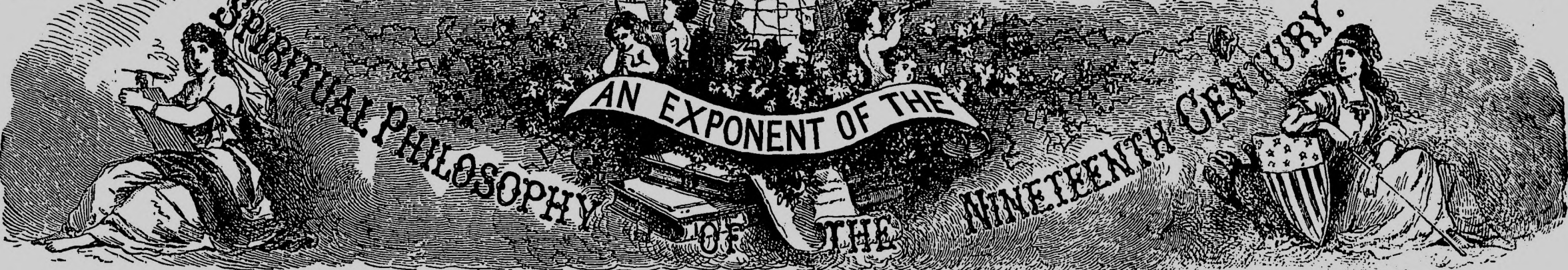


# BANNER OF LIGHT.



VOL. XLIV.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 7, 1878.

{ \$3.15 Per Annum,  
In Advance. }

NO. 11.

## CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges.  
SECOND PAGE.—Dead and Yet Alive—The Extraordinary Case of Miss Pancher, of Brooklyn.  
THIRD PAGE.—*Children's Department*: Tales of the Everlasting Mother. *Banner Correspondence*: Letters from Georgia, Massachusetts, New York, Pennsylvania, Rhode Island, Connecticut, Iowa, and Missouri. *The Reviewer*: The Bible of Bibles.  
FOURTH PAGE.—Dr. E. Von Hartmann on Spiritualism, Paine Hall and Liberalism, "A Puzzle for the Psychologists," etc.  
FIFTH PAGE.—Mr. W. J. Colville at Investigator Hall. New Advertisements, etc.  
SIXTH PAGE.—*Message Department*: Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin. The Sleepless Girl, etc.  
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—*The Rosetum*: "The Signs of the Times." Brief Paragraphs.

## 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 Espriritista*," Official Organ of the Central Organization of Spanish Spiritualism, and of the Grupo Marietta.

*El Espriritista* 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 *Espriritista*. 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 Zuylicher, 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 Espriritista 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 Espriritista* 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 Espriritista* are: "The Archbishop of Santiago has condemned the pamphlet (on Spiritualism in the seventeenth century) of Niram-Alliv, 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 Fluidica*; D. Carillo Bredif is named as a wonderful medium; a new society has been formed in Lieja, called *Magneto-espriritista*; here, also, the "Spiritual Almanac" for 1879 (a suggestion to Messrs. Colby & Rich) has been published; "the canon Javier Mouis, 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 Espriritista*, 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 be 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, Grati, Lavater, Lacodair, 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 Kinslingbury'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 pencilings, 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 the 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 *cataplexy* in all its rigidity; the scenes of attraction, sympathy, antipathy; the complete deafness, then the exaltation of the senses, then the *ravishing ecstasies* 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. Deraismes, 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, vexatious and pernicious, of police. M. Alesson, editor of the *Gazette des Femmes*, showed the disastrous effects of legalized prostitution. Mme. Griess-Traud 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. Pierart, 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 natures *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 shade." 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 *manes*." 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 surpass 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. Beketof, 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 Amalié Domingo 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 Espriritista*, 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 Amalié 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 Esprita*, 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 presiding figure, Cazeneuve, 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 Spirittismo*, 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. Nicoforo Filaleto. 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. X. 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.







answered that, mentioning the name of a very dear friend, had two years before given her the same book, and with that she gave me a running sketch of its contents in a highly intelligent and surprisingly accurate manner.

"She soon ascertained, however, that it was not necessary to touch the words to understand their meaning, but absorbed the contents of printed or written matter. . . . To my knowledge she never has made a penny by her gifts, although having many opportunities to do so. She knows who her visitors are long before they are ushered into the hall below, and she allows them to see her, or refuses, just as the whim takes her. I took Kossuth's sister there just before her departure for the Old World. Miss Mollie refused to see her. Afterward I asked Mollie for an explanation. 'Why, I didn't like her looks when she entered the door,' was the reply. The door is on the floor below. Another time I took a gentleman of reputation as a scholar. She directed that he be kept from her room, for the same reason: she did not like his looks. While she was blind I took a large man with a great black beard to her, and said, 'What do you think of this little man with a smooth, sharp chin?' and without turning her face, which was from us, she answered, 'He is very large and has full whiskers. I can see him.' She knows what is going on all over the country, but whether from her marvelous sight-seeing, or because she knows it, I am unable to say. She is not willing to talk to visitors about her gifts. The topic is painful to her. To her friends, however, she is more free, and she is quite willing, at times, to explain her sensations. She tells them where she goes and what she sees.

"She has revealed things to me of which I had no conception—mainly while we were talking upon religious topics. She is as earnest a Christian as I ever knew. What she sees and makes her faith stronger; and I believe that her reason for longing to die is that she may go to heaven. I think she has glimpses of the other world, if she has not indeed been there. I cannot tell you that strangely interesting part of her experience. After she is dead it will be known; but it's more of a revelation than that seen by John from the Isle of Patmos.

"Does she see friends who have gone before her?"

"Yes" (speaking with great reluctance). "She sees many of them. She sees her mother. She longs to be with her mother. She says her mother comes to her." And the Professor wiped his eyes, nor did he speak thereafter for many minutes.

A COMMITTEE OF CLEVERNESS.

"Tell me more of the strange things she does."

"Why, bless you! they would fill a book. The trouble with your printing this is, no one will believe them. I have told this girl's history to hundreds of people, and I believe that Dr. Tremans Prime, He laughed at me. But I brought him over to Brooklyn to see Miss Mollie, and he went home convinced yet mystified. At the next meeting of the Chi Alpha, the secret society of New York clergymen, Prime, after things began to lag, said, 'Do you want to hear an improbable story?' and they all shouted, 'We do.' Well, Prime began to tell them the facts about Mollie Fancher, and he had not more than fairly started before the post-cried, 'Hold—enough—that's too much.' 'Hold yourselves!' cried Prime: 'didn't I say I was going to tell you an improbable story?' and he made them hear him through. Then they discussed it at great length, and appointed a committee to investigate. Over to Brooklyn came the committee, and straight for me, and I read them from my memoranda for an hour and a half, and then they went up and saw Miss Mollie. They then returned to the Chi Alpha. He all the wonderful things Prime had told them were true, but it was a case beyond their understanding."

"I don't blame folks for not believing; it is past belief. Why, Dr. . . . was forever making fun of Dr. Speir and myself for believing what the girl does, so one day I took him up to see her. 'I'll warrant she will perform none of her miracles while I am there,' he said, while on the way. We were not far from the post-cried, 'Hold—enough—that's too much.' 'Hold yourselves!' cried Prime: 'didn't I say I was going to tell you an improbable story?' and he made them hear him through. Then they discussed it at great length, and appointed a committee to investigate. Over to Brooklyn came the committee, and straight for me, and I read them from my memoranda for an hour and a half, and then they went up and saw Miss Mollie. They then returned to the Chi Alpha. He all the wonderful things Prime had told them were true, but it was a case beyond their understanding."

"Yes," said Prof. West, in concluding, "I want to see a commission of the scientific men of the country investigate this strange case. The girl is simply a miracle. She says she is a miracle, and I know she is one. The entire scientific world should know all about her, and I hope the time will come when it will."

THE TESTIMONY OF PHYSICIANS.

A CASE IN WHICH THERE IS NO DECEPTION—FACTS THAT SPEAK FOR THEMSELVES—A MARVEL OF PHYSICAL CONDITION—MEMORY GONE.

From the first, Dr. R. Fleet Speir, of 162 Montague street, Brooklyn, has been Miss Fancher's physician. He has watched her case with unrelenting vigilance, and has made full memoranda of every symptom and every change. After she had declared that she could not partake of food, that it was nauseating and distasteful and worthless, he introduced nourishment through a silver tube. When she was to all appearances dead—pulsation gone, respiration gone, warmth gone—he worked over her and restored her. He has known of her wonderful physiological condition, and of her singular mental phenomena. One day he received a note from this curious patient, warning him that an attempt was to be made to murder her. He did not more than passing attention to it, but the next day some one entered his house and took therefrom a valuable case of surgical instruments. When he has rung the door-bell Miss Fancher has almost invariably called out: "Aunt, please go down and let in the doctor." Once or twice he has halted on the landing at the stairtop while some other visitor who accompanied him entered the room with Mrs. Crosby. Miss Fancher, after greeting the newcomer, has said: "Why does the doctor wait outside? Ask him to come in." She has been aware of his presence in the neighborhood, and has told, when he was starting from his Montague street residence, a mile away from her, that he was going to call upon her. Dr. Speir, Dr. Crane, Dr. Ormiston, and many others of Brooklyn's best-known physicians to see Miss Fancher.

It was Dr. Speir who, in the earlier stage of Miss Fancher's illness, tested whether she had partaken of food by going in suddenly upon her and administering an emetic. The drug gave her much pain, while the result was convincing that her stomach was empty. The nature of the medicine was well known to Miss Fancher, although it had been carefully kept from her. This event was just before she went into the rigid condition that lasted nine years. As soon as she emerged from this condition into that of relaxation, three years ago, her memory of the happenings of nine years was gone, and she remembered only incidents of previous years. So nine and a half years after the administering of the test, as Dr. Speir entered the room Miss Fancher broke out with: "You thought I didn't know why you gave me that medicine, but I did. You wanted to see whether food was in my stomach, and you learned that none was there. It made me feel very sick. You won't do so again, will you?"

Dr. Speir was asked: "Did Mollie Fancher ever warn you that you were to be robbed, and next day after you received the warning were you robbed?"

"Yes."

"Do you know of her doing many other equally astonishing things?"

"I do."

"Do you think it possible for Miss Fancher to have deceived you?"

"I never detected the least attempt at deception; nor have I ever suspected that deception

was practiced by her. I am convinced that there has been no deception. At the same time please understand me that I am not a believer in supernatural things. I think there must be an explanation for everything that happens upon this earth; possibly many of them are beyond our comprehension in the present condition of the world's enlightenment, but they are sure to be made plain in time."

"Is it true that Miss Fancher has continued for many hours in a condition resembling death, with no pulse and no breath?"

"Yes, it is. Her condition has been, I may say remarkable. But Miss Fancher's case I regard as a professional secret. She desires me not to talk about it, and I must respect and follow out her wishes."

"Is it true that she has not partaken of food in all these thirteen years?"

"No, I cannot say that she has not; I have been constantly with her for thirteen years; she may have taken food in my absence. Her friends have used every device to make her take nourishment. Food has been forced upon her, and artificial means have been resorted to that it might be carried to her stomach. Nevertheless the amount in the aggregate must have been very small in all these years."

"You have considered the case of such extraordinary importance as to take many physicians to see it?"

"I have, and it has excited very much of attention. I have letters about it from far and near, and the medical journals have asked for information."

HOW DOES SHE LIVE?

Dr. Robert Ormiston, who has been one of Miss Fancher's physicians from the first, who has seen her constantly in all the different conditions of her system, said yesterday that he was convinced that there could be no deception. He could find no motive for it, and he did not believe that she had attempted it. As to her not partaking of food, he said, Dr. Speir made tests that satisfied him that she ate no more than she pretended to, and in the aggregate it had not, in all these years, amounted to more than the amount eaten at a single meal by a healthy man. Dr. Ormiston narrated many curious incidents of the girl's illness, and verified the facts of her physical condition as narrated elsewhere.

"Can you explain why she does not die?" he was asked.

"I cannot; it sometimes seems incomprehensible to me how she lives with no nourishment except occasional drops of fruit juices. Her stomach instantly rejects food if food is forced into it. At times she has lost all her senses, and her body has become cold as though she were dead. Then she has rallied, and has become better. She has had many ailments that of themselves were sufficient to have caused death in an ordinary person. Last month she had her fever, and for several days she had a bloating of face and body. She is at times intelligent and sharp-witted, and is entertaining in her conversation. She has the worst spasms I ever saw a person recover from, and is a victim to the most violent attacks of hysteria. She has not exhibited to me much of her power of second sight, yet I am aware that she is capable of most astonishing things. I have known of remarkable tests that she has withstood."

DR. MITCHELL'S TESTS.

Dr. Chauncey L. Mitchell, of 129 Montague street, one of Brooklyn's oldest and most trusted physicians, said that he had known of Miss Fancher's condition for many years, and had been interested in it. He had called upon her several times with Dr. Speir, and at the request of her friends and brother physicians, and to satisfy his own curiosity, had made some severe tests. He added: "While all the circumstances and surroundings from the first disarmed me of the suspicion of deception, it was nevertheless difficult for me to believe that the young woman could subsist upon as small a quantity of food as I have seen her receive. Her mind, too, was capable of such astonishing flights as to absolutely compel me to doubt; hence I was careful in my tests. I may say that they convinced me that Miss Fancher was not practicing or attempting deception. They were perfectly satisfactory, and they have left me at a loss to account for or to understand the ways by which her mind and her body escape the laws of nature. I have not repeated them. We physicians are as a class inclined to look with suspicion upon any case in which nature's known laws are for a long time disregarded, yet I believe that, so far as human testimony can prove it, it is proved that Miss Fancher lives without partaking of food to any considerable amount, and that she possesses in an extraordinary degree the gift of so-called clairvoyance. I am not able to explain how she lives. Her case is very generally known to the physicians of New York and Brooklyn, and I have talked with many of them about it; but I never have heard given a satisfactory explanation of how she can continue to live so long in such a condition."

Dr. George G. Hopkins, of 375 Grand avenue, said that the physicians of Brooklyn generally knew that Miss Fancher was living from year to year without partaking of enough nourishment to sustain life under ordinary circumstances; also that with her change in body came change in mind, and ability to make second-sight manifestations. He had not seen her himself, but from many conversations with physicians and others who had seen her, he had the genuinest of what was pretended for her. He had not heard a hint that she practiced imposition.

CAN SHE EVER DIE?

THE STARTLING QUERY THAT MISS FANCHER HERSELF SUGGESTS—"THERE IS NOTHING TO DIE"—HER PRESENT PHYSICAL CONDITION.

Miss Fancher's present condition is blindness, the eyelids closed, the pupils sightless and staring; laxity of body save in her right arm, that remains rigid and doubled as above described; inability to take nourishment, with no desire for it except at long intervals, when she puts a bit of food or candy in her mouth for a short time, and then rejects it; torpidity of the system, with sluggish pulsation and not vigorous respiration; cheerfulness, with increasing sensitiveness to being made the theme of public gossip and to receiving strangers; enlargement of the heart and soreness in the ribs that were broken by the fall from a horse; rheumatic and neuralgic pains; frequent changes in bodily state, with tendency toward pulmonary troubles; power of speech and of hearing.

Miss Fancher longs to die, yet she tells her friends she is afraid she cannot die. "There is nothing to me to die," she says. Once, after a most death-like trance, in which it required hours of vigorous efforts to restore her, she uttered: "Why did you not let me alone? I think I might have died, had you allowed me to." Some of her friends have seriously said: "If death is the ending of the spirit from the body, and if Miss Mollie's spirit has been released from the bondage of the flesh, can she indeed ever die?"

THE BIRD OF THE PERIOD.

Those of our friends who are fond of sport, who think and dream of fish to be caught, will doubtless enjoy a tale we have heard, brought to our ears by a gossiping bird. Birds of this sort are considered a prize. Such wonderful things they see—without eyes. Of course it is true—we can vouch for each word. It is exactly as Mrs. So-and-So heard.

The bird saw them start this party of three, and that was enough for a story, you see. What did they do? Why, fishing they went. And never caught a fish did they catch you. The fishes they caught were large ones, we know. From that time to this they've continued to grow. The time that they spent on the river must be forever untold—accounts do not agree. Whether they fished from the bank or the boat, is still in the mist, but the story's correct. That they baited their hooks as other folks do, and started for home—when their fishing was through—these were looking eyes were looking eyes. What time they got home—this party of three. They did not tell? No, never a word. The whole story came from that gossiping bird. Now all this seems strange—but alas! 'tis too true. This bird is still living, and soon may watch you.

—Boston Advertiser.

Duty sometimes points us in one direction, inclination in another: if we follow the path of duty we shall have nothing to regret; but if we stray from it into the broad road of inclination, disappointment, dissatisfaction and regret are sure to become the companions that will haunt our way. —Leslie N. Goodell.

Children's Department.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS VON VAY, of Gumbitz (in Styria), Austria, and translated specially for the Banner of Light.

SONGS OF THE STREAM.

I have heard many songs of the rushing stream. Sometimes wild melodies, then again prattling tones, low sobs, or loud laughing and singing. See how it rushes along, driving wave after wave, and foaming with activity. Only stay still for one moment, my friend. Speak. This wave—where does it go to? From whence does it come? But no, it hurried on, no rest in its haste—rushing, foaming, singing—and I only got its history and songs by listening. It murmured them familiarly and gently in the still, moonlit night; excited to passion, it thundered them out to the midday sun; it groaned and sighed under its oppressive cover of ice. So I learned the song of joy, the song of passion and the hymn of death. When did I hear the song of joy? In the bright morning, accompanied by the piping of reeds, the joyous shouts of children, and the sparkling of dewdrops. In spring, when all the little grasses and flowers on its banks began to live and be tinged with color. Merrily singing, the old stream was always speaking then. It speaks ever. Let us hear its first song in the dark night.

FIRST SONG.

One evening, illuminated by the last rays of the sun, I flowed through a grove. The day had been hot. Ah! how I should like to have given my dear waves rest—to have let them stream on somewhat more gently. But no! Restless, restless am I, and so the waves go on without stopping to rest, in the same constant, swift current; now in the quiet night as in the sultry day. The night rests out. It works always, driving its hours as I my waves. Foolish man calls it rest; but it is just as full of life and restlessness as the day.

"The night is to me a torment," cried a man, who gloomily took his way through the grove. "It brings me sleeplessness, ghostly thoughts, evil remembrances. I hate the pale moonshine; it turns me more than the sun-rays. So much can be forgotten in the bustle and motion of day. The foaming waves of the stream only could bring me oblivion. How good would the cool waters and silent bed of the stream be for my restless brain and bleeding heart."

He came nearer to me, and remained standing on my banks. I spoke:

"Do you think to find rest and forgetfulness by me? Do you not see how I am driving my hurrying waves along, ever restless? And," continued I, wildly foaming, "I will tolerate no corpses in my silver, moonlit bed!"

As I spoke, I thrust on to the bank, close to his feet, the body of a woman. She lay there, with her wet hair clinging to her breast and neck, a corpse, with a fearfully drawn mouth, clenched hands—inflated, formless. A woman, now no longer recognizable; perhaps, a short time since, beautiful and admired. With a shudder the young man perceived it.

"And this would be my fate," said he; "ejected from a forced grave on to the dry, barren ground—the food of ravens and vultures."

Sad, and filled with horror, he turned homeward, but he did not appear to bring with him a heavy burden.

"No rest in the bed of the stream; no oblivion; no annihilation in the grave," said he to himself. "It is better to watch night after night. It is better to wait patiently for the grave than to force on one's self a mockery of rest. Much hast thou taught me to-day, Father Stream. Thanks be to thee for it—thanks!"

SECOND SONG.

Familiar and sweet were the sounds that came to me now over the meadow.

"And dost thou believe that we shall love each other forever thus? When the body is old and the hair grey, will the feeling of fervent love remain with us still? And say, beloved, when we die, what then? Can we, as spirits, love as warmly now? Why did God say to us to be one in love? And say what life is in the stars? Oh! if I only knew that thou wouldst remain forever by me, and wouldst truly love me, then all would be good."

So spoke a beautiful child of earth, as she gently clung to the arm of her husband.

What did he answer, and what did he know of these things, the learned and earnest man—he who investigated the current of the stream, and to whom the material world appeared as an open book? The question startled him and made him uneasy; the undiscovered and undemonstrated was to him gloomy, unpleasant. She imagined he must know all! Can he say nothing of the realm of spirits? And will they not surely become two inseparable spiritual beings?

"Child," said he, "thou hast thy Bible. Now let us enjoy the present. We belong to each other for the present—ask not further. Do not indulge in subtle inquiries." This answer did not appear to satisfy her, for she looked on me with moist eyes and beating heart. They went into the house that stands there on the banks; she closed the windows and shutters with a little sigh, looking sorrowfully at the moon and stream till a soft prayer stilled her anxious heart.

"Why are human beings such perverse creatures?" said one of the little water-nymphs who watched among the reeds. "Father Stream, you good old fellow, we know and love each other much longer than this ignorant mortal pair—do we not? And I do not often ask, 'How long? What then?' Full of love, she laid her transparent cheeks on my golden waves, and I kissed her right fervently. How joyful and sweet sounded her laughter, like the echo of a silver bell. What a pity that mortals could not hear it! And then began the playing and floating in the moonlight, on the strand, in the murmuring waves, among the reeds; everywhere whispered and danced water-nymphs and elves. Ah! what a titling, what a mysterious chattering and rustling in the misty veil which surrounded them. If only the mortals could have seen! But closely fastened were windows and shutters, all the lights were out, and the moonbeams shone only on the bare, outside walls of the house. "These silly mortals," said our nymphs, "now they are sleeping."

"Wait," called out one of them—"wait, little child of earth. I will bring you a dream, and you, too, obstinate man. You shall for the future believe that there are spirits, and that you yourselves can live and love forever. See! a crack in the shutters will let me in with the moonlight."

And in a moment she is there, the mischievous sprite! She softly whispers in the ear of the wife, who smiles joyfully; then she goes to the

husband, and whispers loudly in his ears till they ring, and with a cry of fright he wakes up, and grasps after the hand of his wife. The nymph laughs, and is away!

"What is the matter with you, love?" asks the wife, anxiously.

"Nothing; the tea in the evening disagrees with me. I was lying on my back, and the blood flew to my brain. It was nothing but a bad dream."

"And I dreamed so sweetly, love. I know now that we are immortal. An angel stood by me in my dream. I could fly, and thou wert with me; we were spirits; our mortal bodies were cast off, and we loved each other still."

"Even in sleep you carry on your spiritual thoughts," said he, "so deeply imprinted are all the feelings on the soft, sensitive brain of woman. Well! the tea in the evening injures you also, and from this time we will give it up. You see, dear wife, I dreamed quite the contrary to you. I saw you die, and you became nothing—noting at all. Oh! it was dreadful! I felt myself being annihilated too; it was a horrible feeling."

(Continued in our next.)

Banner Correspondence.

Georgia.

ATLANTA.—L. R. Palmer, Secretary of the First Society of Spiritualists writes, Nov. 18th: "I know that you will be interested, as well as all of the readers of the Banner of Light, to learn that there is a good working society of Spiritualists here. A few of us met together last June, and organized ourselves into the 'First Society of Spiritualists of Atlanta,' and rented a nice little hall, that will hold about three hundred people; and since the first of September have been holding meetings every Sunday, and thus far have had a lecture every Sunday evening. Since then Mr. G. W. Kates (formerly of Cincinnati, Ohio, and conductor of a 'Children's Progressive Lyceum' there, and who is well known to the Spiritualists of the South) has been giving us several highly interesting lectures. Mr. Kates has made this city his permanent residence, and is making his influence felt among the progressive minds of Atlanta. Since October 12th we have had in our midst that stalwart, fearless, eloquent and earnest advocate and exponent of the Rational Philosophy, Col. J. W. Eldridge, of Memphis, Tenn., who brings with him his intelligent, charming and highly-gifted wife. Col. Eldridge has given up a good and lucrative law practice, so that he may devote all his time and talents in the arena of Spiritualism as an inspirational speaker, and as such ranks among the first. He lectured in Degreave's Opera House on the evening of the 11th of November, to a large and appreciative audience, and expounded the Rational Philosophy. Col. E. is a clear, logical, pleasing speaker, and delivers his lectures in such a happy manner that no candid mind, no matter how orthodox, could take offence. Mrs. Eldridge has been giving sittings for the curious, the skeptical and the believers for the past month, and it is the united testimony of the Spiritualists here that Mrs. Eldridge is the best independent sate-writing medium that we ever visited Atlanta; and we can kindly and cheerfully recommend Col. Eldridge and his gifted wife to the public, as being all that is claimed for them.

From Atlanta they go to Louisiana, stopping at Mobile and several other places before reaching New Orleans. After the departure of Col. and Mrs. Eldridge our Society will have to depend upon its home talent until the angel-world sees fit to send us some one else, which we are earnestly hoping will be soon. For the time being, already white for the harvest, and the laborers are few."

Massachusetts.

AMHERST.—John Brown Smith writes: "Will you be kind enough to announce to the spiritual and liberal public, through the columns of the Banner of Light, that my labors for the past three years in developing new chirographic and stenographic systems of writing have been so far completed in this field of reform that I can, after the issue of the second edition of the 'Stenographic Teacher,' now in press, again reënter the field as a lecturer on subjects pertaining to Spiritualism and Liberalism? I shall have for organized societies when so desired, or will go forward as an independent lecturer, controlling my own lectures, paying my own bills, and taking the whole responsibility of success or failure on my own shoulders, wherever the resident friends will receive and encourage me. My subjects for Sunday lectures are as follows, viz: 1. The Development of the Willing Systems; 2. The Scientific Basis of Total Abstinence Reformation; 3. Self-Education; 4. Breaking the Way for the Reformation of Society; 5. Self-Sovereignty and Self-Government; 6. The Law of Justice, or Equitable Industry and Commerce; 7. The Law of Love; 8. Combined Individual and Universal Love, etc."

I shall be ready to commence lecturing by the first of January, 1879. Friends of Spiritualism and Liberalism who have an interest in the universal improvement of the human race, can address me at Amherst, Mass., Lock Box 43."

New York.

NEW YORK CITY.—Milton Rathbun writes: "I was surprised, as well as pleased, to see on the sixth page of the Banner of Light a communication from RUSSEL CRANE. He was an old customer of mine—a man of strict integrity and high moral character. Through his influence I have secured a sterling business qualities he accumulated considerable wealth. His country seat was at Saybrook, Ct., where he usually spent the summer months, and it was there that he made acquaintance with me, and to the many loved ones about him, ere he passed from this beautiful earth to that more beautiful land of the dead."

FIEDONA.—N. N. Whitaker writes that himself and family have been much pleased by an unmistakable public test which they have received through the mediumship of Frank T. Ripley.

CLAY.—Orvis Barnes writes: "I have read Wash. A. Danks's notes on the early mediumship of Mrs. Richmond, which were really a feast of fat things. They should be preserved in book form in connection with a biography of Mrs. Danks. Mrs. D. is a remarkable instrument in the hands of the invisibles to do their work of love to earth's children."

Pennsylvania.

PHILADELPHIA.—A correspondent writes: "The lectures and descriptive visions which J. Frank Baxter gave in this city during the month of November were interesting as to manner and convincing as to matter. The large hall where his meetings were held was crowded on each evening, hundreds going away for want of even standing room. Two large rooms were opened into the rear of the hall, and part of the 'overflow' filled them. The meetings commenced for 7:30 had a full attendance even at 6:30, and to pass the time pleasantly, a number of songs were sung, adapted to spiritual service, by Mr. William J. Westcott, was freely circulated, a choir formed as a nucleus, and congregational singing instituted. The lectures were well received, and the tests I have given, pointed and numerous, and in many cases remarkable.

There are four different Spiritualist societies in this city, and all are well attended. Mrs. Watson of this city, Pa., speaks in Philadelphia during December."

Mr. Baxter, we are further informed, has had excellent success in Reading, Pa., with a course of week-evening lectures.

Rhode Island.

PROVIDENCE.—Wm. G. Wood writes: "I have proved the test of HENRY PEARSON, printed in the Banner of Light Nov. 9th, this being the second test I have proved in relation to the family. The first was in regard to William Peabody's message. I also showed Henry Peabody's message to Mrs. Pettis, to whom Henry left his property by will. She said, in a true state, that I was impressed to go to her by Henry himself."

Connecticut.

BRIDGEPORT.—Mrs. May J. Healy writes: "The message from CAIRIE SPINNEY to May II—y is correct in every particular. She was unknown to me in earth-life, but has controlled me since her decease. Her friends are her friends. The words she sends me are perfectly understood. Trusting your medium may have strength given for her work, I remain yours for the development of all truth."

NEW LONDON.—J. Danforth writes, Nov. 24th: "Mrs. L. A. Pasco, of Hartford, gave free lectures this afternoon and evening, at Allyn's Hall, to full houses. She also gave several good tests at the close of each lecture. The friends here now commenced holding circles in different parts of our city, and will continue them during the long evenings this season."

Town.

CLINTON.—Ira G. Wild writes: "We take the Banner of Light at our house, which is about all the information we have concerning the doings of this true religion. Though this is a decidedly orthodox place,

and anyone favoring Spiritualism is exposed to the opposition of public sentiment, yet the cause is working its way among us like leaven, silently but surely, and members of churches are anxious to know something of the doctrines and dogmas of Spiritualism. We do need a good medium here—one who has the well-being of the cause in view. Our correspondent reports that he had in October a very satisfactory 'visit from the Bangs Sisters, of Chicago. They are,' he writes, 'truly chosen by the spirits for a great work, and with the aid of their mother, a most estimable woman, will accomplish a great work by way of convincing skeptics of the great truth that spirits do return to us.'

Missouri.

VATES.—Mary R. Child writes: "Aug. 7th, 1878, a message purporting to be from the spirit of JULIA A. WITHERSON, aged nine years, of Neosho, Southwest Mo., was published in the Banner of Light. My husband called on her father, and made inquiries respecting it. He said it was true in every particular."

The Reviewer.

THE BIBLE OF BIBLES: or, Twenty Seven "Divine Revelations"; containing A Description of Twenty Seven Bibles, and An Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and General Events; also A Delineation of the Characters of the Principal Personages of the Christian Bible, and An Examination of Their Doctrines. By KERRY GRAVES, author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan." 1 Vol., 12mo., pp. 410. Boston: Colby & Rich.

This work opens with a general review of the signs of the times, in which the progress the world has made, is making and is destined to make, is treated of in a clear and concise manner. It is argued that man is a being of progressive nature—the same might with equal truth be said of all animate and inanimate objects—hence, nothing can stay him in an upward and onward career. The errors and dogmas that have for centuries bound in iron bands the human mind are being broken and thrown aside. The great strength of the church in the past has been its denial of the right of discussion. Its assertions have been promulgated as infallible, a questioning of which was held to be sacrilege. But discussion has gradually worked itself into its ranks and has resulted in weakening its foundations, until now it threatens the total destruction of the fabric. As one of the signs of the times the author states, upon good authority, that the Methodist Church has recently lost more than two hundred of its preachers, and the Baptist Church twenty-two thousand of its members within five years. Yet this is but a single sign, a single straw upon the surface, showing the direction in which the tide of public opinion is flowing. While thousands have left the church, a larger number remain in it whose expressed unbelief in old dogmas would, not many years past, have stamped them as heretics and excommunicated them from its fold. But very few, if indeed any, read the creed and interpret it as it was understood in the times of Jonathan Edwards, and the church creed of to-day, though the language may not have been changed, is not what it was half a century ago. This is because, as the author says, "It is as difficult to keep great minds tied down to unprogressive creeds as it would be to keep grown-up boys and girls in baby gowns."

Mr. Graves considers the volume he has produced "a moral necessity," and we think he is fully justified in that view from the fact that a wide-spread—one might say almost universal—demand exists for the facts he has therein so admirably set forth. A majority of the people have an intuitive perception of the position the Bible holds to-day. They know an overwhelming array of evidence exists against its infallibility as a divine revelation and only guide for man, but only a few, comparatively, know exactly what they are or where they can be found. The author of this work has in it marshaled them all in orderly fashion, without superfluous language or ambiguity of meaning, and every thoughtful man and woman will heartily thank him for having accomplished in so faithful and exhaustless a manner a seemingly herculean task. Whoever now wishes to free himself or others from theologic despotism, or to battle fearlessly and effectively with bigoted zealots, or church forms and creeds will find in this book most potent weapons of warfare.

The accounts given of twenty or more sacred books or "bibles," will somewhat surprise those who have looked upon their own as the only one that ever existed, and they will open their eyes wide upon learning that many more exist, all of which are considered as "holy," looked upon with as much veneration, and equally as good as—even in some points superior to—the Orthodox Scriptures, as known to the Christian. Furthermore, the author states that from the analysis he has given "of the characters of the bibles of various nations, it will be observed that they are, in their main or leading features, essentially alike, including the Holy Books of Jews, Christians and Pagans; that they are alike in their ends and aims, and main characteristics; that all inculcate the same fundamental doctrines; that all impart and enjoin the observance of intrinsically the same moral lessons, the same preceptive aphorisms. All teach substantially the same superstitions, the same kind of miraculous feats performed by gods, angels, men and devils; the same marvelous stories and achievements overruling and overruling the great laws of Nature, often checking or stopping the ponderous wheels of the machinery of the universe. The revelations on the pages of each are claimed to be God-derived, and to have been inspired through prophets, orators, angels, apostles, or 'holy men'; or to have issued directly from the mouth of God, and descended from his immaculate throne to earth—without the intervention or employment of a medium. Each puts forth similar notions and traditions concerning gods, devils or angels, gent, demons or evil spirits, priests, prophets, patriarchs, prayers, sacrifices, penances, ceremonies, rituals, messiahs, redeemers, intercessors, sin-atoning, crucified saviors, sons of God, etc. All recognize the doctrine of atonement for sin; all, or nearly all, approximate in their modes of propitiating the favor of an offended deity by oblations, sacrifices, and offerings of animals, men, for gods, or sons of God."

Through nearly seven chapters the author presents the errors and contradictions of the Bible of Christendom; the absurdity of many of its statements, and the falsity of its positions as revealed by modern science and discovery. He admits that some of its teachings are pure, and that there are beauties and benefits, mingled with gross errors and perversions, in the system of religion it inculcates; and to the query that will naturally arise as to why he does not present the bright side as well as the dark, replies: "Simply because fifty thousand tongues and pens are almost constantly employed in this work. They do it and overdo it; while, on the other hand, we find the errors and evils of the Bible and its religion—which they overlook or neglect to expose—so very numerous that we cannot exhibit them in a single volume, unless we allow but a limited space to a repetition of what is done by them every week."

To the question, "What shall we substitute for the Bible?" the following answers are given:

"1. We do not propose or desire to destroy or supersede any valuable truth, precept, principle or doctrine taught in the Bible, or to set aside anything that can in any way prove to be practically useful. We only propose to slit out the errors from the truth, rejecting the former and retaining the latter, and to employ as many of the old thinkers in constructing the new superstructure as are not rotten or otherwise defective.

"2. Truth can not be 'pulled down' or destroyed, as it possesses an omnipotency of principle that is indestructible. Like gold in the refiner's crucible, it shines the brighter for every effort to destroy it.

"3. It must be presumed, therefore, that whatever portion of your religion is susceptible of destruction is false, and should be destroyed.

"4. It is the nature of truth to spring up voluntarily the moment error is removed, as naturally as air or water







**✶ Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially will be entitled to a copy of the BANNER OF LIGHT on year, provided a marked paper is forwarded to this office**











