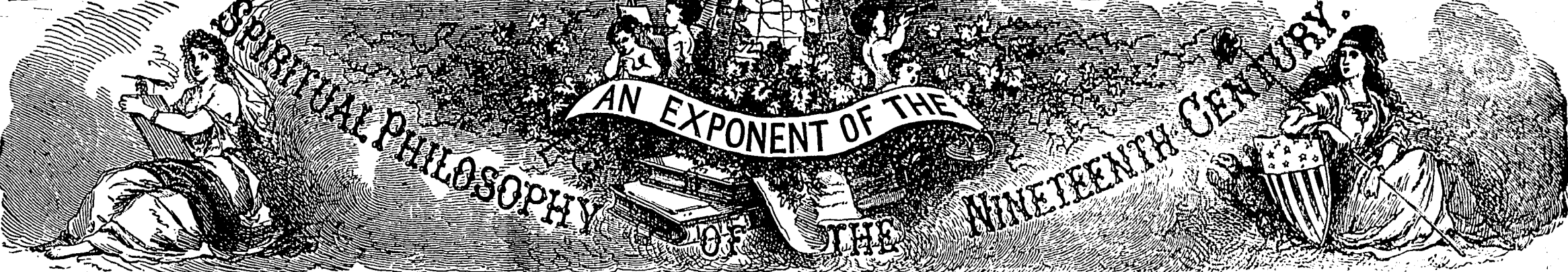


# BANNER OF LIGHT.



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## Spiritual Phenomena.

### A Capital Test of Mansfield's Mediumship.

In a time like the present, when an effort to depreciate in public estimation the value of Phenomenal Spiritualism is showing itself rather prominently in some localities, it is well for those who, having arisen from a material plane, are not disposed to destroy the road by which they have ascended, and thus prevent others from going up, to look back over the past and give due credit to the means by which their progress has been attained. We should bear in mind that over the same path we have walked, by the same means we have availed ourselves of, millions of mankind are yet to journey and be aided.

It is no new thing for a medium to be charged with fraud. If we remember rightly, there was one eighteen hundred years ago who did many mighty things, yet, notwithstanding his beneficent acts and humane teachings, he was condemned as a deceiver of the people, and sentenced to an ignominious death.

Notable among the illustrations of spirit-power, and one that has done an immense amount of good among the inhabitants of earth for more than a quarter of a century, has been the mediumship of Mr. J. V. Mansfield. The evidences of the fact that communication between this and the spirit-world is fully established that have been given through his instrumentality, are numbered by thousands, we may almost say by tens of thousands.

Business calling us to New York City recently, we availed ourselves of the opportunity to visit Mr. Mansfield. After a pleasant conversation upon the condition of the cause, and a narration of reminiscences of the past, he remarked that he had just written out a reply to a sealed letter received a short time previous from Canada, which he thought might interest us. He then produced the following. We may mention, in passing, that there were also present a New York judge, and a gentleman of this city who had accompanied us thither:

ARTEMISIA, April 26th, 1879,  
Institute Post-Office, County of Grey,  
Ontario, Canada.

Will friend Mansfield do all he can for an old Spiritualist seventy-one years old? I do not expect you can bring all the spirits to confer with me, but I hope you will take some time to satisfy me, as I am in spiritual darkness here—gross darkness, and if I get something satisfactory I may do some good with it, and you may hear from me again. I resided in your city for forty years and knew a great many Spiritualists there. I took the *Spiritual Telegraph*, published by Partridge & Brittan, from the first to the last; also the *Banner of Light* and all of friend A. J. Davis's works, from "Nature's Divine Revelations," as soon as printed. If I get anything worthy, I shall take the liberty of doing all the good I can to enlighten the people here.

Yours truly, HENRY MOORE,  
To J. V. Mansfield, No. 41 West 42d St.,  
New York City.

Enclosed with the above came a letter closely sealed, which in due time Mr. Mansfield took in hand, and in reply to which the following was written out:

MY DEAR SON HENRY—Yours of April 26th,

'79, at hand. I am happy beyond expression, not only to have this opportunity of talking with you, but to know you, your parents, aunts and uncles, sisters and brothers, have a place in your loving heart.

Many of us have been here scores of years, have been careful observers of your life-conditions and your hopes of immortality through the faith or evidences you have had for nearly one and a half score of years since you have talked with the dwellers of the Summer-Land.

There has not been a day since but some one of your dear ones have been near you, and to bless you in your attempts to satisfy the skeptical world of your faith in the power and willingness of the angel-world to listen to and respond to the supplications you have so often addressed to them.

Since you have formed home circles we have often gathered about you and yours, and in our limited or very imperfect control attempted to encourage you in your attempts to talk with your dear departed ones. At times our control was such we were unable to come to you save in a vague way—which would render the communications unsatisfactory to all parties concerned. Yet at other times we found the conditions of your circle more harmonious, at which times we seemed to communicate more satisfactorily.

I say we gather about you; I mean your grandfather, John Moore, your brother, John Moore, your sister, Fanny Moore, Ann and Joseph Brock, your brother George, and your dear wife, Jane. She, too, is often with you at your circles; not only those, but your and Jane's dear children, Libbie, Bell, Melissa, Mary Elizabeth Moore Perry are among the band that gathers about your loving circle.

Say to Charles H. Moore that his dear angel wife would be over-deighted to speak with him and their dear daughters at Birkenhead. Tell Char-



PORTRAIT OF J. V. MANSFIELD,  
THE CELEBRATED MEDIUM FOR ANSWERING SEALED LETTERS.

ley to talk with his dear wife; it will give him a new lease of life. Tell him also that Mrs. Dickinson would talk with him and her nieces.

Your dear old uncle, idolized Mr. Hulse, is often about you and frequently at your circles.

Your uncles Thomas and Charles Hulse and their sister, Dorothy Hulse, are with you, doing all within their power to sustain you while journeying through the life of the body.

Ann McCormick and your mother-in-law, Elizabeth Bird, and your son John, are near you from time to time. They would be pleased to speak to you about their beautiful home in the world of spirits.

Your uncle Charles Hulse and Wm. Snider, Charles and Elizabeth and Isaac Haven, would so rejoice to talk with you! John Brown and Francis J. Smith, Geo. E. Baker, John Sullivan, Phil Harmon, John N. Waters, Sands Brown, are often with me and about your home circle. We often attempt to control at the *Banner of Light* circles, but as yet we have not found the way clear to speak. It will give us pleasure to talk with you through your own loving circle, and through such mediums as we can best control.

Thanking you, my son, in the names of all I have above represented, and with love to you and yours, I am your loving father,  
May 5th, 1879. JOHN MOORE.

We confessed to being greatly interested in this case, as were, also our friends, and desired to be informed whether the reply proved satisfactory to the writer of the sealed letter.

Shortly after our return we received information from Mr. Mansfield that it had more than met the most sanguine expectations of the sender of the letter, and that the latter considered it of sufficient value to be made public as an addition to the great mass of proof already existing of the ability and truthfulness of the medium, in which view we fully agreed, and hence this article.

We immediately wrote to New York for the correspondence, and received in return the letter to which Mr. M. referred, and of which the following is a copy:

ARTEMISIA, May 15th, 1879.  
MY DEAR BRO. MANSFIELD—Yours of May 5th at hand, and in reply I would say that I have carefully examined every word that the spirits through you have said, and now, before the angel-world, who know I speak the truth, (and I would say the same before your friend, one of the judges of your country, who was present at the time of your writing) that all the writing received in response to my sealed letter is true, every word. I knew, with but one exception, all the spirits whose names are given, when on earth, familiarly, and that exception is my brother Charles's wife, though since her departure I have met with her three interesting daughters, now grown to womanhood. And as you desire a truthful account from me, I shall deal, as I ever have done in my life before the angel-world, and say that you have given me more joy than I ever anticipated receiving while on earth. I did not expect a tenth part of what I received from you.

I now return the original sealed letter to you, that you may open it and see for yourself, as it will be more satisfactory to you and your friends to do so. I did not include so many names in my letter with any expectation of having a reply from such a multitude, but I thought some one or more might say something, and not knowing who might thus favor me, I addressed the many. You can publish the entire correspondence, if you choose, for the good of the cause.

I am amply repaid by your communication, and you are worthy of all you receive, and much more.

Your brother,  
HENRY MOORE.

Accompanying the above Mr. Mansfield sent us the sealed letter, thinking we would be better satisfied if we were to open it at our own office. We proceeded at once, in the presence of several witnesses, to carefully examine the outer (white) envelope, and found no evidence whatever that it had been tampered with in the least. Desiring, however, that others might be satisfied hereafter that the seals were intact we cut open the envelope at the end, (thus preserving the wax discs unbroken for future examination,) and found within a yellow envelope—also free from all appearance of having been disturbed—containing the following letter, which we here subjoin:

MY DEAR GRANDFATHER, JOHN MOORE:  
"FATHER,  
"BROTHER,  
"SISTER, FANNY

It is now many years since you departed from this mundane sphere for the spirit-land. Will you please give me a test and a message? State how you like the spirit-land, and whether you visit us at our family circle. Dear mother, a communication from you would be precious to our children. Do sister Ann and Joseph Brock come to see us at our circles? Our love

to you all. If brother George would give us a report of his life in the Summer-Land, what a rejoicing to us, to brother Charles and his sons and daughters! Brother William can give us a test to satisfy us and his children here. I should like to hear from my wife Jane, and daughters Elizabeth, Isabella, Melissa, and Mary E. Moore Perry. We would know whether or not they visit our family circle. Give us a test; it will rejoice us. Tell us, daughter Mary, whether your two children are with you, or are living on this earth—Henry and Jane Perry—and what you wish me to do in regard to them. Would Mrs. Charles H. Moore confer a favor on her husband and three daughters living in Birkenhead? Brother Charles is rather disconsolate. Can you not comfort him and them with a word? What a deal of good it would do. I would send them the message, and it would be a great comfort and do them immense good. And a good word from Mrs. Peter Dickinson, God bless her, great good can she do us all, with a word to comfort her three nieces and brother Charles, who is disconsolate.

I would like a communication from my dearly loved old friend, Mrs. Charles Hulse, of Tunstall. It would be a great joy to me; also a test from my uncles Thomas and Charles Hulse, and aunt Dorothy Hulse. A test from Margaret, Mary, Emeline and Thomas Bird, and Hannah Bird Wheeler, and brother William's wife, Elizabeth Moore, and Sarah Moore, William Griffiths and Mrs. Griffiths. I would write to their son, John Griffiths of Sutton, informing him of it. A word from Robert Watson's wife and Mrs. Ann McCormick. A word of love from Mrs. Elizabeth Bird, my wife's mother. John, my son, would like to hear from her. A test from my old uncle, Charles Hulse, and from his son, Charles Hulse, I would treasure very much.

Would William Snider come and tell us how he enjoys that country? I would like, also, a word from John Brown, Francis J. Smith, George Edmonds Baker, John Sniffen, (God bless him), Phil Harmon, (I often think of him), John N. Waters, Sands Brown.

Will any of our friends go to the *Banner of Light* Free Circle, Boston, or *Voices of Angels*, Weymouth, Mass., and send a message to me? God bless you all. HENRY MOORE.

Were there no other evidence than the above to the genuineness of Mr. Mansfield's mediumship, it would appear to every reasonable mind to be sufficient. The influence, too, of such a manifestation of spirit-power cannot be told—and such is the power that is redeeming the world from a cold, heartless, hopeless materialism, and saying to millions obsessed by a barbaric theology, "Arise."

The correspondence of Mr. Mansfield is world-wide, and there is scarcely a place of note on the globe from which he has not received sealed letters to be subjected to his extraordinary power. A descriptive account of the various strange methods that have been resorted to to guard against all possibility of his obtaining a knowledge of the contents of these letters would form a very interesting chapter in the history of Modern Spiritualism; and many of the letters in their protective garbs would be no insignificant addition to a museum of curiosities. They would be objects of wonder and surprise as exhibiting the ingenuity and skill of men when directed to a single purpose.

### A Strong Case of Materialization.

To the Editor of the *Banner of Light*:

Permit me, through your columns, to give to the public what to me and all those acquainted with the circumstances is most positive proof of materialization. For several years previous to 1872 our family, including myself, had been on the most friendly terms with a family by the name of Palmer, all of this place; but about the above mentioned time some misunderstanding occurred which cut off our friendship, and especially so the female portion of the two families. I moved to Unionville, Lake County, Ohio, and Mr. Palmer and family moved to Chicago, since which time we have had no communication with them in any way whatever. In 1876 I moved to Sandusky City, where in September my wife died, and the following spring I returned to Lake County. Two weeks ago to-morrow I received the following letter from Mrs. Palmer, which will explain itself. The reader will please keep in mind that we have never had any acquaintance with Mr. Mott or any one in that country. Read the letter. W. H. SAXTON.  
Geneva, Ohio, June 13th, 1879.

HANNIBAL, Mo., May 29th, 1879.

MR. W. H. SAXTON—Dear Sir: You will be surprised to get a letter from me. I have been

to Memphis, Mo., to see the noted medium, Mr. Mott, and I there saw and talked with your wife. Mr. Bledsoe, one of the controls, made his appearance first. I asked him if any of my friends were there, and he said, "Yes, Mrs. Saxton." You can imagine my astonishment at the answer. I was then called up to the curtain of the cabinet, and a voice from within said, "I am so glad to see you." I asked, "Who is it?" The answer was, "You know." The curtain parted, and your wife stood before me as natural as when in the flesh. I said, "Oh, Mrs. Saxton!" The answer came, "God bless you!" (Here followed an explanation of and an adjustment of past misunderstandings.) Then she proceeded to say, "I want to see Henry so bad! Tell him, oh, tell him how I love him and how I want to see him!" I said, "He is a long way off; how can I tell him? Shall I write?" She said, "Yes; and say to him you have seen me; tell him he has done right with the children. Oh, my children! how I love them!"

She said a great deal more that I cannot remember, but I have done the best I could with the many interruptions I have had since I commenced this letter. She appeared three times during the evening, and I oversaw her in the flesh I saw her materialized form, which looked just as she did the last time I saw her. The above statements are true, and I would make oath if it was necessary to them.

After the séance for materializing was over one of Mott's controls, a German, went over the matter again, and told what spirits had been there and what they wanted: he described Mrs. Saxton perfectly, told what she died with, saying it was consumption, and that you were a Spiritualist. I said I did not like to write to Henry, as he was not a friend of mine. He said it made no difference, that I had promised, and I must keep my word. Your wife pleaded so hard for me to tell you, that I could not refuse. I don't know how you will take it, but I expect to go to Mott's again before I leave the State, and I could not think of meeting her again and saying that I had not kept my promise. Excuse this humble letter, for I have written under difficulties. Most respectfully yours,  
MRS. T. S. PALMER.

### Honors to Dr. Slade.

To the Editor of the *Banner of Light*:

Our city and coast, though remote from New England influences, have occasionally been favored by the presence of gifted mediums and speakers from the Atlantic shores. Among the lecturers who have been listened to with rapt attention in San Francisco, Mrs. Cora L. V. Richmond, Mrs. Emma Hardinge Britten, James M. Peebles and William Denton are justly prominent.

At the present writing our local talent is mainly relied upon, and Mr. Charles M. Plumb, formerly of New York, and others, have given able addresses. The Spiritualist Society now holds its meetings at Covenant Hall, on Eddy street, a spacious and well-appointed room, and the Children's Progressive Lyceum, a flourishing institution, has its sessions at the same place.

We have been less frequently visited by mediums giving other phases of spirit-manifestation, but we are now enjoying the sances of Dr. Henry Slade, the renowned slate-writing medium, whose remarkable powers are well known to many of our readers, and to the Spiritualists generally in Europe and America. This excellent gentleman has excited unusual interest in our citizens, who, not less than our Eastern friends, are seekers for spiritual truth.

Among those who have welcomed Dr. Slade to our city, the first to give him a public reception was Mrs. L. Pet Anderson, the superior trance-medium, whose parlors at 850 Market street were elegantly decorated with floral offerings. A large assemblage of our most intelligent citizens was present at this reception on the 5th of May, to greet the hostess and her distinguished guest, who was accompanied by his niece, Miss Slade, and other friends. A choice musical entertainment was supplied, interspersed with addresses by various persons, and the harmony of the occasion was remarked by all. Mrs. Anderson, who is universally esteemed, both as a lady and a medium, has been giving weekly receptions to her friends, which have been largely attended, and at one of them Mr. and Mrs. Daniel H. Hale, of Chicago, Ill., favorably known in spiritual circles, were present.

The second reception to Dr. Slade was given on the 16th of May, by Capt. and Mrs. W. E. Bushnell, at their residence, 311 O'Farrell street, and was attended by the élite of our city. One who observed the cultured and well-dressed assemblage, would have thought that Spiritualism was in danger of becoming popular here. The programme of the evening was varied and interesting, including vocal and instrumental music, conversation, dancing and refreshments.

Among the *souvenirs* presented to Dr. Slade, was one by the hostess, a cake, finely ornamented, and bearing the inscription, "Welcome, Slade."

These social attentions to our esteemed visitor have contributed to make his stay an agreeable one, and show the personal appreciation which he has received, and justly merited. It is to be hoped that he may be everywhere welcomed in as true a spirit of friendship and esteem.

Yours fraternally,  
San Francisco, Cal. JULIUS H. MOTT.

CURE FOR DRUNKENNESS.—Drunkenness in Norway and Sweden is cured in the following manner: The drunkard is put in prison, and his only nourishment is bread soaked in wine. During the first day the prisoner receives the bread and wine with much pleasure. On the second day the food is not so acceptable. After that he takes his food with great repugnance. In general eight or ten days of this treatment, suffices to produce such a disgust of liquor that the unhappy man is compelled to absolute abstinence. After leaving prison his drunkenness is radically cured, with an occasional exception, and the odor of liquor produces an invincible repulsion. —Philadelphia Press.

Edison has been made a C. P. D. by Rutgers. Perhaps with that boost he can supply the missing link in his chain of electric light. —Boston Post.

Patience is the support of weakness; impatience is the ruin of strength. —Colton.

## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

#### ITALY.

In my recent review of foreign periodicals I could only partially notice an article in the *Annali Dello Spiritismo* (of Turin), from the pen of S. D. Sabastiano Fenzi, which feelingly relates his experience in the domain of Spiritualism. He frankly states that he began his investigations without believing anything; or rather, perhaps, with the feeling that if there was anything in it it was superfluous; but having lost a beautiful and dearly beloved wife and a little son, at whose birth the mother was sacrificed, the keynote of celestial longings and belongings was sounded, and a chord vibrating between the two worlds found an echo in his heart which he could not still. In an old mansion in Florence, where the élite of that home of genius, of science, of taste, were often gathered to commune with "departed ones" through the mediumship of Daniel Home and others, he first saw a table, instinct with life and intelligence, rise in the air and respond by raps (and with seemingly sage impulses) to questions reaching beyond the grave. When he placed his hand beneath the table there came within it a delicate hand—his wife's? With a thrill of joy he exclaimed, "If this be of the one I think it is, give some proof." Hardly had he uttered the words ere there came to caress his tiny hand of an infant, that by request he was allowed to press, to feel sure of a reality; and by pattings in response to questions, to be reassured that he was warranted in the assumption that his child, his loved little Carlo, was present. I will not attempt to portray the felicity which the writer here expresses as from moment to moment there grew the conviction, inevitable, that his wife and child were again with him. One night subsequently he had a vision of his fair partner, and some sweet converse with her; perhaps it was a dream; for he awoke as she pressed his hand saying, "Do you see me?" Three months afterwards, in the house of a friend, the name of his wife was spelled out to him; and when he asked her if she had anything to communicate to him, she reminded him of his "vision," his "dream." (C)

I must pass over another very interesting communication from S. D. Mallinverpi, relative to an assassination in a noble family, to examine a later number of the *Annali* which has just come to hand. "Catholicism Before the Time of Christ" occupies its first six pages, giving some detailed account (with notes from M. Jacollot) of the Trinity among the Brahmins, and some remarks on metempsychosis. This is followed by an extract from the *Liberi Brevi Scritto* on the "Social Influence of Christianity," in which it is sought to show that in the *ride* of human progress it has played a beneficent part. The "State With God," from the *Ley der Amor* (continued); the "Responsibility of Mediums," from the Belgian *Moniteur*, and sances and spirit-photography in England, are the principal items that remain to be noticed. A few lines are given to Miss Laura Mosier, of San Francisco, and Mott, of Memphis—to "stupendous physical manifestations."

#### NETHERLANDS.

Le *Messenger*, of Liege. Each of the numbers, of the 1st and 15th of May, of this attractive little periodical, has an article on "Fluidic Operations." "The science of this invisible and mysterious force," says the writer, "is a palpable reality never ceasing to produce effects. This force, which one may call divine, is like God himself, so veiled that it does not permit material eyes to penetrate to it; and if it be inaccessible to the investigations of the *sacants*, and inappreciable even by their most perfect instruments, it is nevertheless accessible and appreciable by other means more refined perhaps (*instruits*) as regards science, properly so called." As the nerves are the medium of communication between the mind and the body, this fluid is claimed to be the active agent between the soul and the spirit; hence its importance in any psychical analysis. In France much attention is given to this subject, and further revelations will doubtless be imparted concerning it as soon as our astonishment at what we have recently learned from the world of spirits has somewhat subsided, and our minds are prepared for higher developments.

Miss Fancher's intensely interesting autobiography is continued in these two numbers of the *Messenger*, and will doubtless awaken much scientific interest; and the query which hammers at the soul for a response, as we hammer a rock for a spark, may lead to that "astral light" in which the Oriental adepts find recorded all past events. The *Messenger* has also three articles translated from the *Banner of Light*—"A Piano Séance," held in the "spacious salons" of Dr. Grover; the "Medium Artist," as reported by Mr. Granville; and "Scenes of Materialization" which took place at Fulton, at the residence of Mr. Andrew Jones. Following these, and the "continuation of the Fancher case," I find some very important truthful affirmations, from *la Religion laïque*, on the "Identity of Successive Generations." "Man now makes the conditions of following generations," says the paper just quoted. "Is it just then that he should do evil? Assuredly not. . . . You who make an iniquitous law and suppose that you will profit by it, 'after you perhaps the deluge,' you may think: you deceive yourselves. . . . After being the past you are the future. The consequences of your personal faults will weigh directly upon you. Make, then, the way easy for your contemporaries and for



Very well. The boys who read *The Alliance* will understand that there is no more danger in going in swimming on Sunday than on Monday. We hope our young readers will not receive this doctrine.—*Irraht and Presbyter*.

And this is the nineteenth century. And this is the mission of a great Christian journal to terrify the unwashed school-boy. For our own part, moral sense shall displace superstition, and, shall supplant fear in our tutelage of the child. dren in right and wrong.—*The Alliance, Chicago*.











## Mrs. Aggie Davis Hall.

The sudden departure from the physical life of this active and efficient public worker, spiritual medium and lecturer, has left a void in this community sad as it is marked and difficult indeed to fill. For a full dozen years has she been up and down the land—confining her labors chiefly to New England—doing the work of a faithful, devoted and unselfish spiritual missionary; sometimes bearing the burden on her own shoulders which justly ought to have been borne by several. Rarely can one be found so persistently brave and undismayed amid discouragements which usually appal the stoutest—so baptized with self-negation, or so rich in spiritual wealth, healthfulness and helpfulness of spirit, the essence of good-nature, the spirit of cheer, evermore fulfilling the law of service with love and steadfastness—as was our risen sister.

The struggles of this earthly course are ended. Thou hast entered upon thy reward in the heavens, richly earned, and which the conditions of thy earthly life never permitted thee here to enjoy. May sweet rest and precious peace, oh, weary spirit, henceforth be thy portion in the land of souls and of song.

Funeral services of the deceased were held on Friday last, in Investigator Hall, in order to accommodate the many friends who desired to attend. Mr. Prescott Robinson conducted the exercises. The volunteer choir consisted of Mrs. Gallison and Carr, Messrs. Miles and Standman, and Mr. Milliken accompanist. One year ago, when expecting to die, the arrangements she then made were carried out at this time, as far as possible. After a song, entitled "Rest, Weary Spirit," an invocation was offered by Mrs. Abby N. Burnham; then another song, "She's Gone to the Silent Land," when Dr. H. B. Storer delivered an appropriate address, replete with tenderest feeling and appreciation, an abstract of which is herewith appended:

We are here, friends, with saddened hearts and with tender and reverent emotions. The mortal body of one with whose presence upon the public platform and in social assemblies we have been familiar, lies in the casket before us, with the pleasant expression upon the face which it was wont to wear, and which the withdrawing spirit left as its last touch upon the features which it had molded. The sad news of this sudden event, brought to most of us by the evening papers, after the first shock of surprise left with very many of us here to-day a sense of personal bereavement. We felt that a bright, cheerful, sunny influence had suddenly passed under a cloud, and was withdrawn from our atmosphere. That an inspiring voice was hushed, to be heard no more. That a brave and hopeful spirit, striving to rise above the depressing influence of mortal conditions, and striving also to lift others into the sunshine, had gone up higher. Her life-work, as we had summed it up in our thought, passed rapidly before us—a short life, but thirty-six years—and half of it given to public labor for the good of humanity in proclaiming the angel gospel of glad tidings of great joy that shall be to all people.

In the midst of cares and duties incident to the domestic sphere as wife and mother, with the struggle for existence a daily necessity, taxing the vitality of a diseased body, she yet found time and inclination to perform this missionary work of love and helpfulness in a very wide sphere of activity. As an inspired medium she has lectured in all parts of New England, and in many other States—for two or three years employed by the Massachusetts State Association of Spiritualists as their agent, and during the past year up to the present time has been employed by the Connecticut Association of Spiritualists in the same capacity. Her executive ability has been recognized in calling her to preside over the third Camp-Meeting of Spiritualists held in this State, and also over that of last year held at Highland Lake. Her Spiritualism was of a broad and comprehensive character, recognizing not only the ideal perfection of the inhabitants of the spiritual spheres, from whom she sought inspiration for her life-work here, but also the practical claims of humanity in the present life. Every reform found in her a sympathetic advocate, as she was quick to discern the logical claims of everything proposed in sincerity as a means of improving the condition of the race. Wherever the influence of her spirit, her purpose, her desire, as well as her mediatorial utterances have been felt, there will be a response to the truth which I am sure we may here and now express—that the world is better for her having lived in it. Not alone those who are to speak after me from this platform will bring tributes to her memory, but all who have known her will offer out of the sincerity of their souls tributes to the good which they have received from her. She hath done what she could.

To those who, like her, have an undoubting confidence in the continuance of personal identity after physical dissolution, death has no terrors. It requires more bravery, more heroism to meet and discharge the daily duties of life—it is harder to engage in this struggle for existence under the adverse circumstances with which she has been familiar—than to die; but although at times she has been utterly disheartened, by reason of sickness and racking pain, she has borne up bravely amidst her family and other cares, several times expecting immediate death and calmly arranging for her funeral. It is due to her and to the public sentiment which reproaches the idea of self-destruction under almost any circumstances, to say that her family and those who know her best do not believe that she intentionally opened the gates for her exit from the mortal life. Suffering intense pain, having endured repeated surgical operations, she had found it necessary to resort to opiates to obtain relief, and under such numbing influence it is supposed that she took the poison which caused her death. Looking not only upon the immediate circumstance of death, but also upon the network of apparently adverse conditions in which human life is involved, may we not unite with her in a retrospect that shall be truly just to our common nature, in the midst of all its imperfections, and at the same time filled with thanksgiving and gratitude for the measure of goodness attained, usefulness rendered and happiness enjoyed?

He was followed by Dr. John H. Currier, after which the choir sang, "Waiting and Watching," it being specially selected by Mrs. Hall. Miss Lizzie J. Thompson then read "A Woman's Conclusion," a piece which was a favorite with the deceased. Further remarks of a most feeling and sympathizing character were made by Mrs. Laura Kendrick, Dr. Samuel Grover, Horace Seaver, Esq., Mrs. Maud Lord Mitchell and Dr. A. H. Richardson. The benediction was spoken by Mrs. Sarah Byrnes Snow. The audience were permitted to look upon the tranquil face of her so recently well known to them, after which all that was mortal of Aggie Davis Hall was carried to Cambridge cemetery.

Memorial services were held in this city last Sunday at Eagle Hall, at which a collection of over \$40 was received. Collections were also taken at Pythian Hall, at Lyceum No. 1, and Lyceum No. 2. These were in aid of Mrs. Hall's two children, boys, one six, the other two and a half years old. Mr. Hall, who is a cripple, has also three children by a former wife. Those disposed to further aid, will find this case deserving of their means and sympathy.

G. A. B.

Betty C. Soule, of Woodstock, Vt., writes: "Permit me to say that the communication from Mrs. Mary Lamb was recognized as very much in keeping with her earth-life characteristics."

Mrs. Emma Hardinge-Britten lectured in Dunedin, N. Z., April 20th, to a large audience, and would probably remain there awhile longer.

## A Gift to New Subscribers.

Our valued friend and occasional correspondent, B. T. Young, of 501 North La Salle street, Chicago, evidences his interest in the welfare of the *Banner of Light* by placing in our hands twenty-five copies of his poetic work, *SCATTERED LEAVES FROM SUMMER-LAND*, with the request that they be presented, as far as they will go, to such persons as may feel to add their names to our subscription list for one year. We return our sincere thanks to Mr. Young for his valuable present, and in order that the plan suggested by him may be executed with strict justice to all, would announce that these books will be forwarded free, one copy to one address as long as they hold out, to such new patrons as may, after reading this notice, send us their names with subscription price for one year. The work (of some 90 pages) is substantially bound in cloth, is tastefully printed, and is worthy of an extensive perusal—the testimony in favor of phenomenal Spiritualism presented to the reader by the author in his preface being of marked and special interest.

We have received from James A. Bliss, of Philadelphia, two cabinet photographs of one of his controls, denominated "Billy the Boot-black." It is stated that "some weeks since this intelligence presented himself at the studio of W. Anderson, spirit artist, Darien, Wis., and requested him to take his picture and send it" to Mr. Bliss. The photos before us are the result of this action. One aims to portray the intelligence as he appeared in earth-life, the other as he is known in spirit-life. Those acquainted with the work accomplished by Mr. Anderson will need no assurance that the pictures are unique in conception and graphic in execution.

Dr. Peebles closed his lecture engagement in Brooklyn, N. Y., last Sunday. His discourses, so correspondents inform us, gave excellent satisfaction. He attended the conference Saturday evening; and was the guest of Dr. Crowell. During the week he delivered two parlor lectures in New York City, called upon Dr. Buchanan; and spending a little time with Mr. Kiddle, was gratified to receive through a member of his family some very satisfactory spirit communications.

We are informed that M. Milleson will speak in Independent Hall, Hill's Building, Somerville, Mass., on the afternoon and evening of Sunday, June 29th, at half past 2 and half past 7 o'clock. An admission fee of ten cents will be charged to defray expenses. The exercises will be made additionally interesting by the exhibition of inspirational paintings, to the nature and production of which Mr. Milleson will revert during his remarks.

B. T. Young writes us from Chicago, June 17th: "I have recently visited Terre Haute again, and witnessed the most astounding facts, proving beyond doubt that a new and grand advance is about being made by 'the army of heaven.' . . . The time is passed when Spiritualists have any excuse for withholding either their means or their influence in the bold and open avowal of the great truth they interiorly profess to love."

A correspondent writing from London, June 10th, says, concerning Mr. J. W. Fletcher's grand work in the great metropolis: "He is certainly making his mark, and so great a stir among the 'upper ten thousand' as has never yet been accorded to a medium in this England of ours."

A. W. Allen, Sec., writes: "The First Spiritual Union Society of San Francisco holds a conference and séance every Sunday, at 2 o'clock p. m., at Covenant Hall, on Eddy street, near Mason street; also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same place at 10 o'clock a. m."

The next social of the Santa Barbara, Cal., Spiritualists will be in Crane's Hall on the evening of July 4th. Arrangements have been made (so says Bro. Warren Chase in the *Independent*) for an extra entertainment.

A correspondent announces that "Dr. Newmarch P. Smith, physical medium, will hold a musical circle next Sunday evening at 114 4th street, Chelsea, at 8 o'clock."

Mrs. James L. Gower passed to spirit-life from Wolcottville, Ind., June 14th. She was an intelligent and earnest Spiritualist. Rev. Mr. Blanchard (Baptist), officiated at her funeral.

Thanks to Mr. Henry A. Bacon, of New Bedford, Mass., for a quantity of beautiful flowers for our Free Circle Room.

Mr. John Tyerman, who lectured in this city last winter, has arrived home in Australia.

## Movements of Lecturers and Mediums.

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

Frank T. Ripley, we are informed, is having good success at Kelley's Island, O. He would like to make engagements for July and August. Address him at Jefferson, O., care of W. H. Crowell.

Addie L. Ballou's address is 759 Market street, San Francisco, Cal.

Letters directed to No. 128 3d street, Louisville, Ky., or 209 Chestnut street, Chelsea, Mass., will be forwarded to Mrs. Dr. Abbie E. Cutter at once. She is on her way to Boston, and hopes to reach this city about the 4th of July.

The Spiritualists and Liberalists of Chittenden, Vt., will celebrate the 4th of July with a picnic and an address by Capt. H. H. Brown. Till that date he will be in the vicinity of St. Albans. After that he visits West Pawlet, and towns in Central Vermont. Address him for lectures at St. Albans till July 1st.

Mrs. Cary C. Van Duzee, of Philadelphia, has so far recovered from her two years' illness that she is about to visit her parental home in St. Lawrence Co., New York, and those in that vicinity wishing to engage her services as a trance speaker can do so by addressing her at Gouverneur, St. Lawrence Co., N. Y.

W. L. Jack, M. D., of Haverhill, Mass., will be at his office, at 60 Merrimack street, Haverhill, on 27th inst. and until July 25th.

James Owen informs us that Mrs. N. J. Willis, of Cambridgeport, Mass., will give the initial address of a course of great meetings to be held on Sunday afternoons the present summer at East Saugus, at 2 o'clock p. m., on July 6th. A large gathering is hoped for on that day.

Geo. C. Waite will speak at the Meeting-House in Swanton, Me., on Sunday, June 29th; subject at 10½ a. m., "Spiritualism," at 1½ p. m., "The Modern Inquisition."

P. C. Mills spoke in Peabody, Mass., Friday evening, June 20th, and Sunday afternoon and evening, 23d. He will make engagements anywhere in New England during the summer months for week-evenings or Sundays, picnics or grove meetings. He can be addressed Lock box 1291, Portsmouth, N. H.

Giles B. Stebbins has appointments in the East to a considerable extent, but still has Sundays, August 10th and 17th, unengaged. Parties desiring his services can address him at once at Detroit, Mich. Keep him at work, friends, during his stay in New England. He is an able worker, and one indeed "worthy of his hire."

## Spiritualist Meetings in Boston.

**ARMORY HALL.**—Children's Progressive Lyceum No. 2, holds its sessions every Sunday morning at 11 o'clock, and every Wednesday evening at 7 o'clock. The public cordially invited. D. N. Ford, Conductor.

**ARMORY HALL, HIGH STREET, CHARLES-TOWN DISTRICT.**—Children's Progressive Lyceum No. 2, of Boston, holds its sessions every Sunday morning at 11 o'clock. The public cordially invited. Admittance free. D. N. Ford, Conductor.

**ARMORY HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 150 Tremont street. Sessions every Sunday morning and afternoon. Good music, and other interesting features. Admittance free. D. N. Ford, Conductor.

**EAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this hall, 466 Washington street, every Sunday, at 10½ a. m. and 2½ p. m. Excellent quartette singing. Admittance free.

**SCIENCE HALL.**—Spiritual meetings for speaking and tests every Sunday in this hall, 78 Washington street, at 10½ a. m. and 2½ p. m.

**KENNY HALL, WARREN STREET, ROSE-BUENY DISTRICT.**—Free Spiritual Meetings, Tuesday, at 8, and 7½ p. m. W. J. O'Dell lectures regularly under influence of his spirit-guides. The public are cordially invited. Working lectures on Thursdays, at 8 p. m., followed by replies to questions.

**Amory Hall.**—Mr. Editor: Your editorial on Spiritualism and Morals, in last week's *Banner*, should be read by every professing believer in Spiritualism. You truly say, "that only as it affects the life itself is it in any genuine sense Spiritualism." We judge men by their deeds and not their words. The honest believer, though he may occasionally yield to temptation, feels a consciousness of his wrongdoing, and fully intends to reform at some future time; there is no doubt that many who have come out from the slavery of the church (with its *flayed* time for repentance in earth-life) into the freedom of our faith (with its limitless time), have gone to the other extreme and indulged the appetites almost passion to excess, but would never bear in mind that freedom is not license to do wrong, and that for every sin committed we must suffer a penalty, physically or spiritually. With this knowledge Spiritualists should be models of excellence, and by their purity of life and conduct show to the world "In whom or what they put their trust." This was the question at the Lyceum to-day. The answers were varied and interesting—chiefly relying upon individual effort, and the influx from the great All-Being through the various ramifications of his presence.

The services were brief, but interesting, consisting of overture, singing, responses and *Banner* March, answers to question "In whom or what do you put your trust?" remarks by Prof. Milleson, Mrs. Shirley and Dr. Richardson; song, "Little Footsteps," Nellie Thomas; recitation, "The Only Child," Helen Sheehan; song, "She has Climbed the Golden Stair," My Waters; playing of the piano, by Misses Ella Carr, Minnie Goldthwait, Augusta and Etta Blanchard, Gracie Burroughs, Ida Brown, Lillie Wells, Hattie Rice, Minnie Murray, Masters Rand and Hilliard. The physical exercise was led by Miss Ella Carr and Master W. F. Rand.

On Sunday next the closing exercises prior to the summer vacation will be held. Many volunteers have signified their intention to participate. Floral tributes will be distributed, and no pains will be spared to make the closing of the season one to be remembered. We trust all friends of the movement will be present.

B. F. BETTICK, Sec'y.

Children's Progressive Lyceum No. 2, Charlestown District.

Mrs. C. Fannie Allen will lecture in Armory Hall, Charlestown District, on Sunday next, afternoon and evening. Admission free. All are invited.

J. B. HARCH, Manager.

Summer Vacations.

Mediums, magnetic healers, and others exhausted from overwork or disease, and seeking a place to recuperate during the summer months, will find it to their advantage to visit Dr. Stone's Condensed Air Cure at Rochester, N. Y. This institution is pleasantly located in one of the most beautiful places in the United States. No medicine is given, for years of actual test has proven that a pure atmosphere of double density, taken without expenditure of vitality, will, where the lungs are not badly diseased, almost make the human system over. By perfectly purifying the blood as it passes through the lungs, it gradually purifies the system and restores health in a natural way. The following persons having been successfully treated, will no doubt, on application, give the results in their cases, and can speak of others who they say benefited:

Mrs. Dan's Shearman, Jamestown, N. Y., treated for dyspepsia, heart disease, and general debility.

Rev. Emma Bailey, 23 West 4th street, Cincinnati, Ohio, treated for scrofula, catarrh, and weak lungs.

Mrs. W. F. Snow, 31 Milford street, Boston. Dr. Lush's justly celebrated medium, dropsy of heart.

John Q. Alvord, Pittsford, N. Y., lung consumption.

T. Neelds, Esq., Port Hope, Ontario, neuralgia of stomach and congested liver.

Carrie Bond, 102 Spring street, E. Cambridge, Mass., blood consumption in last stage.

De Emma Wooden, Jamestown, N. Y., catarrhal consumption.

Mrs. S. D. Pottle, Lake View, Rochester, N. Y., general debility.

Mrs. Charlotte Kellys, Port Hope, Ontario, bronchitis and dyspepsia.

Anna Connell, 42 Hickory street, Rochester, N. Y., asthma.

G. A. C. Van Buren, 413 West 19th street, New York City, liver difficulty.

Miss McGinnis, Watertown, N. Y., serious case of nervous debility of long standing, daughter of Isaac McGinnis.

Miss Sarah Bennett, Coburg, Ontario, scrofula of long standing.

Persons wishing more full information about the philosophy and application of this mode of treatment, should address Dr. Stone's Condensed Air Cure, Rochester, N. Y., for Circular. Terms on application. (Consultation by letter or in person free.)

Something New! Electro-Magnetic Flesh-Brush.

R. Hisebe has invented a fine steel flesh-brush, which not only proves a luxury to those using it, but has great curative properties in the action upon the surface of the body, and produces friction without irritation, and gives elasticity to the surface, and leaving the skin in a more healthy condition. The action of the fine steel bars, on a composition of copper and zinc, generates a delicate electro-magnetic current, which, before retiring, is found to promote sleep. A. S. Hayward, Magnet, 5 Davis street, Boston, has obtained the agency for them, and, in connection with his practice, supply all persons desiring them. Without question in cases of numbness (a paralytic condition), or with persons using coarse crash towels, this brush would prove a blessing. In using it people will have reason to rejoice in this new discovery. The brush possesses durability, and is applied when the flesh is dry. It contains sixteen hundred fine, elastic steel bristles, and is capable of producing a pleasant sensation is produced in its application. Scarcely it has life similar to a magnetic hand. The brush sells for \$3.00; 15 cents extra required for postage when sent by mail.

Under the long endowment policy of the Union Mutual, a very little more money per annum secures, in case of non-payment of any premium due after the third year, a much longer term of insurance, and if payments are kept up, an endowment payable in old age, when life insurance is no longer needed, and personal support is.

Don't use stimulants, but nature's real brain and nerve food—Hop Bitters.

## For Sale at this Office:

The Religious-Philosophical JOURNAL, devoted to Spiritualism, published weekly in Chicago, Ill. Price 3 cents per copy. \$3.65 per year.

VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal, published in New York, Westchester, Mass. \$2.00 per annum. Single copies 25 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 2 cents per copy. Per year, \$2.00.

THE SPIRIT OF THE AGE, A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2.00; six months, \$1.00. Single copies, 25 cents.

THE HUMAN BODY, A MONTHLY JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO, collected monthly published by the United Societies at Shaker's, N. Y. 6 cents per annum. Single copies 2 cents.

THE CHAIR OF HUMANITY. A monthly. Price 20 cents.

## Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.00 per annum.

THE SPIRIT OF THE AGE. A Weekly Journal of Psychological Science, London, Eng. Price 2 pence per copy. Postage 1 penny.

THE MEDICINE AND DANCE. A Weekly Journal devoted to Spiritualism. Price 22 cents per year, postage 2 cents.

THE HUMAN BODY, A Monthly Journal of Physical Culture and Intelligence. Published in London. Price 3 pence per year, postage 2 pence.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 7 pence.

## RETAIL AGENTS FOR THE BANNER OF LIGHT.

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

NEW ENGLAND NEWS COMPANY, 11 Franklin street, Boston.

THE NEWS, 90 Washington street, south of Pleasant street, Boston.

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MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo.

MR. H. H. ROBERTS, 1008 Seventh street, Washington, D. C.

W. A. C. S. HOUTCHIN, 75 and 77 J. street, Sacramento, Cal.

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CHAS. CHRYSLER, 31 Geary street, San Francisco, Cal.

SMITH & PERKINS, 121 Dearborn street, Chicago, Ill.

PERCY & MORTON, 162 Vine street, Cincinnati, Ohio.

GEORGE H. DEES, 408 West from Bridge, Oswego, N. Y.

J. B. ADAMS, 527 Seventh street, and 511 F. street, Washington, D. C.

WILLIAM ELLIS, 123 Wisconsin street, Milwaukee, Wis.

WILLIAM WADE, 293 Market street, Philadelphia, Pa.

M. M. ROSE, 36 Tremont street, Hartford, Conn.

HERBERTSON'S LITERARY EMPORIUM, 37 Union Square, New York.

E. W. KEAN, Main street, Greenfield, Mass.

Other parties who keep the *Banner of Light* regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

## RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first line, and fifteen cents for every subsequent insertion.

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BUSINESS CARDS. Thirty cents per line, *Agate*, each insertion.

Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Electrotype or cuts will not be inserted.

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

## SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MONTGOMERY, M. D., P. O. Box 2549, Boston, Mass. Residence No. 4 Euclid street. My 10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh st., between 5th and 6th ave., New York City. J. A.

On and after June 23d, Dr. F. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. J. E. 21.

Mrs. L. LENZBERG, Medical, Business, Clairvoyant, Trance and Test Medium, No. 88 Fourth Ave., New York. Sittings 9 to 5. (Ring twice.) J. E. 28.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four-cent stamps. REGISTER YOUR LETTERS. A. 5.

S. B. BRITTON, M. D., has removed his Office Practice to No. 80 West 11th street, New York, where he employs Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of *pathetic methods* and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. My 17, 20.

## BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MOISE, the well-known English lecturer, will act as agent, and will send applications for the *Banner of Light* and other Spiritualistic Publications, and for a subscription to address Mr. Moore at his residence, Elm Tree Terrace, Clontarf, Dublin, Ireland. Mr. Moore also keeps for sale the *Spiritual and Reformatory Works* published by us. Colby & Rich.

DR. J. H. HILL, of Philadelphia, Pa., agent for the *Banner of Light*, which can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual Meetings.

G. D. HENCK, M. D., 16 York Avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT.

WILLIAM W. HILL, of Philadelphia, Pa., corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

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MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and other Spiritual and Reformatory Works published by Colby & Rich.

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The *Banner of Light*, and all the publications of Colby & Rich, are for sale at the Pacific Agency, 1414 Broadway, San Francisco, Cal., and at all the Spiritual Meetings.

ROCHESTER, N. Y. BOOK DEPOT.

WILLIAMSON & HIGGINS, Book-sellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.

JACKSON & BURLEIGH, Book-sellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

CHICAGO, ILL. PERIODICAL DEPOT.

"SMITH'S PERIODICAL DEPOT," 123 Dearborn street, Chicago, Ill., has the *Banner of Light* and other Spiritual and Liberal Papers always for sale.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Book-seller, 51 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Book-seller, 141 Eighth street, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

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RICHARD ROBERTS, Book-seller, No. 100 Seventh street, New York Avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and other Spiritual and Liberal Papers.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Book-seller, No. 100 Seventh street, New York Avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and other Spiritual and Liberal Papers.

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E. M. ROSE, 36 Tremont street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

BALTIMORE, MD. AGENCY.

WASH. A. DANIEL, 703 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*.

TROY, N. Y. AGENCY.

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CLEVELAND, O. BOOK DEPOT.

LEWIS BAZAAR, 16



the manifestations obtained through her have been and are remarkable to a degree. Personally she is warm-hearted and impulsive, and

is a sort of cross to most who bear it; let us help them all we can. We are all fallible, hence the fallibility of "judgments" that are too often the expressions of personal pique. From experiences, personally received, my opinion is decidedly that Miss Wood is one of our best mediums. May her sphere of action continually expand. Our provincial societies are only doing average work just now, the "slacking down" being due to the fact that summer is close upon us. The lecture-room is then too hot and close. In most of the towns of this State is known for its "hot" weather and warm and pleasant climate.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.  
SARAH A. DANSKIN.  
John McHill; John Zimmerman; Ada Patrick; Milton  
Weston; James O. Sproule; Lucius Clark.

A TRANSLATION,  
From Omar Khayyam, who was born at Nishapur  
in Khorasan, in the latter half of our Eleventh, and

the past ten years there have been many changes—mostly for the better. One difficulty—two at times—continually appears: Sometimes one man wants to rule, and bend all others to his idea—result, rebellion; or again, circumstances cause one man to lead—result, Atlas sinks under

cause one man to lead—result, Atlas sinks under the load. Personal ambition, within certain limits, is always useful; outside of them, disastrous. While we are alone and unaided, we can do but little. United, we are firm; divided, a rope of sand. We need, and badly, local organized effort. One man's work, or one man's

do to little. United, we are firm; divided, a drop of sand. We need, and badly, local organized effort. One man's work, or one man's money will not succeed in keeping a cause alive. Our Organization is a means of working for a common object. Each man to his task, but in fulfilling it he must help, not obstruct, his neighbor. The most live example of society work is in the town of Newcastle, on the banks of the coaly Tyne. Crowded meetings, excellent schemes, the best procurable talent for the platform, devoted workers, and a true fraternal animating all, the Society is a force in all departments.

Glasgow is making renewed efforts; has established a training class for children, reorgan-

Edinburgh is also at last making a move. Ere long we hope to see a goodly harvest in the city

In the Counties of Durham, Yorkshire, Lancashire, Derbyshire and Leicestershire, the work still goes on, and a commendable spirit of activity is manifested. Our two District Committees, "The Lancashire" and "The Midland," pursue their paths of work with much advan-

expression of pleasure and satisfaction at the various articles contributed by S. B. Brittan, J.

John Bull, my friend, I welcome to your country. I am glad to see you here, because they give and the good they do, they would feel amply repaid for all the labor expended.

The commercial state over here is very bad at present. Prices are falling in all directions. Houses of importance break with alarming frequency. Work is difficult to obtain, and all feel the need of economy. I have not heard of the case for many years before. Still we do not think John Bull is played out even yet. We have lived fast, though no one could beat us at manufacturing. Content to gain our success, we were not careful enough to try and preserve the position it gave us. Experience teaches the most unwise.

... on the life, around us—to-day all sum-

quency. Work is difficult to obtain, and all classes feel the pinch of the shoe as has not been the case for many years before. Still we do not think John Bull is played out even yet. We have lived fast, thought no one could beat us at manufacturing. Content to gain our success, we were not careful enough to try and preserve the position it gave us. Experience teaches the most unwise.

Angels on the life around us—to-day all sunshine—tomorrow all clouds. Thank goodness there are warm hearts and true among us that cheer us on while fighting in the din. May the angels on earth as well as in heaven help us all to be good and true, and the "Echoes" chorus

drinking, one who takes part in drinking, inevitable brawling, and especially those who are guilty of keeping open of dram-shops and traveling in vehicles for business or pleasure, with exceptions in favor of ferry-men and mail-carriers. In some of the Southern and Western States there are special provisions against the besetting sins of the people of Arkansas. Thus, Sunday indulgence in "brandy, whiskey, beer, wine, rum, or twenty-one, thirty-three cards, the odd trick, forty-five, whist, or any other game of cards," by a fine of from \$25 to \$50. California charges from \$50 to \$200, in the shape of a fine, for attending any bull, bear, cock or prize fight,

of the region. Arkansas punishes Sunday indulgence in "brag, bluff, poker, seven-up, three-up, twenty-one, thirteen-cards, the odd trick, forty-five, whist, or any other game of cards," by a fine of from \$25 to \$50. California charges from \$50 to \$500, in the shape of a fine, for attending any "bull, bear, cock or prize fight, horse-race or circus," or for keeping open any gambling-house "or any place of barbarous or noisy amusement, or theatre where liquors are sold." Florida, for disturbing any congregation of white persons, provides a fine, not to exceed

gambling-house "or any place of barbarous or noisy amusement, or theatre where liquors are sold." Florida, for disturbing any congregation of white persons, provides a fine not to exceed \$100, or that the offender shall be "whipped not exceeding thirty-nine stripes, or imprisoned not exceeding six' months." South Carolina alone of all the States, true to her puritanical traditions, sticks to the old notion of compelling attendance upon divine worship. Her statute still provides that all persons "having no reasonable or lawful excuse, on every Lord's day

the peace or good order of society by unnecessary labor, or amusement, or diversion with exceptions in favor of watermen and railroad companies.—*Chicago Hyter-Ocean.*

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**Medicus Treats Hysteria Successfully  
by Magnetism.**

To the Editor of the Banner of Light :

For more than thirty years I have been in the habit of treating hysteria, as it has from the

to time come under my notice, upon allopathic principles. My recent inquiries into magnetism as a therapeutic agent induced me to make trial

of it in a case of this kind which has just come under my treatment. Instead of administering the usual anti-spasmodic medicines and adopting the allopathic treatment usual in such cases, I at once applied my hands from the head downward along the spine and over the pelvic region. In less than two minutes I had the satisfaction of seeing a manifest relaxation of the spasms, and in twenty minutes the patient was completely relieved, though still much exhausted from the effect of the spasms.

Thus by this simple process was my patient relieved promptly from her paroxysm of suffering. How far magnetism alone, or aided by simple remedies, will avail to prevent a recurrence of the spasms in this case remains to be seen.

M.D.C.C.C.

☞ There was once a good little boy who was sent by his mother to the bakery on a Sunday morning for the weekly pot of beans. To speed his walk he slipped the pot on his slippery shoes. The poor little boy saw, no being but

to the baker, for her weekly pot of beans, coming along, laughed and mocked exceedingly at the poor boy's sorrow. Now while he was yet thus mocking and laughing, a man running for a doctor knocked the bean-pot from the back of little boy's hands, breaking it in pieces and spreading its savory contents over the sidewalk. whereupon his laughter was changed to weeping, and he lifted up his voice and mourned vociferously. Moral: Never pork fun at the unfortunate, for you never know how soon you may be troubled yourself.—*Boston Post.*







