VOL. XLIV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 7, 1878.

\$3,15 Per Annum, In Advance.

NO. 11.

CONTENTS.

-Spiritualism Abroad: Review of our For-Atualistic Exchanges. BECOND PAGE. - Dead and Yet Alive-The Extraordinary Case of Miss Fancher, 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.

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 Mis cellaneous Advertisements.

EIGHTH PAGE. - The Rostrum: "The Signs of the Times." Brief Paragraphs.

# Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

BY G. I. 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 recog nizing as one of the ablest of the Banner's "ex changes," takes now the title of "El Espiritista, Official Organ of the Central Organization of Spanish Spiritualism, and of the Grupo Mari-

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 Espiritista. 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 enun-

. . Among the spiritualistic phenomena, exclaim, 'Oh! my God! Thou existest, hence the | not that the good and bad angels appear, Caleternity of spirit, intelligences producing marvelous things beyond the reach of humanity; and, as these exist, there must hence exist a 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 great philosopher of the seventeenth century, are 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 itualism." 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, 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 today more active and fruitful than ever; activity and results testifying to the constant growth of Spiritualism." An epistle from D. F. Migueles, of San Sabastiano, and addressed to the editor of Revista de Estudios Psicologicos, 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

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 firmanent 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-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, Monografia Fluidica; D. Carnilo Bredif is named as a wonderful medium; a new society has been formed in Lieja called Magneto-espiritista; here, also, the "Spiritual Almanae" for 1879 (a suggestion to Messrs. Colby & Rich) has been published; "the canon Javier Mouls, 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, ciation, full of good sound sense and moral as the new Catholics suppose." Again says Caltruths: "This is an age," it says, "which con- met: "The manner of the appearance and discerns itself with few things, except manifestly appearance of these spirits is unknown, and God unclouded, as it is rationalistic; requiring that has left discussion and investigations (of the subthings presented to it should be very rational. | ject) to men." "Then the Spiritualists do well, says Berard, "in holding seances to study this plained by your sciences, there is such a moral thing, since God has given the matter into our basis (moral santa) that one, seeing it, must ex- | hands." Questioning whether it be a miracle or met says, "God has permitted it, also, sometimes to those that are neither angels nor de-mons." "We have here a further confirmation cause.' . . . 'Christianity, without its moral, 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 demostrativo, 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 of Descartes, Huyghens, Van Zuylichern, the that unite us with the invisible world, that we may know more in the nineteenth century than brought under review, not only to give the they did in the eighteenth." Calmet further shadow of the state of things preceding the says: "It is necessary to study and distinguish time of these eminent men, but a hint of what | 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, Iberian peninsular, little or nothing had been like Calmet, Gratri, Lavater, Lacodaire, Henry done to advance the phenomenal phase of Spir- Pereyve and others, have written in support of our rational and philosophical beliefs."

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

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 that of the laws which reign in the world of Studies"; "Concerning Leibnitz;" and "The Rôle of the Spirit in Creation," being the principal. Several extracts are made from the Banner, and Miss Kislingbury'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.

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 fu-

ture 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 tated forms of the departed; or, according to

this writer, imagined he had. In an article of much speculative importance, by M. Louis Mond. concernin with soul and the spirit, reminding one of some expressions in 'Isis Unveiled," occurs this sentence: "It is this intoxication by the astral light, this ineand the flesh of the material body in surcharg- less graceful English. Here also I find a full re-

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, sympa thy, antipathy; the complete deafness, then the exultation of the senses, then the ravishing cestasies 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 Francaise 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-Trautdemonstrated 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 Devior, 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, incontestible 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 Colius, 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 com-

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 Stael.

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 off-repeated saying: Natura non facil 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 instinctive; by the old, whose material gives place to spiritual aspirations. The Messenger gives an account also of a duel proposed on Spanish soll 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 believe, had the faculty of seeing the rehabili- 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 betbriation, that paralyzes the reason of the spirit ter in the original than when translated into our

> "M. Lepére has lately saluted the manes," says the Messenger, "of the soldiers of the canton of Brienou in a discourse pronounced on the occa sion of the inauguration of a monument erected to the memory of these braves. 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 ime 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 somnambulic mediums." The Journal de St. Petersbourg, 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 veg etable 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 con-English would require another exalted spirit. M. Hugo d' Alesi sits at a table in a room so mends Messrs. Cassell, Petter and Galpin, of tinues to make converts (in Buenos Ayres); that covery, covering several pages

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 o 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 Hustracion Espirita, 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 Impugners 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 crowing loudly over a notice that a prestidigitateur, 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 everfulfilled. 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. 468. I will endeavor to refer to this

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. Niceforo Filalete. 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, Cayour: "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 thrice-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. cano 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 dis-

fect Ease; Seeing and Describing Acts and Parsons Far Removed from her Redside Montal Phenomena that Might Seem Incredible Except for the Testimony of Physicians.

Under the above extended heading the New York Sun of New 21th gives an article which occupies six columns of its space. We present the following copieds extracts from this statement, with the introductory premise that we laid the matter before our renders at so early a date as 1876, as the letter of Mr. Burn in another column will incontestibly prove (while we have given various) and briefer allusions to the case from other correspondents, at dates intich in advance of that in point of time. Now that the bar against pure ity has been evidently removed, the newspapers which have been so chary in the past of what they said concerning this case, have burst forth into the full bloom of enthusiasm, and we meet with the account in diverse forms in the columns of our exchanges from various parts of the United States. While in citing the restimenty of the various witnesses a certain amount of referition will be found to exist, yet as these reiterations demonstrate the fact that the same identical points. strate the fact that the same identical points senses. have struck the apprehension of widely different minds, and cannot, therefore be set dewn as the offspring either of individual "expertancy." or "prepossession," we give them as they colur in the narrative:

In Downing street, Brooklyn, has lain for thirteen years Miss Mary J. Fancher, much of the time in a transectike condition, with feeldeheart pulsations, singuish and almost imperceptible respiration, and the chill of death upon her flesh. At times she has been transformed into ible respiration, and the chill of death upon her flech. At times she has been transformed into a sheeful, vivacious, intelligent, entertaining young woman, and them she has relapsed into speechlessness, blindness, deafness, and entire paralysis of the senses. She has developed most astonishing powers, resembling second sight or elarwoyance, reading with case the contents of scaled letters, describing articles in hidden packages, perusing books while absolutely bind. Smetimes her powers are voluntary, at other times they are unconsciously exercised. So little mourishment has she taken that it may be said she lives without took. She is surrounded by persons of social standing and refinement, and has always been exercisingly stasifies to any public monation or knowledge of her condition. The first young has been developingly stasifies to any public monation of knowledge of her condition. The respective has been as the feet of the triand of intelligence have visited left. Among many who have taken a special interest in her are the flew. On Joseph T. Durven, poster of the Casson Avenue Presidentian Church, the flex. On, Henry J. Van Dyck, paster of the Charlon Striet Presidentian of the line in Prof. Charles E. West, Principal of the Breaklyn Height's Sominary, George W. Benson, Henry M. Paukharst, the astronomer: Junes B. Smith, the well-known architect, the flex, Mr. Moster, former paster of the Washington Avenue Brooklyn Baptist Church, but now of Gereva, N. Y., the Rev. Dr. Prime, editor of the Ver York Observer; Dr. R. Fleet, Speir of 102 Montague street, Dr. Robert Ormiston of 74 Hausson place, Dr. Mitchell of 129 Montague street, and Dr. Cranes I to Clinton Street, and Dr. Cranes I to Clinton Street, and Dr. Cranes I to Clinton Street, and Offiniston of 44 Hanson idae 6, Dr. Mitchell of 129 Montague street, Dr. Kissan of 100 Joralemon Street, and Dr. Crane of 103 Clinton street. Of these gentlemen, Messis, Speir, West and Parks-hurst have made voluninous nonneranda of Miss Fancher's physical and mental changes and con-ditions. Miss Fancher herself has written at a great length descriptions of her feelings and

Physical Phenomena.

HE NERVOLS SYSTEM TO BANGED STORY, HEARING, SPEECH AND CONSCIOUSNESS LOST AND RESTORED SELECT WITHOUT NOTRESH.

AND LESTORIDES LIFE WITHOUT NOURSH-MENT.

At the age of fourteen years Mary J. Fancher was sent to the Breeklyn Heights Seminary, in Montague street, and there she remained for four years. She had not typerous leadth, yet she was faithful to every daty, and way a close student. One of her instructors sive that rarely has he seen a brighter or more interesting miss. Her father had means to gratify her youthful inclinations. She obtained an excellent education, and at the age of eighteen years was ready to graduate. About that time, in a horseback ride, she fell, and several of her tills were broken. From the injury she quickly recovered, only to meet with another and a more serious accident. As she was alighting from a horse-car, the conductor, thinking that she had stepped to the ground, rang the signal to start, and turning from her, walked to the frent of the car. Miss Fancher's dress caught on the step, and the starting of the vehicle thew her with violence to the pavement. She was dragged a long distance before her situation was perceived. Her spine was seriously injured, and her body and head frightfully bruised. In a short time she went into convulsions. She was carried to the residence of her annut Mrs. Cross. short time she went into convulsions. Sl carried to the residence of her aunt, Mrs.

by, in Downing street, and put into the load whence she has never been removed since, save for a few minutes at a time. This was early in 1805. Very soon after the accident she underwent most astonishing physaccident she underwent most astonishing physical changes. Her nervous system was uncontrollable whenever she was in any manner excited, while she was abtolutely paralyzed at other times. In succession she was bereft of vision, speech and hearing. From violent spasms she drifted into a trance-like state, from which it required the unremitting efforts of physicians and friends to arouse her. At the expiration of twenty days her faculties were all restored. For half an hour she saw, articulated and listened. Then these three senses deserted her again, and within ten more days her fingers became chenched, her jaws becked, her limbs twisted. Spasms were thereafter more frequent and violent.

and violent.

The days slipped away into weeks before she was able to keep any food on her stomach, and it was just short of two months that she was without nourishment. Then very light food was one day given her with seemingly beneficial results. She has eaten altogether, since that day—nearly thirteen years ago—not so much food in the aggregate as an ordinarily healthful girl of her age would eat in forty eight hours.

Three months and a half after the accident

girl of her age would eat in forty eight hours.

Three months and a half after the accident she went into a rigid trance for twenty-one hours, and then passed into a relaxed trance that lasted for three days. Her throat became paralyzed, and she could neither swallow nor utter a sound. Her right arm doubled up back of her head, and became fixed there with the rigidity of death. A year later this condition was followed by absolute rigidity of body, with the exception of the left arm and hand, which she was able to use. This latter condition lasted for nine years, in all of which time she was continued to be blind, the pupils of the eyes being rolled upward, and the whites only visible when the hist-were, parted for examination. Very tightly indeed were—the lids scaled, and with difficulty-were—they opened. She had the power of speech, however, almost all of the time, although it left her at intervals.

"DEAD AND YET ALIVE.

In the Extraordinary Case of Miss

Fancher of Brooklyn.

The Extraordinary Case of Miss

Fancher of Brooklyn.

Facts Verified by Acundant Tectimeny.

Lying for Thirteen Years thmost Metionless, and at Hanes Cell with the Chill of Death and Pulseless: Blook, at Reading with Perfect Ease: Seeing and Describing 1ets and Parsens Far Economic that Wight Seem Incredished Learning that the Chill of Death Metionless and Parsens Far Economic that Wight Seem Incredished Learning that the Telephonemena that Wight Seem Incredished Learning years.

In the Extraordinary Case of Miss

Fancher of Brooklyn.

In the Extraordinary Case of Miss

Fancher of Brooklyn.

In the Extraordinary Case of Miss

Fancher of Brooklyn.

Facts Verified by Acundant Tectimeny.

Lying for Thirteen Years though the College of the Colleg

Clergymen, Feachers and Trustworthy Priends
Without Food for Months at a Time—Seeming
Never to Steep!"

Under the above extended heading the Never to Steep! That organ kept up a slow, measured pulsation, except when she went into traces six columns of its space. We present following coglicifs extracts from this states ent, with the introductory premise that we at a 1570—as the letter of Mr. Burt in another elected and briefer affasions to the case of that in point of time. Now that the lyance of that in point of time. Now that the lighted in her room, nor was the temperature COLD AS THOUGH IN DEATH.

Pawers of Second Sight.

SEALED LETTERS DECIPHERED DISTANT TERFNIS SPLA AND THEIR SURROUNDINGS DESCRIBED WORKS OF ART FASHIONED BY CHILIND GHH.

No sooner had Miss Fancher emerged from her first trance, soon after the accident, than she astonished her relatives by an extraordinary description of what she had seen while in that condition. It was unmistakably second-sight. As the trances continued, the manifestations increased. She watched and related in detail the inovements of the family's friends in differthe inovements of the family's friends in different parts of the city, and ultimately narrated what was happening to those who were many miles away. She read letters that were enclosed in envelopes and kept in the pockets of those about her. She recognized persons who tang the doorbell, while they were still outside the house, and of course not visible to her. She read books whose covers were closed, and newspapers that were unfolded. Every day brought some new makes tonishing development of this papers that were unfolded. Every day frought some new and istonishing development of this power. A fer friends were always welcome to her hedded, but it was long before a stranger was chalified, and yet longer before she could be persuaded to show her powers to any but the root intimate triends. This sensitivemess continues even to the closing of the thirteenth year of her illness. She will not consent that her friends shall give any information concerning ber that is intended for publicity. And they have so far acceded to her desires that although repeatedly sought for, it is not until very researly that any details of her emious existence have been obtained. As he lies in a modest very confortable home, surrounded by the tashionable avenues of that part of Brooklyn income as the Hill. Her intelligent and ladylike bearing, the unquestionable position of those with whom she is surrounded, her ununistakable trathfullness, the abborrence with which those with wholn she is surrounded, her unints-takable truthfulness, the abhorrence with which she regards publicity, and the absoluce of any motive for enriching herself or her friends by the use of her gifts, seem to those who have studied her case to proclude the possibility of intentional deception or imposition.

In It APPLARANCE IN TRANCE.

It is in the condition of trance that Miss Fancher makes, her most astonishing revelations. At these times she suddenly starts as though charged from an electric battery, and instantly becomes rigid in every joint and muscle. Her face takes on sometimes a most painful expression, at others one of positive pleasure; yet oftener it is as the face of one who is dead. To those unaccustomed to seeing her, the conviction that she is indeed dead is irresistible. A deathlike pallor creeps over the already pale face. Not the slightest movement is perceptible in any of her muscles. She ceases to breathe, thereby the above that are easily detected—aithough ber physicians have not convinced themselves that it does not beat. The initiatory start offentines raises her up into a half-sitting half-redining position, in which she remains as immovable as though she were of marble. Every one who has seen her in this condition speaks of the beauty and the jathos of the scene—the ashen compleyion; the brown, tine, waving hair streaming toward her shoulders, yet not reaching them; the faultless features, neither wrinkled nor drawn nor wasted, and yet not rounded and ruddy as in her school-girl days; one hand and graceful arm transived in its position. HER APPEARANCE IN PRANCES! ed and ruddy as in her school-girl days; one hand and graceful arm transfixed in its position at the instant of attack, perhaps pointing up-ward, perhaps extended to receive a visitor's salutation, perhaps folded over her breast; the other arm bent behind her head as though she

room, worry over an absent member of the household; and the trances are repeated with rapidity until her mind is again in repose. Oftenhousehold; and the trances are repeated with rapidity until her mind is again in repose. Oftentimes, when worried over the absence of some loved one, she has said, "I must search for her," and has gone into the trance. On emerging therefrom, if asked whether her search was successful, she answers promptly if in the affirmative: "Yes, I saw her in — street; she will soon be home," and very soon in walks the wanderer. Sometimes she is not successful in several attempts, but she ceases not until she is satisfied. At other times her vision wanders. It has gone to a summer seat on the Hudson, where were several of her friends, and she has afterward been able to describe minutely the houses, the barns, the meadows and fences, the water in front of and the woodland in the rear of the dwelling, and with a fidelity that is instantly recognized by those familiar with the region. When scientific men and physicians have produced some extraordinarily difficult tests, she has been obliged to wait until the trance condition came upon her; for it does not seem always to be voluntary. But if it is a simple question of reading an ordinary sealed letter, or an anouncing the arrival of a person at the street door, she easily solves the difficulty without recourse to the trance. As she rests continually upon her right side, her face is averted from the entrance to the room. Yet she oftentimes knows who enters, although unable to turn her lead, and is quick to discern any peculiarity or change

In the property of the interest that the property of the

her own fancy into the silk handkerchiefs of her gentlemen friends, and puts butterflies, and leaves, and birds upon them with rare taste and skill. One of the most beautiful of her waxwork productions, an exquisite and delicate bower of toses and creepers, adorns the parlor of Prof. West's Brooklyn Heights Seminary, 126 Montague street. She has neglected none of her friends; all layer some little gem of her own

The faculty that the young lady's friends have most frequently noticed in her is that of followmost frequently noticed in her is that of following some of her acquaintances—those who are dearest to her, as a rule—from place to place. Hundreds of times she has done this, with scarcely an error as to place or occurrence. For example, one afternoon she suddenly said: "I see — mentioning the gentleman's name) in his office. (The office was in New York.) He is closing his desk. (After five minutes' pause.) He is walking down Fulton street. (Another pause.) Now he is going upon the ferryboat; now he is zetting into a Fulton avenue car. With him is a tall zentlemen with black eyes, black hair and too stache—they are talking and the car has started. Now they are passing the City

"Mollie has been watching you for three-quarters of an hour or so, and has been telling us about this tall man. You had better be careful how you carry yourself," was the reply.

HER SIGHT NOT OMNIPRESENT. It may be of interest to those who would seek

searching inquiry into the girl's powers of sight-seeing, to know that she cannot follow two persons who take different directions.

Dr. Duryen Suggesting a Theory.

THE MIND FREED FROM THE BONDAGE OF THE BODY-POSSIBLY GOVERNED BY NEW LAWS-AT ALL EVENTS QUICKENED AND ENLARGED.

"You gave me the wrong shade," said he to the clerk the cherk the cherk the contents of and the clerk the contents of and the contents of an and he quickly produced the contents of an another the sample," was the expert sheet and he quickly produced the contents of a provided the contents of a provided the contents of a provided the contents of a letter that she has done are scarcely touched upon. I have always have had something from which twork. It work the contents of a letter that she has done are scarcely touched upon. I have the contents of the powers in work. Without have taken a lesson, and without knowledge of botany, and, too, without pattern, she fashious in wax beautiful designst which she has absolutely no foundation from the sight of things upon earth that are concealed from the sight of there is not the power of sight of things upon earth that are concealed from the sight of the powers in which twork. How does she arrange and decident are concealed from the sight of there is a power of sight of things upon earth that are concealed from the sight of the powers in which shows the was able to do all this, she answered; "Oh, I see the leaves, and then make others like them."

All this wax-work making, and embroidery, and meedlework on canvas is made while one hand is rigidly held lake the fall the power of sight of things and the power of social when the power of social what the other power should be power of social the power of social what the power of social when the power of social what t

life and her steadfast hope.

The Severest of Tests. DECIPHERING LETTERS THAT HAD BEEN TORN IN PIECES AND SEALED IN AN ENVELOPE-PROOF THAT IT IS NOT MIND-READING.

PROOF THAT IT IS NOT MIND-READING.

Mr. Henry M. Parkhurst, of 173 Gates avenue, Brooklyn, who is favorably known among scientific men as an astronomer and a student, became interested in Miss Fancher's case early in its development. He has closely watched the changes in her condition, and has kept a complete record of them. He has spent hours at her bedside, and, wishing to satisfy himself from a scientific basis, has made many tests of her powers, and has reached many interesting conclusions. Mr. Parkhurst was at first inclined to suspect that Miss Fancher's power of second-sight was derived from an ability to read minds. It was noticed that she rarely extended her vision beyond her friends, or some one who in some way was interested in her. at the instant of attack, perhaps pointing upward, perhaps extended to receive a visitor's salutation, perhaps folded over her breast: the is going upon the ferryhoat; other arm bent behind her head as though she with a benche exting nhour her ferry hand the salutation her head as though she had a minute. She has remained with black eyes, black eyes,

two. Miss Fancher's was a literal copy of the original.

Nevertheless, Mr. Parkhurst wished to make a severer test. He called two friends to assist him. In his house was hunted up an ancient report of a mining company that was yellow with many years of keeping. Turning at random to a page, the other gentlemen standing too far away to be able to read the text, Mr. Parkhurst cut out a fragment of the leaf containing tabulated figures, and beneath the tables explanations of them. He averted his face as much as was possible, that he might not know even to what the text or the figures referred. Then he folded the fragment in his fingers, and with the scissors cut it into a score of pieces. Some of the Jits fell upon the floor, and were allowed to remain there untouched. The others were put in an envelope by Mr. Parkhurst, and the envelope was scaled. Then Mr. Parkhurst, and the envelope of the July and the product of the least of the land. Three months and a half after the accident always and then a right transfer for twenty and then passed into a right transfer for trends, and she has a free rand in the walled in the reaches the passed into a relaxed transfer paralyzed, and she could notifier swallow in the reachest of the right and she could notifier swallow in the reachest of the right and she could notifier swallow in the reachest of the right and she could not like would have the reachest of the right and she could not like would have the reachest of the right and she could not like would have the reachest of the right and she could not like would have the reachest of the right and the right an

throughout the city as a scholar, a man of seience and a Christian gentleman. It was in his
institution that Miss Fancher obtained her education. Immediately upon hearing of the accident to her, a favorite pupil, he went to see her,
and barely a week has elapsed since that time
in which he has not visited her. She has ever
been delighted to greet him, and has confided
to him, as much as to any other, her sensations,
her joys, her sorrows, her religious beliefs, her
secrets. "I have been there by day and by
night; have called unexpectedly; have remained there for hours at a time," he said yesterday,
"and I have kept complete memoranda of what
I have seen and heard. I never knew a more
truthful, sincere and intelligent girl than she
has proved herself from the very first of our acquaintance. I have spent my life in study, and
I have devoted very much of it for the past
twelve years to Mollie Fancher's case. She has
been a revelation to me. I think I have recorded every change in her mental and physical
condition. I have all the results. It would take
you half a day to read what I have written
about her, and even then the wonderful things
she has done are scarcely touched upon. I have
been very anxious that a commission of such
men as Tyndall and Huxley and Agassiz be
made up to prosecute a most scarching inquiry
into her condition. Indeed, I had arranged
with Prof. Wyman of Harvard University to
come to New York, and, with some one else—
we had Agassiz in mind—spend weeks with her.
As he was about to start, Mollie was taken
worse. She was then in the most deathlike
condition that we had seen her, and we all
thought that she must soon pass away. It was
deemed better to postpone Prof, Wyman's visit
until she was better able to have investigation
made. But in a few weeks the Professor died,
and Agassiz also soon was gone. She outlived
both.

"I have taken clergymen and physicians to

have seen her do them. I have sat in the twilight of a summer evening and watched her make fancy-work articles in colors, her right arm bent back of her head and resting upon a pillow, the hand capable of being slightly bent at the wrist, her fingers clenched and almost immovable. To this hand she carried the work in her left one, of which she has had the full use, and then the needle danced in and out of the carryer drawing away throad to its propage. the canvas drawing every thread to its proper place and tension, every color to the exact spot. I knew she was absolutely blind; but even though she had vision she could not have seen her work while it was held in that position.

THE DIFFERENCE BETWEEN BLACK AND BROWN. "She distinguished colors with an accuracy that made the rest of us ashamed of ourselves. One evening a physician was there, and he holdly said that he believed she could not detect the different shades. Mollie had a hall of worsted thread, in which were probably ten or twelve colors. She asked the physician to select one, and he pulled out a piece. Mollie's face was turned from him, but he had no sooner separated it from the others than she cried out: 'Brown.' it from the others than she cried out: 'Brown.' It was dark in the room, and he went to the window, pushed aside the shutter, and examined

window, pushed aside the shutter, and examined the worsted.

"'You are wrong,' said he, 'it's black!'

"'It's brown, most assuredly,' reiterated she.

"The physician supposed he was right; so he said, with the utmost confidence, 'For once you are in the wrong; it is certainly black.' Miss Mollie quietly reached for the ball of many-colored worsteds, and pulling therefrom a thread, said: 'Here is a piece of black—that you have is dark brown.' The physician compared the two, and then saw that he was in error and that she was correct.

two, and then saw that he was in error and that she was correct.

"I sat in the room another night," went on Prof. West, warming up with enthusiasm, "after it had become dark. Mollie had lost a pet bird—somehow all her pets die very soon; she seems to draw the life right out of them—and a friend had sent the skin to be mounted by a taxidermist. The stuffed bird was on the mantelpiece. We energed the door of the earse in which was a We opened the door of the cage in which was a live bird, and as Mollie called to it, it flow to her. She fondled with it for a few minutes, and then it flew from her. We paid no attention to it, but soon the girl called it to our attention that the live bird was on the mantel, curiously inspecting the dead one. It was so dark that we could not see it at all, and Mollie's face was turned from the mantel. We made a face was turned from the mantel. We made a light, and sure enough the canary was in a brown study over the bullfinch. The girl was absolutely blind, you must remember. The light was extinguished—for light seems to make Mol-

swered 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 intelli-

ning 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 fore 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 reads it, I am would to say. She is not willing to talk to vis. ous sight-seeing, or because she reads it, I an mable 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.

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 carnest a Christain as I ever knew. What she sees only makes her faith the 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?"

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 CLERGYMEN. "Tell me more of the strange things she

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

"Why, bless you! they would fill a book. The trouble with your printing them is, no one will believe them. I have told this girl's history to hundreds; they laugh at me. I told it to Dr. Irenaeus 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 they 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 reported to the Chi Alpha that all the wonderful things Prime had told them were true, but it was a case beyond their understanding. true, but it was a case beyond their understanding.

"I do n't blame folks for not believing: it is

ing.

"I do n'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 fairly seated before the postman's rap was heard, and down went Mollie's aunt, Mrs. Crosby, for the letter. 'It's from was half way down stairs. Back came Mrs. Crosby with the letter, and Mollie began to tell what was in it. 'Take the slate,' said I, to the unbelieving physician, 'and Mollie will dictate the contents of the letter.' Mrs. Crosby held on to the epistle, and the doctor took the slate, and Mollie began to repeat the letter. She did not take it in her hand, and she was not within eight feet of it. After the doctor had filled the two sides of the slate, Mollie asked Mrs. Crosby to open and read the letter aloud. This she did, while the doctor examined what was on the slate. The letter was exactly the same as Mollie had dietated. The doctor went home convinced of the girl's marvelous powers.

"Yes." said Prof. West. in concluding. "I

vinced of the girl's marvelous powers.

"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 NOT DECEPTION-FACTS THAT SPEAK FOR THEMSELVES - A MARVEL OF PHYSICAL CONDITION - MEMORY

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 symotom 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

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

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 most 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 not 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?"

ordinary 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."

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 had, with 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 caten 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. HOW DOES SHE LIVE?

rated elsewhere.
"Can you explain why she does not die?" he

"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 hay fever, and just now she has a sort of 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 avictim 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. MITCHELL'S TESTS.

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 very 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 was assured she had received. Her mind, too, was capable of such astonishing flights as to absolutely compel one 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 laws by which her nind and her had an early stage of her sickness, and I have not repeated the Me whysicians are as a class inclined to look. Alveined. Y Yield test were all after and the solution of her sickness, and 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 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."

dition."

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, he did not doubt the genuineness 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 cyclids closed, the pupils sightless and star-ing; laxity of body save in her right arm, that remains rigid and doubled as above described; ing; 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 fruit 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 of 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 parting 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?"

gone, withink gone—he worked over her had restored her. He has known of her wonderful physiological condition, and of her singular mental phenomena. One day he received a not from this curious patient, warning him that an attempt was to be made to rob him. He had not more than passing attention to the hadding next day some one entered the house and took therefrom a valuable case of surgence held Miss ments. When he has ring though called out. Francher, has admost ring though called out. Francher has almost ring the doctor, of the hadden at the stairtop while some other visitor who accompanied him entered the room with Ms. Croshy, Miss Fancher, after greeting the new-comer, has said: "Why does the doctor with the was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir, that he was going to call upon her. Dr. Speir who, in the earlier stages of Miss Fancher's illness, tested whether she happartaken of food by going in suddenly upon her and administering an emetic. The drug gover of the test, and an extent was condition into that of the work of the bear and the speir was only the speir has been released from 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

"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 and regret are sure to become the companions that will launt our way.—Lessie N. Goodell.

# Children's Department.

BANNER

OF

### TALES OF THE EVERLASTING MOTHER. Written down through the Mediumship of

ADELMA, BARONESS FOR VAY, Of Gonobitz (in Styria), Austria, and translated spe-cially 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-roaring, 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 liked 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 not. It works always, driving its hours as I my waves. Foolish man calls it rest; but it is just as full of life and restless 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 burns 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 home-

wards but his me arranged ... leavy 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

of these things, the learned and earnest manhe 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 subtile 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

"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 evening lectures. 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 tittering, 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

"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 east 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-nothing at all. Oh! it was dreadful! I felt myself being annihilated too; it was a horrible feeling."

[Continued in our next.]

## Banner Correspondence.

ATLANTA .- L. R. Palmer (Secretary of the First 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 net 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 been holding meetings every Sunday, and thus far have been holding meetings every Sunday, so that has far have been holding meetings every Sunday evening. Since then Mr. G. W. Kates (formerly of Cinchmatt, Ohio, and conductor of a Children's Progressive Lyceum there, and who is well known to the Spiritualists of the West has given us several highly-interesting lectures. Mr. Kates has made this city his permanent residence, and is making his influence felt among the progressive inhids of Atlanta. Since October 12th we have had in our mildst that stalwart, fearless, cloquent and carnest advocate and exponent of the Harmonial 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 hierative law practice, so that he may devote all his time and talents in the arcna of Spiritualism as an Inspirational speaker, and as such ranks among the first. He lectured in begrieve's Opera House on the evening of the 14th of November, to a large and appreciative andience, held spellbound during the entire tecture. 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 curlous, 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 slate-writing medium that ever visited Atlanta; and we can kindly and checribally recommend. Col. Eldridge and his gifted wife to

gifted wife to the public, as being all that is claimed for them.

From Atlanta they go to Louisiana, stopping at Mobile and several their 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 lit to send us some one else, which we are earnestly hoping will be soon, for the fields are 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 be kind enough to announce to the spiritual and liberal public, through the columns of the \*Bauwer 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 'Stenografik Teecher,' now in press, again refater the field as a lecturer on subjects pertaining to Spiritualism and Liberalism? I shall labor for organized societies when so desired, or I will go forward as an independent lecture, paying my own betures, paying my own bills, and taking the whole responsibility of success or failure on my own shoulders, wherever the resident friends will add by "gring hybrograms", wherever the resident friends will add by "gring hybrograms". My subjects for Sinday lectures are as follows, viz:

1. Creed or No Creed; 2. The Law of Responsibility; 3. The Continuity of Force, or the Law of Immortality, etc.

New York.

love remain with us still? And say, beloved, when we die, what then? Can we, as spirits, love as warmly as 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 so spoke a beautiful child of earth, as she loved ones about him, ere he passed from this beautiful earth to that more beautiful land of the leal."

BEEDONIA.—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.-Orris Barnes writes: "I have read Wash. A. Danskin'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. Danskin. 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 oceasion, hundreds going away for want of even standing room. Two large rooms were opened into the rear of the halt, and part of the 'overflow' filled them. The meetings amounced for 7.39 had a full attendance even at 6.39, and to pass the time pleasantly till opening, a little book of songs adapted to spiritual service, by Mr. William Jl. Westcott, was freely circulated, a choir formed as a nucleus, and congregational singing instituted. The lectures were well received, and the tests lawelbeen 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 Titus-ville, Pa., speaks in Philadelphia during December,"

Mr. Baxter, we are further informed, has had excelent success in Reading, Pa., with a course of week-evening lectures. gave in this city during the month of November were

Rhode Island.

PROVIDENCE .- Wm. G. Wood writes: "I have proved the test of HENRY PEABODY, 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 trance state, that I was impressed to go to her by Henry himself."

Connecticut.

BRIDGEPORT .- Mrs. May J. Healy writes: "The message from Carrie Spinning to May H-y is correct in every particular. She was unknown to me in earth-life, but has controlled me since her decease. Her control of me was a test to her friends. The cheer-ing words she sends me are perfectly understood. Trust-ing 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 have now commenced holding circles in different parts of our city, and will continue them during the long evenings this season."

Iowa.

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 wife, who smiles joyfully; then she goes to the religion. Though this is a decidedly orthodox place, gressive age.

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 any one 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 doings 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 Chieago. 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 convineing skeptles of, the great truth that spirits do return to us."

The first of the second of

Missouri.

VATES .- Mary B. Child writes: "Aug. 7th, 1878, a ssage purporting to be from the spirit of JULIA A. MITHROW, aged nine years, of Neosho, Southwest Mo., was published in the *Bonner 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 "Divint 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 Kersey Graves, author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan," I Vol., 12mo., pp. 410. Boston: Colby & Rich.

This work oneon with a general review of the signs

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 natures the same might with equal truth be said of all animate and luanimate objects -hence, Society of Spiritualists) writes, Nov. 18th: "4 know, nothing can stay him in an upward and onward career, that you will be interested, as well as all of the read- | The creeds and dogmas, that have for centuries bound ers of the Banner of Light, to learn that there is a in fron 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 hereties 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

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 major-ity 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 superfluity of lauguage or ambiguity of meaning, and every thoughtful man and woman will heartfly thank him for having accomplished in so faithful and exhaustless a manner a seemingly hereulean task. Whoever now wishes to free himself or others from theologic despotism, or do battle fearlessly and effectually 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 book 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 etc.

My subjects for every-day lectures are as follows, viz:
1. The Development of Writing Systems; 2. The Scientific Basis of Total Abstinence Reformations; 3. Self-Education; 4. Breaking the Way for the Reconstruction of Society; 5. Self-Sovereignty and Self-Government; 6. The Law of Love; 8. Combined Individual and Universal Life, etc.

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

"holy," looked upon with as much veneration, and equally as good as—even in some points superfor to—the Orthodox Scriptures, as known to the Christian. Furthermore, the author states that from the analysis we have any of the hardeness 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 inculcate the same fundamental doctrines; that all impart and enjoin the observance of Intrinsically the same moral lecton, and equally as good as—even in some points superfor to—the Orthodox Scriptures, as known to the Christian. Furthermore, the author states that from the analysis we have also and allowed the hardeness of the characters 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 characters in the author states that all inculate the same fundamental doctrines; that all inculate the same fundamental doctrines; that all inculate the same fundamental doctrines; that all inculate the same moral lectons. trinsically the same moral Jessons, 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 over-riding 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, delties or angels, genii, demons or evil spirits, priests, prophets, patriarchs, prayers, sacrifices, penances, cermonies, rituals, messialis, redeemers, intercessors, sin-atoning, crucified saviours, sons of God, etc. All recognize the doctrine of atonement for sin; all, or nearly all, approximate in their modes of propitlating the favor of an offended deity by oblations, sacrifices, and offerings of animals, men or gods, or sons of God."

Through nearly seventy 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, tinless we allow but a limited space to a repetition of what is done by them every

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 sift out the errors from the truth, rejecting the former and retaining the latter, and to employ as many of the old timbers 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 rushes in to fill a vacuum. The instant the clouds are rifted, the sun darts down its vivifying rays upon the earth. You want no substitute for weeds when exterminated from your garden. When eradicated, those plants which are more useful and beautiful, and which they have been choking and repressing the growth of. will then assume a more healthy appearance. You ask no substitute for sickness or disease, but desire it removed that you may again enjoy the blessings of health. Moral health will likewise ensue by the removal or noxious weeds from the mind."

We think we have said enough to convince our readers that " The Bible of Pibles " is a most valuable addition to the instructive literature of this radically pro-

TO BOOK-PURCHASERS.

TO BOOK PURCHANERS.

COLBY A RICH, Parlighere and Rookedi vs. No. a Montgomery Place, corner of Process sheet, Roston, Mass., keep for sale a compete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Whiletaile and Revail.

Terms Orah, Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to fill the order, the backance must be paid (v.) D. Orders for Books, to be sent by Mail, must invariably be accompanied by each to the amount of each order. All business operations looking to the sale of Books on commission respectfully defined. Any Book published in England or America and out of print will be sent by mail or express.

malled express of Rooks Published and for Sale by Calby Richard free.

SPECIAL NOTICES.

SPECIAL NOTICES.

197 In quoting from the BANNER OF Liberity care should be taken to distinguish between editorial articles and the communications to endoused or observation for prespendents. Our columns are open for the expression of impressional free though, but we cannot undertake to endouse the varied shades of opinion to which correspondents give atterance.

25 We do not used arrest measure lefters and communications. The name and address of the writer are in adveases includes able as a grantal code good farth. We cannot undertake to return or preserve manuscripts that are not used, when it was useful as a forwarded which contain matter for our inspection, the scaler will confer a favor by drawing a line around the article he desires specially to recommend for eguests.

perusa.

These who intend forwarding notices of spiritual meetings, etc. for use in our columns, will please to remember that the BASSER OF LIGHT forms go to press on Tuesday of each week. Their hostics, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the cross-state Monday.

# Banner of Light.

BOSTON, SATURDAY, DECEMBER 7, 1878.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street Lower Floor.

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 29 and 41 Chambers Street, New York.

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

1-AAC B. RIGH BUSINESS MANAGER.
LETHER COLDY EDITOR.
JOHN W. DAY ASSISTANT EDITOR.

Rushness Letters should be addressed to Isyac R. Ruth, Barner of Light Patershing House, Reston, Wasse, Altohor effers and communications should be forwarded to Letter Course.

FOR THE MISSING OF MODERN SPIRITUALISM IS TO ESTER INTO FYERA DEPARTMENT OF LIFE: To bring author insufficiency of this theory of unconscious forth they and into divine other of things; to infuse a better spiral into every profession; for near business entitles, and in the fifth dea R cold is the legitimate standard of , action; to rede in the world; to make men and women better; to both them, to the according to the dictates of the mon memory, manifest affection, reproduce and must con that their even may be pure and true, leading resolution the forms of the departed, play on them is bigher spiritually,

lyn, N. Y., we were enabled to publish last week. Jigence which no one of them possesses, then we Dr. E. Von Hartmann, author of "The Philoso-get along quite as well without consciousness as to that of the eccentric Schepenhauer area tiently to through a series of investigations into 1809. Hartmann, though still a young man he, the materialization phenomena, he will find that was been in 1st. has shown remarkable abili. his theory is wholly inadequate to account for ties, and is the founder of the latest, and perso those transcendent facts in Spiritualism, from haps the most popular, "Philosophy of the Ab., which the action of independent spirits cannot solute." He was very precocious as a child, and a seems to have almost equalled Leibnitz in the profundity of his metaphysical studies and speculations at an early age. When only twentya large octavo volume of over eight hundred closely-printed pages, "full of original speculaacquaintance with the physical sciences in their principles and their latest theories and results," years ago, and had immediate and great success as much when wholly detacked from that body. a success not ill-deserved.

"rather speculative and theoretical in charac- instances in confirmation of this fact. ter than earnest and profound." He is probabe satisfactorily accounted-for.

Intellect, which necessarily act together, and orates the spiritual theory. are never divided from each other except in the (a) "But if this be so, then living men, too, always be accompanied by Intelligence.

titude of individuals; so that "the Unconseigus "signifies this One absolute Subject.

Oneness of all things; in this, resembling Haeckel, the great atheistic physicist of Germany, who, however, ridicules the manifestations through Slade, and sneers at Hartmann for be- somnambulism, clairvoyance, and Spiritualism, lieving in the recent experiments of Zollner and as he has to that of the more purely physical and similar phenomena. It is from his "true extreme materialist (Haeckel) derives all his knowledge of those facts of experience, which he presumes to deny.

Hartmann adopts the method of the physical sciences, resting nearly his whole theory upon induction from observed facts: though-Haeckel, than the normal. Every student of the forms to see any contrivance operating to batter down also a physicist, objects to what he calls the former's "vague ideal pantheism," and declares | duced by mesmerism, is aware of this great, this it to be inconsistent with modern morphology.

Monist as he is, ultimately resolving matter itself into the combined Will and Intellect of the Unconscious, Hartmann-very inconsistently, it would seem-maintains that the phenomena of appear to be, as yet, accurately acquainted.

ting some not all of the phenomena of Spirit- record. If Hartmann had been witness of these, Hartmann's letter, has left us but little to add; ferent. and it we repeat some of his arguments, it will sufficiency of the philosopher's objections.

Hartmann, as we have already seen, admits the Slade phenomena, as testified to by Zöllner and other German professors: but he is of opinion that "the hypothesis of the cooperation of spirits has no scientific basis." He says:

(L) 'If the spirits are unable to act without a living medium if they have need of its uncon-scious will for their mediation we may as well content ourselves with this unconscious will as

a cause."
(2.) "If we have to presume the spirits to be deceased persons, we would acknowledge thereby that nen possess faculties, of which they are unconscious as long as they live."

3. "If this be so, then living men, too, could use those faculties unconsciously."

4. "The contents of the communications often, indeed, surpass the intelligence of the media, but never that of the persons present citters, and are, in the average, proportioned to the

Let us take up Hartmann's objections in their order.

1. He assumes that spirits are unable to act without a living medium. But this is far from being an admitted fact. If it is difficult to disprove it, it is still more difficult to prove it. The phenomena of haunted houses the instances in which coffins have been displaced without the presence of a living medium the "stone-throwing" manifestations, and many others, all go to show that there may be independent spirit action. It is not true that the spirit always operates through the "unconscious will" of the medium. In the case of Mrs, Andrews, of Moravia, and many others, the medium is unentranced and wholly conscious; and though the Will may be passive, it cannot be called unconscious. And it will be seen, as we proceed, that unconsciousness in the medium's normal state. is no proof that the entire mental field has been unlit by a ray of consciousness. Like our planet. it may be illumined on one side while the other is in obscurity.

The great fact of materialization shows the will-power to meet the facts. If an unconscious will can comply with the requests of those brought in communication with it, can sumre-clothe the forms of the departed, play on musical instruments, enter into philosophical discussions, speak, sing and write, exercise su-Dr. E. Von Hartmann on Spiritualism. perhaman strength, do what neither the medi-Through the kindness of Dr. Bloede, of Brook- um nor any one present can do, and show intelan interesting letter received by him lately from do not see why an intelligent being could not phy of the Unconscious," and enjoying a philo- with it. He would pass current in human socisophical reputation in Germany hardly inferior, etv as a conscious man. If Hartmann will pabe reasonably excluded.

. That the unconscious will may be a cause of some of the phenomena, Spiritualists have always maintained; and this for the reason that two he began to write his "Philosophy of the they regard man himself as a potential spirit, Unconscious, "and in 1567 this remarkable work, and therefore they cannot say how far the powers of his side? arganism are in amorthed by seconjunction with the physical body. But the tion and subtle reasoning, and evineing a large theory that man can act as a spirit, produce levitations, materializations, independent movements, we., while he is tethered to his earthwas ready for publication. It appeared ten body, surely involves the theory that he can do

The phenomena are often of a kind at direct Hartmann is said to be happily situated as a 'in investigation, the more are we forced to the must go among the Pessimists." Schopenhauer investigators pause for a while; but as they was a grumbler and a pessimist by nature; but grow in knowledge and experience they are the insect. Hartmann's pessimism, we are told, appears compelled to abandon it. We could eite many

in support of an intelligence and a will manifest of which they are unconscious as long as they seem to be not wholly in antagonism to a sort of trine. If anything can be proved by analogy modified Theism. The purpose of his book is to and experience combined, it is that men do prove that there is omnipresent in nature One: really possess high psychleal faculties of which Will and Intellect, acting unconsciously in in- they may be wholly unconscious during the life agency all the phenomena of the universe may supersensual faculties are developed in medi-· Harrmann will not consent to worship this satisfaction, that we and other human beings 'principle" as Deity, though he declares that also possess those faculties, though in a latent his name for it, "The Unconscious," is not mere- and undeveloped condition. Hartmann's asly a negative expression, signifying the absence; sumption, which he seems to present as a dilemof consciousness, but that the "principle" has a ma, is accepted almost as an axiomatic truth by the very essential positive attributes of Will and. Spiritualists. Instead of invalidating it corrol-

mind of man, where first the phenomenon of could use those faculties unconsciously," says sequently, Intellect may be emancipated from consistent with the spiritual theory that cercontrol by the Will, though even here Will must, tain high psychical faculties should be some-But even this partial divorce of the two psylact of drowning, in accidents imperilling life, chical principles never takes place in "the Un- and on other occasions, faculties may be develexercised by One identical Subject, which has ever in our normal state. But this is far from sciousness is absent, or that all the phenomena of Spiritualism are explicable by the operation Hartmann is a Monist, that is, a believer in the of the unconscious wills of the medium and the other persons present.

If Hartmann had devoted as much time to the study of the cognate phenomena of mesmerism, are to come. others, confirming independent slate-writing sciences, he would have learned that what he of those who have thus far devoted it faithfully calls the "unconscious" may merely be the lainwardness." his in priori assumptions, that this tency, in a lower state, of a higher state of Con- since our article was published. At that time sciousness than the normal. Herein his notion that his theory of the Unconscious will explain our phenomena, receives the mortal wound. The somnambulist passes into a prolonged state of consciousness, higher, ampler, and clearer of somnambulism, whether spontaneous, or in-

most significant and marvelous fact. We have known a somnambule who was a very different person in her abnormal state from what she was in the normal. We have known Paine Building, in order to save the Memorial, her to remain for several days in the somnammemory may all be traced to the action of the bulic state, with eyes closed, yet with the abili- risk of losing his earthly all, and that this comnervous system. Here his theory becomes un- ty to see, to read, and write, in a room utterly mendable enterprise was embarked on by him intelligible as an explanation of the facts, and dark. A dual consciousness was most unequiv- at the last moment, when it became apparent here he runs counter to the higher proved phe- ocally marked in her case. The higher, abnor- that the edifice would otherwise be lost to free nomena of Spiritualism, with which he does not | mal consciousness comprehended all that was | speech forever! Mr. Mendum has grown grey in the lower, but the lower comprehended noth- in the service of liberalism, and deserves it at Such is, in brief, the philosophical record of ing of facts and occurrences confined to the the hands of his liberal friends, and all who love Buell, Secretary.

the young and gifted scholar, who now admit- higher. Many cases precisely similar are on nalism, would yet dispense with the spiritual we think the conclusions in his "Philosophy Theory. Dr. Bloede, in his pithy comments on of the Unconscious" would have been very dif-

He would have seen that in Nature, even as be because he has so thoroughly exposed the in- in the human being, there may be a Consciousness above and beyond that Intelligence and Will, which he makes the All-in-all; and that there may be something profoundly true in that part of the philosophy of Schelling, distinguishing the nature-element of the Deity from his higher Conscious Intelligence.

If there is an Intelligence and a Will in the cosmos; if philosophical science can come so near to the borders of. Theism as to admit all this, why may not a wider and higher generalization include Divine Consciousness? That such consciousness may be latent or self-limited in nature is conceivable, and we have seen that there is an analogy for it in the facts of human somnambulism. The unconscious Providence, admitted by Hartmann as manifest in nature-may it not be the adumbration-the lower hypostasis-of a Conscious Providence, the fullness of whose manifestation is in the celestial? spheres of the unseen universe?

(L) The theory contained in this fourth objection is very plausible, and not without some ground of truth. In many instances it may be that the entranced medium's discourse is proportioned to his own intelligence and that of the persons present. Often the medium seems to be unconsciously uttering, fluently and without effort, thoughts quite on' a level with his own capacities or with those of his hearers. As we are all potentially spirits, he may sometimes unconsciously get influences from them even as from spirits no longer bound to their earthbodies. But there are exceptions which this theory does not explain; numerous instances where the intelligence is superior to that of the medium and of all the sitters; and where the character of the intelligence justifies us in the conclusion that it comes from a high supersensuous faculty, exercised by departed spirits.

Dr. Bloede, who shows the insufficiency of this fourth objection to support the conclusions which Hartmann would base upon it, justly remarks: "The trouble with these German philosophers, who, though claiming the privilege of calling their researches preëminently 'scientific, are constantly constructing the world from the depths of their metaphysical vagaries, is their almost total ignorance of the overwhelming mass of Spiritualist facts, and their aversion to observing such when an occasion is offered

Here we have the real secret of the pseudoscientific opposition to Spiritualism. Our assailants are really ignorant of that which they are assailing. They do not know, and seem not to care to know our facts.

Hartmann is as yet a young man, and he may live to find that any theory excluding the spiritual is far from covering the facts.

In his philosophy he argues that his doctrine of the Unconscious explains all that is inscruta-· ble in chaircogance, since he makes the seer idenesis is an ampler and more intelligible explanation of the same marvel, it seems unnecessary straction-an ontological puzzle-for an explanation.

Hartmann would have us bolieve that cononly to the phenomenal form, or manifestation, of individual being. On the contrary, we regard Mind, conscious of an object, as the very essence of Being. Extinguish consciousness of every kind, finite and divine, and the universe must be meaningless. If Being is eternal, there must be eternal consciousness; and Being cannot be Like Schopenhauer, the author is a pessimist; variance with the notion of production through meaningless; its essence must be Conscious Inbe believes that "the cosmos had much better the unconscious will-power of any person or telligence. There can be no knowledge withnot have been." And yet, unlike Schopenhauer, persons in the flesh; and the further we proceed out a knower, and in order to know, we must be conscious of knowing. Intelligence without hasband and father, so that an intimate friend, theory of the action of spirits who have quitted consciousness is a chimera; but, as we have of the family once joidsely remarked, "If you their earthly bodies. The contrary theory is a wish to see bright and contented faces, you sort of half-way house at which many earnest may be many degrees or states of consciousness -many in man, and many between man and

Because in one state we may not be conscious of having been conscious in another, it does not 22. The supposition that there are spirits of follow that such consciousness was not active. bly an amateur pessimist. Nominally he holds deceased persons, Hartmann tells us, involves There is a highest state of consciousness ematheistic opinions; but inasmuch as he argues the acknowledgment that men possess faculties, bracing all the lower states, and commanding all the contents of the memory. The facts of in the processes of nature, his system would live. Very true. That is good spiritual doc- Spiritualism go to corroborate all this; and the "Philosophy of the Unconscious" will be forced to abdicate eventually before our facts. Still let us not close without expressing our thanks to Hartmann for admitting as much as he has; separable union with each other, through whose of the earth-body. If clairvoyance and other for daring, in the face of the Materialism of the day, to admit the phenomena attested by Zöllums, we need no further assurance; for our own ner and other eminent men of science; eminent, though as yet few and far between.

### --Paine Hall and Liberalism.

In our issue of June 8th we printed an article headed as above, wherein we presented our views concerning this fine building, the object of its erection in Boston, and the importance of its being kept in the hands of those who would Consciousness begins to emerge, and where, con- Hartmann. As we have already claimed, it is devote it to the purposes for which it was originally intended-to perpetuate, not the memory of 'the author-hero of the revolution" (for that is times unconsciously exerted. In sleep, in the written indelibly on the history of this country); not merely the liberal views of the writer of the "Age of Reason" for while one of all the bigconscious": since all un onscious functions are oped of which we have no consciousness what- oted priesthood by which America has been so long ridden survives, he will constitute himself merch its phenomenal manifestation in a mul- giving any weight to the theory that all con- con amore a committee of one to the "good work" of freely advertising to his flock the story of the "awful doctrines" of Paine): but as an evidence that liberal sentiment still survives in this nation to-day, and as a prophecy that it shall more fully outbroaden in the years that

The importance of the existence of this building in Boston, and of its continuing in the hands to the purposes mentioned, has not diminished we remarked, and we repeat it now, that whatever agents offer for the practical emancipation of the human mind from superstition should be readily welcomed by truly liberal persons everywhere; and that Spiritualists ought to be glad the walls of superstition and bigotry, confident that when that is once done the light of heaven will be let in. We adverted also at that time to the assumption by Mr. J. P. Mendum, proprietor of The Investigator, of the mortgage on the and pointed out that his action was taken at the

liberty of conscience and moral action, that his declining years be made bright with a victory, the achievement of which has for years been the crowning wish of his existence.

Paine Hall was built at a cost of over \$100,000, and now lies under a mortgage of \$50,000, which it is eminently necessary to lift from it. For this purpose, we are authorized to state, it is proposed to form a Joint Stock Co., which Company is to pay for the Hall and own it, Messrs. Mendum and Seaver to have what they have loaned to the Memorial issued to them in stock; the stock to be taken in shares of twenty dollars each; every share to have a vote in every business transaction of the stockholders. The halls -there are four of them in the building-to be rented, and the rents, after all debts are paid, to go to the stockholders in dividends. This Paine Memorial Joint Stock Company will be organized and elect its officers on the 28th of next January, which date will hereafter be the annual meeting of the stockholders.

The thing now wanted is, to get all the stock possible taken between the present and the time of the first meeting. Subscriptions should be sent to J. P. Mendum, Investigator Office, Paine Building. There is no absolute necessity for sending money prior to the January meeting. After that one-fourth of all subscriptions of twenty dollars, or some multiple thereof, to be paid down, the remainder to be paid in three quarterly installments. The certificate of stock, with the Company's seal on it, to be issued for all full paid shares.

In the carrying out of this project to a successful conclusion the management issue an earnest appeal for aid to Spiritualists as well as all other friends of human liberty. We cordially second their Mecedonian cry, and hope those of our readers who may be attracted to this article may be by it moved to give to Mr. Mendum and his co-laborers the financial assistance necessary to permanently keep this noble monument, this TEMPLE OF FREE THOUGHT AND FREE Speech, in the hands of its friends, and out of those of moneyed sectarian bigots, who, we understand, are even now mentally speculating as to the lowest figure at which this building can be bought (under the auctioneer's hammer), that they may shout the "glad tidings" to bigots elsewhere that another and crushing advantage in the ceaseless warfare they have untiringly waged on the name and memory of Paine has been won, and that, too, in this boasted 'Athens of America!"

### "A Puzzle for the Psychologists."

The patrons of the Banner of Light will see that we have devoted a large portion of the space of the present number to an account of the life experiences of Miss Mary J. Fancher -for which statements we are indebted to the New York Sun (of Nov. 24th) and to our correspondent, Mr. Burr, of Washington, D. C. [The unprecedented interest which the public at large is at present taking concerning this remarkable case must be our apology for so fully presenting this narrative, to the exclusion of our usual variety of matter.] Not content with tical with the seen; but as the spiritual hypoth-devoting his first page to the account arranged by his reportorial representative, the Sun editor proceeds in the same issue to clinch his to resort to what will strike most minds as a position with an editorial "summing up" in mere metaphysical subtlety-a questionable ab., another part of his paper, which bears the heading we have quoted above, runs as follows, and is here recommended to the attention of the

and is here recommended to the attention of the reader:

After thorough investigation, the Sun today lays before its readers the facts in the case of Miss Mary J. Fancher, of Brooklyn. Stranger than any fiction, they are attested in every instance by witnesses whose competency to testify is above question, as their veracity is above suspicion. Hints and fragments of this marvelous story have at different times got into print, but the story itself is now told, fully and accurately, for the first time.

While the absorbing interest of the narrative will be felt by all classes of readers, the importance of the facts will be fully appreciated only by scholars who have given a lifetime to

of the most valuable contributions yet made to the incheate science of psychology.

We have no theory to suggest at this time. We print the facts, and leave the task of explaining them to the physicians and the philosophers. Here is a young woman whose case is not covered by any laws of body or mind now known. She has lived for years after the time when, according to all the medical books, she should have died. She has done this with scarcely any food and with no natural sleep. During much of the time she has been dead to all practical intents and purposes, the only sign of life belng a faint warmth over the region of the heart, whose beating—if it beat—was so faint that even the trained hand of the physician was unable to detect it with certainty. Yet this blind woman, lying in a darkened chamber, in some way sees persons, scenes and chamber, in some way sees persons, scenes and events not only immediately around her, but miles away, and describes them with photographic minuteness and accuracy. How does she do it?

Let the scientific men answer-if they can." The truly scientific men, to whom the Sun appeals, have thus far held their peace, preferring rather to act the part of thoughtful men whose knowledge and practical experience dictate the essence of their spoken words; but (in the face of all the evidence presented,) that blatant sciolist, Dr. W. A. Hammond, has-with the usual "know-it-all" style which is peculiar to the class of intellect whese possessors are represented as being ready to "rush in where angels dare not tread "-hastened to give his verdict in a case of which he knows nothing from personal inquiry, which he does in a later number of the Sun with the following autocratic wave of the hand. Look at him as he poses before the public, and realize as never before how far ignorant prejudice is capable of leading its possessor: "Dr. William A. Hammond sat in an immense and ancient chair in his library when the Sun

and ancient chair in his library when the sun reporter called upon him.

I have read the article on Miss Fancher published in to-day's Sun,' he said; 'read it all through carefully.'

'Well, what do you think of it, Doctor?'

'What do I think of it? Why, that it is a perfect humbug—a clear case of deception, sir!''

## John Tyerman's Lecture Tour.

As will be seen by the letter of Mr. T. Lees in another column, this indefatigable disciple of the New Dispensation is now en route for Boston. As our readers already have been informed, Mr. Tyerman is one who left the church fold and ministry in Australia, to devote the remainder of his life to the expounding of the truth as it came to him in its modern guise. He is represented by all who know him to be a thoroughly well-educated and genial gentleman, and an able and vigorous platform orator. We hope Societies in New England will correspond with him at once. At last advices he was to be addressed at Buffalo, N. Y.

The First Society of Truth-Seekers," of Indianapolis, Ind., holds meetings every Sunday at 861 East Market street, at 21 and 71 P. M. J. R. Buell is President of the Society, and S. D. Presentiment of Death.

Robert Heller, the Prestidigitateur, whose remarkable performances at Horticultural Hall. Boston, some time since created widespread interest, suddenly departed from the scenes of time in the city of Phildelphia, on the 27th of November. His funeral occurred at Pittsburgh, Pa., Nov. 20th; the following from the Philadelphia Times of that date shows that he was not without warning of the event which so suddenly terminated his earthly career:

without warning of the event which so suddenly terminated his earthly career:

"It was on Saturday last that he [Heller] arrived in town, and on Sunday, in company with his business manager, Mr. John Donnelly, he started toward Concert Hall to perfect some arrangements preparatory to the season's engagements that he intended playing in this city. He had just received a letter from his intimate friend, E. A. Sothern, in which the personator of Lord Dundreary spoke of the trouble he had with his attack of incipient paralysis. Walking up Chestnut street Heller suddenly experienced a twitching in his arm, and was obliged to stop. To his manager and friend, Mr. Donnelly, he said: 'Sothern had an attack of paralysis, and now my turn has come.' Six times in the short walk from the Continental Hotel, at Ninth street, to Thirteenth street, was Heller obliged to stop. Arrived at Concert Hall he became very ill, and then Dr. Getchell was sent for, and he found the magician suffering from a slight congestion of the lungs. 'Yes, yes,' said Heller, when Mr. Donnelly and the physician talked to him, 'but this is the last of it.' His friends told him that he was nervous, and that there was no reason for expecting any serious consequences from his sickness, but with the utmost conneces him, 'but this is the last of it.' His friends told him that he was nervous, and that there was no reason for expecting any serious consequences from his sickness, but with the utmost composure—he was always full of nerve—he replied: 'Ah! yes; but I tell you this is the last of me.' Robert Heller spoke indeed truly. The details of his sickness following the slight attack of Sunday have already been published, but the peculiar significance of his last act as a stage performer has not yet been referred to. Before Heller was noted as a quiek-witted and quiek-fingered conjurer he achieved fame as a brilliant performer upon the piano, but it was long before his audiences smiled upon and applauded him. One night—an occasion that he never after tired of talking about—he played the 'Last Rose of Summer' in such effective style that his listeners shouted their approval, and Robert Heller had won a lasting name. On Monday night, in Concert Hall, when the entertainment was interrupted by his illness, Heller made his apology to the audience, and said that before dismissing them he would give a brief performance upon the piano. His pale face and his actions showed that he was suffering, but he sat down before the piano and he played the 'Last Rose of Summer' again' and for the last time, and played it, as his best friends unite in saying, as he never played it before, not even on that night when he achieved his first success. As he left the hall be said: 'I will never play again.'"

### New Year's Present to Bro. J. M. Peebles.

We stated last week, that through the instrumentality of a letter from a well-known gentleman in Baltimore, Md., we were informed that-Bro. James M. Peebles, so well and widely known to the Spiritualists of the world, was laboring under a financial burden which it was the bounden duty of the appreciative sympathy of his many friends to remove. That letter portrayed that in addition to the platform labors of Bro. Peebles, he has extensively and gratuitously distributed papers, tracts, pamphlets and books, in this and foreign countries, and that this action and the great expense incident to his voyagings, have oppressively involved him in the meshes of pecuniary indebtedness, so that he has been obliged to place upon his homestead in Hammonton, N. J., a mortgage of \$1000, which state of affairs of course upon a person of his sensisource of mental anxiety on the material plane and a drag upon the free exercise of his intellectual and impressional faculties.

We repeat the announcement made at that time-and now specially recommend attention to the justice of the project-when we state that several of Bro. Peebles's friends in Boston, Baltimore and elsewhere, have decided to unite in raising the amount necessary to lift this mortonly by scholars who have given a lifetime to the study of the phenomena of the mind and the laws that govern them. This class of readers will be quick to recognize in this narrative one of the most valuable contributions yet made to the inchoate science of psychology.

We have no theory them to discharge this labor of love. Any support the inchoate science of psychology. be raised will be thankfully received at the office of the Banner of Light, should be sent in as speedily as possible, and will be at once acknowledged in its columns.

Since our preliminary announcement 'the following amounts have been donated to this worthy enterprise. Let others of the friends read and "do likewise," as far as they feel that their pecunjary circumstances will warrant:

## Mrs. Cora L. V. Richmond in Roston.

This distinguished advocate of the cause, whose words have ever been spoken on the right side, and in defence of the instruments-phenomenal or otherwise-which have been selected for their work by the angel world, gave the first lecture in an engagement of one month's duration before the Parker Memorial Society of Spiritualists in this city Sunday afternoon, Dec. 1st. The hall was filled to such an extent that even standing-room could not be found, and hundreds went away, unable to gain admittance. The speaker was introduced in a few appropriate remarks by Mr. Geo. A. Bacon, who presided, and proceeded in the delivery of a discourse on "The New Advent of Truth: Is it to come, or is it already here?" which was able in its line of argument and eloquent in its choice and almost poetic diction. We shall print a full report of the address next week. The singing was all that could be desired, and the inspirational poem with which the session closed was much admired. Mrs. Richmond lectures in this Hall next Sunday afternoon, at quarter to three o'clock, and those who wish to find seats will do well to remember last Sabbath, and come early. '

The meeting was one which was calculated to make glad the heart of every lover of the cause, and we feel sure that this estimable lady is commissioned by the higher powers to accomplish a great work for harmony and truth during her brief stay in this part of the vineyard.

Next Sunday afternoon, through the trance mediumship of Mrs. Richmond, spirit George Thompson (late of England) will give a narration of his experiences in his passage to spiritlife, and a greeting to his friends yet in the form. As this distinguished advocate of human liberty on both sides of the Atlantic has recently passed to his reward in the Summer-Land, his friends, of whom he had many hereabouts, will be glad to listen to the promised recital.

Buy "Daisies," by Wm. Brunton, the true poet and good man. His little work will make you all feel better after perusal.

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. Ticketholders 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 Charlestown District.

W. J. Colville occupied the platform at Abbotsford 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 saic. 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 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 dallies of New York thus satirizes the foreign mission lands, passed to the higher life, Nov. 21st, leavsystem, or the Christian religion in toto (as seen | ing behind for awhile her venerable mother, now in the works of its followers) or both, in the following outspoken style:

lowing 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 Afghan 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 spiritworld, 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 extremest 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?"

Darius Lyman, Esq., of Washington, D. C., will 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.

To the Editor of the Banner of Light:

In the kind communication in the Banner of Nov. 20th, headed!" Mrs. Hull's Reception, "this passage occurs: "It will you please state that Mrs. Hull would soon resume her materialization scances, of which due notice will be given."

Will you please state that I will on no condition give any public materialization scances whatsoever, and no "notice" of such scances will ever be given by behalf.

Respectfully, M. A. Hull. ualists 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

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 such the unruly spirit of ultimate solution of what is 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 themfully up to the level of the white population of influences. It may be impossible to raise themfully 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. , 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's 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. T. 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. is Chairman Committee of Arrangements, and 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 per-

> 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.

En 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 Gardiner (Me.) Home Journal, that its liberalminded 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 81 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. Bullene), 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 81 Montgomery Place, to No. 61 Elliot street, Boston (between Tremont and Washington streets).

Darius Lyman, Esq., of Washington, D. C.,

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 ch route for Boston, late minister in the Episcopallan Church) had the unexpected opportunity of addressing our people, Mr. Tuttle dividing his time with him. Those 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 fine audience, and was highly praised by the entire press. She is a woman of splendid physique, and has abundance of talent, being particularly versatile. She was ably assisted by Miss Ella Ryel, our Lyceum Queen of Song, and Mr. Charles Palmer, one of our most prominent musicians of this city. Sunday, Dec. 1st, Mrs. C. Fannie Allyn ministered to our spiritual needs, and is to continue her ministrations, I believe, for the next two months 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. Beals is still engaged at Waukegan and Whittier, 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." Glies B. Stebbins speaks in Sturgis, Mich., Dec. 15th

Mrs. Abble N. Burnham has aroused a marked in terest 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,

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.

Dec. 8th, and will probably remain in the city during

Capt. H. H. Brown speaks and Mr. Vandercook will sing in Mechanic'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. 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, Bridge-

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 ampler accommodations than Everett Hall can furnish us. The hall of the Brooklyn Institute is one of

Mrs. C. Fannie Allyn 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. Allyn goes from Brooklyn to Cleveland,

the finest in this city, and will seat 800 people.

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 falled 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. of L.1

Spirit Photographer in Rochester, N. H., 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.) Duily 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.

Spiritualist Meetings in Boston.

PARKER MEMORIAI, HALL. Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday attermoons (at 2%) during the season of 1878 g. Good lectures, and excelent music. The public are invited to attend free of charge, Mrs. Cora L. V. Richmond will lecture during December. Per order Ex. Com.

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% o'clock. The public cordially invited. J. B. Hatch, Conductive Conference of the public cordially invited.

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythtan Hall, 76 Tremont street. Services every Sunday morning and fiternoon. Good meetiums and speakers always present.

FAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sun-day, at 102 A. M. and 223 and 72 P. M. Excellent quartette singing provided. PARKER MEMORIAL PARKORS.—The Spiritual ist Ladies' Aid Society will meet at this place, Parker Me

ist Laddes' Aid Society will meet at this place, Parker Memorial Building, Berkeley, corner of Appleton street, every Friday afternoon and evening. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

ABROTAFORD HALL.—Meetings are held in this hall, Waverley Building, Charlestown 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 communings with the spirit of all good. 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 live purer and holier 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, by little Gracie Warren, "School Days," May Waters, "Somebody's Mother," Jennie Bicknell, "Think Before you Act," Georgie 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," Effie Peabody; select reading, "Annie's Tieket," 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.

Pythian Hall.—The people's spiritual meetings

Chairman of Com.

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 the platform, and the entrancing spirit gave some items of its experience on entering spirit-life. Quite a large number of excellent tests were also given by Mrs. Bagley, which were nearly all readily recognized. which were nearly all readily recognized. F. W. J.

Ladies' Aid Society.—By reference to the notice given above, it will be seen that this useful organization has changed its day and place of meeting from Wednesdays to Fridays, and from Chickering Hall to Parker Memorial Parlors (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.

Nov. 13th, at the home of the bride, near Colborne, Ont. by the Rev. Mr. Thos, Garbutt, Mr. George V. Chamiller, 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. Prices cents per copy. \$3, 15 per year.
Volue of Angels. A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1,05 per annum, Single copies 8 cents.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2,00; six months, \$1,00. Single copies, 20 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 19 cents.

cents.
THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per an-num. 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 AND DAYIMEAK: A Weekly Journal of voted to Spiritualism. Price \$2,00 per year, postage \$0 cents, HUMAN NATURE: A Monthly Journal of Zoislie Science and Intelligence. Published in London. Price \$3,00 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 list, and fifteen cents for every subsequent in-

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

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

AF Electrotypes 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 where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy-ant!—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 st., between 5th and 6th ave., New York City. Ja.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 Quincy House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M.

SEALED LETTERS ANSWERED by R. W. FLINT No. 25 East 14th street, N. Y. Terms S2 and 33-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 those painful complaints and weaknesses pecu liar to women. Sold by all Druggists at \$1,00 per bottle ½ doz, for \$5,00, sent by express. Sent by mall in the form of Lozenges at \$1,00 per box. Address MRS. LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send for

pamphlet.

BOCHESTER, N. Y., BOOK DEPOT.

WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Beform 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 Hanner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Treo Terrace. Uttoxeter Read, Derby, England, Mr. Morse at locate the Spiritual and Reform Works published by us.

COLBY & RICH,

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 826 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ST. LOUIS, MO., BOOK DEPOT.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spirifuni and Reform Works published by Colby & Rich.

WASH, A. DANSKIN, 70½ Saratoga street, Baltimore, Md., keeps for sale the Banner of Light.

DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, No, 80 Spring Garden street, and at all the Spiritual meetings.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseler, No. 1010 Seventh street, above New York avenue, Washington, D. T., keeps constantly for sale the BANNER of LIGHT, and a supply of the Npiritual and Reform Works oublished by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.

E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Bunner of Light and a supply of the Mpiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., ROOK DEPOT, JACKSON & BUILLEHGH, Hooksellers, Areade Hall, Rochester, N. Y., keep for sale the Spiritual and Re-form 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.

D. M. BEN NEW YORK ROOK DEPOT.
D. M. BEN NETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritum and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. T. O. OSTRANDER keeps for sale the Binner of Light and other Spiritual Papers and Reform Books pub-ished by Colly & Rich, at Republican Hall, 55 West 33d street.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O., Circulating Library and dight for the Spiritual and Liberal Books and Papers published by Colby & Rich. SAN FRANCISCO, CAL., ROOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritemilist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storee's Nurritive Compound, etc. Catalogues and Circulars malled free, Fig. Remittances in U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. box 417, San Francisco, Cal.

CHICAGO, ILL., PERIODICAL DEPOT.

SMITH'S PERIODICAL DEPOT. 22 Dearborn street, Chicago. III. The Banner of Light and other Spirinal and Liberal Papers always for sale.

ADVERTISEMENTS. /

Mrs. J. W. Danforth, AGNETIC PHYSICIAN, cures Chronic Diseases 701 Sixth Avenue, opposite Reservoir Square, Ne City. Dec. 7.

MRS. S. M. GORDON.

(Formerly of Hoston.)

ANIPULATOR, No. 49 West Washington Place, New
Myork, P. S. Patients visited at their residence if rotwo Dec. 7. A WOMAN, capable of doing general house-work in a small family fifty miles from Boston, can have a good home and fair wages. One of liberal religious views, and interested in Spiritualism, preferred, Most be neat, pleasant, religible and intelligent, Address B., care Bun-ner of Light.

DOWER has been given me over undeveloped spirits and cases of obsession. Persons desiring add of this sort will please send me their handwriting, state case and sex, and enclose \$1.00 and two a-cent stamps. Address MIRS, M. R. STANLEY, V. O. Box 698, Haverhill, Mass, Dec. 7.

TO LET,

A T 8% MONTGOMERY PLACE, a small room, heated by Steam, sultable as an office for a gentleman. Will be let at a very low price. Apply to COLBY & RICH, 9 Mont-gomery Piace, Woston.

DAISIES.

BY WM. BRUNTON. This beautiful book of Poems, from the pen of W.M. BRUNTON, Esq., needs no recommendation from us, as those of our readers who have perused his poems appearing in the Bonner of Light for many years past can testfty. They are beautiful in thought and diction, and the reader will find in them a source of inspiration and strength.

Cloth, full gilt. Price \$1.50, postage 10 cents, For sale by COLBY & RICH.

ART MAGIC:

Or, Mundane, Su e, and Super-Mundane Spiritism. A Treatise in Three Parts and Twenty-Three Sections descriptive of Art Magic, Spiritism, the Different Orders of Spiritis in the Universe known to be Related to or in Communication with Man; together with Directions for Invoking, Controlling, and Discharging Spirits, and the Uses and Abuses, Dangers and Possibilities of Magical Art. This work is supplied to the public at the Rectneed Price of \$2.00 ner Volume, postage (Sectors, Mrs. Britten says that APT MAGIC has been translated into German and Hindostance, and that it is in course of translation into French and Indian.

For sale by COLBY & RICH.

"GHOSTLAND;"

Or, Researches into the Mysteries of Occult Spiritism, Justrated in a series of autobiographical papers, with extracts from the records of

MAGICAL SEANCES, etc., etc., Translated and edited by EMMA HARDINGE BRITTEN.

Translated and cutted by E.M.A. HARDINGE BRITTEN.

The great demand for another book from the author of "ART MAGIC," the carnest desire of the subscribers to that CELEBILATED WORK to know more about its author, and the interest which exists at the present hour in the philosophical and progressive views of Spiritualism, put forth in the present volume, induce the editor to meet the exigency of the times by issuing a third edition at the Reduced Price of \$2.00, mulled free for \$2.18. Paper, 75 cents.

For sale by COLBY & RICH.

A CRITICAL HISTORY Doctrine of a Future Life.

BY REV. WM. R. ALGER.

This work contains a complete Biography of the subject, comprising 4977 books relating to the Nature, Origin, and Destiny of the Sout, &c. (Cloft, 944 pt. Price \$4.50, postage 25 cents, For sale by COLBY & RICH.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At No. 9 Montgomery Place, Boston, Mass. COLBY & RICH, ublishers and Proprietors:

ISAAC B. RICH. BUSINESS MANAGER, LUTHER COLBY EDITOR, JOHN W. DAY. ASSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing forty columns of interesting and instructive reading, embracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects,
EDITORIAL DERARTMENT,
SPIRITMESSAGE DEPARTMENT,
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

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

The spine Department.

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure of legit Poster

The spine V same was a the figure

By West and the term of the control of the second section of the section

cred powers which shall give us sprength in the hour of trial, which shall continue to draw our hearts up higher. Oh, Father, then knowest our

### Questions and Answers.

Controlling Stuff. Mr. Chairman, we will now listen to whatever questions you have

would like to say to them.

Out, 29, the world rise ill dischased, you think it is beyond tivady here no vive same one clee has been incluenced by the very hand that painted that pictures of the sunlight and harness its rays, and cover like to eath updatures quite as beautiful, it is a conditive, as those hung on the walls of the sunlight and harness its rays, and cover like to eath updatures quite as beautiful, it is a conditive, as those hung on the walls of the rain the ruins of an ancient city, take wase. In a riffed in colliting and manufacture, such as a conformal propoduced to day, yet there have a so conformed to day, yet there have a so conformed to the present and to the future.

Quite the past, but rather to the present and to the future.

Quite the past, but rather to the present and to the future.

Quite so she could see; and another one came, who said she got cured so she could walk; and I thought you could fix my arm for me so it would be all right. I can't use it. I fell down and broke it when I was gathering coals, and they didn't fix it right. I have been obliged to carry heavy things with the other arm. My mance is Mary Cahill.

To the Chairman. I did n't know you had so monly foks here, sir. I'm afraid I can't tell you all about it. Aint you a doctor 2. (No.) Well, a blind girl came here who said she got cured so she could walk; and I thought you could fix my arm for me so it would be all right. I can't use it. I fell down and I right. I have been obliged to carry heavy things with the other arm. My mance is Mary Cahill. The girls came from our school, and when I was gathering coals, and they didn't fix it right. I have been obliged to carry heavy things with the other arm. My mance is Mary Cahill. The girls came from our school, and when I was gathering to have a confused and which I say the present everything with rape. Th

part in it?

A. It seems to me that the vision cortraved has, in many instances, come true. If you look over the events of the temptate years, you will have the inducence of differ-

told him he has no rights that a white man cannot claim; you are constantly pushing him from his hunting-grounds. The Indian is not reven reful. He is the most forgiving of all in the spiritual world. Be true and justge-If you had a hone of your own which you called a wigwam, and some one stronger than you came and told you to take that home or wigwam and carry it forward hundreds of miles, would you not lobject and light for your rights? We think you woull. Yet the Indian has been told time and again to "move on; your wigwam is in our

The Same S. Reibe, are represented and problem deads to work in this Department of the Works problem of the place of the Same Management a friend to assist ne. I promised a friend of mine that I would come to this circle-room and species condition.

We ask the rooter to use to be decimally personal assist the Thave not been gone such a long time. In fact, I believe that if I had listened to be taken after the company to the way. I have been in the land of the hydrogen Allevgress or a choice that it had listened to be maybe I would have been in the land of the hydrogen.

The Banner of Light Precedicte Meetings

Are fell of Nowy Moody now Place is condistory consist of Process of the way is condistory and the Process of the way to get the boys. I want to look at the dowers, and make them grow. I want to do all home duties. But never mind, I have done the best I could. I have fulfilled my promise, and I know, although things seem strange to her, she hardly understands what the vite is a few to the first of the process of the party continuence by the hardly grown in the land of the hardly grown in the land of the hardly grown in the land of the

### Controlling Spirit.

Their comes a spirit to our circle to-day who There comes a spirit to our circle to-day who has but just passed into the spirit-world, and who, not being able to control satisfactorily to hims bit, desires to make some spatements; Say to a friend of his, a dear beloved one who is in the circle roots, that he has knaded on the other side full of 200d cheer, that the darkness is all past, the bright sunshine is all round him. The black maintle does not symbolize his condition in the spiritual, for the day is bright, the life heavend seems grander than ever before, the love that he b are to those near and dear to him will not cease, and as soon as possible he will make himself manifest.

Oct. 24.

### Orocco.

hearts up higher. Oh, Father, there knowes to manskind, and thy inspiration permeates the heart of even, the granite goek. Give of thy divine gifts to all, let us as we return to earth, scatter flowers of love; let us bind up the hearts of those that mourn, let us pour on the cil of come and gone, since me went to the great spirit hunting ground. The tilde grown, many snews have come and gone, since me went to the great spirit hunting ground. Then times the forests have fall-muniting ground. Then times the protection, so they demand muniting ground of his tarbers; but the pule face talking sheet needs protection, so they demand must ground of his tarbers; but the pule face talking sheet needs protection, so they demand must ground of his tarbers; but the pule face talking sheet needs protection, so they demand must ground of his tarbers; but the pule face talking ground of his tarbers; but the pule face talking ground. Then times the forests have fall-muniting ground of his tarbers; but the pule face talking ground. The fall muniting ground of his tarbers; but the pule face talking ground. The fall muniting ground of his tarbers; but the pule face talking ground. The fall muniting ground of his tarbers; but the pule face talking ground. The fall muniting ground of his tarbers; but the pule face talking ground grou

### Mary E. Tuttle.

to parsenul.

It wish you would say that Mary E. Tuttle, of Quest. By A. S. Cli and Wearend of mathematical high statements four years, it is attaining a leigh degree of civilization, and favillable four years next month, called here, register and analysis of the reason for the appropriate parent performs the reason for the appropriate parent performs the least any mattern or communicate.

Asset We denote believe that any mattern or communicate.

As a Wed has believe that any nation or perfect the second and the second are the second as the second are the

did n't, and inflammation set in, and it reached way up to the shoulder, and I got out. I did n't breathe any more, but I am alive now. They said you could cure me so that when I came to earth I never would feel it any more. 'T was right there below the elbow. Can you fix the bone?— (You will probably find it all right when you go away. But you don't touch it. How can you help it? 'You must have faith.) Put your inger on my arm. Now I can straighten it out, and it seems just as good as ever.

Oct, 31.

## Nancy Anna.

Nancy Anna.

Nancy Anna.

Nancy Anna.

We have the events of the tew past years, you will see how strange has been the induced of different nations upon Italy. You ask if Catholicism and Protestantism will have a fight. We have no desire to fight with priest, monk or pope. Superstition must how its head, priest-craft must be decapitated, the authority of the pagacy must decline, and liberty of thought, liberty fooypees God, given sentiments of truth, will prevail throughout the world. War may come; but lef every thought go forth for peace, kindness and love, rather than war.

Q.—From Oregon. Can the American nation os ape punishment for the unjust manner in which it treats the Indian?

A. Ever the law of compensation holds good. Whetever coin you send forth returns to you again. The American has pushed the Indian even to the Pacific yeast, and has tried to push him over the preciple of life. He has failed in doing it. Whenever the Indian rallies and says, "Thou shalt not," then comes a conflict hetween the white haves and the Indian. The Indian once owned this hunting-ground. You have robbed him of his rights; you have sent him forth into the immortal world; you have told him he has no rights that a white man cannot claim; you are sonstantly pushing him from his bunting-grounds. The Indian is not re-order and all the end must come at last, and, and all will be well. There are bickerings and quarrelings, but the end must come at last, and,

You can say that James M. Forrest, of Baton Rouge, who left that place in 1860, returns, with all the strength he can, to say to some friends of his who have asked of him various questions in regard to matters and things; Yes; keep quiet and all will be well. There are bickerings and quarrelings, but the end must come at last, and, noless unusual chicanery takes place, there can only be success with your enterprise. Now, be very careful, and, it will be all right; but you will have to hold on to what you now have for some three or four months, before it gets to the figure where you can make it available. When it does, you had better dispose of it, even if you buy in afterwards. Please advance this mesbuy in afterwards. Please advance this message. Nov. 21.

woull. Yet the Indian has been told time and again to "move on; your wigwam is in our way." At the same time he felt that he owned the land where his wigwam was situated, but lacked the power to hold possession of it. Use reason, and ask yourself if this is right.

'Q. -{By the same.} Do pious army officers, who aid in killing Indians—men, women and children—wear in spirit-life the laurels they gained here for such un-Christlike deeds?

'A.—You ask a question that is hard to answer without condemning others, and we do not like to do that. If you were to destroy the

## [CONTINUED.]

BY WASH, A. DANSKIN,

A peculiar phase of trance mediumship was exhibited through Emma Frances Jay in the city of Washington, D. C. At that early period of our movement, the home of Cranston Laurie, Esq., of the Post Office Department, was the centre of Spiritualism in the District of Columbia, and potent influences radiated from that centre all over the country. His doors were hospitably thrown open to all candid inquirers, and nightly his parlors were filled by citizens, strangers, members of Congress, and others who desired to vitness the wonderful physical and mental phenomena occurring

On one occasion I met there Joshua R. Giddings, Bingham of Ohio, and six or eight others of greater or less celebrity in political life, and witnessed an additional feature in trance mediumship.

The spirits of Washington, John Quincy Adams, Gen. Andrew Jackson, and others controlled Miss Jay during the evening, and, incredible as it may appear, the face of this young lady seemed transformed into a resemblance in expression at least of the spirit controlling. The portraits of Gen. Washington, even the best of them, had never satisfied me. The interior life of the man never found expression on the canvas, but, looking out from the spirit world, as it were, I saw the features of the man whose life, and character had been the subject of pleasant contemplation with me from childhood.

When the spirit of John quincy Adams controlled the medium he was Identified to those who knew him; not only by the character of his thought and his form of expression, but by the agreeentation of a physical defect to which he was subject in his earth-life. The lachrymal duct being closed, a tear-drop was constantly falling from one of Mr. Adams's eyes, and this remarkable identification of himself occurred during the time that his spirit was in possession of the form of Emma Frances Jay,

A political discussion between Mr. Glddings and the sphit of Gen. Jackson followed, which, 1 am satisfied, convinced the veteran statesman that Old Hickory still fived, and could defend his convictions with all the fire that might as well have been omitted, but as I and force of days gone by.

(To be continued.)

### Ella Larce.

I was twelve years old, and died because I had Twas tweive years oad, and then because I had to zo and meet my brother and my sister on the other side, and my people are crying and mourning over me, just as if I was dead and could n't see them or hear them! I have my little brother, and sister, and my aum over here, i My aunt provides plentifully for me, makes all my clothes, and dresses me as nice and pretty as my mother ever did.

Lam not sorry that I died, because this place where I am is very nice. My name was Ella Larce. I am not used to talking this way, but a lady, all dressed up in white, is felling me what and, an dressed up in waite, is terming me what to do and how to act, and I am giving this letter so my folks at home will know that I am' not' down in the cold ground, but up in heaven with the angels. I wonder if this will satisfy my folks at home about my foing happy and joyful? Do 'you' think it will? I can't do yet awhile what I thought I would do. When I grow older wild trought.

spirit of comprehension, the spirit of adhesiveness, the spirit to perform good wherever he can find those through whom they can be exercised. New revolution did I say? Yes, for earth's children. Their soals are panting, their minds are asking, "Whither shall I go after the spirit leaves the body?" I answer. To just such a world as you make for yourself, and in just such a world will your spirit lives. If you desire to have flowers, birds and flowing waters, they are there; if you prefer to have a wilderness, barren and lonely, it is trace. Just as you seek, so you will find. This is a truth, not an unsolved problem.

## MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

GIVEN THROUGH THE MEDIUMSHIP OF MRS, JENNIE S. RUDD.

Oct. 31.—Samuel I. Hastig: Abble Montzor; Uncle Robert; Gorge Jacobs; N. hamah Cushing, S. Yoe, 5., Fitsh Hank; Eleazer Sherihan; Penelope Stock-bridge; Samuel C. Trescott, Jahoz Howe; To Mother, Yon, 7.—Hattie H. Hale; John D. Upton; Com, Vanderbil; Loulise Storrs; George W. Kendely H. G. T., to H. C. T., Lewis M. Alsop; Peggy, to William H.; The Flat Rogumsh.

bili; Loulse Sterrs; George W. Kenda'l; H. G. T., 16 H. C. T.; Lewis M. Alsop; Peggy, be William H.; The Plat Hoatman.

Nor. S., John L. Martan; William D. Blanchard; Abbile Burr; George P. Fernard; Dr. George Leonard; George B. Eurkh; George B. Lurkin.

Nor. 12.—Worlskin; Affred C. P., to Rufus; George B. Jones; George B. Lurkin.

Nor. 14.—George P. Lurkin.

Nor. 15.—Friestine Hartman; Dr. Flint; George B. Thomas; William B. Biswell.

Nor. 16.—Freestine Hartman; Dr. Flint; George B. Thomas; William B. Biswell.

Nor. 20.—Hartig E. Smith; Maria Butterfield; James C. L.; Sarah F. Roedi; Horace Seaver; Anna M. Long; Elliabeth Campbell; Anonymous;

Nor. 21.—Dr. George Leonard; Frances Gordon; John D. Thomas; Anonymous; The Warrior; Mary Albee.

Nor. 22.—Caroline Johanna Sasanna Granger; Islames P. Rivers; H. R., to W. J.; Mary Barstow Shearns,

Nor. 23.—Wajamin Green; Charles B. Smith; Thomas D. Lane; Lizzie M realth; Jonathan Turner, (or-Cupt, Jock Turner); Jam SO Leary.

Nor. 29.—Ediabeth A. Kinsman; Amos B. Treat; Ennice B. Downes; Henry C. Wright; Anonymous; Sophla B. Chillord.

Some two weeks ago the Bangor Courier gave an account of two insane persons who had come to that city, insane from religious excitement, and thought they were Christ. Not a word has been said about the matter by any of our exchanges, that we have seen. Had they been Spiritualists there would not have been a paper in New England but what would have heralded the fact, and most of them probably would have added something to the effect that they were about on a par with all that so believe. It is a type of the fairness of our editorial brothers .-Gardiner (Me.) Home Journal.

### THE SLEEPLESS GIRL.

To the Ed:tor of the Banner of Light:

When you published in the Banner of Light of March 25th, 1876, an account of the sleepless girl of Brooklyn, written by me, I little expected the unpleasant sequel which it caused. The article was noticed in various newspapers, and was fravestied by the "funny" editor of the New York Daily Times. Then an officious pseudo friend of the girl took both my article and the travesty, and submitted them to her, with what comments I can only guess from the following letter which I received:

lowing letter which I received:

BROOKLYN, April 8th, 1876.

WM. HENRY BURR—You doubtless seek notoriety, therefore your article in that senseless sheet, the Banner of Light. Who gave you permission to write that article? You have gained your point, your notoriety is established among the friends of Miss M., and you will always be thought of as a meddling jackass by them, and I hope treated as such. . . . I hope the spirits, whechave so kindly dealt with Miss M., will take a little of their time, and give you what you so richly deserve, a good thrushing.

S. S. BALDWIN.

Not many days later I received from the lady friend to whom I was indebted for the rare privilege of seeing the sleepless girl, a letter addressed to her by the girl complaining of my conduct in the matter. I was not long in guessing that her officious friend was the writer of the insulting letter to me, and I guessed right.

An anonymous account of the case had appeared in the Brooklyn Daily Union in September, 1871, which the Banner of Light republished, with a preface by myself, vouching formost of the facts from personal knowledge and information. But in no case, I believe, was the girl's name given any further than "Mollie," nor her address further than Brooklyn. It was far from my intention that she or her aust who attended her should see anything in print; nor did they ever see, so far as I know, my first publication in the Banner, or if they did they took no offence at it, for I was afterwards admitted into the house as before. Perhaps I mentioned, in 1876, some facts never expected or desired that she should hear of them, and as I withheld her name, I cannot see how I offended.

But now comes what appears to be an authorized publication by the Rev. Dr. Charles E. West, Principal of Brooklyn Heights Seminary, her former preceptor. The article, which I append below, appeared in a late number of the Buffalo (N. Y.) Courier, and has the form of a letter addressed by him to a lady residing in that city. The only exception I would take to his narrative is the statement that "Spiritualists have sought access to her but have failed." Doubtless this is true in general; but if to be a believer in the fact of the spiritual phenomena, and to be unable to account for them upon any rational hypothesis except that of continued existence after death, is to be a Spiritualist, then I am one;

attempt.
Miss Mary J. Fancher was born in Attleboro', Miss Mary J. Fancher was born in Attleboro', Mass., Aug. 16th, 1848, and was educated at the Brooklyn Heights Seminary under my care. She was a sweet girl, of delicate organization and nervous temperament, and was highly esteemed for her pleasing manners and gentle disposition. She was an excellent scholar, excelling in belles lettres studies; but her delicate health led to her removal from school a short time before the graduation of her class in 1864. For three years I lost sight of her, till I learned from a Brooklyn paper of her singular condition, which resulted from a remarkable accident.

Matilda Oldney.

I died at Nunda Station, New York, in January—Matilda Oldney, in my forty-sixth year. I left a husband and a daughter; and if those to whom now I speak will place it where they may see it, I wish to say: The inspiration has touched my tongue, and in accents soft and low I breathen y Saviour's name, for he has shielded me from harm and kept me from danger. The grave looks cold to those who lay the cherished body therein, but not so to the spirit—that is the part that lives, retaining thought, action and feeling. I return to bring the glad tidings to my husband and my child that I am beautifully housed in that place which the holy Scripture calls heaven. Husband, kind and tender; daughter, most beloved, I greet you; not with saddened heart but with joy, knowin; that the privilege is mutual between you and I; for I can come to you, and most surely you will come to me. Remember that neither doors nor locks can prevent my spirit from visiting our fireside. Farewell, until I return again to you.

MESSAGES TO BE PIRKISHED.

Feb. 2d, 1866—She was taken seriously ill. Her nervous system was completely deranged. Her head and feet coming together, she would roll like a hoop. She would also stand on her toes and spin like a top. Several persons were required to prevent her from doing personal injury to herself.

Feb. 8th, 1866—She went into a trance, and was, to all appearance, dead.

Feb. 17th—She lost her eyesight.

Feb. 18th—She lost her speech.

Feb. 19th—She lost her hearing.

Feb. 22d—She saw, she spoke and heard for half an hour, and then for a time she lost these faculties.

half an hour, and then for a time she lost faculties.
Feb. 231—She lost the sense of sound.
Feb. 23th—The fingers closed.
Feb. 25th—The jaws locked.
Feb. 26th—The legs took a triple twist.
March 7th—The spasms were violent.
May 20th, 1866—She asked for food, ate a small piece of cracker, and took a teaspoonful of punch—it being the first food she had taken in seven weeks, and was able to retain on her stomach.

stomach.
May 27th, 1866—She was shocked by thunder, and again lost her speech.

May 2-th, 1866—She went into a rigid trance at 2:30 o'clock, which lasted till 11:30 A. M., the next day. She then passed into a relaxed trance till June 1st.

June 2d, 1866-Nourishment was forced by pump into her stomach, which threw her into conculsions. She was unconscious and deathly sick with nausea, and suffered intensely till Sunday evening, June 3d, when her throat closed, and she was unable to take any nourishment or utler a sound

closed, and she was unable to take any nourishment or utter a sound.

These items are taken from the diary of Mollie's aunt, who made a daily record of her condition. I have copied but a few of them, to show the beginning of her remarkable illness.

My first visit, as I have said, was March 4th, 1867. I found her lying on her right side, with her right arm folded under her head. Her fingers were clenched in the palm of her hand, her

thumb lying parallel with them. The thumb and fingers of the left hand were in a similar position. The right hand and arm were paralyzed, as was her, body generally, excepting her left arm. She was in a trance, sighed, and seemed to be in pain. She remained in this trance till the sth, a shorter time than usual at this period of her illness, her trances often lasting from ten to twelve days.

I find my letter is growing so large I must condense my journal observations, and neglect any chronological order.

I will speak of her mental and physical condition.

I find my letter is growing so large I must conchromological order.

I will speak of her mental and physical condition.

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 inducince 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 onen and staring. For nine years they had been closed. Now they were open and never closing day nor night. 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 to all appearances dead. The slightlest pulse 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 without food. Water, the juices of fruits and other liquids have been introduced into her mouth, but scarcely any of them ever make 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 throat was rigid as a stick. Swallowing was out of the question. Her heart was greatly enlarged. Severe 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. With that she could read, with many times the rapidity of one by eyesight. This she did by running her lingers over the printed page with equal facility in light or darkness. With the fi

and what is more, the male head of the family through whom I was introduced to Mollie, and had three interviews with her in different years, takes precisely the same view of the spiritual phenomena that I do, unless he has changed his views lately. Furthermore, I submit to every rational person whether this very case is not a strong confirmation of the Spiritual Philosophy. I hope I shall not be chargeable with seeking motoriety, nor of wounding the feelings of Miss Mollie this time, when I simply endorse what her preceptor has made public. Generally I prefer to withhold my name, but in a case like this I do not feel at liberty to do so.

Washington, D. C., Not. 19th, 1878.

Dear Madam—You request me to write a brief sketch of Miss Mollie Fancher, in answer to the many inquiries which have doubtless been made by those who have examined the beautiful specimens of her needlework which have been sent to your loan exhibition, which were made by those who have examined the beautiful specimens of her needlework which have doubtless been made by those who have examined the beautiful philosophy. The content of the many inquiries which have doubtless been made by those who have examined the beautiful specimens of her needlework which have doubtless been made by those who have examined the beautiful specimens of her needlework which have doubtless of more than twelve years' duration. To give anything like an adequate account of this remarks, and the provided and the prov 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 able to speak, she inquired about matters that 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 the 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 physiologist and the psychologist; and with them I leave the case.

Very respectfully,

Charles E. Westi-

Written for the Banner of Light. FOOTSTEPS.

BY FRED. S. WEBSTER.

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 sublime!

Passed to Spirit-Life: From Oneida, N. Y., Nov. 13th, Mr. Erasmus Stone,

aged 78 years.

He was one of those of whom it may be truly said, "the world is better that he has lived." He had been a resident of Oneida nearly forty years, and during an active and enorgetic business life his noble and dignified character casts had of radiance around his cherished religion, for which he has unflinehingly sustained contunely and p uscention. Previous to his removal to Oneida, 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 as shown by his angel friends. Many here remember the debate meetings which he and his brother-in-law, tra Hitchcock, held in the country for miles around, in which, as he smilingly said, he cared nothing what was announced as the subject of dobate, 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.

From Roston Highlands, Nov. 21st, Mrs-fl.villa B. Steares. aged 78 years.

From Boston Highlands, Nov. 21st, Mrs. Lydia B. Stearns,

ageu 05 years and 2 months.

She was a faithful, true believer in our Spiritual Philosophy. She leaves, in her old age, her mother, aged 53 years, in full possession of her faculities, and blessed with the assurance of a reinion with her loved ones when called to mest them. May the angels minister to her and comfort her full she is called home to her rest.

SAMUEL GROVEE.

40 Dwight street, Boston.

From Akron, Ohio, Nov. 16th, E. N. Bangs, in the 79th year of his age.

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 enjoying the fruits of its philosophy, and passed over calmiy without a fear or struggle.

A. UNDERHILL.

From Utica, N. Y., Nov. 9th, Julia A., companion of

## Adbertisements.

BALTIMORE ADVERTISEMENT.

## SARAH A. DANSKIN,

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office No. 701 Saratoga Street, BALTIMORE, MD.

DURING afteen years last Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Renj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

Sho is claimadight and claimyoant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer,

Prepared and Magnetized by Mrs. Danskin, Is an unfalling temedy for all diseases of the Throat and Lungs, Tubericular Consumption has been cured by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

The Celebrated Heater.

CURES all Chronic Diseases by magnetized letters. By this means the most obsthate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O, Order for \$5.00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Yonkers, N. Y.

Oct. 5.

## F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass. PR. WILLIS, may be addressed as above. From this point he can attend to the diagnoshing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and scarching Chairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrothal in all its forms, Epitepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been curred by his system of practice when all others had falled. All letters must contain a return postage stamp. Send for Circulars and References.

July 6,

SOUL READING,

or Psychometrical Delineation of Character.

MRS.A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their antograph or lock of hair, she will give an accurate de "piton of their leading traits of character and peculiarities of disposition; marked changes in past and future Ilfe; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps.

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets, Oct. 5.

White Water, Walworth Co., Wis.

### Spiritual Notes.

A MONTHLY EPITOME of the THA NSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT CHRCLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes.

Published on the first of each month, Price twopcure, Annual Subscription 28, 6d., of E. W. ALLEN, 11 Ave Maria Lane, London, E. C., England, Orders can also be sent through Messis, COLBY & RICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postage free, Aug. 24,—1f

## **Boston Investigator,**

The oldest reform fournal in publication.
Price, 88.60 a year.
\$1,75 for six months,
8 cents per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.
Address
J. P. MENDUM.
Investigator office,
Palue Memorial.
Roston, Mass.

## THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mir. W. II. ILARIESON, 38 Great Russell street, Bloomsbury, London, is \$3,75, or through Mossrs. COLBY & RICH, Banner of Light office, Boston, \$4,00.

## ANNOUNCE MENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

D. C. DENSMORE, Pub. Voice of Angels.

## PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best ideations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17.—†

# PATENTS PROCURED by T. H. ALEXANDER & ELLIOTT, 1857), 605-607 fth st., Washington, D. C. No fee unless patent is procured. Send for "Guide for Inventors" (free). Sept. 7.—tf

NEW GOSPEL OF HEALTH,

# CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25; cloth-bound copies, \$2.50. Sent by express only.

A Safe and Attractive PROPOSITION will be made to those having any money for investment, on application—by letter or otherwise to JOHN WETHERBEE, No. 18 Old State House, Boston, Nov. 9.—5w

Mrs. J. L. Small,
The calebrated Trance, Business, Test and Medical
Dec. 30, -3w\*

PSYCHOMETRY.

POR a Reading of Character, Business Capacities, Advice on all Business Matters, and a Forecast of the Future, send lock of hair, age, sex. 81,00 and 3-cent stamp, with return envelope fully directed. Address MRS. C. E. DENNIS, care of Lutter Carrier No. 22, Cincinnati, Ohio,

ANNIE LORD CHAMBERLAIN'S Magnetic A and Electric Liver Pills for Headache, Constitution, Loss of Appetite, Aching of Limbs, Back, &c. Price 50 ets, per box. Also Magnetized Paper, 2 sheets 25 ets. Address 119 Pearl street, East Somerville, Mass. CLAIRVOYANT'S Guide Book mailed for 6c, Mrs. Dr. Stansbury, 178 Planest., Newark, N. J.

PRICE REDUCED.

## PHOTOGRAPHS.

CARTE DE VISITE PHOTOGRAPHS. Wm. White, 1. Luther Colby, Isaac B. Rich, Mrs. J. H. Connut, A. J. Dayls, Mrs. M. E. Waste, Wm. White,
Luther Colby,
Isaac B. Rich,
Mrs. J. H. Conant,
A. J. Davis,
Mrs. Mrs. Jennic S. Rudd,
Moses Hull.
Annic Denton Cridge,
Thomas Palue.
Monument to Palue,
M

IMPERIAL OR CABINET PHOTOGRAPHS. Dr. J. Wm. Van Namec, Judge Edmonds,
Mrs. A. D. Cridge,
Dr. H. F. Gardner,
Moses Hull,
Mrs. C. L. V. Blehmond,
Mrs. Jennie S. Rudd,
A. J. Davis,
Wm. White,
Isanc B. Rich,
KATIE KING, Materialized Spirit, taken in
London, by Magnesium Light.
MRS. J. H. CONANT. Inte Medium for the Ban-

MRS. J. H. CONANT, Inte Medium for the Ban-ner of Light, and Indian girl, VASHTI, Any of the above for 35 cents each.

THE SPIRIT BRIDE, size 8x10, 40 cents.
THE SPIRIT OFFERING, 40 cents. For sale by COLBY & RICH. PHOTOGRAPHS

COL. ROBT. G. INGERSOLL. "We have received from the studio of Mr. Sarony, of New York City, an excellent photograph likeness of Col. Robr. G. INGERSOLL, the celebrated lecturer. Cabinet, 35 cents; Carte de Vielle. "Gente de Vielle". For sale by COLBY & RICH.

Mcdiums in Boston.

# MRS. A. W. WILDES,

Electro-Magnetic Physician No. 863 Washington street, Boston.

CPECIAL treatments for Catarrh—a cure guaranteed Medicated Baths given. Office hours 10 to 12, and 2 to Patients treated at their homes if desired. Sw\*-Nov. 23. DR. H. B. STORER.

# Affice 29 Indiana Place, Boston. Y specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever falls to benefit the patient, money will be refunded. Enclose & for medicine only. No charge for consultation. Nov. 30.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosts of Disease, will please enclose \$1,00, a lock of hair, a return postage shamp, and the address, and state sex and age. All Medienes, with directions for treatment, extra.

Oct. 19.—13w\*

MIS. E. A. CUTTING has taken rooms at 52 big village street, Boston, where she will continue her business as Healing Medium. She has been very successful in her specialties. Ladies suffering from nerrousness and general debility will do well to consult her and loarn her mode of treatment and its favorable results. Mrs. Cutting gives Vapor and Medicated Baths at her house or at the westdences of patients.

### MR. AND MRS. HOLMES,

FORMERLY of Philadelphia, and late of Washington, by C., will hold public scances every evening in the week, except Friday and Saturday, at 8 o'clock, at No. 8 Davis street.

Mrs. M. J. Folsom, MEDICAL MEDIUM. Many remarkable cures have through her. Office 329 Tremont street, Boston, Mass.

# Mrs. C. H. Wildes,

Place, Boston, 9½ to 4. Saturdays and Sundays ex-epted. Formerly No. 7 Montgomery Place. Dec. 7.—1w\*

Mrs. L. J. Collamore, ECLECTIC AND MAGNETIC PHYSICIAN. Hours from 8 A. M., to 8:30 P. M., 14 Montgomery Place, Bos-ton. Patients visited at their homes when desired. Nov. 23, --4w.

MAUD MAYNARD. MAGNETIC PHYSICIAN, office 7 Hamilton Place Room 8, Boston, Patients treated at their residence if desired. Diagnosis of disease, Hours 9 A. M. to 8 P. M. Dec. 7,--1w\*

I. P. GREENLEAF

Medical Clatrogant and Homeopathic Physician. Onlice at 815 Montgomery Place, Room 4, Boston, Mass. Nov. 2.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 130 West Brook-the 81. Hotel Brookline, Sulte 1, Boston. Hours 9 to 4. Aug. 17.

CLARA A. FIELD, CLAIRVOYANT, Magnetic Physician, Inspirationa Steaker, Pellet, Test and Business Medium, 7 Mont-gomery Place, Boston, Mass, March 23.

B. WEYMOUTH, M. D., Magnetic Healer, Tumors removed without operation. Diagnosis of disease from lock of hair for \$1. Female Diseases a specialty, Advice free to the poor on Wednesdays. Office hours 1 to 3. No. 66 Church street, Boston.

MRS. L. W. LITCH, PHYSICIAN and Test Medium. Circles Wednesday afternoons at 2:30, and Sunday evenings. 169 Court street.

MRS. JENNIE POTTER,

MEDIUM—Test, Medical and Business—136 Castle st. 13w\*—Oct. 5. EMS. N. J. MORSE

LECTRO-MAGNETIC PHYSICIAN, 6 Hamilton
Place, opp. Park-st, Church. Electrical Vapor Baths.

MRS. NELLIE NELSON, (formerly at 730 Norwood, (2d suite,) cor. Oak and Washington sts., Boston. Sept. 14.—13w\*

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 37 Kendall street, Boston.

Dec. 7.

A. S. HAYWARD'S MAGNETIZED PAPER performs wonderful cures. Two packages by mall, 400. Magnetic treatment from 9 to 4. 5 Davis st., Boston. Oct. 5. MRS. FANNIE C. DEXTER, 476 Tremont st., spiritual entlure, Wednesdays, P. M., and Sunday evenings. Nov. 39, -1w\*

ISS MARY B. FOG(†, Test-Medium, Rooms 361 Harrison Avenue, (up one flight) Boston, Hours, 9 M. to I, and 2 to 6 P. M. Circles, every Sunday evening 7% o'clock, w\*-Dec.7. MRS. M. A. PORTER, Claipvoyant. Letters answered for \$1,00. 38 Kneeland street, Boston.

ME. STAR, Magnetic Physician and Clair-voyant, tells the future. 3 Walker ave., Charlestown.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested, Aug. 31, -13w MRS. EWELL (Suite 2), Hotel Norwood, Oak street. Entrance on Ash street. Hours 10 to 5.

UGUSTIA DWINELLS, Clairvoyant, Trance and Prophetic Medium, 157 Tremont street, Oct. 5.

RANCES M. REMICK, Trance Medium, Spir-tual and Physical Healing, 65 Clarendon street, Nov. 30.—3w\*

### THE MODEL PRESS I's the simplest, easiest running, fastest and most per-fect press ever invented, and guaranteed to be

Any smart boy can manage it, and guaranteed to be
Any smart boy can manage it, and do hundreds of dollars' worth of make a year. It saves business men all their printing hills. Presses as low as \$3. For business printing, \$10 to \$35. Rolary foot power, \$100 to \$100. Over \$.000 note in use, and a Rrize Medal awarded at the Paris Exposition.

The Leading Press of the World. A handsomely illustrated 121 page book, entitled HOW TO PRINT and acopy of the PRINTER'S GUIDE, with full particulars, mailed for Weents, 'Address J. W. DAUGHADAY & CO., Inventors and Manufacturers, No. 723 Chestnut street, Philadelphia, Pa. Nov. 30.-6w · New Life for the Old Blood!

## INCREASE YOUR VITALITY.

"THE BLOOD IS THE LIFE."

### DR. STORER'S GREAT VITALIZER, THE NUTRITIVE COMPOUND,

CHOULD now be used by weak-nerved and poor-blooded Speople everywhere, as the best restorative of nerve-cells and blood-globules ever discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of discase yield to its power.

Send for it jo DR, H, B, STORER, 29 Indiana Place, Boston, Mass.

Price 81.00. postage 18 cents; Six Packages, 85.00. postage 81.09.

For sale by COLBY & RICH.

Sold in New York City by J, R, NICKLES, 697 Broadway, corner 4th street.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, \$1,00.

For sale by COLBY & RICH.

## SHEET MUSIC

SUEE! MOSIC.	
BATTLE OF THE WILDERNESS50 c	ents
LOVED ONES ARE WAITING FOR ME 40	**
MY HOME BEYOND THE TIDE40	
GONE HOME25	**
TINY'S SPIRIT-BIRTH30	
THE BRIGHT CELESTIAL SHORE25	
MOONLIGHT SERENADE	
PEARLY WAVE WALTZ	
DREAMS OF THE SEA	
SOUVENIR DE MEMOIRE WALTZ30	
Noncolo las COLDY & DICH	

## English Spiritual Magazines.

We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by nail to any address for 15 cents per copy—retail price 30 and 25 cents, respectively.

For sale by COLBY & RICH.

Ach Nooks.

# THE VOICES.

The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Profligat's Son," of vicarious atonement, etc., in this part of the work, is of especial interest.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PERIDLE delineates the individuality of Matternal Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the libbe that the tiot of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Seventh edition—with about one-fourth additional matter; with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on lecutiful inted page, bound in bevoled loards.

Price \$1,00; full glit \$1,25; postage 10 cents.

For sale by COLBY & RICH.

### SIXTH EDITION. THE LIFE-LINE OF THE LONE ONE; Or, Autobiography of Warren Chase,

(The World's Child.) BY THE AUTHOR.

Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autholography of Warren Chase, who, struggling against the adverse circumstances of a "dishonomerble birth, and the lowest condition of poverty and New England slavery," conquered ignorance, obscurity, poverty and organic inharmony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer.

Cloth. 310 pp. Price \$1,00, postage 10 cents.

For sale by COLBY & RICH.

### SENT FREE. RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.
This little Book also contains a Catalogue of Books published and for sale by COLBY & RICH,
Sent free on application to COLBY & RICH.

If NEW EDITION.

### CHRIST, The Corner-Stone of Spiritualism.

BY J. M. PEEBLES, M. D. Discussing "Talmudic Proof of Jeans's Existence;"
"The Distinction between Jeans and Christ;" "The Moral Estimate that, Leading American Spiritualists put upon Jeans of Nazareth;" "The Commands, Marrels, and Spiritual Gifts of Jeans Christ;" "The Philosophy of Salvation through Christ;" "The Bellef of Spiritualists and the Church of the Future,"
Paper, Price 10 cents, postage free,
For sale by COLBY & RICH.

Discourses through the Mediumship of

## Mrs Cora L. V. Tappan.

This beautiful volume contains as much matter as four or-dinary books of the same bulk. It includes Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Tappan's Guides: Sixty-Three Extemporaneous Poems, and Six-teen Extracts. Plain cloth \$2.00; gilt \$2.50; postage 12 cents. For sale by COLBY & RICH.

### **Buddhism and Christianity** FACE TO FACE;

Or, An Oral Discussion between the Rev. Migettawatte, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, held at Pantura, Ceylon, with an Introduction and Annotations

BY J. M. PEEBLES, M. D. Paper, 99 pages. Price 25 cents, postage free, For sale by COLBY & RICH.

## HEATHENS OF THE HEATH.

A Romance, instructive, absorbing and theiling. By WILLIAM MCDONNELL, Esq., author of "Exeter Hall." etc. WILLIAM MCDONNELL, Esq., author of "Exeter Hath," etc.

The author says: "Owing to the great success attending the publication of 'Exeter Hall'—a theological romance, now entering its fourth edition—and moved by what I believe to be a marked necessity of the times, I have been induced to pen these pages, and to bay them also before the ilberal and intelligent reader.

The work having been written under some difficulties, at various times and in various places, it is to be hoped that whatever criticism may be bestowed upon it shall be in a spirit as generous as it is just, and that it may be always borne in mind that, in giving these pages to the world, the disenthrallment of my fellow-men from degrading usages, prejudices and beliefs, has been my solo object."

Cloth \$1.50, postage 10 cents; paper \$1,60, postage 5 cents.

What is Spirit? An Essay, by Clement Pine, of England. c-It is a maxim of one of our modern sarants that the capacity to ask a question implies the corresponding power to answer it—a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the human mind, the author ventures to attempt the solution of the problem. "What is spirit?"

Paper, 5 cents, bostage free.

### problem, "What is spirite Paper, 5 cents, postage free, For sale by COLBY & RICH. The New Dispensation: Or, The Heavenly Kingdom.

An argument showing that the prophecies supposed to refer to the Millennium meet their accomplishment in Modern Spiritualism.

Paper, 15 cents, postage 2 cents, For sale by COLIVY & RICHI.

A Friendly Controversy 

## EXETER HALL!

A Theological Romance. Most startling and interesting work of the day!

Every Christian, every Spiritualist, every skeptic and every preacher should read it. Every ruler and statesman, every leacher and reformer, and every woman in the land, should have a copy of this extraordinary book. Astounding incidents and revelations for all.

Price, cloth, 50 cents, postage 40 cents; paper, 60 cents, postage 5 cents.

For sale by COLBY & RICH.

# God Dealing with Slavery. God's instrumentality in emancipating the African slave in America. Spirit-messages from Franklin, Lin-son, Adams, Jackson, Webster, Penn, and others, to the uthor, THOMAS RICHMOND. Gloth, 31,00, postage of cents. " For sale by COLBY & RICH.

## All about Charles H. Foster.

An account of Thirty-Nine Scances with Charles II. FOSTER, the most colebrated Spiritual Medium in America, written by the following able men: Mr. Chase, Editor New York Day Book; Mark M. Pomeroy, The Democrat; Mr. Taylor, Philadelphia Press; Mr. Hyde, St. Louis Republican; Mr. Keathog, Mennphis Appeal; Epes Sargent, Author and Poet; Professor Tefft, Bangor, Me., &c. Paper, 10 cents, postage free, For sale by COLBY & RICH.

Inspirational and Trance Speaking. A paper read before the Conference of Spiritualists, held Lawson's Rooms, 144 Gower street, London, W. C.. A paper real before the Contened of Spiritainsis, held in Lawson's Rooms, 144 Gover street, London, W. C., Eng., by Mr. J. J. Morse.

This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States, Paper, Scents, postage 1 cent. For sale by COLBY & RICH.

### Spiritualism as a Science. And Spiritualism as a Religion.

An Oration delivered under spirit influence, at St. George's Hall, London, Eng., Sunday evening, Sept. 21st. 1873, by Cora L. V. Tappan. This is No. 1 of a series of Tracts entitled "The New Science."

Paper, Scents, postage free.
For sale by COLBY & RICH. The Electric Physician;

OR, SELF-CURE BY ELECTRICITY.

# BY EMMA HARDINGE BRITTEN. A Plain Guide to the use of the Electro-Magnetic Battery, with full directions for the treatment of every form of disease on the French and Viennese Systems of Medical Fleetricity. Price Sovents, postage 5 cents. For sale by COLBY & RICH. The Better Way:

An appeal to Men in behalf of Human Culture through a Wiser Parentage. By A. F. Newton.

In the Editor's Appeal he says; '11 may have some unwelcome truths to tell—some distasteful advice to give—and possibly may awaken in some minds gainful thoughts of the past. Quarrel with me if you will—dispute me if you can—but listen! Strike, but Hearl' Paper covers, 48 pp., 25 cents; flexible cloth, 50 cents, postage free.

For sale by COLBY & RICH.

New Mooks.

## TRACTS.

BY THOMAS R. HAZARD, Esq.

An Examination of the Bliss Imbroglio, Both in its Spiritual and Legal Aspect; to which is supplemented what occurred at an interesting Spirit-Scance unitied A FAMILA RESTAIN.

The above title so clearly expresses the object of the book that further comment is unnecessary other than to recommend that It be extensively circulated in the reading world, as being the vehicle of justice to the much-abused medic in whose defence It is issued, as well as the imparter of much knowledge concerning spiritual laws and their operations, whose defleacy at present seems to be but little understood by many minds.

Price 15 cents.

Civil and Religious Persecution in the State of New York.

A meaty and trenchant series of articles, showing up the pretensions of the lossilized medicos, while pointing out the danger of allowing these bigots to call in the arm of the law for their support in a proscriptive course which seeks by force to rule out of the field all echecite, liberal and spiritual modes of healing, is here condensed into a pamphlet of neat size and readable shape, which is offered at a merely nominal price, and should be circulated throughout the nation by those who desire to do a really good act for their fellow-men.

Price 40 cents; \$6.00 per hundred, sent by Express.

No. 1.

No. 1.

Modern Spiritualism Scientifically Explained and Illustrated,

By a Band of Spirits through the Mediumship of the late John C. Grinnell, of Newport, R. I.

Price 10 cents.

Essays: Moral, Spiritual, and Divine, (Part I.)

Addressed by a Spirit Wife and Daughters through the Mediumship of the late John C. Grinnell, of Newport, R. I., to a Husband and Father in the Presence of the Compiler, Price 10 cents.

Essays: Moral, Spiritual, and Divine, (Part II.) Price to cents. No. 4.

Essays: Moral, Spiritual, and, Divine, (Part III.) Price 10 cents. No. 5.

No. 5.

Inspirational Writings

Of the late Mrs. Juliette T. Burton, of New York City, addressed to the Compiler.

Price 10 cents. Inspirational Writings Of Mrs. J. T. Staats, of New York, in the presence of the

Compiler. Price 10 cents. Mediums and Mediumship:

A valuable treatise on the laws governing mediumship and recounting some of the extraordinary physical mani-festations witnessed by the writer through different media. Price 10 cents, Blasphemy:

Who are the Blasphemers?--the "Orthodox" Christians, or "Spiritualists."?

A searching analysis of the subject of blasphemy, which will do much good.

Price 10 cents. Eleven Days at Moravia: The wonderful experiences of the author at Moravia are here detailed at length. Price 10 cents,

Unorder to meet the demand for these admirable articles, by HON, THOMAS R. HAZARD, they have been published in pamphlet form, on good paper, and are in every way calculated to make a favorable impression as pioneer tracts. The prices are fixed at these low figures, that the works may be within the reach of all. Here are cleven tracts, containing eight hundred and eighty-five pages of live, radical thought, sent postpaid for \$1.00. More spiritual knowledge is condensed upon these leaves than can be found in twenty-five dollars' worth of less concentrated matter,

For sale by COLBY & RICH.

THIRD THOUSAND-REVISED.

The Golden Melodies. A NEW COLLECTION OF Words and Music

FOR THE USE OF Lyceums, Circles and Camp-Meetings BY S. W. TUCKER.

This book is not a collection of old music re-published, but the contents are mostly original, and have been pregared to meet a want that has long been felt all over the country for a fresh supply of words and music.

ORIGINAL PIECES, "Heantiful Angels are Walting for Me; There's a Land of Fadeless Beagty; Oh, show me the Spirit's Immortal Abode; Sweet Mee'n There; Longing for Home; My Arhor of Love; Moving Homeward; I shall know his Angel Name; Walting "hid the Shadows; Beautiknow his Angel Name; Walting 'mid the Shadows; I shall full Land of Life; Home of Rest; Trust in God; Angel Visitants; Sweet Reflections; Looking Oyer; Gathered Home; What is Heaven? Beautiful City; Not Yet; Looking Beyond; Let Men Love One Another; Strike all your Harps; Tenting Nearer Home; Welcome Them Here; Voices from the Better Land; Chant—Come to Me; Invocation Chant; A Little While Longer; They're Calling Over the Sen; Over There; Beautiful Land.

SELECTED,—We Shall Meet on the Bright Celestial Shore; Angel Care; They 'll Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repose; Sweet Hour of Praver; Chant; Moving Homeward; Come Up Hither; Bethany Ody Walting; Evergiven Shore; Gone Before; Chant—By-and-By; Shall we Know Each Other There? Angel Friends; Gentle Words; My Home Beyond the River; Sow in the Morn thy Sect.

Paper, 25 cents, postage free; 12 copies, paper, 82,50; 25 copies and upwards to one address at the rate of 20 cents per Copies and upwards to one address at the rate of 20 cents per Copies and upwards to one address at the rate of 20 cents per For sale by COLBY & RICH.

# ISIS UNVEILED:

Modern Science and Religion. BYMIL P. BLAVATSKY.

BYSH, P. BLAVATSKY.

This work is divided into two Volumes, one treating exclusively of the relations of modern sciences to ancient the right selence, and the other of the ancient world-religions and their offshoots in various ages. The theogonies, myths, symbology, rites, emblems and theologies of past and present generations, are all passed in review. The analyses of the myths of india, Babylonia, Egypl, Greece, Rome, Phencia, Mexico, and the fermanic peoples, are extremely interesting. Theorigin of modern faiths is patiently traced, and the bothis of resemblance carefully marked.

In the Second Volume the various views of scientists respecting the universal ether, the imponderable known and unknown forces and their correlations, cosmogony, geology, astrology, chemical action, atheiny, &c., are reviewed, criticised and compared. The relations of man to the universe, including his control over its phenomena, are viewed from the side of the ancient Magians. The philosophy of gestation, if and death is treated after a novel and vigorous fashion, and the mystical domain of psychology is traversed.

Two volumes, royal 8vo, about 1400 pages, handsomely printed, cloth, extra \$7.50.

For sale by Col.BW & RICH.

# THE SPIRITUAL HARP:

A MUSIC BOOK FOR THE Choir, Congregation and Social Circle. By J. M. PEEBLES and J. O. BARRETT, E. H. BAILEY, MUSICAL EDITOR.

E. H. BATEEY, MUSICAL EDITOR.

This work has been prepared for the press at great expense and mach mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only to be examined to merit commendation.

Over one-third of its poetry and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

The SPIRITUAL HARD is a work of over three numered rages, comprising SONGS, DUFTS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment.

Single copy \$2,00, full gift \$5.00; 6 copies \$0.00, 12 copies \$99,00. When sent by mail, 14 cents additional required on each copy. ach copy.
An abridged edition of the Spiritual Harp has also been sued, containing one hundred and four pages.
Cloth, \$1.00, postage 8 cents.
For sale by COLLEY & RICH.

### OLD THEOLOGY TURNED UPSIDE DOWN, Or, Right Side Up. BY REV. T. B. TAYLOR, A. M., M. D.

The Resurrection of the Dead; the Second Coming of Christ; the Last Day Judgment—Showing from the Stand-point of Common Sense, Reason, Science, Philosophy, and the Bible, the utter folly there is in the Doctrine of a literal Resurrection of the Body, allteral Coming of Christ at the End of the World, and a literal Judgment to follow, Price, cloth \$1.25, postage free; paper \$1,00, postage free, For sale by COLBY & RICH.

### A Challenge to the Christian Church. BY CHARLES WYMAN.

IN CHARLES WYMAN.

In this pamphlet the author proposes to investigate the words, deeds, and purposes of God as recorded in the books called the Old and New Testaments, and endeavors to prove that the God of the Bible is not the Creator, the God of Nature, but is a false representation of the Diety-a thing devised by man; a monster; blers of which were conceived in ages of ignorance, barbarism and superstition. Paper, 30 cents, postage 3 cents, For sale by COLBY & RICH.

ANSWER <sup>1</sup> TO CHARGES

Paper, 15 cents, postage free. For sale by COLBY & RICH.

Of Belief in Modern Revelations. Given before the Edwards Congregational Church, Roston, by Mr. and Mrs. A. E. Newton. Embracing also a Message to the Church from its late Pastor; the Withdrawal from Membership; and the subsequent Discussion before the Church.

Paper, Legents restage from

New York Advertisements.

### THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

Positive and Negative Powders.

DUY the Positives for any and all manner of diseases are per paralysis. Deafness: Amanosis, Typhoid and Typhus Fevers. Buy the Negatives for Paralysis, Deafness, Amanosis, Typhoid and Typhus Fevers. Buy a low of Positive and Negative (half and half) for Chilis and Newson. Free:
Mailed, pestiald, for \$1.00 a hox, or six boxes for \$5.00.
Send money at my risk and expense by Registered Letter of by Money Order. Pampidets mailed-free. Agents wanted.
Sold by Druggists.
Address Prof. Payton Spence, 128 East 16th street, New York City.
Sold also at the Banner of Light Office. Oct. 5.

Those who can read the signs of the times, read in them that the kingdom of MAN is at hand. PROT, CLAFFORD, MAN,

A Weekly Journal of Progress and Reform, IS PUBLISHED EVERY SATURDAY AT

19 DEY STREET, NEW YORK, BY ASA K. BUTTS,

Editor and Publisher of the Evolution, Rudierd Books, Pamphlets, etc., etc. TERMS OF SUBSCRIPTION \$1.00 PER YEAR, (Including Supplement till turther notice,)

In clubs of Four, without Supplement, each terents per pear. Clubs of Ten to one address, \$1.00. Club Rates for Supplement alone, same as for MAN aone. All Club Rates may be withdrawn by two weeks! notice in the paper.

N. B. As we publish this paper at the lowest cost price we can afford no "dead-heads." We shall stop each paper on expiration of time paid for, and sample copies will not be sent in reply to postal cards. Enclose two stamps for sample copy.

NOTABLE OPINIONS. I like your MAN. He is bright, crisp, frank, genial, gay, jolly, profound in fact, "every lich a MAN." Accept congratulations on your success in making so good a MAN first time trying. He is a spientid letter, likes you, how the ladies will love him! A more clearming MAN I never met. Indeed, I do not see how you can improve him, W. F. JAMILSON.

W. F. JAMILSON,
I rejoice in your paper because of its all-sidence; S. It is
not for temperance especially, nor for tire marks, nor for
Communism, but for MAN. MARY DANA SHINDLER. That very noble leature of your enter perse, the respublica-tion, in your Supplement, of the Manchester Lectures, &c., a feature so worthy of all praise that it ought above to ensure the suress of your undertaking, and stampyon as a public benefactor.

(C. N. BOVEE. benefactor.

Its first number is well filled, and looks bandsome, and as our friend flutts is active, enterprising, and writes well, we hope he will succeed in his rew venture. The flore Liberat journals the better, and, besides; the motion the New York candidate stifts us exactly. \*\*Hoston Lucestigator.\*\*

The undaunted and treepressible Asa K, Butts has the ability and business experience to make a first-class paper in the interest of progress and retorm. Religio-Philosophical Journal. cal Journal.

SEND 31,00 for 6 of Mrs. Besant's best Essays, including THE LAW OF POPTLATION (with fine steel portrait by Ritchle, the best artist in America). THE FIR14TS OF CHRISTIANITY, &c., &c., and three other Radical Essays by different authors, and specturen copy each of THE EVOLUTION, MAN, and THE SCHENTIL & SUPPLEMENT, Address. ASA K, RUTTES, Publisher, Nov. 23.

# A GREAT OFFER FOR

HOLIDAYS!!! We will during the HOLIDAYS dispose of 100 PIANOS & ORGANS, at EXTRORIDINARY LOW prices for each, SPLENDID ORGANS 2 3-5 sets of reeds 855, 3 sets with Nab Bass and Coupler 850, 2 sets 850, 1 set 810, 1 set 835, 7 Octave all ROSEWOOD PIANOS \$130, 7 1-3 do 8110, warranted for SEX seass, AGENTS WANTED, Hunstrated Catalogues Moded, Music at half price, HORACE WATERS & SONS, Manfrs, and Denters, 10 E, 11th street, New York.

JUST PUBLISHED --- SENT FREE. COMPLETE History of Wall Street Finance, containing calcuble information for investors. Address BAXTER & CO., Publishers, 17 Wall Street, New York, Nov. 2, -1y.

SURE REMEDY FOR BALDNESS. Property of the prop

Miss Lottie Fowler,
THE world-renowned Medical and Rusiness Spiritual Medium and Magnetic Healer, 159-West 23d Street, New 302,
Nov. 302 York. Hours II to 8.

I IZZIE NEWELL, Medical and Business Clair-voyant, Magnetic Physician. Examinations from tock of hair. 21 Clinton Place, New York. 4w\* Nov. 23.

175 THIRD STREET, BROOKLYN, E. D., N. Y., Medleat Clairvoyant. Reads the interior condition of the patient, whether present or by lock of hair, Prico \$1,00 and postage. State age and sex. Mrs. Hillon's well-known Cough Mixture, an unfalling tenesty for diseases of the lungs and chest, especially adapted to the consumptive; price 50 cents and \$1,00 per bottle. Hours 9 iiii 4 P. M., Sundays 9 iiii 12. Nov. 2.

Mrs. Elizabeth Hilton,

J. WM. VAN NAMEE, M. D., Clairvoyant Physicianses of discusses successfully treated. Testimonials furnished on application. Examinations by lock of hair, §2. SEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. V., and obtain a large, highly illustrated Book on this system of vitalizing treatment.

25 of the Prettiest Cards you ever saw, with name Oct, 26, 23w.

### THE WORLD'S A Master-Key to the Mysteries of Aucient and Sixteen Crucified Saviors:

Or, Christianity Before Christ. 'ontaining new, startling, and extraordinary revelations
In Religious History, which disclose the Oriental origin of all the doctrines, principles, procepts and
miracles of the Christian New Testament, and
furnishing a key for unbecking many of its
Sacred Mysteries, besides comprising
the history of Sixteen Oriental Citacified Gods, etc., etc.

BY KERSEY GRAVES,

RY KERSEY GRAVES,
Author of "The Biography of Satan," and "The Bible
of Bibles," feempising a description of
twenty Bibles, "I feempising a Meseription of
twenty Bibles,"
This wonderful and exhaustive volume by Mr. Graves
will, we are certain, take high rank as a book of it benefit
in the field which he has chosen for It. The amount of
mental labor necessary, to collate and compile the varied
information contained in it must have been severe and
ardmous ladeed, and now that it is in such convenient
shape the student of free thought will not willingly allow
it to go out of pinh. But the book is by no means a mero
collation of views or statistics: throughout its entire course
the author follows a definite line of research and argoment
to the close, and his conclusions go, like sure arrows, to
the mark.

"It is a wonderfuland exhaustive volume, and will occupy a high rank as a work of reference," Banner of Light, "It contains extraordinary revolutions in religious history," Boston Investigator,
"It is a great acquisition from fiberal literature," Truth

"He contains extraordinary revelations in religious history," Boston Investigator,
"It is a great acquisition from the radius and doctrines what Darwin is to the origin of religious ideas and doctrines what Darwin is to the origin of species." S. Harris, Vintage, PH, 18 is a perfect burst of sunsight on the religious and mythologies of the past. It is a swellibrary in a single volume, "Pr. P. B. Jones.
"It is the masterwork of the age." N. J. Stubbs, Long Lake, Minn.
"I consider it in some respects the greatest work ever written in the English language." Dr. R. B. Ellis, Rabityh, N. C.
"It is preeminently the book for the age.... Had I the wealth of an Astor I would devote at least a million to circulating it gratuitously.... To say that this is the most remarkable book of the age is not assuming too much. It is truly a great work and impresses me like the wast and grand in nature. I am almost awe-struck in the full view and comprehension of its power." F. H. MeDougal.
"Everything is proved by such an array of historical authorities as no other work can beast." E. H. Britten.
"I have a large library of liberal books, but this work transcends them all." Job. Brown, M. Healthy, Obio.
"Of all the works of the nineteenth century this certainly excels them all." Job. Brown, M. Healthy, Obio.
"It will astonish B.B. does not revolutionize the world." Dr. Prince.
"It is adealated to interest the Christian, the philosopher, and the philanthrepist, to an intense degree." Dr. N. R. Wolfe, Cincinnali, Obio.
"It must to the course of time work a moral revolution," A. & Ent.
No ilbrary can be complete without it, and no person thoroughly posted on the greatest theme of the world without reading it.

Printed on fine white paper, large (2mo, 380 pages, with portrait of author, \$2.00, postage to cents.

Printed on fine white paper, large 12mo, 380 pages, with portrait of author, \$2.00, postage in cents. For sale by COLBY & RICH.

Lessons in Elementary Physiology. BY THOMAS II. HUNLEY, LL.D., F.R.S. This is the sixth Lendon edition of this useful book, containing a frontispiece descriptive of each particular part of the human frame. It is profusely illustrated with plates throughout the entire work.

Cloth, 81.59, postage 5 cents.

For sale by COLBY & RICH,

Life of William Denton, The Geologist and Radical.

BY J. H. POWELL. Whoever may purchase this neat brochure will aid Mr. owell's widow and children, for the money received for it Powell's widow and children, fo will be sent to them, Paper, 25 cents. For sale by COLBY & RICH.

## The Hostrum.

The Signs of the Times; or What the Present State of Things Social and

The above constituted the theme chosen by special vote of the audience of W. J. Colville's address Sunday aftern in, Nov. 24th with which he closed his engo rement of one month with the Parker Memorial Society of Spiritualists in Boston. In introducing his address the speaker said that he  $3h \in \mathbb{N}$  so order the course of his remarks as to give additional and brief treatment to some of the questions which had also been presented by those in attendance, but which had not gained the preferment of being selected as the main subject:

Surely none who turn their eyes outward, and behold the condition of affairs, can be oblivious to the fact that there is an immense crisis at hand, totally distinct in its nature from any religious ideas, and entirely disconnected with the appearance of any Messiah. One of the questions presented had been in reference to the "second coming" of Christ. Signs and wonders are indexing everywhere that faith is vanishing as an agent in shoring the world's common thought, and all things heretofore considered as unchored and stable are presenting those indications of evanescence which prophesy that a great and stuperclous change of the earth's conditions is at hand. The uprisal and declension of spiritual dynasties are as strongly marked in the history of the race as are the changes known in the political field; one wave of spiritual inspiration is succeeded by another, and it is the law that such should be, even as by the law of succession in England, when one monarch dies his successor of the royal family takes on the duties of the throne and government. These constantly recurring spiritual waves wash up from the depths of the deitic oceanithose rave gems of inspired thought and glorious revelation, which shall yet be arranged. in harmonious union in the glorious crown is which in the end shall en inche the brow of the which in the end shall en incle the brow of the human race in its entirety, when that race, redeemed from the temptations and assaults of materiality and time, stell put on the glad liberty of heaven which serings from purify of heart, brobity of life, and asy iration for the good and pure in every department of existence. Whatever, said the speaker, might be the utsterandes of pastages, whatever might have been the measure of the prophetic fervor known to ancient times, whatever hight have been the educational concentions of the past years, yet as

truths of nature whose unfoldings have invited higher conceptions of things present and to come to draw nigh and make their homes with a greater degree than ever before, humanity based its fundamental conceptions of all things upon scientific deductions; hence it was getting to be more and more impossible for systems of religion which hoped for continued acceptation to array themselves in warfare against the eternal and always provable truths of sciences; it was as impossible for such to be, at the present time, as it would be for our life-doings to be followers devoted to sheer materialism. Spiritualism. Spiritualism. Spiritualism teaches that the chief end of the life that ent time, as it would be for our life-doings to be in harmony with our intentions if the physical body was incapable of giving practical expression to the conceptions and desires engendered in the sensorium. The mighty temples, pyramids and ruins in Egypt which had been handed down to us by time, and which were the work of that ancient people, demonstrated that their builders were familiar with the exact selsistic science—if it cannot feel to follow in the ences, and applied the principles of geometry, and tists own course. sion to the conceptions and desires engendered in the sensorium. The mighty temples, pyramids and ruins in Egypt which had been handed down to us by time, and which were the work of that ancient people, demonstrated that their builders were familiar with the exact sciences, and applied the principles of geometry, and the record of the astronomic perigrinations of the planetary system, in the work of constructing the editices with which their minds associated the expression of the religious sentiments. ing the edifices with which their minds associated the expression of the religious sentiments in their nature; and this religion thus typified bore some relation to the mission of Jesus, though it was nevertheless transitory; because the constantly changing conditions of affairs rendered necessary a more complete development of knowledge than had been possible to any any which lead prepared of it.

any age which had preceded it.

In view of this evanescence on the part of the In view of this evanescence on the part of the religious systems of man, various theories had arisen. There were those who carried this belief in the salvation of each individual by his own personal effort to such an extent as to hold that each person could indeed and absolutely be that which he wished to be, and that therefore man was clearly, personally and alone responsible for what he was to the eyes of his fellowmen and to that of his interior consciousness. But this unlimited responsibility on his part was utterly impossible, since we, as individuals in the mass, were but the outcome of all past ages. Everything we possessed had been bought for us by those whose laborious efforts or personal sacrifices had given to the years gone besonal sacrifices had given to the years gone be-fore us all the real value that attached to them. The fruition resident in ourselves had been made possible to-day through the self-sacrificing ef-forts of the reformers who had sowed the seed in the flinty soil and watered its tender rootlets, it might be, with their blood. We were as much to-day the outcome of the past spiritually as the Darwinians would have us believe ourselves to have been the outcome physically of all the forms of life which had preceded us on this planet. Without criticising Darwin, all could planet. Without criticising Darwin, all could unite on the common-ground that whatever might have been the first inspiration of the thought, either the creative or evolutionary process, that whatever higher forms of life were brought into existence, when they were so brought into existence, when they were so brought he earth was ready to receive them with a warm welcome and to give them the sustentation necessary to their existence—and that as a companion proposition, when the earth was ready for these higher forms of life they came, while such of the older types as were necessitated to die in order to clear the arena of existence for the new comers, did so—and each in obedience to the law of progressive development.

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

labors, because of our better comprehension of the correct application of physical power to the accomplishment of the end sought to be attained. Humanity was becoming more ethereal than ro-bust at the present day, and as there was less necessity now for the rude labor which the past demanded of our stronger-thewed forefathers,

the well-developed material organs of the body which were in their day indispensable in order to make that labor possible of achievement, have in our time been somewhat changed, the strength tending to those portions of the system where the greatest demands of the present order of human life are levied. In those parts of the world where severe physical labor was still in great demand, the inhabitants were found to be physically developed in harmony with their entyronment; and the same was true concerning the intellectual characteristics possessed by those residing under more lenient conditions of climate and soil. There was an effeminate spirit it might be termed abroad among men to-day, and adding its influence to the surroundings of the individuals in society, leading them to a culture—from choice of art, poetry, billes letters, etc., rather than a practical acquaint chimate and soil. There was an eleminate spirit in might be termed abread among men testaly, and adding its influence to the surroundings of the individuals in society, leading them to a culture—from choice—of art, poetry, bellested there, rather than a practical acquaint amove with the hard domain of bodily toil; and there was also a hold icenoclastic element at work, both inside and outside the churches, breaking their olden idols, and removing the old landmarks of their faith. While the popular systems of religion were fain to call in to their support the ceremonies alike of the Brahminical or the Jewish segts to aid in the attractive appeal to the senses with which they strove to supplement the effect of the arguments they sought to advance in proof of why they should be considered the only true believers, still there was another power operating contemporaneously with this spirit of display, which rended not only to steal from the church is varienced in the only true believers, still there was another power operating contemporaneously with this spirit of display, which and the image-maker and the image-breaker—were necessary factors in the outworking of the great problem of human development. It was necessary to appeal to the severely practical as well as the vividly emotional side of human nature. Thus these two classes of humanity, though apparently working in marked hostility to each other, were yet in the end, nevertheless, operating in harmony.

Whatever may be the opinion of individuals purable that there is a greater call made for the phenomena accompanying the rational message of the nineteenth century than ever was present—of the nineteenth century than ever was presen

phenomena accompanying the rational message of the nineteenth century than ever was presented for the occurrences which served as a basis for the superstitions of the Middle Ages. It is a fact that the belief in the so-called supernatural is far more generally recognized to-day than it was before the great advances of science which are the leading characteristics of the nineteenth century. At the same time there never was a period when such a great onslaught was made on the belief touching the future life and the existence and occupation of the soul as at the present day. Thus these forces—the one spiritual, the other material—are found at work, and the standard signs of the times indicate that while they are diametrically opposed to each other apparently, they are, yet found essential, since you cannot dispense with the spiritual inquiry. of the nineteenth century than ever was presented for the occurrences which served as a basis for the superstitions of the Middle Ages. It is a fact that the belief in the socialled supernatural is far more generally recognized to-day than it was before the great advances of science which are the leading characteristics of the nineteenth century. At the same time there never was a period when such a great onslaught was made on the belief touching the future life and the existence and occupation of the soul as at the present day. Thus these forces—the one spiritual, the other material—are found at work, and the standard signs of the times indicate that while they are diametrically opposed to each other apparently, they are, yet found essential properties in the induction of human welfare, since you cannot disponse with the skepticism of the age any more than with the spiritual inquiry of the age; and to reverse the proposition, you

The great advance of the world during the present century, in material things, was adverted to by the speaker as another sign of the times pointing to the unfoldment to the race of something grander and better than lammanity had ever known. Surely those who were privileged to live at a time in which the railroad, the steamboat, the selegraph, the telephone, the microphone, and other remarkable inventions, had been brought out, perfected and sent on their way practically (because in other times though these ideas might have been dimly foreshadowed to different minds in various nationalities, they these ideas might have been dimly foreshadowed to different minds in various nationalities, they were never by them outwrought into working proportions), ought to look confidently forward to the advent of occurrences even in the physical world which would surpass the powers of ordinary 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 inevitably when sciolism and bigotry in the pulpit would utterly lose their hold on human hearts, and when what was fitted to feed man's truest instincts, but which was so closely guarded within the limits of the church would be more generally diffused to meet the spiritual needs of humanity. The present systems of religion, as systems, are destined to fall before the inroads of modern thought, but all which is true and pure in those systems will be gathered into the church of the future—that church of the future which the great Swedish seer saw descending "out of heaven adorned like a bride for her husband," his only mistake, and one adhered to closely by his followers, being that he deemed it a finality.

while they are diametrically opposed to each the measure of the per-place fervor known to ancient times, whatever build have been the electronic conceptions of the per-place with the per-place of the per-place baptism being supplemented by avowal

unity baptism being supplemented by avowal of faith.

Now one of the most cheering signs of the times was the widening conviction among reflecting minds that a spiritual bond was necessary, rather than an intellectual, and that bond the revelations of Modern Spiritualism proclaimed must be love for our fellow-men. A system or church was in process of evolution under its benigninfluence, in which no test of belief would be acknowledged or required, but the honest desire to aid each other in the trials of time and the experiences of eternity would stand honest desire to aid each other in the trials of time and the experiences of eternity would stand in the stead of the decalogue and the apostles' creed. Those, he repeated, who looked for a time when a material Christ would come to judge the world, when the stars would fall and the moon be when a material Christ would come to judge the world, when the stars would fall and the moon be turned into blood—those who had fixed any day for the advent of their long expected Jesus would listen and wait and hope in vain, even as did the erring Jews, who, scorning the spiritual side of the prophecies, hoped for a warlike Messiah whose right arm should release them from the grasp of the Roman power! These grand and theatrical displays of quenching stars and dying worlds were not to be hoped for from the signs of the times; but if we looked abroad among the nations of the earth to-day, among the churched as well, were not the words of John being proved true in a spiritual sense? were not the nations of the earth taught by the wars which had deluged all lands with blood, that human slaughter was but poor business at best, especially when undertaken at the senseless call of individual ambition, and that the plowshare of argument and the pruning-hook of international arbitration were better than the sword and spear of ubysical contention? was not the

of argument and the pruning-hook of interna-tional arbitration were better than the sword and spear of physical contention? was not the great system of monarchial Christianity, which so long had been looked upon as the hope of the world, growing dim, like the moon "turned into blood," and were not the churches which were losing their hold over the minds they had so long kept under restraint to be rightly likened to the stars falling from their orbits in the heavens? The speaker remarked, in closing, that the grandeur of future life-conditions which were 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 inevi-tably all under its guidance will come face to face at last with a door—the portal of death—to The present systems of religion, as systems, are destined to fall before the inroads of modern thought, but all which is true and pure in those systems will be gathered into the church of the future—that church of the future which the great Swedish seer saw descending "out of heaven adorned like a bride for her husband," his only mistake, and one adhered to closely by his followers, being that he deemed it a finality, instead of a prophecy of even greater things which were to come after it. The churches, with the Acception of the Universalists and Unitarians, had fallen into the error of supposing that there was an infallible and unchangeable Orthodox standard of religious belief; but 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 conceptions concerning 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 precipitous ascent. The tendency of the present age was to lift humanity out of the ruts of the Orthodox standard, in which the world of the orthodox standard, in which the recognition of the ruts of the recognition of the ruts of the orthodox standard, in which the recognition of the ruts of the orthodox standard, in which the recognition of the ruts of the recognition of the ruts of the orthodox standard, in which the recognition of the ruts of the orthodox standard, in which the recognition of the ruts of the recognition of the ruts of the ruts of the orthodox standard, in which the orthodox standard, in which the ruts of the ruts of the ruts of the ru

BRIEF PARAGRAPHS.

Thanksgiving Day passed hereabouts in great quiet. There were no drunkards upon the streets, and but few church-goers, owing to the drizzling rain-storm; consequently the lock-ups and the churches were near ly empty. But the home-circle was full, after dinner, the turkeys, chickens, geese, ducks, plum-puddings the cause.

To stop body-snatching-Cremate them.

Digby says one thing seems unaccountable to him, and that is, that nine-tenths of the numerous defalcations in this country the past year have been credited by the newspapers to church-members. Will Rev. Mr. Cook explain this puzzle, or does he "see through a glass darkly"?

A postal eard sent from Cheumitz, Saxony, eastward, has just returned after a trip around the world lasting 117 days. Had it been posted an hour earlier, it would have gone around in 96 days, almost equaling the imaginary journey of Verne's hero. The card was sent on a wager that it would make the circuit of the world within 120 days. The sender was sharp enough to send it eastward, thus gaining a day on difference in time.

He that swells in prosperity will be sure to shrink in adversity.

"Oh, why should the spirit of mortal be proud?" is often asked. Well, really, we don't know, unless it is because he can climb a tree, and a mule can't.—Philadelphia Chroniclo-Herald.

The latest geography includes body-snatching among the industries of Ohio.

Berlin police have lately found that at least one-tenth of the population in that city live in cellars; the mortality among them'is very large.

About fourteen thousand persons have died of the yellow fever this year. The figures show that out of four persons who have had the disease in New Orleans three have recovered.

Rev. Joseph Cook thus explains why a boy climbs a tree to steal apples: "The apples are the objective natural motive, the boy's appetite is the subjective natural motive, his intention is his moral motive." And to think that for hundreds and thousands of years boys have gone on stealing apples and getting spanked for it just because they didn't know this.

EPITAPH ON A PRINTER. Here lies a form: place no imposing stone.
To mark the head where weary it is lain;
'T is matter dead—its mission all being done;
To be distributed to dust again.
The hoty is at best but type of man,
Whose impress is the spirit's deathless page;
Worn out, the type is thrown to pi again;
The impression lives through an eternal age.

The poet Tennyson says slander is the meanest spawn of hell! Quite right.

Louis A. Godey, widely known as the publisher o Guiley's Lady's Book, and an old-American editor, died at 8:30 on the evening of Nov. 20th, at his residence in Philadelphia. Mr. Godey was born June 6th, 1804, and was forty-seven years actively engaged upon the Lady's Book, the first magazine of its class published in this country. He was a personal friend of Washington Irving, Dickens, Thackeray, Forrest, Burton, Macready, Poe, Clay, Webster, and other eminent people, and introduced many famous writers to the public through his magazine.

The only truly peaceful and prosperous nation in Europe to-day is that in wifich the people govern themselves-republican France.

During the recent war 594,000 Russian soldiers poured down through Roumania into Turkey. Of these 58, 800 were sent back by rall wounded and 62,150 ill; 31, 000 sick went home to Odessa by sea, 29,000 are still in hospital, 31,000 laid their bones in Roumania, and 99, 000 perished in Bulgaria. Such are the sad effects of

"RATHER TO BE CHOSEN THAN GREAT RICHES." Think not what men will say, But walk from day to day As one whose daily pathway lies Close by heaven's wall, 'neath angels' eyes. What matter smile or frown,
If angels, looking down,
Shall each to other talk of thee
In tones of love continually,
Until the name on earth but seldom heard
Shall get to be in heaven a household word?

The Marquis of Lorne has taken the oath, and the thistle of Scotland is at last engrafted on that of

The printers say that Stewart's body was not a very "fat take," besides being "dead matter."—Gardiner (Me.) Home Journal.

It is gratifying to know that, owing to a difference in longitude and the advantages of the cable, news of a battle in Afghanistan will be read in this country 24 hours before the fight occurs.

A birth occurs in London every six minutes, and a death every eight.

Nerly, the German painter, is dead. — Det. Free Press. Not an Nerly death though.— Eoston Post.

The colored brother in a Virginia church hit the nail on the head when he prayed, at the close of a white brother's sermon, "Lord, bress de brudder to whom we has listened so patiently."

(Some Distance) AFTER JOAQUIN MILLER. What to him was love or hope? What to him was joy or care?

He stepped on a plug of soap the girl had left at the topmost stair,
And his feet flew out like wild, flerce things,
And he struck each stair with a sound like a drum;
And the girl below, with the scrubbing things,
Laughed like a flend to see him come.

If you wish to pay your debts, you have paid them Your creditors cannot deny that there has been pay-

John writes to inquire how the ark was propelled. We would say to John that the ark was a row-boat, and was propelled by an Noah.—Ex.

A Sioux City man blew down the chimney of his kerosene lamp every night for five years and never had an accident. The explosion which burned the shirt off his back and the hair off his head occurred on the oc-

Fear and laziness can accept beliefs; only trust and courage will question them. To reject consecrated opinions demands a consecrated mind.—O. B. Froth-

casion of the first blow in the sixth year.

Hunters in Wyoming and Dakota have destroyed 40, 000 buffalos this fall.

Hide not the truth when ye know it; and clothe not the truth with falsehood.—Mohammed.

"Pool your issues" has joined the innumerable caravan, and now they say "submerge your idiosynerasies." So says the Washington Post.

The New York Star has discovered a prophecy written by Mrs. Abby Marsh, in 1787, at her home in Sherbrooke, Que., which says:

c, Que., which says:

'Columbia, home of libertle,
Shall not twenty rulers see,
Ere there shall be battle smoke,
Ere peace shall seem to be broke,
And in waves of peril tost,
The ancient order shall be deemed lost." The Star infers this to mean a war over the next Presidential election, as Mr. Hayes is the nineteenth

The Graphic discovers that the Russians belong t the must-go-fight race.

We have received an original poem, entitled "Unfinished Still." We fear the author is be eider self.—Meriden Recorder.

A man will be already in no mean Paradise if at the hour of sunset a good hope can fall upon him, like harmonies of music, that the earth shall still be fair, and the happiness of every feeling creature still receive a constant augmentation, and each good cause yet find worthy defenders, when the memory of his own poor name and personality has long been blotted out of the brief recollection of man forever.

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

# Bible of Bibles:

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

## PRINCIPAL PERSONAGES OF THE CHRISTIAN BIBLE,

### AN EXAMINATION OF THEIR DOCTRINES.

BY . . .

### KERSEY CRAVES.

Author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan."

As will be remarked on perusal of the table of contents, the ground gone over by Mr. Graves in the course of this new work is simply astounding, and the literary labor performed is worthy of receiving the approximate reward of an extensive reading at the hands of the public. In the sixty-six chapters into which the book is divided, almost every question of interest which arises in the mind at the mention of the word BIBLE is considered in that straightforward style which has made the volumes of Mr. Graves so extensively sought after.

### LIST OF CONTENTS.

The Leading Positions of this Work. CHAP. 1.—The Signs of the Times; The Coming Revolu-tion; Reason will soon Triumph. CHAP. 2.—A pology and Explanation; Jehovah not our God; Relationship of the Old and New Testaments. CHAP, 3.—Why this Work was Written; The Moral Truths of the Bible; Why Resort to Ridicule; The Principal Design of this Work; Don't Read Pernicious Books; Two Thousand Bible Errors Exposed; All Bibles Useful in their Place.

their Place.
CHAP. 4.—Beauties and Benefits of Bibles; A Higher Plane
of Development has been Attained; Bible Writers Honest; General Claims of Bibles.

CHAP. 5.—The Hindoo Bibles; The Vedas; The Code of Menu; Ramayana; Mahabarat; The Purans; Analogies of the Hindoo and Jewish Religions: Antiquity of India. CHAP. 6.—The Egyptian Bible. "The Hermas"; Analogies of the Egyptian and Jewish Religions; Antiquity of Egypt. TWENTY-SEVEN BIBLES DESCRIBED.

Egypt.
CHAP. 7.—The Persian Bibles; The Zenda Avesta; The Sadder; Analogies of the Persian and Jowish Religious; Antiquity of Persia.
CHAP. 8.—The Chinese Bibles; Ta-Hee (Great Learning); The Chun Yung, or Dectrine of the Mean; The Book of Mang, or Mencius; Shoo King, or "Book of History"; Shee King, or "Book of Petry"; Chun Tsen, "Spring and Summer"; Tao-te King, or Dectrine of Reason; Analogies of the Chinese and Jewish Religions; Antiquity of China.

of China.

CHAP, 9.—Seven other Oriental Bibles; The Soffces' Bible, The "Musnavi"; The Parsees' Bible, The "Bour Desch"; The Tanalese Bible, The "Kallwakami"; The Scandinavian Bible, The "Saga," or Divine Wisdom; The Kalimuse' Bible, The "Kalio Cham"; The Athenians' Bible, The Testament"; The Cabalists' Bible, The "Yohar," or Book of Light.

CHAP, 10.—The Mahometan's Bible, The "Koran'; The Mormons' Bible, "The Book of Mormon'; Revelations of Joseph Smith; The Slakers' Bible, "The Divine Roll." he Divine I CHAP. 11.—The Jews' Bible, The Old Testament and the Mishna.

CHAP. 12.—The Christians' Bible, Its Character CHAP. 13.—General Analogies of Bibles; Superior Features of the Heathen Bibles. CHAP. 14 .- The Infidels' Rible

TWO THOUSAND BIBLE ERRORS-OLD-TESTA-MENT DEPARTMENT, CHAP, 15.—A Hundred and Twenty-Three Errors in the Jewish Cosmogony; The Scientists' Story of Creation. CHAP. 16.-Numerous Absurdities in the Story of the Del-

CHAP. 17.—The Ten Commandments, Moral Defects of. CHAP, 18.—The Foololish Bible Stories, a Talking Serpent and a Talking Ass; The Story of Cain; The Ark of the Covenant; Korah, Dathan, and Abiram; Daniel and Nebuchadnezzar; Sodom and Gomorrah; The Tower of Babel; Stopping the Sun and Moon; Story-of Samson; Story of Jonah.

CHAP. 19.—Bible Prophecies not Fulfilled.
CHAP. 20.—Bible Miracles, Erroncous Belief in. CHAP. 21.—Bible Errors in Facts and Figures.

CHAP, 22.—Bible Contradictions (277)

CHAP. 23.—Obscene Language of the Bible (200 cases).
CHAP. 24.—Circumcision a Heathenish Custom; Fasting and Feasting in Various Nations. CHAP. 25.—Holy Mountains, Lands, Cities, and Rivers, BIBLE CHARACTERS. CHAP, 26 .- Jehovah, Character of.

CHAP. 27.—The Jews, Character of, CHAP. 28.—Moses, Character of, CHAP. 29.—The Patriarchs, Abraham, Isaac and Jacob, Character of.

CHAP, 33.—David, His Numerous Crimes; Solomon, Character of; Lot and his Daughters.
CHAP, 31.—The Prophets, their Moral Defects; Special Notice of Elljah and Elisha. CHAP. 32.—Idolatry, Its Nature, Harmlessness, and Origin; All Christians either Atheists or Idolaters.

BIBLE ERRORS-NEW TESTAMENT DEPART-MENT. CHAP, 33,—Divine Revelation Impossible and Unnecessary. CHAP, 34,—Primeyal Innocency of Man not True.

CHAP. 35.—Original Sin and Fall of Man not True. CHAP. 36.—Moral Depravity of Man a Delusion. CHAP. 37.-Free Agency and Moral Accountability Erro-

CHAP. 38.—Repentance, The Doctrine Erroneous. CHAP. 39.—Forgiveness for Sin an Erroneous Doctrine. CHAP. 40.—An Angry God, Evils of the Belief in. CHAP, 41.-Atonement for Sin an Immoral Doctrine

CHAP. 42.—Special Providences an Erroneous Doctrine. CHAP. 43.—Faith and Belief, Bible Errors respecting. CHAP. 41.-A Personal God Impossible. NOTE.—In the twelve preceding chapters it is shown that the cardinal doctrines of Christianity are all wrong.

CHAP. 45.—Evil, Natural and Moral, Explained.
CHAP. 46.—A Rational View of Sin and its Consequences.
CHAP. 47.—The Bible Sanctions every Species of Crime.
CHAP. 48.—The Immoral Influence of the Bible.

CHAP., 49.—The Bible at War with Eighteen Scient CHAP., 50.—The Bible as a Moral Necessity.

GHAP. 51.—Send no more Bibles to the Heathen GHAP. 52.—What Shall We Do to be Saved? CHAP. 53.—The Three Christian Plans of Salvation Chap. 54.—The True Religion Defined.

CHAP. 55.—"All Scripture given by Inspiration of God."
CHAP. 56.—Infidelity in Oriental Nations—India, Rome,
Greece, Egypt, China, Persia, and Arabia. CHAP. 57.—Sects, Schisms, and Skeptics in Christian Countries.

CHAP. 58 .- Modern Christianity one-half Infidelity. CHAP. 59.—The Christians' God, Character of. CHAP. 60.—The One Hundred and Fifty Errors of Jesus Christ.

CHAP. 61.—Character and Erroneous Doctrines of the CHAP. 62.—Erroneous Doctrines and Moral Defects of Paul and Peter.

CHAP. 63.—Idolatrous Veneration for Bibles-Its Evils. CHAP. 64.—Spiritual or Implied Sense of Bibles CHAP. 65.—What shall we Substitute for the Bible? CHAP. 66.—Religious Reconstruction, or the Moral Necessity for a Religious Reform.

Cloth, large 12mo, 440 pp. Price \$2,00, pos

For sale by the Publishers, COLBY & RICH.