier.*

The universities of Norway are now open to women, and the highest degrees within their reach as a reward for scholarship.

George W. McLellan, Chelsea, Mass.

SKINNY MEN. "Wells" Health Renewer restores health and vigor, cures Dyspepsia. \$1

Coughs, BROWN'S BRONCHIAL TROCHES will allay irritation which induces coughing, giving relief in Bronchitis, Influenza, Consumption and other chest troubles.

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COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of the *Banner of Light*, *Reformatory and Miscellaneous Books*, *Essays*, *Tracts*, *and* *Religious Literature*. Orders for books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by draft, or by check, or by money order. All business orders for books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by draft, or by check, or by money order. All business orders for books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by draft, or by check, or by money order.

SPECIAL NOTICES.

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 impersonal free thought, 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 names and addresses of the writers 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 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, as the *BANNER OF LIGHT* goes to press every Tuesday.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. — John Pierpont.

Banner Premiums.

By reference to our third page the reader will find the announcement made by COLBY & RICH, publishers of the *Banner of Light*, as to the PREMIUM ENGRAVINGS, BOOKS and PAMPHLETS which they are now offering to their subscribers.

The pictures furnished are really works of merit—as all may be personally assured by looking at them—and the books and pamphlets are excellent in kind and degree.

We trust all our present subscribers will, in addition to keeping their own names upon our mailing books, aid us further in the direction of acquiring new readers by informing their friends and neighbors of the premiums now offered, and the general claims which the *Banner of Light* rightfully presents upon the public appreciation and patronage.

Deceased of Dr. Samuel B. Brittan:
Brief Sketch of the Closing Scene of a Useful Life: Appreciative Words from Judge Cross, George A. Bacon, Prof. J. R. Buchanan, J. L. O'Sullivan: Message from Spirit John Pierpont.

"A heavenly halo kindles round his brow,
Beyond the radiant Eden softly wave;
Bright immortality, all-conquering go,
And love to love, and gladness o'er the grave!"

Dr. Brittan, whose name has been rendered so familiar for many years to the readers of the *Banner of Light* and of Spiritualist literature generally, has since our last issue, passed to the realities of the Better Land, concerning which his ardent soul has so often expressed its conceptions.

This statement is abrupt, but so also without warning came the sad tidings to us regarding his serious illness and almost immediate demise. We say "sad tidings," because in the field of the Modern Dispensation the laborers on the mortal plane are few, and the loss of the material presence of one so severely felt; but no sadness other than the thought of the vacancy thus made attends the announcement to us, that his glorified spirit, rich in a record of unflinching labor for humanity, has gone to its reward. A letter, bearing date of Dec. 31st, 1882, written by the lady who not a month before had been joined with him in marriage, informed us that he had taken a severe cold, caused primarily by his active exertions in arranging the details of the new home in New York City to which he had removed, and that the gravity of the symptoms speedily deepened until the Doctor himself diagnosed his disease as "pleuro-pneumonia." Dr. E. P. Fowler, one of the most eminent pupils of the late Dr. Grey, of New York (who was in life a confirmed Spiritualist, and the first disciple of Hahnemann in this country), was summoned, and agreed with Dr. Brittan in his opinion as to the nature of his trouble. The struggle with the disease began; from the first the patient had the careful nursing of loving hearts and hands, but he sank rapidly, becoming unconscious at last, and departed at 3:40 o'clock on the afternoon of Thursday, Jan. 4th.

Dr. Brittan's funeral obsequies occurred at the residence of his daughter, Mrs. S. D. Stryker, 340 Belleville avenue, Newark, N. J., at 12 M. of Tuesday, Jan. 9th.

We shall soon place before our readers an approximate record of Dr. Brittan's life-labor, now simply confining our remarks to the closing scene of his experiences in the mortal, premising that there is perhaps no name more intimately associated with the whole history of Spiritualism in its modern advent among men than his whose demise we now chronicle. In the language of Judge Nelson Cross of New York, "a complete review of his [Dr. E.] labors in the public elucidation and defense of its facts and philosophy would carry us back to the year 1846, when, to the best of our knowledge and belief, no other public advocate of Spiritualism—living or dead—had entered this wide but uncultivated field, that now stretches away beyond our national boundaries, and is to-day broader than the vast area of modern civilization."

Dr. Brittan was born in Phillipsport, Worcester Co., Mass., on the 13th of August, 1816, and hence was at his death in his 67th year. His grandfather and father were of the patriotic stamp which led the first to fall on Bunker

Hill, at the beginning of the Revolutionary war, and the second to enlist under his country's banner in the war of 1812. His mother's maiden name was Hannah Burt, and in after life she proved to be the possessor of rare spiritual gifts (inherited by her son in full measure) which at last were so signally displayed in her eloquent addresses, that the Baptist Church, of which she was a member, declared her to be divinely inspired.

The youth of Dr. Brittan was clouded with the keenest poverty as to pecuniary means, and his spirit oppressed by the severe theological views of those around him. But the new day-spring which was then "waiting to be born" at last reached the world, appearing to the perception of receptive hearts, and his (developed in the school of trial and labor) was fitted to be, as it was at once and ever after, irradiated by its glorious beams! What he has since accomplished to open the creed-blinded eyes of the unthinking multitudes of earth to the crowning brilliancy of the Sun of Truth, is a matter of history, and in the hearts of those he has thus blessed, of grateful memory.

Now that he has "gone over to the great majority," the voice of personal recollection brings to mind many things regarding him: In noticing his last literary work in the previous issue of the *Banner of Light*, we stated our experience with him as a trance medium. More than this we now state, which is, that the Doctor informed us that he was in the habit of late years of conversing face to face with his spirit-friends. He related several instances in which he had held lengthy communications with them of a very encouraging nature. He also related his experiences of years ago with Mrs. Metter, the medical medium, now deceased, which so fully convinced him that our spirit-friends are round about us continually.

Dr. Brittan was a poet as well as a classical prose writer, as the files of the Spiritualist papers and magazines amply attest. As a controversialist he had few equals in America. His motto was: "There are blows to give as well as blows to receive"; yet in all his literary controversies he couched his views in manly terms. As Editor-at-Large—for which position he was selected by the spirit-world—he measured lances with theologians who decried our living faith in so powerful a manner as to leave him in every case master of the field.

In private, Dr. Brittan was as genial as he was pungent when a bigoted foe crossed his path. As he served the spiritual world with marked ability while here, so we may anticipate that his usefulness will in the life beyond be more potent than ever for good.

"He has joined the bright galaxy of our ascended workers, such as Judge John W. Edmonds, Dr. Haddock, Prof. Hare, Hon. Robert Dale Owen, Rev. John Pierpont, Epes Sargent, Dr. H. P. Gardner and others, who labored for the cause in ways best fitted to their individualities and powers while on earth."

We are told by denizens of spirit-life that these risen worthies were present when the weary spirit left the mortal form to take on the immortal garments of the higher life; that his reception was grand beyond compare; that thousands of loving spirits were present to receive him; that the choicest of flowers were scattered at his feet; and the congratulations were so cordial that he wept copious tears of joy. But for one thought his happiness would have been complete, and that was his so sudden departure from the dear companion he had so recently taken to his bosom. We allude to his marriage on Dec. 31st, 1882, with Miss Lubertina M. Chase of Newark, N. J. His last summer informed us that his first wife, to whom he was devotedly attached, said to him, six years before her demise, that she should precede him to the spirit-world, and that should he again marry she desired that he be united to Miss Chase; and just previous to her death she again made the same request. Her wish was fulfilled, and a few years, at least, of happiness, to him a measure compensate him for the sorrows he had experienced in the death of his wife and several children, seemed in store for him. But the law of Fate ordered otherwise, and the bitter cup of anguish has been placed to the lips of the lady he so recently married. To her we extend our heartfelt sympathy in this hour of her desolation. The house of joy has been converted—for herself and mutual friends—into "a house of mourning"; but those left behind should not mourn, however, for what was their loss is his gain. In spirit he is with them still; and doubtless we shall ere long hear from him, as we have heard from Judge Edmonds and other ascended ones who advocated and defended the Spiritual Philosophy so ably while in the form.

Tributes of Respectful Memory

Have already reached us from the parties named below, which words of appreciation, together with a message from Spirit John Pierpont, are here appended, as indices of the high esteem in which Dr. Brittan and his services for the cause were held:

FROM JUDGE NELSON CROSS.

As explanatory in part of the following, it may be well to state that Judge Cross has of late been making a visit to relatives in this city; he returned to New York to find Dr. Brittan deceased, and the spirit prophecy fulfilled: To the Editor of the *Banner of Light*:

Before I left Boston yesterday morning, I had a short sitting with my sister. She was about to be entranced, and I said, "Please not entrance the medium, as I am to leave on the eleven o'clock train—say what you wish by tipping the table." Very soon—perhaps not at first—the name "John Pierpont" was spelled out. I said: "Are you Father Pierpont who controls Miss Schuchman?" "Yes," was given. "You were with Dr. Brittan, last night?" "Yes." "Is he still very sick?" "No—a new spirit," was given. "Then he has passed over?" "Yes."

This was quite astounding to me, and I give it just as it transpired. Dr. Brittan has finished his work, and a good work it has been!

Very truly your friend,

NELSON CROSS.

New York, Jan. 6th, 1883.

FROM MR. GEORGE A. BACON.

To the Editor of the *Banner of Light*:

A friend in New York has just telegraphed me the regretful intelligence of the sudden decease of Dr. S. B. Brittan. This is indeed a sad and heavy stroke of misfortune when looked at from the human side. While one of the very earliest—indeed his personal experience in spiritual phenomena antedated the famous and initiatory rappings at Hydesville—he was, without question, one of the ablest and most consistent defenders of the truths which the New Dispensation has called into service. His developed nature, his comprehensive and catholic spirit, his rare scholarship and long experience in spiritual and cognate matters, prominently fitted him to be an expounder of spiritual mysteries.

No one could have left us at this time whose loss the spiritualistic public would more keenly feel, or whose personal absence would be more regretfully missed.

A strong friend, a wise counselor, an elo-

quent advocate, an intelligent, cultured Spiritualist and a just man has gone; but his life-work "still lives" to stimulate all unselfish souls to renewed efforts toward the higher life. How compensating to his well-tried, disciplined spirit must have been his glad welcome to the spheres above, by his spiritual kinship and confidences. His memory and services will be gratefully cherished by all appreciative souls.

FROM SPIRIT JOHN PIERPONT.

The subjoined message was received by us, through the medial agency of Miss M. T. Sheldhamer, on the evening of Sunday, Jan. 7th:

The Doctor is doing very well at present. He is with friends who minister to him. The affliction of his loved ones of earth saddens his spirit to a certain extent, but the grand release, the glorious transition from death to life, is appreciated by him, and he can rejoice even in spite of the shadows of the change that he has encountered. He sends his fraternal and loving greeting to you, with the assurance that all is well with him. His best love and sympathy are with those near and dear ones who sorrow in their hour of trial.

Our friend was met and welcomed by a host of spirits. The loved and loving ones of his family hastened to meet him, while a number of "congenial souls," such as N. P. Willis, Forcye the Willson, Dr. Frederic Grey, Dr. Haddock, Judge Edmonds and many others gave him friendly greetings.

With him all is peace. He has now no need to wear the willow and the rue; the angels crown his soul with asphodel, and the triumphs of life are his forevermore.

JOHN PIERPONT.

FROM PROF. J. R. BUCHANAN.

To the Editor of the *Banner of Light*:

Another champion of truth in the army of progress has laid down his earthly armor, and Dr. Brittan has joined the innumerable host of those who are verifying the words "Nearer, my God, to Thee," and by his divine influences to elevate the earth-life. The graceful orator, the ripe scholar, the faithful minister, and fearless advocate of unpopular truth, has left a noble example for literati and ministers, and a sweet memory for thousands who have been charmed by his instruction. The army of Heaven devoted to earth's redemption is ever being strengthened by earnest souls fresh from the strife with error, who know well the wants and sufferings of humanity. They go to teach and influence the inhabitants of earth as others who have need to be taught. The sword and the purse have imperial rule to-day; but when the principles for which Dr. Brittan labored have their triumph, philosophy and religion will be the ruling powers; and when mediocrity is extended and perfected, the transition of a teacher to the higher life will scarcely separate him from his friends here. May we continue to hear the voice of our departed friend.

J. R. BUCHANAN.

FROM HON. J. L. O'SULLIVAN.

The following remarks have been forwarded us by this distinguished gentleman regarding Dr. Brittan's latest work, "THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION," which—as was the case with the late Epes Sargent's work, "THE SCIENTIFIC BASIS OF SPIRITUALISM"—has crowned his labors on the earth-plane, and remains a memento of his earnest zeal for the cause of truth and its defense:

To the Editor of the *Banner of Light*:

This is one of the most useful books which have been elicited by the great controversy of Spiritualism, and will be one of the most welcome to every Spiritualist. It is a daily liable to be called upon, in private discussion, to defend our flag on the same "Battle-ground."

Dr. Brittan filled, and splendidly filled for two years, the position of "Editor-at-Large," in which his work was to take up such attacks against Spiritualism as appeared from time to time in the press, secular or religious, and to answer them in the columns of the same paper. Whenever their editors had candor and liberality enough to publish his masterly reviews and confutations. It was a happy thought to collect them in this fine volume of over five hundred pages, and wise to bring it within the reach of light purses by putting it at the low price of only two dollars. It will be an excellent book to place in the hands of honest opponents of Spiritualism, with the suggestion that they should read this article or that, according to the various points of view on which they need enlightenment. Few readers will confine themselves to this article or that, without being led along to another and another, according to the attractions presented by the table of contents, in which they will see the various topics discussed and criticisms answered. It is not done the masterly reasoning, the lucid logic of these essays, which constitute their charm, but, together with these qualities, the combination of cultured elegance of style with candor, fairness, and all the courtesy compatible with crushing demonstration of the fallacy of the positions confuted. I do not wonder that so many editors of the secular press, weary of willing to adorn their columns with such models of noble writing in gentlemanly controversy. It is with more regret than surprise that I observe that no single religious journal seems to have followed the example of so many secular papers in publishing Dr. Brittan's replies to their attacks. Small blame to them, perhaps, when there was nothing left for them to say, and when if they had gone further they must have fared so much worse.

J. L. O'SULLIVAN.

New York City.

What is Called Civilization.

A suit for damages for seduction under promise of marriage was recently handled by the New York court over which Judge Barrett presides, the damages being laid at ten thousand dollars, which is low enough for the nominal repair of such a wrong. In addressing the jury prior to their taking the testimony and the arguments into consideration, Judge Barrett improved the occasion to indulge in some just and timely moralizings on the character of a civilization under which such a wrong, so common as it unfortunately is, could be possible, much less be tolerated. The plaintiff in this particular case had been one of about one hundred girls who worked for a firm, over the whole of whom the defendant was superintendent. She was earning, at the time, wages amounting to four dollars a week.

Judge Barrett remarked in the course of his charge, "There is something to me inexpressibly sad about this case. I find nothing amusing in it. At the same time I am not sorry, revolting as are many of its details, that it has been brought before us. Entirely independent of your verdict, entirely independent of the particular interests of these parties, I think it is well that the community should occasionally see something of our boasted civilization—see just what it means, and be brought face to face with what there is beneath the surface. I am not one of those who believe in ignoring vice or concealing the manner heaps. That is neither wise nor safe. The only true philosophy is that which seeks the truth below the surface, and does its best to remove what is dangerous to the public health or to the public morals."

"To me it is a very pitiable picture, that of those hundred girls, employed at low wages—wages barely adequate for sustenance—surrounded by every possible temptation, maybe the greatest of all temptations—that which springs from actual want and pressing need. There is another very sad thing to me about this case, and that is the low atmosphere of vulgar animality which runs through it, and the cheapness with which female virtue and female honor have been treated." That feature of

the case is positively sickening; the utter disregard of those sacred things which are implanted in every decent man's heart; the lightness, the levity, and even the brutality with which reference has been made to the weaker and the gentler sex."

And he added that he could indulge in no further remarks on this subject, lest his feelings should color their judgment, for he said that he felt too much and deeply about it. But he said none too much, either for a jury or for the larger public to pay heed to. The tendency, altogether too obvious, to treat female virtue as if it were an article of traffic, and were not imbedded in sentiments of purity, of delicacy, of honor, and of truth, is one of the most rapidly fatal to our social state of all that assail it; and unless some influence shall soon interpose to stay its devastating course, it is certain to make a speedy end of all public virtue, without which there can be no healthy and stable society. The chief distinction of modern civilization is that it exalts woman as she never has been raised before, and places respect for the female character above any standard in past times. These unwelcome proofs, however, of a spreading tendency to scoff at all such sentiments and demonstrations of respect, are ominous. There is a very rotten element in our modern Denmark, and it will have to be eliminated. But it must be done by individuals rather than by courts.

Mr. Cook's Monday Lectureship.

A big sign over the entrance to the Tremont Temple announced the fact to Bostonians last Monday morning that Rev. Joseph Cook, of Monday Lectureship notoriety, would speak inside at 12 M., which he did, to a large audience, as it was supposed he would tell the people something interesting in regard to his late travels "round the world." But he did not do so, hence much quiet disappointment was manifested. The Boston Herald's views in regard to Bro. Cook's "ecclesiastical outlook" are so forcibly put, and are so truthful withal, that we feel to transfer them to our columns. The editor in Tuesday's morning edition says:

The attention of the multitude has not been awakened for many a day. It is now in the discussion of religious subjects, and Mr. Cook returns to his watch-tower of ecclesiastical outlook at a fortunate moment. Whether one agrees with him or not, his utterances are of value, because they increase the current discussion, and draw men more and more to his favorite topics of "scientific supernaturalism." Mr. Cook, if not a man of high intelligence, is a close and industrious observer and an excellent reporter of what some of the best men say, and it is a great treat to have this exceptional genius open his note-book and give the public his impressions of men and things the world over, in their religious aspect. This is exactly what Mr. Cook proposes to do, and his lectures will be as entertaining as anything that is likely to come before the public during the present winter.

But, if the lecture of yesterday is a fair specimen of those which are to follow, it must be said, in all frankness, that, however much Mr. Cook has traveled, and however entertaining may be his interviews with noted people, he has not advanced beyond his positions in previous lectures. He said nothing new as to departures in and from Orthodoxy. He cleared up no doubts in the minds of people. He simply opposed the party of the new departure with his own opinion, and left the subject just where he found it. He has increased *indogmatism* during his absence, and it would seem, also, that he had more and more shut himself up from those sympathetic instincts which enable men to gather up the thoughts of their time from many sources, and open to the actual condition of things. Mr. Cook's discussion yesterday bristled with dogmatic propositions, but lacked intelligence. He affirmed his old positions, and placed himself among the hold-backs in the "Orthodox" ranks—at the same time that he failed to step out from the environment of a system of religious truth which the Christian world is outgrowing. Everything rests with him upon the principle of eternal damnation. Though occupying a position where progressive Christian thought should be welcomed, he violently throws himself against it.

He is like a man who goes through the world with his ears deaf to everything which he does not wish to hear. From this point of view, the Monday lectureship becomes simply a survival of the decadent and over-theology. Mr. Cook betrayed in his yesterday's lecture an astonishing amount of "Orthodox" dogmatism, but failed entirely to give an intelligent comment on the tendency of the times. He does not seem to be able to take a judicial position above the knowledge which he rapidly assimilates. He lacks an intelligent synthesis of his facts. He lacks theological breadth. He entertains with his brilliant rhetoric, but is weakest where perhaps he feels that he is strongest, in the intelligent guidance of current thought. He belongs to what Richard H. Hutton once called, in a brilliant review article, the "hard church." He is so confident in his opinions that he does not see the other side. He does not seem to be able to coordinate opinions and give a rational philosophy of the changes in the current thinking of the day. All this will doubtless seem, to those who hang upon Mr. Cook's words with enthusiasm, as heartless criticism; but it would not now be given if his lecture of yesterday did not show him to be in the "sere and yellow leaf" of a dogmatic position—that must seriously interfere with his usefulness as a religious teacher. Mr. Cook has taken his stand, no doubt, with entire sincerity of conviction, but his face turned backward to a Puritan mediocrity upon which the Sun of Hope has already set.

We have received No. 1, Volume I., of *Spiritualistische Blätter*, a weekly paper which commences the new year in Leipzig, Germany. It is to be conducted by Dr. B. Cyriax, who announces in his "personal explanation" that he proposes to follow out the same line of conduct pursued by him in the *Sprechsal*, of placing before his countrymen (to the larger part of whom, from the fact of their being written in the English language, nine-tenths of them are now unavailable), the beauties and the recorded facts of the Spiritual Philosophy. An interesting narrative is given concerning a prestidigitator who had made elaborate arrangements to "expose" Spiritualism, when by chance he attended a séance for physical manifestations, where he became convinced of their verity, and also learned that he himself possessed medial powers, whereupon he at once abandoned his project of "exposing" what he had heretofore looked upon as deception, at a large pecuniary loss. The announcement is also made that Dr. Robert Pfeil, a popular and successful medical practitioner, passed to spirit-life, from Chemnitz, on the 3d of November. He was a man very much esteemed by all classes, especially by the poor, to whom he had greatly endeared himself by his kindness of heart. He had been an out-and-out Spiritualist for some years. *Spiritualistische Blätter* is very neatly printed, and its heading contains a likeness of the "Seeress of Prevost," of whose life a short sketch is likewise given. We wish our new contemporary a large measure of success.

There have been and still are immense floods on the continent of Europe. Whole towns and villages are inundated. The misery resulting therefrom to the people in the line of the floods is terrible, and pecuniary aid from America is called for. The entire plain between Mannheim and Worms on the Rhine is one great lake ten feet deep.

To the Elders of Tremont Temple.

For the special edification and instruction of these pious people, who some time ago endorsed the action of the notorious "Elder Waite" to "expose" Spiritualism, and coin money at the same time, by allowing him to occupy the Temple, we copy from the Newburyport *Valley Visitor* of Dec. 25th the more recent exploits of the "dear brother" they were so deeply interested in at that time:

Elder Waite and Leonora Capron, the granddaughter of Elder Flagg, seem to have played a dodge on the old gentlemen and officers of the law; and it is doubtful now if their correspondence published was not designed to accomplish their own ends. Elder Flagg sent the girl down to Lynn as a "decoy," while the police held a warrant for his arrest. Waite knew it all, nor feared. In disguise, wearing a long black beard, he went to Lynn, walked about the streets, visited his friends, called upon Miss Capron, his "Nellie Everett," and with her left for parts unknown. It is not known where they have gone. Probably Canada, but as likely to England.

It gives us great pleasure to be able to state to our readers that Mrs. Susie Nickerson-White—one of the foremost among the trance mediums of Boston—who has been an invalid for the past fourteen months, and hardly expected to continue in the mortal form one day to another, is on the mending hand. When given up by her physician, who said she could not live three days, the potent influence of her spirit-helpers sustained her, and the since-verified prediction that she would survive was made through her own lips by one of her guides. At last accounts, she was able to leave her room, where she had been so long confined by disease; and the portents in her case are very favorable.

The following paragraph, which we copied into last week's *Banner*, in reference to the movements of Mr. Cumberland, should have been credited to the New York *Dramatic Times*, instead of the *Dramatic News*, as printed:

"And now the scientific exposé, Mr. Stuart Cumberland, has woken up Mr. W. Irving Bishop, another exposé, who sends to this country printed circulars denouncing the exposé of the first part. This is lively. If these two scientific gentlemen, who really cannot tell the difference between a psychic force and a sardine, will but make up their minds to make all their occult powers to exposing each other, they may be of some service to the community, and really become entertaining."

We received, recently, a visit at this office from the materializing medium, Henry France, who stated that he had been in Providence, R. I., for some two weeks past, where he held several sances, attended with satisfaction the lectures delivered there by J. Frank Baxter, and witnessed with great interest the phenomena occurring at the circles held by Mrs. Ross. He purposed to return at once to his home in Oswego, N. Y., and go thence to Detroit, to fulfill engagements made in the West.

Mrs. Mercy Godfrey, of 30 Lawrence Street, Boston, called at the *Banner of Light* Bookstore recently, having in her company her young daughter, to whose restoration from a severe attack of spinal curvature by J. L. Newman of Room 4, 83 Montgomery Place, we have referred in a previous issue. The cure has proved a permanent fact, not a temporary relief, and both parent and patient are full of gratitude at the result of Mr. Newman's treatment.

D. Jones, Esq., publisher of the *Oliver Branch*, of Utica, N. Y., and wife, were in Boston not long since, and we had a pleasant interview with them. In the course of conversation on various topics he took occasion to say unequivocally that the message from HENRY ROBERTS, of Utica, published in a late installment of our Message Department report, was remarkable for its correctness, as he had known the gentleman personally while in earth-life.

Mrs. Lizzie Markee, whose sances for materialization attracted a large share of public attention a few years since, is now residing at Watertown, N. Y. Her husband having passed to the spirit-world a short time ago, and recently a much-loved daughter, Mrs. Markee has lately held sances in Rochester, Watertown and elsewhere, and it is her purpose, we are informed, to continue them at such times and places as they may be wanted.

Dr. Babbitt writes us that he has established his American Health Company at 130 Sycamore street, Cincinnati, O., and that they are getting up some of the most powerful healing apparatus, on quite a new plan, that has ever been given to the public. He states, also, that the American Eclectic Medical College, with which he is connected as Professor, is moving on successfully, several of the students being fine mediums and powerfully magnetic.

Walter Howell, the trance-medium lecturer from England, now engaged in Brooklyn, sends us a communication answering a query in the *Banner of Light* respecting the prefix of "Rev." to his name in the Brooklyn *Eagle* some time since. His reply repudiating the prefix was to have appeared in the *Banner* last week, but the crowd of more important matter kept it out. We readily give him space to reply, even in *extenso*, as it is our province to be just.

H. W. Benedict, writes from Brooklyn, N. Y., Jan. 7th: "Mr. Ed. S. Wheeler of Philadelphia gave the initial discourse for our Society this morning, in our new and attractive quarters at 'Conservatory Hall.' Despite unpromising weather and other unfavorable circumstances, the meeting agglued well for the future in its demonstrations of pleasure with both speaker and surroundings."

Mr. Ross called at our office a few days since and reported that the materializing sances held by his wife at 172 South Main street, Providence, R. I., are crowded with investigators and regular attendants, and that a growing interest in the phenomena is plainly to be perceived, both in Providence and Rhode Island generally.

Mrs. Cora L. V. Richmond, of Chicago, is to "exchange" rostrums with Mrs. Nellie J. T. Brigham, of New York, during January. "A. B. C." has—as the reader will find on reference—a brief record of Mrs. Richmond's work in Chicago, on our eighth page.

Mr. Matthew F. Whittier, brother of the poet Whittier, died in this city on the 7th inst. He was seventy years of age, and for many years an employé in the Boston Custom House. He leaves a widow, who was, several years ago, a fine trance medium.

Advice to mediums, on our sixth page, should be headed by every medium in the land.

Our thanks are returned to Rand, Avery & Co., 117 Franklin and Federal streets, Boston, for a handsome specimen of calendar work for 1883.

Prof. Henry Kiddle in Hartford.

To the Editor of the Banner of Light:

For some reason unknown to your correspondent, avowed Spiritualism has seemed of late years quite inconspicuous in Hartford. The only organized society representing it is small in numbers and weak in resources, though maintaining regular meetings in a hall that will seat perhaps a hundred. This room is usually well filled on Sunday evenings and even on Thursdays, though the exercises are almost entirely of home production. The resources of the society appear to be too limited to often procure the services of able advocates from abroad. But in a city of the population and intelligence of Hartford it is incredible that this feeble society should represent all that is believed and known respecting the truths of Modern Spiritualism. With the march of the public intelligence everywhere else there must be many in this city who keep pace: who are well conversant with the demonstrable facts and the most authoritative literature on this subject, and yet for some reason are not drawn together in any organized relation. And the number must be very great of those who know something about it, and yet with their information have mixed much misapprehension and prejudice.

At any rate the evidence of a desire to know more about it was made very clear last evening, when Unity Hall, the handsome edifice of the Unitarian congregation, seating five or six hundred people, was opened for a lecture by Prof. Henry Kiddle, of New York, and was filled with a highly intelligent audience. The speaker's theme was "Christianity and the New Dispensation," and, discussed as it was in Mr. Kiddle's calm, clear and vigorous manner, it was more than well received. It elicited warm commendation on all hands, and even from many not favorably disposed toward what they supposed to be Spiritualism. An officer of the society, at first disinclined to grant the use of the house for the lecture, remarked to me at its close, "Well, if we could always have such lectures as that from Spiritualists they should be made most welcome." And he assured Mr. K. of an overflowing house whenever he would come again.

A brief summary of the lecture will no doubt appear in the Hartford Times of to-day. Its junior editor, Mr. Frank Burr, presided at the meeting and introduced the lecturer very happily.

Hartford, Conn., Jan. 8th, 1883.

Endorsement of Mrs. John R. Pickering.

To the Editor of the Banner of Light:

Seeing Stuart Cumberland's silly challenge for adjustment, or notoriety, in connection with Mrs. Pickering's materializations, I thought I would attend one of her sittings at the earliest opportunity, and did so Monday the 8th, in the afternoon, and I take this early opportunity of saying it was certainly what it claimed to be, viz., the materialization of spirit-forms. I hardly think it necessary to go into the details of the presentations, but it was quite an interesting scene to me, and I feel like saying so. Two things I caught with positive assurance, that if true, settle the case, and whoever reads this can rest assured the statement is unmistakably true. I shook hands with and manipulated an Indian form that was at least two or three inches taller than I am. I stood beside it and made myself sure. I am nearly a head taller than Mrs. Pickering. I promanaged with a female spirit whose height was not quite up to my nose. People in this world do not step ten inches or a foot, so the spirits could not have been the medium; it is as settled as the fact that I am not St. Paul. The other thing was, when Mrs. P. came out of the cabinet I sat front of her, side of the curtain of the cabinet, and while her two hands were before me on her waist, and while also the said two hands were held in mine part of the time, an arm to the elbow came out of the aperture of the cabinet, and manipulated my head and face vigorously with a human and natural adult's hand as I ever saw or ever felt; and I know and will swear said hand and arm had no body in the form attached to them, for there was no body to attach them to but the medium's, and I had hold of both her hands and knew where they were. I want to state this as strongly as I can state it, for to do it with positive knowledge that I am truthful.

JOHN WETHERBEE.

TRENTON, N. J.—William Hibbert writes us from this city under date of Dec. 26th:

"Our Association is making rapid progress. Our room is crowded every time a medium is announced. We are making arrangements to procure a larger hall; we need it more every Sunday. The formation of a Lyceum and the commencement of a Library are spoken of. There are a large number of Spiritualists in Trenton, and I am glad to see them getting interested in this Association. The following are the officers for the next six months: President, James Y. Royle; Vice-President, A. Niedermeier; Secretary, Wm. Hibbert; Treasurer, Wm. Davenport; Board of Trustees, A. Niedermeier, Philip Velp, George Bamford, Wm. Davenport, Edward A. Skirm, H. L. Case, Wm. Hibbert; Executive Board, Albert Schulz, Elwood Fow, Wm. H. Jackson."

The Banner improves with age. It seems to me that every number is better than the last, and is as near perfection as any paper can possibly be; and I wonder more and more every year how any Spiritualist can live without it. It is more to me than food or raiment, and, poor as I am, I must be far poorer yet before I give up the blessed light that its weekly coming brings to my invalid home.

Providence, R. I., Jan. 1st, 1883.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

I. P. Greenleaf will speak in East Dennis, Mass., Jan. 14th; in Peabody, Mass., Jan. 28th; in Clinton, Mass., Feb. 4th.

Mrs. Anna Kimball will remain another month in Peoria, Ill., her address being 502 Main street, that city. We are informed that she proposes to establish a Children's Progressive Lyceum in Peoria.

Frank T. Ripley is, we are informed, having excellent success as a lecturer and platform test-medium in Indianapolis, Ind.

Joseph D. Stiles speaks in Newburyport, Sunday, Jan. 7th, to good audiences. He will speak in the same place Sunday afternoon and evening, Jan. 14th. Address South Royalton, Vt.

Joseph D. Stiles speaks in Salem, Mass., last Sunday, to large and deeply interested audiences. About fifty tests were given. In the evening the hall was filled to its utmost capacity.

Mrs. S. B. Fales of Cambridgeport, psychometric and test-medium, has for some weeks been confined to her room by severe illness. This will explain to her patrons and correspondents the cause of her long silence. Mrs. Fales desires us to state that just as soon as she is able to answer them, all business and other letters will be attended to.

Conversation is now easily carried on between Providence, R. I., and Portland, Me., a distance of one hundred and thirty miles, by means of a telephone recently established.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Lyceum meets in this hall, 176 Tremont street, every Sunday at 10 A. M. Conducted by the young and ardent student, J. B. Hatch, Conductor.

Palmer Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 10 A. M. in this hall, 176 Tremont street, every Sunday at 10 A. M. Conducted by the young and ardent student, J. B. Hatch, Conductor.

Palmer Memorial Hall.—Spiritual Meetings are held at this hall, 176 Tremont street, every Sunday at 10 A. M. Conducted by the young and ardent student, J. B. Hatch, Conductor.

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Spirit-Magnetism.

For the next fifteen days I will send some of my vital magnetized paper to the sick who are not able to pay for it, on receipt of full address, and stamp to pay return postage. I desire—at this time of medical persecution and prosecution—to more fully establish the fact that disease can be eradicated without medicine or surgery, also that the universe is teeming with subtle forces, the life-forces that can be utilized to benefit suffering humanity, and no scientific law should prevent its application in eradicating various forms of disease of body and mind. An experience of thirteen years in this manner of healing demonstrates the fact to my mind beyond question that I possess the gift to a great extent of receiving and also in imparting to many persons. Doubtless this power acts as a harmonizer of the system, and a vitalizer of the blood, thereby assisting nature in eradicating disease, it being natural in its operation.

A. S. HAYWARD, Magnetic Physician,
Jan. 13th, 340 Tremont street, Boston.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 34th street, at 10 A. M. and 7 P. M. Henry J. Newton, President; Henry Van Dusen, Secretary.

American Spiritualist Alliance.

To the Editor of the Banner of Light:

A goodly assemblage listened to a noteworthy address by Mr. E. F. Cook on "The Relation of Spiritualism to Science," Sunday afternoon, 7th inst. [An abstract of this discourse, forwarded herewith, will appear in our columns next week.—Ed. B. or L.]

The speaker was followed by Dr. Wm. H. Atkinson, Dr. Buchanan, Mr. Whitlock and the chairman, Mr. H. J. Newton, who also gave notice of the death of our fellow member, Dr. S. B. Britton. He felt when such a luminary sank below the horizon that his brilliancy could not be replaced, and that the cause could claim few such illustrious intellects or more able defenders.

The Alliance will be favored by an address from Dr. Atkinson, on next Sunday, the subject of which will be "Inspiration: The Source of Knowledge."

Meetings in Nashua, N. H.

To the Editor of the Banner of Light:

The Spiritualists of Nashua, N. H., having recently held their meetings, Mrs. Juliette Yeaw of Loomisville, Mass., filled the place in an acceptable manner for two Sundays. Her last lecture upon "The Power of Thought," was one of the finest that I have ever delivered.

Last Sunday, Jan. 7th, Mr. George A. Fuller of Dover, Mass., addressed our society in Good Templars Hall. Mr. Fuller has many friends in this city. When our society was in a flourishing condition, he was a frequent visitor to the city, and we were now and then to welcome him. His lectures were fully appreciated, and in the evening he gave a fine address upon the "Manifestations of Spiritualism and the Miracles of the Past Centuries." He will address us again next Sunday, Jan. 14th.

J. F. Baxter in Haverhill, Mass.

To the Editor of the Banner of Light:

The largest audiences yet gathered of the Haverhill and Bradford Spiritualist Association were convened Sunday, Jan. 7th, to listen to J. F. Baxter, whose morning and evening programmes are exceptionally fine. In the evening "Good Templars" Hall was literally packed, and the exercises patiently listened to from 7 o'clock until nearly 10 o'clock. The addresses were forcible and instructive, the singing excellent, and the exercises in mediumship entirely satisfactory; nearly all persons named and described were recognized. Many investigators were present. E. P. H.

Special Notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

W. J. Colville's Berkeley Hall lectures—twenty-six in number—hitherto sold in pamphlet form, have now been arranged in book form, making a neat and tasty volume (cloth bound), which can be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, at \$1 per copy; a very reasonable figure, when the high value (spiritually considered) of what it contains is borne in mind.

Rupture Cured.—New method. Send for circular.

Dr. J. A. House, 126 Fifth Avenue, New York City.

Caution to Western Spiritualists.

Look Out for Him!

A certain individual calling himself J. Randall Brown is now traveling as "THE MONARCH AMONG MEDIUMS" (?) through the West, pretending to be sent out under the auspices of the "United Society of Spiritualists" of Boston, Mass. He is flooding the country as he goes with his bills, at the foot of which he has inserted as an imprint: "Banner of Light Publishing Company," evidently with the intention of misleading the public into thinking we printed them at this office. The imprint of the publishers of this paper is "COLBY & RICH," no "Publishing Company" about it, and we did not print his bills, neither have we printed bills for any other party.

As for the "United Society of Spiritualists" (?) which he claims as his backer—financial and otherwise—no such public organization exists in Boston. The friends in the West will do well to give this peripatetic operator Brown the cold shoulder whenever and wherever he puts in an appearance.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at the Brooklyn Hall, corner of Bedford Avenue and Fulton street, holds religious services every Sunday at 10 A. M. and 7 P. M. by speakers under engagement: Mr. E. S. Wheeler, for January; Mr. J. Wm. Fletcher, for February; Mr. A. B. B. Lynn, for May, and Mrs. F. O. Hyster, for June. A Sunday school, in process of organization, will open Sunday, at 2 P. M. The Spiritualist Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, holds religious services every Sunday at 10 A. M. and 7 P. M. Educational Fraternity, on Sunday school, meets every Sunday at 10 A. M. Ladies Aid Society meets every Wednesday evening for social intercourse at 7 P. M. Psychical Fraternity meets every Saturday evening at 7 P. M. for the purpose of forming classes in mediumship. Free. A. H. Dalley, President.

Brooklyn Spiritualist Meetings.—Removed: The Friday evening Conference meetings will be held in the lecture room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7 P. M.

The Eastern District Spiritualist Conference meets every Monday evening at 7 P. M. at the Brooklyn Hall, corner of Bedford Avenue and Fulton street.

Meetings in West Randolph, Vt. Mrs. M. Baker of Granville, N. Y., will speak at Liberal Hall, West Randolph, Vt., every Sunday for one month, commencing Sunday, Jan. 14th. On the last week, from Jan. 22nd to Feb. 5th, meetings will be held every evening at 7 P. M. on the 2nd, 4th, 6th, 8th, 10th, 12th, 14th, 16th, 18th, 20th, 22nd, 24th, 26th, 28th, and 30th.

The New England Anti-Compulsory Vaccination League will hold a Public Meeting in Unity Hall, Conn., on Friday evening, Jan. 12th, 1883. At 7 P. M. The chair will be taken by Dr. J. B. Waverly. There will also be held an Executive Meeting at same place at close of public meeting, at which an important business will be transacted. By order of the President, RUFUS K. NORRIS, Secretary.

Funds Received in Aid of Charles H. Foster. Previously acknowledged \$611.25. C. J. Means, New York City.

RATES OF ADVERTISING.

Each line in Arabic type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page. Special Notices forty cents per line. Minion, each insertion. Business Cards thirty cents per line. Arabic, each insertion. Notices in the editorial columns, large type, leaders, counters, fifty cents per line. Payments in all cases in advance. Advertisements for Electrotype or Data will not be inserted.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quinoy House, Brattle, Boston, every Wednesday and Thursday, from 10 till 3, till further notice. J. A. G.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 86th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J. A. G.

ADVERTISEMENTS.

HEART DISEASE.

IN YOUR HEART SOUND? Many people think themselves sick and do not know it. The truth were known, the real cause is at the heart. The renowned Dr. Utendinck startlingly says, "one-third of my subjects show signs of heart disease."

The heart weighs about nine ounces, and yet man's twenty-eight pounds of blood pass through it once in a minute and a half, resting not day or night! Surely this subject should have careful attention.

Dr. Graves, a celebrated physician, has prepared a specific for all heart troubles and kindred disorders. It is known as Dr. Graves's Heart Regulator, and can be obtained at your druggist's, \$1 per bottle; six bottles for \$5 by express. Send stamp for Dr. Graves's thorough and exhaustive treatise.

F. E. Indalls, Sole American Agent, Concord, N. H.

HEART TROUBLES.

Oct. 7.—1882.

KIDNEY-WORT.

HAS BEEN PROVED THE SUREST CURE FOR KIDNEY DISEASES. Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE! Buy Kidney-Wort at once, (druggists recommend it) for its sure and certain cures of all kidney diseases and restore healthy action.

Ladies. For complaints peculiar to women, such as pain and swelling of the kidneys, and all urinary troubles, it will act promptly and safely. Either Sex. Incontinence, retention of urine, blood and pus in the urine, and all urinary troubles, it will act promptly and safely.

SOLD BY ALL DRUGGISTS. Price \$1.00 per bottle. Trade Agents at the Banner of Light Bookstore, No. 9 Montgomery Place, New York City.

KIDNEY-WORT FREE.

To Every Reader of this Advertisement!

A SPLENDID TIMEKEEPER.

\$2000 worth of Watches

GIVEN AWAY EVERY WEEK!

In order to advertise HOUSE AND HOME, and secure subscribers promptly, we have decided to make the following most precious and magnificent offer to each and every reader of this paper: It is the common practice of the gold and silver watch makers to purchase from the pawnbrokers of their respective countries all the gold and silver watches which have been unredeemed, and to melt them down for their own use. We have decided to do this, and to make the watches as good as new, and to give them away to our subscribers. These watches embrace every variety of movement, some of them being very fine and perfect. We have also decided to make the watches as good as new, and to give them away to our subscribers. We have also decided to make the watches as good as new, and to give them away to our subscribers.

On receipt of \$1.50, the subscription price of HOUSE AND HOME, and \$1.00 extra to pay for packing, postage, and all other expenses, we will send you a watch of one year (62 numbers) and one of these watches, postpaid, to any address in the United States. Watches mailed the day the order is received. We have also decided to make the watches as good as new, and to give them away to our subscribers. We have also decided to make the watches as good as new, and to give them away to our subscribers.

Address: METROPOLITAN PUBLISHING CO., 252 Broadway, New York City, N. Y.

WHAT THEY SAY OF US.

West Point, N. Y., Oct. 17, 1882. Metropolitan Publishing Company, N. Y.: I am in receipt of the handsome premium watch sent me. I was much surprised to know that you sent me a watch of one year (62 numbers) and one of these watches, postpaid, to any address in the United States. Watches mailed the day the order is received. We have also decided to make the watches as good as new, and to give them away to our subscribers. We have also decided to make the watches as good as new, and to give them away to our subscribers.

Very truly yours, R. W. Farrow, U. S. Army, Major, West Point, N. Y.

St. Paul, Minn., Sept. 14. Premium received, and nice one it is. R. W. Johnson, West Point, N. Y.

Wellington, N. Z., Sept. 14. Premium received, and nice one it is. R. W. Johnson, West Point, N. Y.

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Boston and Gila River

CATTLE COMPANY.

Capital... \$200,000.

200,000 Shares, Par Value \$1.00 Each.

OFFICE 40 WATER STREET, ROOM 23, BOSTON.

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The property of the Company consists of

3000 Head Cattle, Horses,

SIX RANGES,

On the Gila River, controlling

Seventeen Miles of River Front,

AND UNLIMITED MOUNTAIN RANGE.

The property is located in Graham County, Arizona, and Grant County, New Mexico. The business has been in successful operation for nearly three years, and for the purpose of increasing the number of breeding cattle, a limited amount of stock is now offered at par.

ONE DOLLAR PER SHARE.

We guarantee not less than TEN PER CENT. on the par value of the stock per annum.

Quarterly statements made to all shareholders of record from the Boston office.

For particulars and Circulars, send to

JOSEPH E. MANNING, Treasurer,

No. 40 Water St., Room 23, Boston, Mass.

Nov. 18.—1882.

No. 9 Kourouma - Lac Bastien