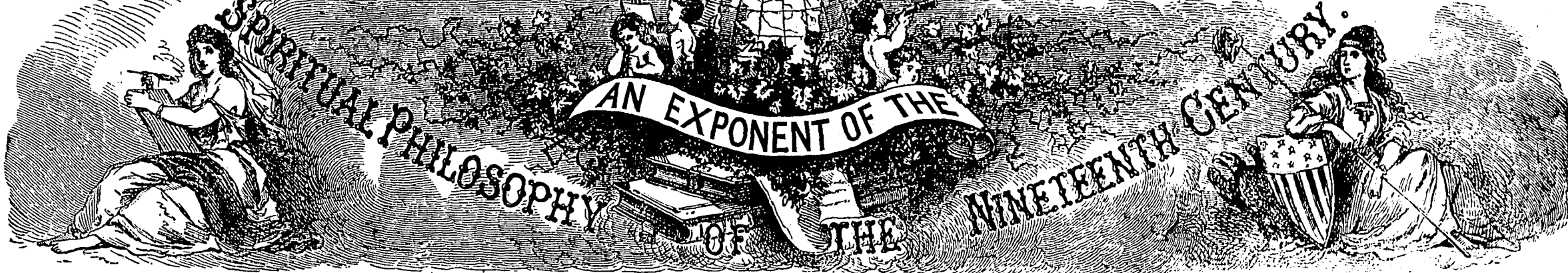


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

SPAIN.

There seems to have been a little trouble in the ranks of the Spiritualists of Madrid, caused, perhaps, by some unreasonable envy (which I have not the time to investigate), which generally kills itself like a scorpion, with its own sting, but may perchance, in this instance, arouse or baptize new energies that will redound to the general good. This last idea is suggested by the fact that from Madrid I now receive two interesting magazines instead of one. That which I have been in the habit of reviewing, and recognizing as one of the ablest of the *Banner's* "exchanges," takes now the title of "*El Espiritista*," Official Organ of the Central Organization of Spanish Spiritualism, and of the Grupo Marieta.

El Espiritista appeared in 1868 as *El Criterio*; the word Spiritualism and what it embraced not then being countenanced in that enlightened (?) region. Subsequently it was allowed to add *Espritista*. Now it takes its third title, is printed at the same office of the widow and sons of Alcantara as heretofore, and has the support of one, among many, of Spain's distinguished scholars, the Viscount de Torres-Solanot. Its second article in the present (September) issue, is a communication from Cordova—a spirit's enunciation, full of good sound sense and moral truths: "This is an age," it says, "which concerns itself with few things, except manifestly unclouded, as it is rationalistic; requiring that things presented to it should be very rational."

Among the spiritualistic phenomena, explained by your sciences, there is such a moral basis (*moralis*) that one, seeing it, must exclaim, "Oh! my God! Thou existest, hence the eternity of spirit, intelligences producing marvelous things beyond the reach of humanity; and, as these exist, there must hence exist a cause." "Christianity, without its moral, could not have been propagated, and without its miracles would have surely died." . . . Your science is of little account, . . . phenomena which it pretends to explain fail by its methods: these phenomena pertain to an order the most exalted of those in space, and which no science, known now to man, can reach. The discoveries, then, of Franklin, of Watt, of Harvey, and, I may add, of Morse, the hypotheses of Descartes, Huyghens, Van Zuylicheren, the great philosopher of the seventeenth century, are brought under review, not only to give the shadow of the state of things preceding the time of these eminent men, but a hint of what the future may open to us.

It would seem, from another article, that it is difficult to maintain in Spain a Central Bureau of Spiritualism, for the reason that it becomes dictatorial. "Liberty in all," (things) says the writer, "as a condition, is the *sine qua non* for the complete unfoldment of what is sought to be developed; no one having the right to occupy himself with the manifestations (with others) till asked." Here it is also said, that "In the Iberian peninsula, little or nothing had been done to advance the phenomenal phase of Spiritualism." Again: "A medium for materialization presents various spirits of different sexes, ages and colors, as if to refute the supposition that is advanced by many, that the materialized form is the double of the medium." And again, when contemplating the wonders of this new or renewed development, the writer says: "The spirits do not cease to repeat to us that we are as yet in the infancy of these spiritualistic phenomena. They say, and we firmly believe it, that of the laws which reign in the world of spirits, we, the incarnated of this planet, know little or nothing."

A letter on the dissolution of the *Sociedad Espiritista Española* remarks: "The relations and the correspondence of the 'Centre' have augmented, and its propagandist labors are to-day more active and fruitful than ever; activity and results testifying to the constant growth of Spiritualism." An epistle from D. F. Migueles, of San Sabastian, and addressed to the editor of *Revista de Estudios Psicológicos*, of Barcelona, speaks of a "medium of marvelous faculties," which he has observed and studied from day to day for two months. "She is a lady," he says, "of distinction, respectable as regards position, and adorable for her sympathetic and generous character." It seems that, in her presence, flowers and bon-bons were brought by the spirits, and sweet sounds filled the air; while on paper enclosed within the leaves of a book was a lengthy communication, most beautifully written, containing exalted sentiments, and in words so exquisitely chaste that to reproduce them in English would require another exalted spirit.

El Espiritista gives also a letter from the Zouave Jacob, who has been for quite a number of years in France a famous, and consequently persecuted, healer and medium. It appears that on the 22d of September he was to hold at his house in Passy, near Paris, a grand festival, or *soirée musicale*, in honor of the philosophers of all ages of humanity who have been martyrs to progress. One hundred musicians were to be there, among them the Zouave, who is a good musician himself. This must have been a very interesting affair, and certainly places, ay fixes, another star in the firmament of the world's enlightenment. Among the minor items of *El Espiritista* are: "The Archbishop of Santiago has condemned the pamphlet on Spiritualism in the seventeenth century of Niram-Aliv, which will hasten its sale"; a new "circle of Christian Spiritualists" is to be formed in Tarragona; the "circle" at Cordova has obtained a remarkable mediumistic work, *Monografía Psíquica*; D. Carlos Bredif is named as a wonderful medium; a new society has been formed in Lieja called *Magno-espiritista*; here, also, the "Spiritual Almanac" for 1879 (a suggestion to Messrs. Colby & Rich) has been published; the canon Javier Mous, who with Padre Jacinto and many other Catholic priests separated from the church on the promulgation of the dogma of Infallibility, has died in great poverty in Belgium, where he took refuge from the persecution with which the "faithful" followed him; "the curate of Calahonda has sworn to exterminate all Spiritualists."

El Criterio Espiritista, of Madrid (October number), comes also with much that is interesting, independent of the notices of the "cisma," which evidently disturbs the harmony that has heretofore been so agreeable in that transatlantic stronghold of our faith. The able pen of D. R. C. Berard is devoted to the subject of Magnetism, wherein he shows that it was practiced in Bible times—quoting Genesis ii:7-21, Deut. xxxiv:9, Kings II. v, and I. xvii. He also favors us with a lengthy and able exposition of the "Proofs Sustained by Sacred Writings," from which I must quote a few paragraphs. These, however, are only a small portion of what has been published by the writer Calmet, the learned Benedictine. According to the latter, "The angels and demons (*los demonios*) have appeared sometimes to men; and the spirits, separated from the bodies they have animated, have occasionally returned and can yet return."

"It is not, then," remarks Mr. Berard, "solely the demons who converse with the Spiritualists, as the new Catholics suppose." Again says Calmet: "The manner of the appearance and disappearance of these spirits is unknown, and God has left discussion and investigations (of the subject) to men." "Then the Spiritualists do well," says Berard, "in holding séances to study this thing, since God has given the matter into our hands." Questioning whether it is a miracle or not that the good and bad angels appear, Calmet says, "God has permitted it, also, sometimes to those that are neither angels nor demons." "We have here a further confirmation of the truth," replies Berard, "that we are not demon-possessed, as the clergy affirm, nor so far from the truth when we are assured that we can talk with the dead." Again Calmet: "We cannot give, in this matter of communion between the living and the dead, any fixed rules, nor form any reasoning *demonstrativo*, as we know not the nature or the extension of the power of these spirits." "It is then our bounden duty," says Berard, "to study the ligatures that unite us with the invisible world, that we may know more in the nineteenth century than they did in the eighteenth." Calmet further says: "It is necessary to study and distinguish the apparitions during sleep from those that appear in your wakeful state; studying apart, also, those apparitions in solid bodies that talk and walk and eat and drink, and the same with regard to those that appear as nebulous and airy." To this, also, Berard properly replies, and adds: "We see then, after all, and in view of the constant attacks, anathemas and excommunications vomited against us by the 'Infallibles,' we are in the right way, according to those thoughtful and learned men of the Catholic body who, like Calmet, Gratri, Lavater, Lacodaire, Henry Pereyre and others, have written in support of our rational and philosophical beliefs."

The *Manifesto*, printed in Madrid, and written with much force by Don Cesar Bassols, has a local interest which I will not enlarge upon here.

FRANCE.

The *Revue Spirite*, Paris. Having overlooked the September number of this valuable journal, I go back to it, as it contains some items worthy of attention: "Free Thought"; "Psychological Studies"; "Concerning Leibnitz"; and "The Role of the Spirit in Creation," being the principal. Several extracts are made from the *Banner*, and Miss Kinsbury's letter from the United States concerning Spiritualism and the leading lights in our faith and theosophy, is given in full. Unbounded laudation is bestowed upon Mme. Blavatsky, her works as an adept author, with many more observations of great interest. Mr. Chas. Hue's experience with the medium Alesi is also graphically rendered here, and I will condense a portion of it. Mr. Hue was the former editor of the *Prosperité Agricole et Commerciale*, and member of the "Scientific Society for Psychological Studies." He heads his article with, "Mediumistic Designs Obtained in almost Complete Obscurity." The medium is a young Hungarian of brilliant education, but who, through many misfortunes, has been reduced to poverty. His young and estimable wife shares with him heroically his ill-starred existence, and when under magnetic influence proves to be also a clairvoyant, able to see and describe spirits and give good medical advice. M. Hugo d' Alesi sits at a table in a room so

dark that it is almost impossible to see the figure he is sketching. He seems to pay but little attention to what he is doing, executing rapidly, and in the space of forty-five minutes accomplishes a remarkable work—the head of a woman, for instance, wonderful in respect to *finesse d'execution* and for the expressiveness of its features. He has thus in pastel produced a striking likeness of Pius IX., and in *aquarelle* a magnificent landscape. The latter bore the signature of Diaz, a fine artist, who passed away about a year since. My space warns me to add only that most of M. Alesi's productions bear the initials T. D., which, on account of the general style of M. A.'s penwork, are attributable to Donato, who contributed in his day largely to the resurrection of sculpture in Italy.

The November number of the *Revue Spirite* has also come to hand. This important periodical has been enlarged to eighty pages, and must be more, on that account, be put aside for future examination.

La Revue Magnetique, Paris (1st and 16th of October), has much to interest the general reader besides its scientific matter. The first article that catches my attention is "Phantoms." Here are enumerated many instances where people supposed they saw living persons before them and heard their names called, yet were probably deceived. A lady heard herself called several times by her husband, and finally was earnestly appealed to, "to come quickly." But he soon after entered the room in good health. She saw him once, sitting by the fire, and spoke to him, but he was not there. Tasso is also referred to, among others, as supposing that he saw and conversed with a guardian spirit, but no form could be seen or voice heard by a visitor to whom the figure was pointed out. M. Matthey, in his "Researches into the Maladies of the Spirit," cites an instance of a very nervous lady who saw a robber enter her room: and get under the bed; but she knew it was an hallucination, though she could hardly refrain from opening the window and crying for help. "The History of Hallucination," by M. Nicolai, of Berlin, is quoted in several instances where persons, including Swedenborg, imagined they talked with the dead. Mr. Nicolai himself, I believe, had the faculty of seeing the rehabilitated forms of the departed; or, according to this writer, imagined he had.

In an article of much speculative importance, by M. Louis Mond, concerning "the soul and the spirit," reminding one of some expressions in "Isis Unveiled," occurs this sentence: "It is this intoxication by the astral light, this inebriation, that paralyzes the reason of the spirit and the flesh of the material body in surcharging the one and the other with its fluid, element of force and power."

At a gathering of about 250 gentlemen, the distinguished Baron du Potet presiding, M. Donato gave an exhibition, with the aid of his marvelous medium, Mlle. Lucille, which seems to have been thoroughly satisfactory to the audience. "The insensibility which elicited the compassion of the spectators, the *catalepsy* in all its rigidity; the scenes of attraction, sympathy, antipathy; the complete *defenses*, then the *exaltation of the senses*, then the *raiding* of this second Saint Theresa, evoked rounds of applause." Yet it is even here said that the time has not come when this magnetic force can be introduced into the hospitals as a curative agent. Wonderful nineteenth century! Much other matter, by the most able of French writers, makes the *Revue Magnetique* a very important addition to our literature.

Le Devoir, of Guise, France. I have in hand six numbers of this stirring, sensible paper, and only wish that I could impart to the readers of the *Banner of Light* its valuable material. Extracts from the remarks made at the "Women's International Congress" are of much moment. "La Morale," for instance, by Mlle. Deraimes, in which she says: "The revolution Française, which has brought to us great and noble principles, has forgotten to occupy itself with woman's claims." An equality of the sexes was demanded, and abolition of privileges, of manners and measures, vexations and perils, of police. M. Alesson, editor of the *Gazette des Femmes*, showed the disastrous effects of legalized prostitution. Mme. Griess-Traut demonstrated how that war is at the same time a folly and a vestige of barbarous times. M. C. Chaigneau, much applauded, portrayed the iniquitous distinction made by man in regards to the *morale* of the sexes. . . . "A Movement in Favor of Peace," by Mr. Champury, is a noble appeal to our common sense and to humanity, which have been outraged for so many ages. "The disasters of war," he says, "aggravate particularly the poor classes of society; they above all are the sufferers." M. Godin, founder of the noble institution at Guise, producing *Le Devoir*, pronounced an eloquent discourse before the "Cantonal Concours," a gathering of the schools, teachers, &c., of that department of the State. Education is the bright morning star that heralds a new day. "The spirit of modern times," says another writer, "is faith and liberty." A critical writer on Darwinism remarks: "We believe that some day a portion of the hypotheses of Darwin will pass into the domain of scientific, incontestable facts, but that of the triumph of force will not be of the number." M. Godin himself, rendering his opinions on the division of riches, in which he first considers the bountiful gifts of nature, animal, vegetable, mineral, presents the formula of Fourier (capital, work and talent are the only good), also of Collus, which are as yet propositions, and which he considers defective. No more formidable argument in behalf of M. Godin's position in relation to capital and labor could be enunciated than is found in his own establishment. The *Devoir* also says that the *World* highly commends Messrs. Cassell, Petter and Galpin, of

London, who put aside a certain portion of their profits as a fund to succor their workmen in need. Also that "The success of the institution of the restaurants *economique* (of Nancy) is daily increasing." Noticing the sudden death of Dupanloup, "who expired at the moment when he was preparing to go to Rome to get a cardinal's hat which he had long coveted," the *Devoir* calls this noted bishop "hot-headed, passionate, violent, little scrupulous in his bitter polemics directed against his enemies." This journal also appeals to the French Academy to admit women to membership—such, for instance, as George Sand and Mme. de Staël.

BELGIUM.

Le Messager of Liege (Oct. 15th and 31st) is duly received. It opens its fair columns with a lengthy article on "God and the Creation," from the pen of M. Greslez. As God must ever be incomprehensible would it not be better to leave, as do the Buddhists, his nature undiscussed in the vast abyss of space? M. G.'s remarks are, however, rather concerning the manifestations of the Creator than the Deity himself; rather on the theory of insensible evolution than its causes; quoting the oft-repeated saying: *Natura non facit saltus*. The announcement of "The New Port Royal" institution has called out from its founder, M. L. S. Pierant, the statement that he is to reconstitute in the ancient abbey of the Benedictines of St. Maur a community of Spiritualists; not a reunion simply of deists who admit for belief only philosophical opinions, and wish a religion without miracles. Other things are needed by the masses, by nature *sentimentales et instinctives*; by the old, whose material gives place to spiritual aspirations. The *Messager* gives an account also of a duel proposed on Spanish soil which I have not seen in any Spanish periodical. It seems that a young gentleman, feeling aggrieved at something the Viscount Solanot had done, sent him a challenge. The Viscount accepted it on the ground that each one should undertake some great charitable enterprise which would involve great personal sacrifice—the establishment of an asylum, for instance, for orphans—the victory to be awarded to him who succeeded best; or, if life was to be sacrificed, then they should offer themselves where people were perishing by some epidemic, and serve there till one or the other died. The proposition was declined. A letter from Victor Hugo, in reply to an invitation to attend the unveiling of the statue of Lamartine, after expressing great admiration for the poet, says: "I salute the great snail." Many of these things look and sound much better in the original than when translated into our less graceful English. Here also I find a full report of the alleged exposure of Williams and Rita.

"M. Lepère has lately saluted the *manes*," says the *Messager*, "of the soldiers of the canton of Brienou in a discourse pronounced on the occasion of the inauguration of a monument erected to the memory of these brave. The ultramontane journal seems to have completely lost sight of the fact that Catholicism has instituted the worship of saints, and continues the Pagan ceremonies relative to their names." M. Leon Favre-Clavairoz, ex-consul of Trieste, and brother of the distinguished M. Jules Favre, is to pass some time at the new Retreat of St. Maur, mentioned above. "L'Univers" of Oct. 2d reports that the Holy Virgin has appeared anew this year to two women of Dietrichswald, Prussia. This Catholic journal says that the vision remains only eight or nine minutes, during which time these two persons are in a complete state of *extase*, pale, insensible as statues. The priests and other pilgrims pass to them pieces of folded paper containing questions addressed to the Virgin. These they read without opening (one in her normal state knows not how to read) and transmit the response of the Virgin, which is always strictly in accord with the questions, and often surpasses enormously the level of the intelligence of these women. "Behold visions," says the *Messager*, "largely resembling those of our somnambule mediums." The *Journal de St. Petersburg*, in an article on the "Nutrition of Man," published by the distinguished Prof. Beketov, renowned throughout Europe for his scientific abilities, says: "That all the social and political evils which now afflict humanity come from the eating of meat in place of a vegetable alimentation. . . . Abandoning this usage, humanity would make an immense stride in the way of progress, both intellectual and moral. The reign of brute force would cease, assassinations stop, and justice and fraternity would prevail in the universe." This remarkable statement is confirmed by a report which I once saw from an officer in India, who referred to a tribe of natives that were gentle, docile, because they ate no meat, and consequently did not make good soldiers.

SOUTH AMERICA.

La Constancia of Buenos Ayres comes with its usual amount of valuable material; and, by its attractive form must predispose in its favor all who see it. "How Spiritualism is Calumniated," "Spiritual Phenomena," and "Spiritualism in Buenos Ayres," are its present most prominent topics; but a dozen others invite attention. The entire letter of Dr. Nichols, which appeared in the *Banner of Light*, June 15th, is here reproduced; also some of the entertaining letters of Lavater, addressed to the Princess Maria of Prussia. These breathe those pure sentiments which recognize the value of an exalted spirituality. "His ideas concerning our state after death, touch notably those of Modern Spiritualism." Lady Amalie Dominga y Soler contributes not only a lengthy poem, but a charming piece of poetical prose on "What One Heard Among Ruins." Here we also read under one of the above headings, "That Spiritualism continues to make converts (in Buenos Ayres); that

under its standard there come to enlist from all parts, materialists, fanatics, the incredulous and the indifferent. All beliefs mold themselves to our *salvadora Doctrina*; and those who have denied God and the spirits find in it a faith, and feel an awakening of holy precepts; in their hearts, Love and Charity." . . . "Many are the groups, or circles," continues the *Constancia* "which are constantly forming. In many a domestic sanctum, young people gather for communion with the spirits, incited by what they have learned at our séances, and thus they throw the seeds abroad."

The *Revista Espiritista*, of Montevideo. The editor of this pioneer in our cause, in a land where Catholicism has held undisputed sway for centuries, has doubtless up-hill work, with not many assistants; yet he seems to be a host in himself, and brings out regularly his heraldic *Revista*, a kind of red flag such as is used in the arena in the favorite Spanish amusement of bull-baiting. He relies principally upon his own pen, though he has other able contributors, such as Dona Amalie Soler, who in the present number writes of "What am I?" There is also an article from a Belgian paper, which, with the *Revista*, still dwells much upon "objections to paid mediumship."

MEXICO.

La Ilustracion Espiritista, of Mexico, (November number), has been received. This grand periodical has a world of force and genius that must carve a wide swath through the fields of infidelity, and through the heavy ranks of Catholicism. In the present issue the learned advocate Don J. Cordero lends his pen to the most difficult of tasks, "The Infinite." Next we have a communication from Callao from a spirit that gives her name as Elvira Pruge; and still another from Callao. The former closes with: "To do good to your enemies is obtaining three results—good in the eyes of God, good because doing good for evil is a means of pardon, and good because you acquire a friend; the latter: 'Have little confidence in yourselves, but confidence in God.' Following these are: 'The Sciences and Spiritualism'; 'Spiritualism as a Revelation,' from Don J. Cordero; 'The Impugnations of Spiritualism,' by the Viscount de T. Solanot; 'Methods,' by D. E. Aragon; with a large quantity of minor material. Among the latter it is stated that the periodical, *La Libertad*, is crowding loudly over a notice that a prestigious, Cazenove, is actually exposing to the great satisfaction of the public all the tricks of spiritual mediums. A letter from Jalapa says: "The law of compensation is ever fulfilled. Life and death are inseparable associates." The editor here also kindly remarks: "We thank the *Banner of Light* for its benevolent expressions respecting our editor, Sr. Cordero, and of our publication in general. We fear, esteemed colleague, that your eulogies are too great, and arise from a generous sentiment, your sympathy." "The comparison of Christian rites and ceremonies with those that have preceded them," is of much interest, embracing such as took place in the church from A.D. 325 to A.D. 488. I will endeavor to refer to this again.

ITALY.

Annali Dello Spiritismo, Turin, (October number). This excellent periodical opens its inviting columns with a consideration of the "existence of the rational soul," by the judicious exponent of our faith, D. Niccolò Filadelfo. This is followed by "The Two Religions"; "An Architect"; "The Moral and Social Renovation of Italy," and a number of minor items of interest. Having occasion to visit Rome, S. De Volpi became acquainted, he says here, with the excellent writing medium, and "dear brother," Sr. N. Laurenti, and wishing to know something about the important affairs then pending in the Orient, he addressed the following to the spirit of the distinguished statesman, Cavour: "What will be the consequences of the Congress of Berlin in respect to the future of humanity?" This he placed in his pocket and showed to no one; but as he says in his communication, it was responded to through Mr. L.'s mediumship in a most satisfactory manner, and in accordance with the events as they have transpired. Another writer on the "Aurora of Spiritualism," feels sure that if we now contemplate the dawn of our doctrines, they will ere long rise in magnificence above the horizon. The *Annali* gives a short recital of events with Mr. Slade, which created such a sensation lately in Europe, more particularly in Germany and Russia; also that prophetic dream, announced at the time with startling demonstrations, which in 1277 foretold the strange, accidental death of Pope Giovanni XXI.; and that of the young daughter of Legendre, which saved the family from the wrecked steamer between Boston and New York.

The *Interior* seems to have inherited our little controversy with the *Herald and Presbyter* in regard to the three little Terre Haute boys who were drowned while bathing last summer. The *Herald*, in replying to its contemporary last week, confesses to surprise at the opposition that its original remark that "Boys at Terre Haute have a three-repeated warning to remember the Sabbath day," has met with from the religious and secular press. And the religious and secular press is surprised that the *Herald and Presbyter* cannot see that the boys drowned because they got beyond their depth, and not because they bathed on the Sabbath day.—*Chicago Alliance*.

"AND THEIR WORDS TO THE END OF THE WORLD."—It is interesting to remark that the first notice of Columbus's discovery in general literature is in the comment of the Justinian Psalter of the edition of 1506, on the 19th Psalm. At the text cited above, the commentator, writing in Genoa, makes this note: "In our times, indeed, in which, by the wonderful doing of Christopher Columbus, a native of Genoa, almost a second world has been discovered and added to the company of Christians." Then follows a history of the discovery, covering several pages.

Mr. W. J. Colville at Investigator Hall.

This talented trance speaker commenced a series of Sunday morning spiritual meetings at the above named hall, in Paine Memorial Building, Appleton street, Boston, on Sunday A. M., Dec. 1st. The proceedings commenced at 10:30 with a voluntary on the organ by Mr. G. A. Hardy, whose services at that instrument have been secured. A hymn was then sung, followed by a reading; a second hymn, then an invocation, immediately followed by a discourse on "The Philosophy of Prayer and Thanksgiving," which was delivered with considerable power through the mediumship of W. J. Colville. After the discourse the audience were favored with a short symphony on the organ. This concluded, Mr. Colville's guides proceeded to reply to various questions which had been handed up to the desk: these were found to relate to an extended variety of subjects, all of which received more or less attention, many of the answers, as well as the lecture, being greeted with applause by the large audience which filled the hall. When another hymn had been sung an impromptu poem of considerable length was delivered by Mr. Colville under spirit influence on "Aspiration," "Humility," and "The Infinite," which subjects being before proposed by the audience, but not noted upon in the discourse, were interwoven in the poem.

When the service had terminated with a benediction some of the audience remained to a short singing practice, and next Sunday it is expected that a marked improvement in the musical portion of the service will be discerned. The hymns sung by the congregation are printed on slips kept in the hall for free use by all who attend the meetings.

In continuation of the subject of last Sunday, which excited great interest, Mr. Colville's guides announce "The Lord's Prayer" as their theme next Sunday morning. All who intend to be present are respectfully reminded that the service begins at half-past ten, and great annoyance is experienced by those who arrive in due time, owing to the absence of punctuality on the part of many who arrive very late. Ticket-holders are reminded that no seats are reserved later than 10:45. The controlling spirits earnestly request all to endeavor to be in their seats when the proceedings commence.

Mr. Colville in Charleston District.

W. J. Colville occupied the platform at Abbot's Hall, Sunday evening, Dec. 1st, in C. B. Marsh's course. A large and intelligent audience was present. The subject of his remarks—chosen from several sent up by the audience—was "Creation and Evolution." The discourse gave great satisfaction, and was listened to with marked attention. Several questions were answered after the lecture in a very satisfactory manner. The exercises closed with a poem—the subjects being also furnished by the audience: "Our Journey through Life," and "Fireside Angels." Mr. Colville will speak in this hall next Sunday evening, Dec. 8th, at 7:30.

Spiritualist Fair at Amory Hall.

The Lyceum Sewing Circle connected with Children's Lyceum No. 1 have now in progress a Fair in Amory Hall, Boston, which began Monday, Dec. 2d, and will close Saturday, Dec. 7th. The object of this enterprise is to obtain pecuniary aid for the benefit of the poor during the coming winter. An entertainment will be given every evening; and many useful articles will be found at the different tables for sale. The project is carried out under the efficient direction of Mrs. J. B. Hatch, President, Mrs. C. C. Hayward, Treasurer, and Mrs. G. T. Pratt is Chairman Committee of Arrangements, and we wish them abundant success in that laudable undertaking.

Operations against the Afghans are still progressing—the English having the advantage up to present writing. One of the great dailies of New York thus satirizes the foreign mission system, or the Christian religion *in toto* (as seen in the works of its followers) or both, in the following outspoken style:

"In view of the declaration of war against the Afghans, it is important to know the condition of missionary work in Afghanistan. The British Church Missionary Society has occupied the country with its missionary workers, who are laboring principally along the line of the north-western frontier of India. The Afghans are a bigoted people, and at first they gave the missionaries much trouble. Gradually, however, they received them with kindness, and to some extent gave adherence to the doctrines they preached. In 1869 the Ameer presided at the Mission House. Conversions have been few, but those who have been converted are said to maintain their faith with steadfastness. The Afghans converts to Christianity must be greatly astonished to find that the nation which sent missionaries to convert them is now sending an army to put them to death."

"SPIRITUAL MANIFESTATIONS" is the title of a new book to be issued immediately by Lee & Shepard. Its author, Rev. Charles Beecher, of Georgetown, brother of Mrs. Harriet Beecher Stowe and Rev. Henry Ward Beecher. It is announced by the author that "the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spirit-world, and to prove some hypothesis or theory which will consistently account for all known facts." The author is a profound thinker, a careful and industrious writer, and his book is said to abound in calculations, facts and prophecies that will interest all Spiritualists.

The Spiritualists and Liberalists of Troy, N. Y., recently enjoyed a revival season under the ministrations of Mr. Cephas B. Lynn, who inaugurated the new series of meetings the first of November. Large audiences greeted the speaker every Sunday in Rand's Hall, one of the finest in the city, with a seating capacity of over one thousand. The press reports indicate that the influence of the gatherings was good in extreme measure. We congratulate both Mr. Lynn and the Troy friends over the successful inauguration of their free lecture course.

MIND AND MATTER.—We are in receipt of the first number of Mr. Jonathan Roberts's new paper, published in Philadelphia, and bearing the foregoing title. It has a readable table of contents, and makes a specialty of a Message Department, presided over by Alfred James as medium. We understand that Gen. Roberts has printed a large edition of his first number for gratuitous distribution, and advise those desiring to know more of *Mind and Matter* to address him for a specimen copy.

E. F. Curtis writes us from Farmington, O., "I cannot do without the *Banner of Light*. How I wonder that so many Spiritualists of means will neglect to take any spiritual paper. Oh that they could see the truth of John Wetherbee's 'Whispers,' in a late *Banner*, in regard to the sad effect on our conditions in spirit-life of an inordinate love of gain. When will Spiritualists act upon what they know?"

Spiritual Notes from England.

Maj. Thomas Gales Forster has left London. A new series of lectures will probably be arranged for him on his return, near the new year. Dr. Monck is going to Italy for the winter. He will be the guest of Signor Damiani.

Mr. J. J. Morse is meeting with great success in the lecture field. Irving Bishop's efforts to expose Spiritualism have been declined by Prof. Crookes and others.

Mrs. C. A. Fitz Gerald's paper read before the B. N. A. of Spiritualists, Nov. 17th, on "Home Circles," was received with great favor.

A new Society is under process of organization, which is to be wholly under the control and guidance of the spirits.

Mrs. Willis-Fletcher is engaged upon literary work, and has quite retired from professional duties.

The President's message to Congress contains much interesting matter regarding the condition of the Indian wards of the government. We have room for only a brief extract:

"While the employment of force for the prevention or repression of Indian troubles is of occasional necessity, and wise preparations should be made to that end, greater reliance must be placed on humane and civilizing agencies for the ultimate solution of what is called the Indian problem. It may be very difficult and require much patient effort to curb the unruly spirit of the savage Indian to the restraints of civilized life, but experience shows that it is not impossible. Many of the tribes which are now quiet and orderly and self-supporting, were once as savage as any that at present roam over the plains or in the mountains of the Far West, and were then considered inaccessible to civilizing influences. It may be impossible to raise them fully up to the level of the white population of the United States, but we should not forget that they are the aborigines of the country, and called the soil their own on which our people have grown rich, powerful and happy. We owe it to them as a moral duty to help them in attaining at least that degree of civilization which they may be able to reach. It is not only our duty—it is also our interest to do so."

Mrs. Jennie Lord Webb, of Orange, N. J., returns thanks to the kind-hearted ladies and gentlemen who have responded to the call for monetary aid which was recently made. We would here take occasion to intimate that she has not yet reached a stage of recovery which will warrant her commencing her mediumistic labors, and is therefore really in need of additional help, which we hope she will receive, as she is a worthy lady and a reliable medium, and should be preserved yet these many years for the work for which she is so eminently fitted. We shall be glad to acknowledge in these columns and forward to her any sums for her assistance which the kindly disposed may feel to despatch to our care.

A prominent Spiritualist, residing in Boston, informs us that a reliable gentleman of his acquaintance in London, Eng., puts him in possession of the intelligence that Major Thomas Gales Forster had, just before leaving that city, an experimental sitting with Mr. Williams, and pronounced himself thoroughly satisfied as to the honesty and reliability of what he saw. Maj. F. further expressed himself as firm in the belief of Mr. Williams' innocence of any conscious deception at the Hague.

The inspirational poems delivered under the auspices of the First Society of Progressive Spiritualists of the city of New York, by Mrs. Nellie J. A. Brigham, are stenographically reported by Albert L. Leubuscher, 76 Nassau street, and printed in neat style, are issued each fortnight by him to the reading public. Mrs. Brigham's powers as an improvisatrice are well known to Spiritualists everywhere, and it would seem that the venture ought to receive adequate encouragement to warrant its perpetuity.

Mrs. Lydia B. Stearns, of Boston Highlands, passed to the higher life, Nov. 21st, leaving behind for awhile her venerable mother, now in the ninety-third year of her age. Mrs. S. was truly a good woman, always helping the needy, as far as her means would allow, thus practically living up to her religion. She and her mother have long been firm believers in Spiritualism.

Mrs. Hannah Tufts, widow of the late Charles Tufts, passed to the higher life suddenly, from an attack of pneumonia, from her residence in Somerville, Mass., on Sunday, Nov. 24th, 1878, at the ripe age of eighty-three years and seven months. For the last twenty years a knowledge of Spiritualism and its comforting assurances has brightened the pathway of her life.

The *Daily Constitution*, of Atlanta, Ga., affirms that "a genuine and profound sensation has been created among certain of our people, by a Mrs. Eldridge, who is a spiritual medium, and who has been giving tests for some ten days in this city." It further states that the evidence presented by her defies explanation, and is "the great mystery of the day."

We are glad to note, through the Nov. 27th number of our esteemed contemporary, the *Gardner (Me.) Home Journal*, that its liberal-minded editor, H. K. Morrell, Esq., whose close escape from death by a "runaway" accident we chronicled last week, is slowly recovering, though not yet able to leave his room.

Mrs. Kendall, test medium, at 84 Montgomery Place, Boston, still continues to be prostrated by sickness to such an extent that attention to business on her part is impossible. She will soon leave the city for a temporary change of scene. Her return to her rooms will be duly announced in these columns.

The mental phenomena obtained during the early days of the movement and through the mediumship of Miss Emma Jay (now Mrs. Bullock), as described by Bro. Danskin on our sixth page, are eminently worthy of perusal on the part of our readers.

Capt. H. H. Brown and Mr. Vandercook visited our Free Circle last week. Mr. V. favored the audience with several finely executed songs.

ROCHESTER, N. Y.—Spiritualists meet every Sunday morning and evening in Odd Fellows' Temple, Mrs. Nettie Pease Fox speaker. Liberal conference every Sunday at three p. m.

Mrs. V. M. George has removed her office from 85 Montgomery Place, to No. 61 Elliot street, Boston (between Tremont and Washington streets).

Darius Lyman, Esq., of Washington, D. C., will in our next issue give some of his experiences in presence of the Holmes media.

"Onyx's" letter from Chicago, put in type for the present issue, will be printed in our next.

Cleveland Notes.

To the Editor of the *Banner of Light*: Sunday, Nov. 24th, Hudson Tuttle, Esq., of Berlin Heights, concluded his engagement in this city with the First Society of Progressive Spiritualists, the subject of his last lecture being "Our Spirit Homes." It was, as may be expected, a treat to those who heard it.

Through the courtesy of Mr. Tuttle, our Australian friend, Mr. Jno. Tyerman (now *ex professo* for Boston, late minister in the Episcopal Church) had the opportunity of addressing our people. Mr. Tuttle dividing his time with him. These present were agreeably surprised on hearing the stranger, and the Society regretted that Mr. Tyerman had not been engaged in this winter's course; but not knowing him until too late, other speakers were engaged. He is just the man to build up a good society. The theme of his lecture Sunday evening, Nov. 24th, "Spiritualism, Destructive and Constructive," was well handled, and was listened to with the closest attention; he is a clear thinker, close reasoner and vigorous speaker; never rambles from his text, but closes up his argument on each point as he proceeds. Although the announcement of his speaking was only made one day before, the attendance was largely increased by church-people, owing to his being advertised as a graduate from the Church.

For the benefit of other societies in other cities, I would say no fears need be entertained of engaging our Australian friend and brother, if he is a *stranger*; we see our mistake, and hope others may profit by it. The fact is, being a stranger in this country, he has made an error somewhat. By landing in California he began at the wrong end; had he landed and lectured in Boston, and been reported in the *Banner of Light*, as I notice you kindly and wisely do all lecturers of ability, and then come westward, he would have been overwhelmed with engagements. A hint to the wise is sufficient. Keep him busy for the balance of the time he is with us.

Monday night, Nov. 25th, Mrs. Emma Tuttle gave her first costume reading in this city to a large audience, and was highly praised by the entire press. She is a woman of splendid physique, and has abundance of talent, being particularly gifted in the dramatic. She was ably assisted by Miss Ella Ryer, our Lyceum Queen of Song, and Mr. Charles Palmer, one of our most prominent musicians in this city. Sunday, Dec. 1st, Mrs. C. Fannie Allen ministered to our spiritual needs, and is to continue her ministrations, I believe, for the next two weeks. Mrs. A. is always welcome here, and makes many friends as well as converts wherever she lectures. I have much more spiritual news, but knowing your antipathy to long letters, out of deference to your readers I'll reserve it for my next. THOS. LEES.

Movements of Lecturers and Mediums.

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

C. B. Lynn will lecture in Springfield, Mass., during December; in Philadelphia during February.

Bishop A. Reals is still engaged at Waukegan and Whitlir, Ill., and his meetings are largely attended. He remains there for the month of December.

P. C. Mills spoke in Quincy, Mass., Sundays, Nov. 24th and Dec. 1st. He would like to make engagements through December. Address him No. 7 Montgomery Place, Boston.

Hon. Warren Chase lectured in Crane's Hall, Santa Barbara, Cal., Sunday, Nov. 17th, on "What We Know about the Spirit-World, and How We Know It."

Giles B. Stebbins speaks in Sturges, Mich., Dec. 15th and 22d.

Mrs. Abbie N. Burnham has aroused a marked interest in Spiritualism in Hartford, Ct., of late. Her lectures and psychometric tests given there Nov. 10th, 17th, 18th, 22d and 24th, and Dec. 1st, were attended by audiences which packed the place of assembly, indeed many being obliged to go away, not finding accommodation within the building. The Hartford Times has been very complimentary in its notices of her meetings—some of its reports being lengthy and minute in their nature. She will lecture there again next Sunday, Dec. 8th, and will probably remain in the city during December and January.

Mrs. A. E. Cunningham will be in Salem, Mass., Dec. 8th. Will be pleased to make further engagements as a platform test medium. Address No. 6 Bond street, Lynn, Mass.

Capt. H. H. Brown speaks and Mr. Vandercook will sing in Meacham's Hall, Lynn, Mass., Sunday evening, Dec. 8th.

W. J. Colville wishes to inform the Boston public, in answer to multitudinous inquiries, that he never under any circumstances gives private professional sittings. He is still located at 8 Davis street, and is open to engagements during the week—in any city or town within a day's journey of Boston. All communications addressed to him at his residence will receive his immediate personal attention.

Anna M. Middlebrook, M. D., will speak for the Free Lecture Association of New Haven the four Sundays of December. Will make engagements for the coming months on reasonable terms. Address Box 778, Bridgeport, Conn.

S. G. Hooper (whose favor we shall print next week) informs us that the Spiritualists of Salem were much pleased by the recent lectures delivered there by Mrs. N. J. Willis, of Cambridgeport.

Change of Quarters of the Brooklyn (N. Y.) Spiritualist Society.

To the Editor of the *Banner of Light*: On the first Sunday of December and thereafter, the Brooklyn Spiritualist Society will meet at the Brooklyn Institute, corner Washington and Concord streets. We require ample accommodations than Everett Hall can furnish us. The hall of the Brooklyn Institute is one of the finest in this city, and will seat 800 people.

Mrs. C. Fannie Allen closed a three months' engagement with the Brooklyn Society last evening, speaking to a crowded and overflowing audience. Last Sunday evening's exercises were deeply interesting, and it is my purpose to prepare a report of them for publication in the *Banner of Light*.

Mrs. Allen goes from Brooklyn to Cleveland, O. Mr. E. V. Wilson will speak for us for the month of December, and Mr. Frank Baxter for the month of January. CHAS. R. MILLER.

Brooklyn, N. Y., Nov. 25th, 1878.

(The above letter failed of insertion in our issue for Nov. 30th by reason of our going to press one day in advance of our usual custom on account of Thanksgiving.—Ed. B. or L.)

SPHINX PHOTOGRAPHS.—It is stated that Mr. Swaine, a photographer in Rochester, N. Y., has succeeded in obtaining two perfect negatives in different positions, of one of the forms which appear at the séances of Mrs. Pickering. They were taken at midday, and with all the light the artist desired. They are said not to resemble Mrs. Pickering, and the artist, who is an Adventist, we believe, says he is confident he did not photograph either Mrs. Pickering or a confederate.—*Haverhill (Mass.) Daily Bulletin and Publisher*.

Mrs. Maud E. Mitchell is, we understand, holding successful séances (the remarkably satisfactory nature of which has been frequently vouched for in these columns) at her residence, No. 8 Worcester Square, Boston.

Mr. Moses Hull has been appointed agent by the trustees to collect funds for the preservation of Paine Memorial Hall.

21 HOLLIS STREET, Boston, Dec. 2d, 1878.

To the Editor of the *Banner of Light*: In the kind communication in the *Banner* of Nov. 30th, headed "Onyx's," I was glad to learn that "it was a realization of a dream, of which due notice will be given." I am glad to hear that "I will be glad to give any public materialization séances whatsoever, and no 'holiness' of such séances will ever be given by me or in my behalf." Respectfully, M. A. HULL.

Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Paine Memorial Building, corner Appleton and Bedford streets, Boston, on Sunday afternoons at 2 1/2 o'clock during the season of 1879. Good lecturers, and excellent music. The public are invited to attend free of charge. Mrs. Cora L. Richmond will lecture during December. Per order E. C. Com.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET.—W. J. Colville delivers an inspirational discourse and poem and replies to questions in this hall every Sunday morning. Services commence at 10 1/2. Congregational Singing Practice at 12.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 1/2 o'clock. The public cordially invited. J. B. Hatch, Congregationalist.

PHYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 70 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 466 Washington street, every Sunday, at 10 1/2 A. M., and 2 1/2 and 7 1/2 P. M. Excellent quartette singing provided.

PARKE MEMORIAL PARLORS.—The Spiritualist Ladies' Aid Society will meet at this place, Parker Memorial Hall, 100 Bedford street, corner of Appleton street, every Friday afternoon and evening. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

ASTOR HOUSE.—Spiritual Meetings are held in this hall, Waverley Building, Charleston District, every Sunday evening, under direction of C. B. Marsh.

Amory Hall.—We were greeted once more this morning with the bright and beautiful sunshine, and an almost cloudless sky; the balmy atmosphere with its life-giving influence seemed to harmonize and prepare the soul for its communion with the spirit of all gods. Such were my feelings as I started for the Lyceum, and when the children, young and older, came upon the platform and recited their beautiful selections, it only seemed to echo my feelings, and met a hearty response in my soul. The subjects of the recitations were of a high moral tone, and the lessons taught therein were in themselves actual sermons of a high order, teaching morality, and the practice of the Christian virtues, and I doubt not the large audience that listened to the exercises were not only edified, but benefited, and returned to their several homes with the solemn resolve to ever give up their evil lives. The exercises consisted of an overture by the orchestra; singing, responses and Banner March; selection by the orchestra; recitations, "Make it Up," Arthur Rand, "Two Little Angels," Jennie Lothrop; piano solo, Ella Carr; recitations, "Little Gracie Warren," "School Days," May Vaters, "Sister's Mother," Jennie Bicknell, "Think Before you Act," George Cutler; wing movements; recitations, "Happy Hours," Nellie Thomas, "The Independent Farmer," Charles Lothrop, "Address before the Battle of Bunker Hill," Benj. Myers, "James and Jennie," Edie Penhew; selected reading, "Annie's Ticket," Helen M. Dill; closing with singing and Target March.

Wm. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1.

Boston, Dec. 1st, 1878.

Lyceum Entertainment.—The second monthly entertainment of the Children's Progressive Lyceum will be held at Amory Hall, Tuesday evening, Dec. 10th, commencing at 7:45 o'clock. Dancing from ten to twelve. Tickets can be procured at the hall on Sunday morning at the Lyceum, or at the door on the evening of the concert. Let all the friends rally and help the Lyceum cause.

D. Chittenden, of Cam.

Pythian Hall.—The people's spiritual meetings held at this hall continue to be interesting. Last Sunday morning the healing influence was unusually powerful, and quite a large number were publicly treated. Dr. Crosby opened the meeting in the afternoon with an invocation, Mrs. Bagley took up the program, and the entrancing spirit gave some of the experience on entering spirit-life. Quite a large number of excellent tests were also given by Mrs. Bagley, which were nearly all readily recognized.

Ladies Aid Society.—By reference to the notice given above, it will be seen that this useful organization have changed its day and place of meeting from Wednesdays to Fridays, and from Chickering Hall to Parker Memorial Parlor (same building). The first meeting in the new locality will take place Friday afternoon and evening, Dec. 6th. Reports indicate that the Society is gaining added strength for active work in the field of charity, which is as it should be.

Married.

Nov. 23th, at the home of the bride, near Colborne, Ont., by the Rev. Mr. Thos. Garbutt, Mr. George V. Chandler, of Charlotte, Monroe Co., N. Y., to Emma G. J., only daughter of Andrew Mowatt, of Fort Colville, W. T.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 3 cents per copy, \$1.00 per annum.

VOICE OF ANGELS: A Semi-Monthly Spiritualist Journal. Published in New York monthly. Price 25 cents per copy, \$2.50 per annum.

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

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 10 cents per copy.

THE SHAKED MANIFESTO: (Official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

Subscriptions Received at this Office

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.

THE MEDIUM: A WEEKLY JOURNAL: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.

HUMAN NATURE: A Monthly Journal of Zola's Science and Intelligence. Published in London. Price \$1.00 per year, postage 25 cents.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

RATES OF ADVERTISING.

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

SPECIAL NOTICES.—Forty cents per line, 100 words each, for postage.

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. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.5.

Dr. F. L. H. WILLIS will be at the Quincey House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. N. 6-29.

SEALED LETTERS ANSWERED BY R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Au. 10.

BUSINESS CARDS.

LYDIA E. PINKHAM'S Vegetable Compound is cure for all such painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle \$2.00 for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address MRS. LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Sent for pamphlet.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON, Publisher, 32 West Main street, Rochester, N. Y. Keep for sale the *Spiritualist* and *Reform Works* published at the *Banner of Light* Publishing House, Boston, Mass.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Tottenham, Essex, England. Mr. Morse also keeps for sale the *Spiritualist* and *Reform Works* published by us.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 825 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail and wholesale prices.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REEVE, 623 North 4th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritualist* and *Reform Works* published by Colby & Rich.

BALTIMORE, MD., AGENCY. WASH. A. DANKS, JR., 702 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*.

PHILADELPHIA AGENCY. DR. J. H. HARRIS, Philadelphia, Pa., is agent for the *Banner of Light*, which can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritualist meetings.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritualist* and *Reform Works* published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 36 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritualist* and *Reform Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. JACOBUS H. BULL, Bookseller, 120 Arcade Hall, Rochester, N. Y., keeps for sale the *Spiritualist* and *Reform Works* published by Colby & Rich.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the *Spiritualist* and *Reform Works* published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. T. O. OSTRANDER keeps for sale the *Banner of Light* and other Spiritualist Papers and *Reform Works* published by Colby & Rich, at Republican Hall, 35 West 34th street.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritualist* and *Reform Works* published by Colby & Rich.

SAN FRANCISCO, CAL., BOOK DEPOT. AT No. 39 Market street (C. O. R.) may be found on sale the *BANNER OF LIGHT*, and a general variety of *Spiritualist* and *Reform Works*, at Eastern prices. Also Adams & Co.'s Golden Pens, Pencils, etc., Spencer's Positive and Negative Powders, Orion's Antitoxine, Proprietary, Dr. Williams' Pink Pills, Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. box 117, San Francisco, Cal.

CHICAGO, ILL., PERIODICAL DEPOT. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill., has the *Banner of Light* and other Spiritualist and Liberal Papers always for sale.

ADVERTISEMENTS.

Mrs. J. W. Danforth. MAGNETIC PHYSICIAN, cures Chronic Diseases, 704 Sixth Avenue, opposite Reserve Square, New York City.

MRS. S. M. GORDON. (Formerly of Boston.) MANIPULATOR, No. 1 West Washington Place, New York. P. S. Patients visited at their residences, if required. Dec. 7.

A WOMAN, capable of doing general housework, has a small family of five children, can cook, wash and iron, and is a general housewife. Address B. or L., care *Banner of Light*, Dec. 7.

POWER has been given me over undeveloped faculties and cases of obsession. Persons desiring this sort will please send me their handwriting, state age and sex, and enclose \$1.00 and two-cent stamps. Address Mrs. M. R. STANLEY, P. O. box 68, Haverhill, Mass. Dec. 7.

TO LET.

AT 82 MONTGOMERY PLACE, a small room, heated by steam, suitable as an office for a gentleman, with bath at a very low price. Apply to COLBY & RICH, Montgomery Place, Boston. Nov. 20.

DAISIES.

thumb lying parallel with them. The thumb and fingers of the left hand were in a similar position. The right hand and arm were para-

left arm. She was in a trance, sighed, and seemed to be in pain. She remained in this trance till the 5th, a shorter time than usual at this period of her illness, her trances often lasting from ten to twelve days.

1. Her physical. For twelve years or more she has lain in one position on her right side. For nine years she was paralyzed, her muscles only relaxing under the influence of chloroform. For the last three years she has been in a new condition—the limp, instead of the rigid. Her muscles are so relaxed that her limbs can be

moved without the aid of chloroform. While passing into this state her sufferings were intense. For days it did not seem possible that she could live. Her eyes were open and staring. For nine years they had been closed. Now they were open and staring. She could not see. They were sightless. She could swallow, but take no food; even the odor of it was offensive. During these twelve years' illness there have been times when she had not the use of any of her senses. For many days together she has been unconscious. When she has been conscious, evidence could not be detected—there was no evidence of respiration. Her limbs were as cold as ice, and had there not been some warmth about her heart she would have been buried. During all these years she has virtually lived in a dream. When she has been visited by other friends, like Jennie Putchard, into her

their way to her stomach. So sensitive has this organ become it will not retain anything within it. In the early part of her illness it collapsed,

so that by placing the hand in the cavity her spinal column could be felt. There was no room

for food. Her food was eaten as fast as it was served. She was very fond of sugar. Her body was greatly enlarged. Several pains passed from it through her left side and shoulder. With slight exceptions she had been blind. When I first saw her she had but one sense—that of touch. She said that she could distinguish many things in the rapidest way by eyesight. This she did by running her fingers over the printed page with equal facility in light or darkness. With the finger she could discriminate the photographs of persons, the faces of callers, etc. She never forgot a face. She could distinguish the faces. The most delicate work is done in the night. She performs none of the ordinary functions of life, except breathing. The circulation is sluggish, and, as a consequence, there is very little heat. She said that she never says it can not, as there is nothing to be. Such is a brief statement of her bodily condition.

2. To me her mental state is more extraordinary. Her power of clairvoyance, or second sight, manifested itself in the following manner. In which she takes any interest are open to her mental view. Distance hueses no barriers, no

retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of sealed letters which have never been in her hands without the slightest error. She visits the family circles of her relations and acquaint-

ances in remote places, and describes their attitudes and their occupations. She points out any difference in dress, however slight, as the bastian thread in the collar of a sailor's uniform. Every sight was concealed by the arm. Any article which has been mislaid she sees and tells where it may be found. She discriminates in darkness the most delicate shades of color with an accuracy that would have vexed the most experienced and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany or took a lesson in wax-work, and yet she never mistakes the leaf from the stem, the petal from the calyx, the veins, their phytolactes, flowers, with calyx, corolla, stamens with their anthers are given with a most truthful regard to Nature. Holding a pen or pencil in her left hand, she writes with extraordinary rapidity. Her penmanship is so rapid that she writes the names of the flowers ten verses in as many minutes—her thought flowing with the rapidity of lightning. In cutting the leaves from the flowers she held the scissors by the knuckles of thumb and fore-finger of the left

hand, and bringing the velvet with thumb and finger of her right hand, she cut the leaves as shapely and without ravel, as though they had been cut with a punch. These leaves do not differ in size or form more than leaves

growing on tree or shrub. In the early part of her sickness she cut more than two thousand such leaves, and ate of them, until she used up 600 ounces of worsteds; to December, 1875, she had written 6,500 notes and letters. She has kept an account of all the expenses of the family during her sickness. She keeps a daily journal except when in trances of longer duration than twenty-four hours. In passing into the new condition three years ago, of which I have spoken, she forgot everything that had occurred in the previous nine years. When she was again restored to consciousness, she found that she had occurred at the beginning of her illness—the nine intervening years were a perfect blank to her.

But I must take leave of this subject. The incredulous will not accept it—and it is not surprising. Miss Fancher is not to be judged by ordinary laws. The state is abnormal—a species of modified catalepsy, which has deranged the ordinary action of mind and body. It is a rich mine for investigation to the physician, and a rich mine for revelation to the mystic. I leave the

case. Very respectfully,
CHARLES E. WESTER.

Written for the Banner of Light.
FOOTSTEPS.
BY FRED. S. WESTER.

Up the golden stairway leading
To the realms of peace above,
Wander we with spirits bleeding—
Seek the path to rest and love.

Though the spheres may cease their shining,
And the way grow dark with night,

Shadows have a silver lining,
Angel hands shall lead to light.
Day by day we draw yet nearer,
Step by step we upward climb,
While the beacon, brighter, clearer,
Speaks a broadening heaven supreme!

Passed to Spirit-Life:
From Onelia, N. Y., Nov. 12th, Mr. Erasmus Stone,
aged 78 years,
"He was one of those of whom I may be truly said, 'the
world is better that he has lived.' " He had been a resident
of Onelia nearly forty years, and during an active and energetic
life his noble and dignified character cast a
path of fragrance around his cherished religion, for which he

has undiligently sustained contumely and persecution. Previous to his removal to Onelda, and before Spiritualism was known by its modern definition, he was curiously led by spiritual influence to withdraw from the church, and in the face of the greatest opposition organize a Sunday school of his own, teaching his own peculiar views of Spiritualism, his audience, however, his numbers, and his success in debate meetings which he and his brother-in-law, Ira Hitchcock, held in the country for miles around, by which, as he continually said,

he cared nothing what was announced as the subject of debate, as he could always include the subject upon which he wished to speak, viz., spiritual influences.

We all feel that in the death of this grand and original man we have met with a personal loss. C. H. T.

From Boston Highlands, Nov. 21st, Mrs.^d Lydia B. Starnes, aged 69 years and 2 months.

She was a faithful, true believer in our Spiritual Philosophy. She leaves, in her old age, her mother, aged 93 years, in full possession of her faculties, and blessed with the assurance of a reunion with her loved ones when called to meet them. May the angels minister to her and comfort her till she is called home to her rest.

SAMUEL GROVER.

40 Dwight street, Boston.

He has been a seeker after truth from his youth. He hoped to find it in the church, but struggled on until Spiritualism came. This he investigated, and found what he had long sought. For twenty-five years he has been a student of the fruit of its philosophy, and passed over calmly without a fear or struggle.

A. UNDERHILL.

From Utica, N. Y., Nov. 9th, Julia A., companion of St. John B. Sanborn, aged 55 years.

The remains were brought to New Centreville for interment; services conducted by A. Wheelock, of Utica. Grief was shown, and the spiritual philosophy discussed to the edification of the audience. Why should we grieve that a spirit has been born into the kingdom?—*Com.*

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]



By reason of the life and death of our ancestors we were better able to make use of our mental as well as physical endowments, and to give more lucid expression to the fruit of our reflections, as well as added value to our bodily labors, because of our better comprehension of the correct application of physical power to the accomplishment of the end sought to be attained. Thus, we became more ethereal than our brute brethren, and as there was less necessity now for the rude labors which the past demanded, of our stronger bodies, the latter

its own course. The great advance of the world during the present century, in material things, was advertised by the speaker as another sign of the times pointing to the millennium. "Something grander and better than humanity had ever known. Surely those who were privileged to live at a time in which the railroad, the steamboat, the telegraph, the telephone, the microphone, and other remarkable inventions were introduced, were particularly so, for they were practically (because in other times these ideas might have been dimly foreshadowed to different minds in various nationalities, they were never by them wrought into working proportions), ought to look confidently forward to the advent of occurrences even in the physical world, which would surpass the most extraordinary human conception, how much more in view of the spiritual advance attained in the last thirty years, might yet ever greater revelations, and the improved conditions logically attendant thereon, be expected by them in the near future. The change was coming inevitable to all, and one adhered to closely by his followers, being that he deemed it wiser, instead of a prophecy of even greater things, which were to come after it. The churches, with the exception of the Universalists and Unitarians, had fallen into the error of supposing that there was an infallible and unchangeable standard, and that the world was to conform in the present day this condition of affairs was being rapidly undermined; whatever the intellectual vision of the past saw was in harmony with its development, but the people had begun to be aware that, with the expansion of the intellectual vision, there would come a corresponding change in human nature, and in human religion; as our individual intellectual vision developed we should perceive truth in guises as different as the view of a man when he reaches the top of a mountain would differ from the one which he had while only half way up its side. The world was to be brought to a new standard as was to lift humanity out of the ruts of the Orthodox standard, in which the world of thought had plodded so long, and to bring it to the recognition of the truth because of the concurrent testimony of the emotional and in-

stars streaming from their orbits in the heavens? The angels are saying, "Purity," meaning, that the grandeur of future life-conditions will be made prophesied by the signs of the times was beyond the power of portrayal to the mind. While the intellect, marshaled by science, may lead the race onward to certain achievements, yet inevitably all under its guidance will come face to face with the portals of death—death, which is the door—the portal of death—to which science is the key, but the travelers who pause there are destined to die, and those who without hope—are not to yearn in helpless sorrow for the loved and lost who pass beyond their ken, for beside the portal, robed in the garments of love, stands the Angel of the New Messiah, the regenerator of the earth! All things working toward the placing of men and women upon a new plane in life, all things which would draw you nearer to the Father, and all members of the vast body of humanity, are in its holy keeping, and are being brought to perfection by the wisdom angels now brooding above your earth. The time draweth nigh! The joy bells of heaven are even now ringing in your hearts. Already you behold the approach of His Christ, who will lead all His attendant train of signs and wonders as a banner of triumph, and firmament but in the brightening prophecy of reconstructed nations and an uplifted and spiritualized humanity—Love to fellow-man, and equality before the great law of spiritual responsibility, shall constitute the tenet-roll of shall return, march to come, and the Christ-Spirit shall return, and a nobler purpose and nobler purposes and significance than was before, because better and grander conditions than ever before are prepared for Him!

Questions and answers, and an inspirational poem on "Purity," (subject chosen by the audience) were presented.

In dr a hen, a woman is slow but shoo-her.

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