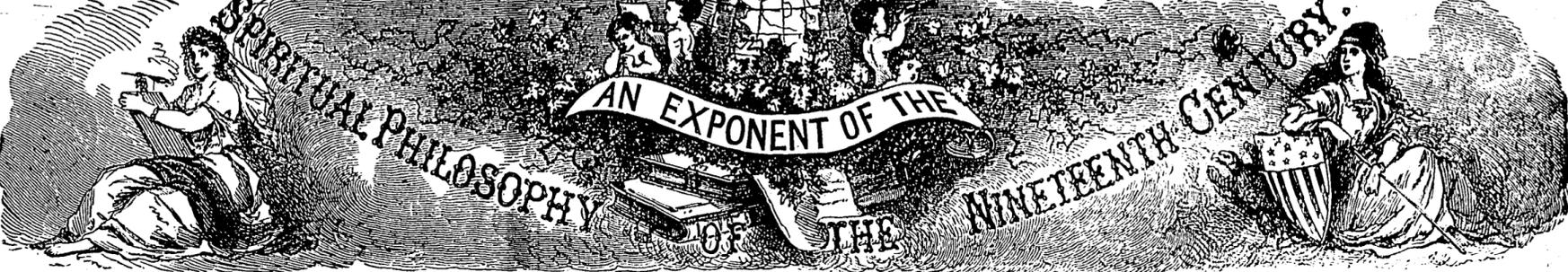


# BANNER OF LIGHT.



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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.  
Instigate 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 worth 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 42 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-odings 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 and your circle; not only so, 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-delighted 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 letter 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 submit:

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 your 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 dear 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 county. Read the letter. W. H. SAXTON.  
Geneva, Ohio, June 13th, 1879.

HANNIBAL, Mo., May 29th, 1879.

MY DEAR SIR—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 I 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 did with, saying it was consoling 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 plead 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 my verbal 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 Harding Britten, James M. Peabody 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 séances 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 elite 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. —*Philadelphian*.

Edison has been made a Ph. D. by Rutgers. Perhaps that host who can supply the missing link in his chain of electric light. —*Boston Post*.

Patience is the support of weakness; impatience is the rattle 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 *Uffe* 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 grasp his tiny hand of an infant, that by request he was allowed to press, to feel sure of a reality; and by patting in response to questions, to be reassured that he was warranted in the assumption that his child, his loved little Carlino, 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 *Lerida Buren Sathlo* on the "Social Influence of Christianity," in which it is sought to show that in the *role* of human progress it has played a beneficent part. The "State With God," from the *Ley de Amor* (discontinued); the "Responsibility of Mediums," from the Belgian *Montour*, and séances 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."

Belgium.  
The *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 *savants*, and inappreciable even by their most perfect instruments, it is nevertheless accessible and appreciable by other means more refined perhaps (*instruments*) 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 psychological 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 them, the way easy for your contemporaries and for

your supporters, for it is working for your own selves." ... M. Le Masson, very kindly ...

FRANCE. The Rev. J. M. de Paris, May ... M. de Paris, the great master and ...

The Rev. J. M. de Paris, May ... M. de Paris, the great master and ...

FRANCE. The Rev. J. M. de Paris, May ... M. de Paris, the great master and ...

FRANCE. The Rev. J. M. de Paris, May ... M. de Paris, the great master and ...

GERMANY. At Breslau, in Silesia, a city of two hundred ...

GERMANY. At Leipzig, M. Kasprowich has delivered a ...

GERMANY. The Psychische Studien gives an account of a ...

man-headed daily some forty, fifty, or more ...

NORWAY AND SICILY. I am indebted to M. Leymarie for the following ...

M. R. tells writes from Messina that the mayor ...

Mme. Zuchera, wife of a Sicilian deputy, is a ...

The April number of the Revue Espirituelle, of ...

"La Señora, the celebrated Holland authoress ...

MEXICO. La Ilustracion Espiritual, of Mexico (April ...

In the "Comparison of the Rites and Ceremonies ...

In 1858, Robert, son of Hugh Capet, was ...

The contents of each chapter are translated and ...

SOUTH AMERICA. The Constancia, of Buenos Ayres (March ...

The Revista Espiritista, of Montevideo (April ...

PENUMBRAL COGITATIONS. III. BY JOHN WETHEBEE.

How often I have to quote Shakespeare's inspired ...

I have just been reading a little book on "Spirit ...

I have no desire to stand committed to any ...

I am very glad that the proof of Modern Spirituality ...

If one spirit has returned, he he got damned ...

mischievous spirit slipped in and finished the ...

I merely refer to this instance, without going ...

I am as well aware that life is more than spiritual ...

By the side of "Spirit Identity," and on the ...

This reverend gentleman has called the phenomena ...

Mr. Beecher has faith in the bible claims, takes ...

Mr. Beecher has faith in the bible claims, takes ...

One thing is very certain: a condemnation of the ...

Very well. The boys who read The Alliance ...

The Rostrum.

WHERE ARE THE HARVEST FIELDS?

An Address Delivered by Mrs. Nellie J. T. Brigham ...

(Reported specially for the Banner of Light.)

On the evening of Feb. 23, the above topic being selected ...

Our subject this evening is "Where are the Harvest ...

Without any shrinking or fear we take that one word ...

How shall we prove to him the existence of God? ...

If a man die shall he live again? Yes, man lives ...

Do you not know that one fault of men has been that ...

Is there another harvest-field? Yes, in the field of ...

The following poem was improvised by Mrs. Brigham ...

REST. 'E'en children wearied pray for it when day, ...

The purple gate of dreams swings open wide, ...

The old pray for it, looking up with eyes ...

And so rest comes: A baptism from above, ...

PRINCIPLES OF LIGHT AND COLOR, BY E. D. BARNETT. ...

And this is the nineteenth century. And this the ...



TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Book-Binders, No. 9 Mont- gomery Place, corner of Province Street, Boston, Mass.

SPECIAL NOTICES.

In regard to the BANNER OF LIGHT, one should be taken to note the difference between the original and the reprint.

Banner of Light.

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Business Letters should be addressed to LEWIS W. COLBY, Editor, at the office of the BANNER OF LIGHT, No. 9 Montgomery Place, Boston, Mass.

THE MISSING OF MODERN SPIRITUALISM IS TO ENTER INTO A NEW AND MORE DIVINE ORDER OF LIFE.

We shall print next week an able address delivered recently in Republican Hall, New York, by Prof. J. R. Buchanan, and entitled "FOUR ASPECTS OF RELIGION."

The Preternatural.

The truths of Spiritualism are making their way silently everywhere, and can no more be kept out of human souls than the light of the sun can cease to be gratefully recognized by human eyes.

These remarks might be applied in many ways, but at the present time we propose to use them to illustrate the fact that Spiritualism is working among the high as well as the unlearned, the high as well as the low.

And well may the writer say that such a fact is "worthy of attention." He may describe believers in the spiritual above the material as "visionaries," but that is only to suit his own convenience.

It is a very common thing, in fact, for certain persons who are eager to assail Spiritualism to begin by making it responsible for many names which in no way whatever belong to it.

and divination, for instance, they have overthrown Spiritualism, too. But that is their affair, not ours. This writer, however, does supply several illustrations of the complete verification of the predictions of astrologers, some of them presenting remarkably striking points.

How profoundly true and impressive this last observation of the writer quoted is. He goes on to say, "The state of clairvoyance, or the condition when the spirit seems released from the body and allowed to 'tread joyously the silent slopes of air,' will come frequently when least expected, and will sometimes prove its kinship to the inspiration of the poet by a total refusal to come when desired."

"Then, too," he adds, "it is so personal, so real, so immediate, you are not to wait for your grave before you get a glimpse into a freer life, or before you shake hands with your old friends who have gone before you."

Remarkable Cure by Laying on of Hands. Respectfully Recommended to the Consideration of the "Regulars" who are endeavoring to prepare in the next Session of the Massachusetts Legislature with Provisions for the Legal Establishment of an Allopathic Monopoly.

One day last week Dr. D. Lawrence, of 52 Bromley Park, Boston Highlands, called at our office and remarked that a feeling of gratitude prompted him to request the publication of the following statement: A son of his, a lad of some eight years of age, took cold recently, and, on the second day after, the most unmistakable symptoms of an attack of spinal meningitis set in; in two hours thereafter the patient lost the power of speech.

"Here, in our cosmopolitan and most modern London, where science and materialism find their headquarters, the preternatural ensconces itself, and makes itself quite at home. It enters into the lives of highly cultivated persons, who belong to the most fashionable society of what we are pleased to consider the most intelligent nation in the world."

And well may the writer say that such a fact is "worthy of attention." He may describe believers in the spiritual above the material as "visionaries," but that is only to suit his own convenience. The description of a truth is always colored by the prejudices of the one making it, whether for or against; and is by no means to be taken for the truth itself.

of a regular allopathic, then homeopathic, and now is an eclectic practitioner; but the case had gone entirely beyond the domain of material remedies, and had reached a condition where only the subtle elements resident in magnetic treatment could afford the slightest relief.

On the evening of the 17th, agreeable to invitation, a dozen or more persons assembled at the house of Dr. Grover, No. 40 Dwight street, to witness the flower manifestation in the presence of Mrs. Hatch, the medium, who was rather hastily, we think, suspected of fraud a few weeks ago.

The Neshaminy Falls Grove Camp-Meeting, near Philadelphia, bids fair to be a most successful undertaking. It will commence July 15th, and hold four weeks. The ablest speakers will be selected. S. P. Kase, Esq., 1601 North 15th street, Philadelphia, is Chairman of the Executive Committee, and Joseph Wood, Esq., 1700 North 7th street, Philadelphia, is Secretary.

No Public Circles will be held at this office during the ensuing months of July and August. Due notice will be given in these columns when they will be recommenced.

Our Circle-Room Closed.

The Independent Age of Alliance, Ohio, says: Dr. J. M. Peebles, well known to our readers, is in the southwest part of the State, organizing independent Christian Churches. He will be in Dayton, Cincinnati and Springfield during this month.

The Banner is not at all "alarmed" in regard to Bro. Peebles' orthodoxy. The paragraph sent out by the Age was so equivocal in language that we simply queried the point, supposing of course that the Pilgrim, who has done for so many years yeoman service in our ranks, would set the matter right—which he has done satisfactorily.

Truly says our contemporary, the Post, referring to the death, June 3d, in a skirmish in Zululand of the Prince Imperial of France, "There are at least two ex-Empresses in Europe whose experiences have been crushing in the extreme. 'Poor Carlotta' is hardly more to be pitied than poor Eugenie. The death of Prince Louis Napoleon, viewed from the standpoint of human feeling, is lamentable in the extreme. It is one of the saddest tragedies of history. He was brave, manly, and so far as he had made a record, honorable. He believed himself ordained of heaven for a great work on earth, and he did his best to prepare himself for the mission to which he considered himself divinely appointed.

The Michigan Doctors' Bill—efforts to force which through the State Legislature were editorially noted by us recently, and were also severely excoriated in these columns by Giles B. Stebbins, Esq.—has failed to become a law! Gov. Creswell refused to sign the ordinance, on its presentation to him, because of its failure to comply with certain important legal technicalities.

WILLIAM LLOYD GARRISON.

[The following message was recently spoken through a well-known trance medium in this city, and reported verbatim for this paper at the request of the manifesting intelligence.—Ed. B. of L.]

I stood before the nation, instinct with the answer which my soul felt to give to the promptings of the spirit of Truth and Justice, and that nation hurled back my words in scorn. Filled with an appreciative sense of the rightfulness of my position, I did not allow the fiercest opposition to crush me, the keenest criticism to disconcert me, the darkest peril to alarm me. And now, when the victory over a giant wrong has been happily achieved, eulogies are being pronounced in my memory.

I sought not for victory for the mere sake of earthly triumph—the conflict had a higher aim: I sought not to disturb the existing order from a desire for individual aggrandizement—self was lost in the contemplation of the wrongs of the oppressed; all that I did was in response to the promptings which came to me, either within the secret chambers of my own consciousness, or from the open channels of communion with spiritual existences. I was not alone. I heard what the spirit of God, as some say, spoke to me, but it was the voice of the angels; the voices of those who while on earth helped to strike down its tyrants and to uplift the masses of humanity, bade me have no fear.

I can truly say I am with my darlings—with the beloved friends who preceded me to the spirit shore of existence. And to my children I would say: Go on, William, and fulfill your work; to you, daughter Fannie, blessings be with you for the kind and tender care that you gave me in my last hours; Wendell, remember my last word; seek me now—I wish to speak to you.

William, George, and Francis, I know you will come, and I know I shall have the privilege of conversing with you. [To the amanuensis:] Tell them I am Garrison, their father. The children will not come soon enough. I wished to speak through a public source at once, because I loved to put my name to a truth as soon as I could, and in as outspoken a manner as was possible for me to do. Bless you, friends. Good-by!

The Materialization of Spirits.

An interesting article by Mr. C. C. Massey, in the London Spiritualist, describes a good test materialization séance with Mrs. Elgie Corner (Florence Cook):

"From evidence which has long been accumulating, there is reason for supposing that what takes place at such séances is this: A phantom form, the duplicate of the medium and her clothing, is formed from the medium, and is first not visible to normal eyesight. It gradually clothes itself with more matter from the medium, until a solid head, shoulders, arms and hands are formed, and at this stage we have the living half-length forms which sometimes show themselves at dark circles, while the hands of the mediums are held. They are covered with common-place drapery, as at the Amsterdam séance. By a continuation of the process a duplication of the full-length form of the medium is produced; both forms are solid to the touch, and both, we think, half the normal weight of the human instrument. The process may then go on, until most of the weight is in the spirit form, and the medium gradually becomes more ethereal, then invisible, and finally is altogether amalgamated with the materialized spirit, which at this stage is but the entranced medium. This accounts for the occasional freeing of mediums from bonds without the cutting of the knots or ligatures. The whole process sometimes goes on with such rapidity that the observers consider the manifestation to be merely the freeing of the medium from bonds in the twinkling of an eye. In the case of death-bed apparitions, probably the same changes take place. The spirit, in a distant house, draws enough materiality from its dying body to make itself visible."

Charles R. Miller, Esq., writes us, under date of June 17th: "Dr. J. M. Peebles was with us last Sunday, and spoke afternoon and evening to large and delighted audiences. The evening lecture was on the subject of 'Materialization, and the Marvels I have just seen in Terre Haute.' Dr. P. came to Brooklyn directly from Terre Haute, where he had spent the previous ten days attending materializing séances at Mrs. Stewart's and Laura Morgan's. I have never witnessed a more attentive or interested audience than that which listened to his address."

Protestants have ever contended as against Roman Catholics for the right of private judgment in reading and interpreting the Bible. They have never been willing to yield that right to be passed upon by a jury of Roman Catholics. Mr. Giles, in his article in to-day's Banner of Light, "Sectarianism vs. D. M. Bennett," argues that Mr. Bennett had the same right to exercise his private judgment in determining whether Mr. Heywood's pamphlet, "Cupid's Yokes," was or was not an obscene publication.

On our eighth page the reader will find a touching tribute from the scholarly pen of Prof. S. B. Brittan, to the life and services for reform of the late Mrs. Jane DeForest Hull, the lady whose recent murder in New York City has created a profound sensation throughout the continent.

Mr. W. H. Powell, the Medium, of Philadelphia.

[The subjoined communication will be recognized as coming from one well known to Spiritualists as long a student of the phenomena, and who has contributed not a little to the literature of Spiritualism.]

I had a call Saturday evening, June 21st, from Mr. and Mrs. W. H. Powell. Mr. Powell is the new medium for a peculiar form of slate-writing. I can best give an idea of this by describing as briefly as possible what took place in my library. The visit was unexpected. Six persons beside Mr. and Mrs. Powell were present—three ladies and three gentlemen. A single gas-burner had been sufficient for my own purposes in writing. But at the medium's request I lighted two more burners, and the room was a blaze of light. A pitcher of cold water was brought in, as the medium drinks profusely of it while he is under control. He soon passed under what seemed the control of a powerful Indian spirit calling himself Tecumseh. This control was very peculiar and characteristic, and no one skilled in the phenomena could doubt its genuineness. He spoke only in brief guttural utterances, such as I have often heard from Indians. The medium was in a state of unconscious trance.

Before us was a large library table which we moved back a little from the centre of the room, leaving the chandelier with its three burners in full blast a little in front of the table. The rest of the party sat at distances from us of from five to six feet. The coat sleeves of the medium were tied with twine to remove suspicion of his using anything there concealed. He then allowed the whole company to examine the fingers of his right hand. We were free to wipe, rub with pumice-stone, or wash with chemicals, his index finger, the one to be used. As the sequel was to show that this was unnecessary, we simply satisfied ourselves that the finger was all right, and that the soapstone theory did not apply here. Allowing me to hold one end of a large slate, while he held the other, the medium then waved his forefinger up and down four or five times, and using the inside tip of it as a pencil immediately covered both sides of the slate with writing as if from a slate-pencil.

Having a small slate of my own near at hand, I proposed that he should cause me to write on that. To this he readily acceded, and the words "Amelia is here" were written, the reference being to my father's sister of that name, of whom I hardly think the medium could have heard. The forefingers of two ladies of the family were then used to produce the writing, and they were fully satisfied that no deception could have been practiced. We each felt a slight protuberance, as if from a blister on the ball of the finger as we began to write. In Philadelphia, where a number of physicians and chemists investigated the phenomenon, this protuberance, as experienced by others, was chemically analyzed, and the result published. [The report, made by physicians and scientific gentlemen, only the last of the number being a Spiritualist, concludes as follows:]

The microscopic appearance was that of albuminous cells filled with a pigment. There were also fragments of cuticle and epithelial structures. The chemical analysis showed the substances were composed of albumen, starch, phosphate of lime, and phosphate of ammonia, with an albuminous pigment matter without any trace of lead, slate or of substances ordinarily used for writing on slates. During the experiment the hands were covered with towels, handkerchiefs, etc., and yet the substance would appear through them. The committee have also resorted to all other accessible means to account for the phenomena, on the principles than those claimed by Mr. Powell, and their efforts have been entirely unsuccessful, so that they are perfectly satisfied that there is no deception or fraud, and that Mr. Powell is not conscious of the production and nature of the phenomenon.

Nothing could be more satisfactory, fair and square than all the experiments thus far and to the end. The conditions were perfect. Not the slightest motion or look to raise a doubt or suggest a suspicion, could be detected. But the crowning marvel was to come. The slates had been carefully washed by a lady of the family, as fast as they had been written on. The medium at last passed out of his state of trance, and we thought the performances were over. Suddenly a new control seemed to take possession of him, and he called for a big slate. The slates had never been for a moment out of my keeping. I handed him one that had been thoroughly cleaned under my inspection on both surfaces. We stood up, the medium and I, close under the blaze of the chandelier. I held one end of the slate, and he the other. Without touching the surface of the slate he made motions over it with his forefinger in the air, as if making a drawing, and then writing something. I reversed the slate, and there on the under surface was a neat drawing of a flower, and under it, in clear, bold letters, the word Hyacinth.

We understand that this phenomenon, so near to the incredible, comes only with a particular control, who cannot be summoned at will by the medium. Perhaps it is not twenty times out of a hundred that he can get the manifestation. Witnessed as it was on the occasion referred to, the conditions were all such as to place the phenomenon beyond a doubt.

The impression made on all of us by Mr. Powell's manifestations was that he is a genuine medium for a great phenomenon, not to be explained by any material laws known to our present science. In the last and crowning marvel—the production of drawing and writing on the under surface of a clean slate by making motions in the air with his forefinger over the upper surface—he amply proved the transcendent character of his mediumship. Mr. Powell is stopping for a short time at No. 8 Davis street, Boston. I sincerely hope that scientific investigators will take the trouble to test the phenomena in his presence. They are not to be answered by a smile of incredulity or a mere conjecture of fraud.

No. 68 Moreland St., Boston, June 23d, 1879. On our eighth page the reader will find a touching tribute from the scholarly pen of Prof. S. B. Brittan, to the life and services for reform of the late Mrs. Jane DeForest Hull, the lady whose recent murder in New York City has created a profound sensation throughout the continent.







Free Thought.

Sectarianism vs. D. M. Bennett.

On the 28th of June, 1879, I published in this paper a list of books, whose mailing constitutes a crime. Certain United States statutes prohibit the mailing of obscene books; but where is the authorized agent or tribunal, or catalogue, which can give certain information to citizens whether or not any particular book is legally obscene? Paid authority has published a catalogue of books whose mailing is prohibited by the laws of the Roman Catholic Church. The faithful, who conscientiously believe themselves to be Catholics, of course do not read such books. But where, from whom may a loyal citizen of the United States, for instance Mr. D. M. Bennett, publisher and editor of the Fourth Street, New York, learn what books he is legally prohibited from mailing? It is no information to tell him that he cannot lawfully mail obscene books. "I am aware," Mr. Bennett may answer, "that Chapter 186 of the United States Statutes prohibits the mailing of obscene books, but I want to know whether 'Cupid's Yokes,' of which I published a few copies, is of such a nature as to be prohibited by statute? I am a publisher and bookseller, and I have just received a letter and a copy from C. Brackett, of Granville, N. Y., requesting a copy of it. Shall I mail it or not? That is the question."

Now, Mr. Editor, my friendly reader, how should I have advised Mr. Bennett in such a case? Whose opinion or judgment is to decide whether or not a particular book, before mailing it, is or is not obscene or prohibited by statute? The right of private judgment is the fundamental principle of Protestantism. Martin Luther, Calvin, and the fathers of the Protestant Church believed and acted on it. It is a right that inheres in and belongs to freedom. As did the founders of our republic, so do Mr. Bennett believe in liberty and the blessing of liberty, in intelligence, and the diffusion of knowledge, as pillars of the free and enlightened people. He is a Protestant, a Protestant, believes in the right of private judgment. After the trial of Mr. F. H. Woodard, the author of "Cupid's Yokes," Mr. Bennett, like many other intelligent men, looked into "Cupid's Yokes," and found, as they did, that, whatever else it may be, it was not of an obscene book. As an American citizen, therefore, he believed he had a right to advertise and sell it, and he naturally felt he could say of it to all the world.

Compulsory A. V. mentioned a friend who had received a copy of "Cupid's Yokes," and had written to Mr. Bennett, asking for a copy of that pamphlet. It afterwards appeared that Mr. Bennett had written to Anthony Comstock, who, in the name of "G. Brackett," had written said letter, and had received said pamphlet. For sending that copy of "Cupid's Yokes," Mr. Bennett has recently been sentenced by a United States Court, Charles L. Benedict presiding, to thirteen months' hard labor in Albany State Prison, and a fine of three hundred dollars. I cannot resist the conviction that such a sentence on such a man as Mr. Bennett is, is vindictive and unjust.

Mr. Bennett believed that a fundamental principle of American liberty had been violated by the enactment of the so-called Comstock laws. He desired that their validity should be tested by the courts. He had no malicious purpose whatever in mailing "Cupid's Yokes." His sole and sincere motive, as it appears to me, was to defend what he conceived to be the right of American freemen to free speech, to free inquiry, and a free press, both in and out of the mails. It was as a freeman and a patriot, conscious of his own rectitude, and not as a felon, that he acted. If he made a mistake in his judgment of the law, ought he to be treated as a villain? Who was harmed by the pamphlet that he mailed? Certainly not Anthony Comstock, who instigated the offense and received the pamphlet.

It is a true proverb, that what is one man's meat is another man's poison. Is it not also true that what is one man's purity is another man's obscenity? that what is one man's piety is another man's blasphemy? and that a sentence of thirteen months' hard labor in prison and a fine of three hundred dollars on Mr. Bennett for that act of his, done from as pure a motive as ever animated a patriot or a martyr, is equally, if not a far more immoral act, than the mailing of "Cupid's Yokes"? George Colman, the younger, seems to have had the question in his mind when he inquired:

"Who would he have heard of, by the by, The View-suppressing starved society? That tribe of self-reliant souls—whose heaven Consists in *his* *own* *heaven* for heaven; Those stilt-necked buzzards, who extirpate the vigor Of Christian virtue, by christianian rigor; Those quacks and quivets who in coalition Compose the center's secret insurrection; Dots, in our tolerating constitution, Who turn morality to persecution. And through their precious pates' fanatic twists, Are part informers, spies and Sectarists."

I have been acquainted with Mr. Bennett for about fifty years. I believe him to be an eminently candid, honest, brave and truthful man. He is pure in his conversation and conscientious in his purposes. He is now from sixty to sixty-five years of age. He has been a great reader of ecclesiastical history. He regards the current theology and ecclesiasticalism of this country as in some respects a debasing superstition—as being itself the parent of many of the ills which afflict the people, and which the clergy charge upon unregenerated human nature. Mr. Bennett has battled and used every honest means in his control to enlighten the people and to overthrow superstition and priestcraft. "I fight," said Cato, "not for my own liberty, but for my country, not to live free, but to live among freemen." A similar sentiment, as I believe, inspired Mr. Bennett in his defiance of the Comstock law. Said it that the heroism which was a virtue in Cato, is regarded in a United States court as a crime in Mr. Bennett. The Comstock laws, like those which estab-

lished the Inquisition, proceed from a wrong principle, and do more harm than good. It is not the rightful province of Government to arbitrarily establish or suppress either religion or morality. These pertain to the individual, grow out of his spiritual nature, and are his rights. It is the proper function of Government to protect the individual against the invasion of his rights, and more than this on its part necessarily results in tyranny and general demoralization. The sooner the Comstock laws are repealed the better will it be, as we believe, for the welfare and the morals of the people.

ALFRED E. GILES.  
High Park, Mass., June 22, 1879.

SUDDEN DEATH OF MRS. HULL.  
A Fearful Tragedy Veiled in Mystery.

On the 28th of June, 1879, a woman of high intellect and noble character, Mrs. Jane L. De Forrest Hull, died in her 40th year, after a brief illness. Her death was sudden and unexpected, and has attracted much public attention. She was a native of New York, and had spent most of her life in this city. Her husband, Dr. Hull, was a prominent physician and a member of the medical profession. Mrs. Hull was a woman of great energy and independence, and was deeply interested in the welfare of her country. Her death has been a great loss to her family and to the community.

It is seldom, indeed, that one dies a natural death, in the strictest possible sense. In this feverish life much may be done, or left undone, to weaken the vital powers, and thus accelerate the transition. When the change is premature, it is not according to the Divine economy in Nature. Death is strictly natural only when the current of life has been uninterrupted by any known or unknown violation of the laws of our being. It will be perceived, therefore, that it is only a purely normal life that can, by a possibility, be followed by a strictly natural death.

The slow processes by which we waste our vital energies, and the lives of men are destroyed, so that death comes to the living before the proper time, seldom attract attention. It is only when we have no timely warning of his approach; when the impending event is veiled from sight, and the catastrophe comes abruptly, that we are startled from our fancied security, and made to realize by what a doubtful claim and uncertain tenure we hold all earthly possessions, not excepting the *anima* of the body. The philosopher may reason thus calmly on the subject:

"I am conscious that death needs say not, With me when I will come; I should we start at its approach, and tremble in its presence? It is only when inspired by great truth which lift the soul into supra-mortal relations; or when moved by some noble purpose, greater in our esteem than personal safety and life, that we can remain unmoved when dire disaster crosses our path of life. If self-preservation is the first law of our being, we obey a human instinct in shrinking from destruction. When death comes suddenly before we are prepared, we feel that the summons is timely. When the earthquake shakes the proud city into shapeless ruins; when the invisible spirit of the pestilence walks the streets at noonday; when under cover of darkness the incendiary applies his torch to the peaceful homes of sleeping innocents; when fierce lightning falls far off on the sea, and the doomed ship, with all her living freight, goes after her anchor to the depths below; when life is extinguished in the awful vortex of the cyclone, or the midnight assassin steals into the silent chamber to hold the breath of the unconscious sleeper;—oh, then, is death supremely terrible, and the sternest natures tremble in his presence.

The public has just been shocked by the death, from violence, of Mrs. Jane L. De Forrest Hull, which occurred at 140 West Forty-second street, New York, at an early hour on the morning of Wednesday, the eleventh instant. I refrain from a recitation of the details of a terrible tragedy with which the public is already painfully familiar. A seemingly impenetrable veil hangs like a midnight cloud over the sudden and mournful termination of the life of this amiable lady. The theories of sharp detectives are all at fault, and to this hour not one ray of light shines through the darkness. She could scarcely have inspired, by either word or deed, a single feeling of jealousy or resentment in the breast of any human being. This deepens the mystery, and renders the ultimate solution of the problem uncertain.

Jane L. De Forrest was born in this city Jan. 28th, 1836, (as the writer has been informed,) and hence her age—when the curtain suddenly fell on the last scene of mortal life—was sixty-three years, four months and thirteen days. (Her husband is of the opinion that she was born at a later date.) At an early age she was married to ALONZO GRANDISON HULL, M.D., with whom she lived on the most amicable terms to the close of her life, a period of some forty-three years. The Doctor was also born and educated in this country. In 1859 he graduated in medicine at Geneva. Soon after marrying Miss De Forrest they removed to London, England, where Dr. Hull rapidly acquired such distinction in his profession that he soon established a lucrative practice. He was one of the first medical practitioners who made electricity an important auxiliary in the healing art, and his patrons were largely from the aristocratic circles of English society. During her residence abroad the American minister presented Mrs. Hull to the Queen; she was honored with a seat among the nobility on occasion of Her Majesty's prostration of Parliament in 1871, and, for a period of thirteen years, was familiar with the higher phases of social life in London. The health of Mrs. De Forrest (Mrs. Hull's mother) was visibly declining, and she felt impatient for her daughter's return. Accordingly the Doctor and Mrs. Hull resolved to come home on a visit of several months. They never for a moment entertained the idea that they were taking final leave of England. The Doctor left his foreign practice in the hands of a competent physician, with the settled purpose of returning at the expiration of one year; but time and circumstances changed his resolution. When he had been here several months, his numerous friends in England learned, to their disappointment, that he would probably remain; and then very tempting offers were made to induce him to return and settle permanently in London. But the attractive influence of early associations, and, perhaps, other considerations, determined his decision. At that time, and subsequently, he declined such overtures from abroad as would have inspired the personal ambition

and tempted the cupidity of most men, and has ever since remained in this country. During the early and middle periods of his life, Dr. Hull not only displayed great freedom from professional trammels, but remarkable skill in the practice of his profession and industry in the prosecution of other interests. He was a profound student of electrical science and the laws of mechanics, or the scientific application of natural forces to ponderable bodies. He achieved no little distinction as an inventor, his constructive ideality assuming practical shape in the department of the Mechanic Arts. In one instance, while abroad, he sold a quarter interest in one of his inventions for the sum of £10,000. This was a machine for the manufacture of pins, which is said to be still in use in England.

Men whose minds are absorbed in grave studies are not likely to be demonstrative. In such men the emotional nature is in subjection to the reason. Sometimes they are adjudged to be indifferent, and, perhaps, cold and insensible, when in fact they are only profoundly thoughtful. If the Doctor was not spasmodic in the manifestation of affection, he was nevertheless firm in his attachments, of a quiet, forbearing spirit, and respectful in his deportment. When others were excited, he was calm, and the little strifes and passions of daily life seldom ruffled his temper. The Doctor and Mrs. Hull appear to have studied and comprehended the laws of individual liberty and domestic harmony. Each respected the natural disposition and essential requirements of the other; and notwithstanding they were childless, their whole wedded life appears to have been singularly peaceful.

Mrs. Hull was a lady of unusual stature, vigorous mind and strong individuality. Her steady self-possession and executive ability, displayed in her several relations, were such that no one could question the moral equipoise of her mind and the uncompromising dignity of her character. With a quick perception of the ludicrous features and aspects of human nature and life, she could not wholly restrain a satirical vein of thought, sometimes dominant and occasionally nettling the conscious subject of her observations. But under her ready wit and playful irony there was a liberal feeling and large-heartedness that her more intimate friends seldom failed to discover. It is only just to say that she knew how to soften these strong attributes and superficial asperities, and to render the whole womanly by a genial disposition, and the graceful affability which, as a rule, characterized her whole deportment and conversation. It is seldom that a character presents a better combination of bold outlines, strong features and delicate aspects. The *suaviter in modo*, which she could employ at pleasure, rendered a resolute purpose and determined action altogether becoming. With reasoning powers and a natural capacity to execute and govern that were more than feminine, there was an admirable blending of the womanly graces which found expression in her voice, and the charming influence of a gracious condescension.

Mrs. Hull was well known in spiritual and literary circles; she took a rational interest in several reforms, and the large parlors of her model home were cordially opened whenever she could thus promote the interests with which her name was associated. She was Secretary of the Manhattan Woman Suffrage Association, and an influential member of Sorosis. Uniformly polite in her treatment of visitors, and hospitable to all rational ideas of progress, it was not merely the magnetism of a queenly presence that captivated her guests and made the residence of Dr. Hull a center of attraction. The home-circle often embraced several superior minds, and in the absence of any transient guests, the household was illuminated. But other cultivated people assembled there from time to time—persons from the superior walks of professional, social and spiritual life—and they were always welcome.

The circle of friends in which Mrs. Hull moved was by no means confined to the more prominent Spiritualists of this city. It embraced a large number of intelligent people here and elsewhere—men and women of polite manners, liberal views and honorable aspirations. With a modest reserve, that never really permitted her to seek the distinction of leadership, even in the cause which most enlisted her sympathies, she was always and of necessity a conspicuous figure in that circle. Her presence, in any company of congenial minds, was at once a pleasant light and an added charm. Her coming and her salutation never limited the sunshine of daily life and the pleasures of social intercourse. It is rather the sad memory of the last look and word, and the receding form, no longer visible, that has left a shadow behind. A cloud like a deep eclipse is over us, and the flood-tide of a great sorrow sets through many sympathetic hearts to-day. Our harps are silent while we weep by the river of tears and refuse to be comforted. But the black cloud of our grief will pass away; the resistless tide will spend its force and retire; and where the tears of love and friendship now fall on barren ground, the rose and amaranth shall bloom hereafter.

"Oh, deem not they are blest alone  
Who live a peaceful tenor keep;  
The Power who plies man, has shown  
A blessing for the eyes that weep.  
The light of smiles shall fill again  
The lids that overflow with tears;  
And weary hours of woe and pain  
Are promises of happier years.  
There is a day of sunny rest  
For every dark and troubled night;  
And ere thy woe is ev'ning guest,  
But joy shall come with early light."

Now that the fearful tragedy is over, we may find infinite consolation in the positive assurance that following the sudden cessation; the lonely struggle and momentary agony; the bewildering sensations and broken consciousness; and the deep darkness of the soul's eclipse on that terrible night, the morning light came softly to the risen spirit, "where the wicked cease from troubling and the weary are at rest." S. B. BRITTON.  
80 West 11th street, New York.  
Sorosis, at its last meeting, honored the name and memory of Mrs. Hull by the adoption of Resolutions expressive of just appreciation of her many noble qualities; at the same time the daily press was severely arraigned for the unfeeling and repressible manner in which the subject had been discussed. From the *Herald's* report of that meeting I extract the following confirmation of what I have written respecting our deeply afflicted friend, who is the chief mourner on this occasion: "Mrs. Hull related an interesting incident of which she had personal knowledge. Dr. Hull when in London was physician to the Duke of Wellington, and some years after his return to America the Duke was suffering under a severe illness. He wrote to Dr. Hull, offering him one thousand pounds to return to London and treat him. Mrs. Hull was with Mrs. Hull when the letter came, and at once congratulated her on the prospect of revisiting her old friends and home, but Mrs. Hull said that it could not be. Dr. Hull could not break up the connection he had established here, as he intended to live and die in America."

BRIEF PARAGRAPHS.

Louis Napoleon, the Prince Imperial of France, was killed in South Africa by the Zulus, June 2d. It will now be said by those in favor of the Napoleonic dynasty that the English put the Prince out of the way.  
Truth may be run over by a locomotive and survive, but error, if only scratched, will die of lockjaw.  
The *Traveler* says that baby-farming in this city is a grave subject.

A correspondent residing in the western part of this State writes to us an encouraging letter upon the progress of Spiritualism in Orthodox families, etc., closing as follows: "I persevere your paper with increasing interest, and I doubt if there is a periodical in America whose contents are so fully read as those of the *Banner of Light*."

Jo (Joe) has had a fortune of two million dollars left him, but it was lost for far away he couldn't reach it, which made it rather bad for Jo.

There are methods of dealing with blackguards other than fighting them, and quite as creditable.

TRUE HAIR-PINNESS—When a woman has flushed her toilet before attending a ball.

Lord Loftes is said to be a tall man.

Bro. Haines, of the *Herald*, need not be alarmed—the "Jesuitical spirits" "the benevolent Seaver" alludes to are not of the Catholic persuasion; and, moreover, these spirits are of the earth earthy, of which Bro. Seaver has had ample evidence in his late personal experiences with them.

Like the fox in the fable, who had lost his tail in the trap, he would fain persuade his readers to share his humiliation and become as ridiculous as he has made himself.

A severely practical exchange, whose editor has evidently just arisen from a perusal of the parables, thus discourses: "The wise virgins were simply good advertisers. They bought the best oil, kept their lamps trimmed, and let their lights shine. They made money by it. The foolish virgins never advertised. They bought an oil. They had no light. They lost money by it. It is ever thus and so."

It is better to improve by other people's errors than to find fault with them.

Open the windows of your heart and let in the sunshine.—*N. Y. Com. Adv.* A good many open them just to let in fog.—*Id.*

Another dark cloud is settling over Fall River. The managers of the great manufacturing corporations are determined to oppress their operatives, and great distress among the poor people is sure to ensue, for strike they will, as the workmen are possessed of too much manhood to be forced into serfdom by capitalists.

A man killed his wife in Philadelphia June 21st, because she did not hand him a towel "like a lady."

Patience and time do more than strength or passion.—*La Fontaine.*

A man who proclaims himself the prophet Elijah has arisen in the English town of Chichester, and proposes to gather together the English people, whom he declares are the lost tribes of Israel, says a contemporary. Probably this is the reason England is now moving to deposit the Khedive, that it may eventually secure the "holy land." Funny times, these.

Quilts want to know why woman is called *fe-male*.

Deaths in Boston last week 101, forty-one less than in the corresponding week last year—males 40, females 61.

The first of this season's free concerts was given on the Common on Sunday afternoon last by Brown's Brigade Band. Now "ministers of all denominations" think of "petitioning the city government" to put a stop to such musical profanation! Quakers were hung on this same Common.

Oh, crookedness, dolorous, forlorn!  
When at the summit of imperial pride,  
With dew of youth, like matin star you shone,  
Felt on that loom when canvas poor made known  
Your puns were ended and your Carus throne  
By advent of a man-child fortified—  
You deemed not then 'twere better to have died,  
When could you see far-off this fatal hour,  
When desolation is your only dower!—*J. W. Ball.*

It is reported from Callao that another naval battle has been fought in South America, and that Antofagasta has been bombarded and two Chilean transports captured.

Murders and hangings seem to be the order of the day. Hangings do not prevent murders, that's certain. Keep the head cool by temperance in all things, and the feet warm by actual exercise in the discharge of important duties—deeds of kindness.

Mrs. A. Holland, of Liege, Belgium, fell in the water June 21st and was drowned, being carried over Niagara Falls a short distance from where she fell.

Five persons were killed, and several seriously wounded, June 21st, two miles from Emans, Pa., by the explosion of a steam boiler. The same old story; the boiler was an old one, and the owners had been warned repeatedly of its dangerous condition by the engineer.

A German named Kemmler, residing in South Holyoke, Mass., murdered his three little daughters, June 21st, giving as a reason that he was afraid his little girls would grow up "and go to the bad," as he was too poor to have them educated. In the Freeman case some averred that the teachings of the Scriptures incited him to sacrifice his child; now, in the German's case, it will be said that our school system is at fault.

The Rockland Lyceum.  
To the Editor of the *Banner of Light*:  
The Children's Progressive Lyceum celebrated their annual flower festival on June 15th, and had a most enjoyable time. The hall was beautifully trimmed, and fragrant with the breath of many flowers. Around the hall were tasteful bouquets, over the pictures were twined vines and grasses, the banners at each end were trimmed with roses and syringas, while in the center of the platform an elegant pyramid of flowers, surrounded by the lovely mountain laurel, in its waxen beauty, was placed, the center being formed of lovely jaqueminths and pure white roses, resting upon a base of purple wisteria. There was in fact a wealth of flowers, every nook being filled.

Noticeable among the many pleasant exercises of the day was the speaking of the Misses Grace and Lilly Cooper, and also a concerted piece entitled "Selections from the Poets," by thirteen young misses; a song by Miss Edith Poole, "Daisies White," with chorus by ten young ladies, was finely sung; a duo for organ and violin, by Master Francis Poole and Miss Edith Poole, was rendered with great taste and skill; readings by the Conductor, Mr. L. F. Lowell, Mrs. Susan Wheeler and Brainerd Cushing, and a lesson from "Practical Ethics" by Mrs. Lanna Shaw to the whole school was very interesting. The lesson given was upon conscience and health, and the illustrations given by Mr. Harrington, Mrs. Collins and Mrs. Wheeler, were very instructive. The exercises closed with the whole audience singing the song of "Vision," containing these beautiful lines:

"The stream of death is bridged with flowers,  
Over which the angels come and go,  
And it required no stretch of imagination to believe that the angels were in our midst, blessing us all with the benediction of their presence. LANNA SHAW.  
Rockland, Mass.

The New York Lyceum.  
To the Editor of the *Banner of Light*:  
The New York Lyceum is to hold its annual picnic this season at Elm Park, in 22d street, a short distance west of 8th avenue. The Park has been engaged for Saturday, June 28th, and if the weather proves favorable, a most joyous time is anticipated. The grounds are very pleasantly situated, and their nearness to the city renders them easily accessible at all times of day or evening. Dancing in the afternoon and evening will add peculiar charm to the occasion, and afford its devotees an opportunity of enjoying themselves. The friends of the Lyceum and of the cause are cordially invited to join with us in making the day an enjoyable one. C. R. FENKINS, Cor. Sec.  
New York, June 19th, 1879.

Arrest of the Murderer of Mrs. Hull—He is Captured at a Prayer-Meeting in Boston, and Confesses His Guilt.

At 10 o'clock on Monday evening last officers Mitchell and Files, of Station Five, and Officer Wood, of Station Three, arrested Charles Cox, a middle-aged, thirty-two years old man, of the Ebenezer Methodist church, No. 85 West Concord street, on the charge of the murder of Mrs. Jane DeForest Hull, fifty-eight years of age at her home, No. 140 West Forty-second street, New York, on the night of June 10th. Early Monday evening Lieut. Johnson, of Station Five, received a despatch from Superintendent Adams, stating that the murderer of Mrs. Hull would be at the church about mentioned some time during the evening. A very good description of the man was also given, which description had been furnished by the pawnbroker who had loaned money on some of the stolen goods a few days ago. Officers Mitchell and Files were sent into the church in citizens' clothes, and they were accompanied by Misner and Hunt, of the same station, surrounded the building on the outside. The man they wanted was easily discovered, sitting near the back of the church, and just before the close of the meeting the officers entered the church and arrested Cox in his seat. The prisoner made no resistance, but at once followed the officers out. He was taken to Station Five, where he was searched. A gold watch, with hunting cases, and several letters of J. H. C. were written on the inside of the back case, and a valuable ring, both of which were recognized as the ones stolen from Mrs. Hull, were found on his person.

Upon being shown these damaging proofs of his guilt, Cox broke down, and owned up to the whole transaction. He says on the evening of June 10th he came home at about 6 o'clock, and at once retired to his room, where he laid himself out about 10 o'clock, when he crept out of the house without disturbing any one. He had a key which he thought would open the front door of Hull's house, but was unable to make it work. He then tried the windows, and succeeded in raising one, through which he slipped out. He was proceeding, with which he crept softly along to Mrs. Hull's room, but as he went to open the door he thought he heard a man snore, which caused him to quickly blow out his light. He then entered the room in the darkness, but as he neared the bed Mrs. Hull awoke and asked, "Who is there?" to which he answered, "the Doctor" meaning her husband; she evidently hardly recognized the voice, and put out her hands to feel of his face, which he avoided by leaning back. A bottle of cologne was lying on a stand near the bed, which he seized and dashed into her face, at the same time bringing one hand down over her mouth to keep her from crying out. He then while she was holding her in that position, struck a light, but the alcohol in the cologne on her face ignited, burning her severely. He smothered the flames, and kept her from screaming by the aid of a heavy shawl which was lying near at hand, which he held down over her face. She soon became more quiet, upon which he bound and gagged her, and then took all the valuables he could find and ran out by the way of the front door. He says he did not intend to kill her, only to quiet her, and he would have held on until she was dead. Upon leaving the house he came directly to Boston, where he has stopped at the house of Mrs. Diggins, No. 12 Grove street, ever since. Had he not been arrested, his intention was to have gone to Providence on Wednesday, and have tried for a position as cook on some foreign-bound vessel. He was born in Poughkeepsie, N. Y., and claims to have served three years in the Union army during the late war. He claims to appear like a very decent character, but has more of the milk-and-water look about him.

Kennedy Hall, Warren Street, Boston.

On Sunday last, June 22d, two large and attentive audiences attended the Free Spiritual Meetings in this place. The musical exercises were of a high order, and the singing by the choir and congregation was very effective. The platform was gracefully adorned with choice flowers, which were, at the conclusion of the services, distributed among those members of the audience who have sick friends or patients residing in the city.

W. J. Colville occupied the platform as usual. In the afternoon his guides accepted topics from the audience on which they discoursed. The principal subjects treated were "Virginity," "Non-Resistance and Communism," "Children in Spirit-Life," and "The Effects of Medicine on the Health of the Spirit." Without concluding the services with a poem, in which three subjects were included.

In the evening "Baptism by Water and by Fire" was the theme of the discourse. The subject was dealt with in a purely interior manner; the processes of the soul's development were traced, and the various stages of the rite of baptism as a symbol of esoteric things explained. Great interest was manifested by the audience. Whoopoo gave a poem on the "Death of the French Prince," in which she prophesied coming glory for France.

On Sunday next services will be held as usual at 3:15 and 7:15 P. M. The evening's lecture will be on the question of the purity of the human soul and the existence of sin in the nature of man. On Thursday evening at 8 o'clock Mr. Colville's guides are delivering a course of lectures on Social Science. "The Importance of Physical Culture" is their topic this week. Mr. Colville receives all who wish to see him, or consult his guides, at 8 Davis street, from 12 to 3 daily.

RECEIVED: THE HERALD OF HEALTH for June—M. L. Holbrook, M. D., publisher, 31 and 151 East street, New York City. This number has many articles of merit prepared from a hygienic standpoint; special attention can well be paid to the sketch entitled "Seventeen Months on Fruit and Bread."

THE MANUFACTURER AND BUILDER for June, a monthly journal devoted to the advancement and diffusion of practical science. Published at 37 Park Row, New York, by H. N. Black—P. O. Box Van Der Weyde, M. D., editor.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for June; James Vick, publisher, Rochester, N. Y.

THE SHAKER MANIFESTO for June. G. A. Lomas, editor, G. B. Avery, publisher, Shakers, N. Y.

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