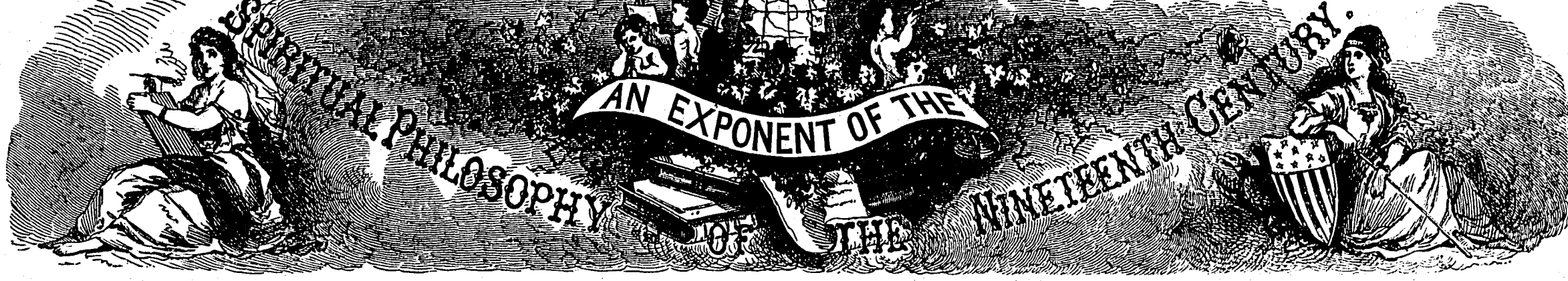


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VIEWS OF OUR HEAVENLY HOME. A SEQUEL TO A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER II.

"We'd sail across thy silver seas,
We'd hear thy streams and murmuring trees,
We'd feel thy gentle, fragrant breeze,
Summer-Land, sweet Summer-Land!"
(Song by Love M. Willis.)

In this communication it is proposed to treat plainly a subject full of celestial effulgence and overflowing with harmonious beauty, which has been quite briefly alluded to on p. 38, "Death and the After-Life," in "Stellar Key," p. 157; also in the "Great Harmonia," Vol. V., p. 414, et seq., viz: Concerning the streams and rivers of immensity.

No science of chemistry, no theory of electricity, no philosophy of geological development, no system of meteorology, no explanation of planetary revolution and harmony, can be even approximately complete without some definite and practical knowledge concerning these invisible, yet substantial elemental circulations which exist and labor in the vast upper spaces.

In my own way I have several times observed that, from each of the earths in our system, great electrical and magnetic rivers flow out and in, to and fro, like a ceaseless tide; on the soft, golden bosom of which all death-emanated men, women and children float into their celestial home; and by means of which they and all other voyagers may, and do, return again and again, personally or by representation, or by telegraphic contact, or by cerebral and mental impressment. And I have also observed (and most of my present statements and facts are of recent date), that the flowings and ebblings of these elemental Gulf Streams—those Amazonian rivers, which sweep through the upper atmospheres and onward far away among the interstellar spaces—correspond, in a general way, to the forward and backward movements of the blood, which floats upon currents yet more vital, from its governmental centre, the heart, to the finest and most remote points, the outermost of the human body. Let this perfect analogy, based upon a fact inseparable from your daily life, impress itself distinctly upon your mind. As the crimson fluid of your heart, which is both positive (arterial) and negative (venous), and which with corresponding reciprocations pulsates to and fro, in and out, throughout the arteries and veins of the human body; so, and upon like principles of motion and with similar functions, the magnetic and electrical streams of the upper regions start from geo-centres (earths) and from helio-centres (suns) and flow with every conceivable form of beauty through the heavenly atmospheric fields. The directions of these streams are as various as are the radial lines from a globe, and in numbers they are strictly countless. These great living currents promote the refinements and assimilations of atoms among the organs (globes) of the infinite body of God. They form and flow forth between all the solar centres and the inhabited globes in space; and thence they stream onward and inward into the next great sphere of human existence, which we now call the Summerland.

Your attention is now asked to a brief consideration of this transcendent fact, which is one of the greatest wonders of the starry universe, which no astronomer has yet seen, because it belongs to the so-called invisible ocean of imponderables—a fact, hidden in the physical constitution of Nature, which no investigator can afford either to neglect or underestimate. For are not all men pilgrims? Are they not stopping on earth over night as at a way-side inn—their home not being the house they for the season occupy? Nor can any man among you afford to underestimate or ridicule your fellow pilgrims. In your scholastic pride, in your majestic assurance as fact-adoring scientists, you can neither afford to bandage your eyes nor to stuff your ears to spiritual facts; nor can you afford to be absorbed by nor affectedly satisfied with your own special theories, cogitations, and discoveries; because you have already acquired sufficient culture, and because you possess enough limited knowledge, to impress your judgment with the boundlessness of your ignorance concerning things and principles which animate and govern the surrounding universe of matter and mind. In visiting a country for the first time you con-

sult maps drawn faithfully by stranger hands, and you also read guide-books written by primitive pioneer travelers who have braved and shunned the dangers and enjoyed the beauty, sublimity, and goodness of the remote region which (now that the pathways are all cut and cleared for you) you heroically set forth to explore. Incalculably more natural and more honest is it that, not knowing anything absolutely essential concerning the splendid sublimities of infinity, you should consult the diagrams and read the guiding chapters hereby submitted to your serious investigation.

Chemists recently have enumerated sixty-eight elementary substances—meaning bodies which are simple, not containing anything beside themselves—not capable of either alteration or decomposition; such, for example, as the solids, called gold, iron, sulphur; the fluids, known as bromine, mercury, &c.; and the gases, oxygen, hydrogen, nitrogen, &c. But with the development of scientific knowledge, is gradually being born the idea that there are a very few elementary substances—not less than two, nor more than five—out of which the stupendous system, with its infinite details, has been and is constructed. Thirty years ago the writer of these chapters was in a condition, intellectually and spiritually, to affirm that Fire, Heat, Light, and Electricity, (see Nat. Div. Rev. Part II.) were and are the essentials from which the universe, as it now is, was unfolded from least to the greatest. "Fire" being the name for both a condition and an effect; so, also, of the other three successive terms. Electricity was evolved from Light; light from Heat; heat from the central, primordial condition, Fire. If the language of scientists would better meet the popular necessity, I would affirm that Matter and Motion, or Substance and Force, are the eternal twin principles at the origin and foundation of the universal whole. The primitive or lowest form of motion is angular; hence, as the first legitimate effect, Fire; the next advancement in the form of the motion, ascending out of the angular, evolved Heat; when the perfect circular motion was developed, then Light flowed throughout infinity; the next step in the progression of motion unfolded the spiral, and forthwith, as from an inconceivable vortex of substance and force, a boundless ocean of Electricity overwhelmingly floods and enchains the systems of immensity.

Let us now confine our observations and reflections to our own planet; the round earth beneath our feet, with its atmospheric envelopment over our heads. Minerals constitute the body of our globe; vegetation succeeds and crowns the mineral compounds; animals succeed the vegetable empire; and the human world, mankind, succeeds and covers all, and is the proprietor of all predecessors—minerals, vegetables, animals. This truth is not only clearly demonstrated by the actual manifestations of nature, but it is as easy of comprehension as the simplest proposition in arithmetic.

The earth is an immense chemical laboratory. The four or the sixty-four elementary bodies—solids, fluids, gases, &c.—are in its constitution, and the indwelling laws of development are everywhere the same; therefore, whatever can occur in our Sun, in Arcturus, in any helio-centre in space, can be and is repeated, on a scale more or less limited and perfect, under our very feet, over our heads, before and within our very eyes, day by day and hour by hour.

Electricity is the name of one of our omnipresent servants. But his relatives are numerous, some obscure, all honest, and they have traveled all over the world, with various names and aliases—Galvanism, Voltism, Electro-Magnetism, Electro-Dynamics, Lightning, &c. Mankind have known something about electricity ever since the Arabians and the Greeks evolved it by means of silken ribbons or frictionized amber. Hence it is no stranger, it is accepted as a fact; but its origin is yet entombed in mystery. Franklin invited it from the clouds, and his successors have evolved it from their chemical compounds and improved batteries; but its true cause and fountain source are yet unknown to men of science. It is, however, well enough known that electricity may be and often is developed by mechanical action; also by rapid changes in temperatures; by the disengagement of confined gases; by the chemical activity, and by the vernal and autumnal transformations of the leaves of plants and trees; by the decomposition of animal or vegetable bodies; by changes in the atmosphere; by warm spring rains and by cold wind and snow storms; by rapid condensation and evaporation; and by the sudden compression and discharge of oxygen, nitrogen, hydrogen, and magnetism.

The earth is literally a perpetual motion; it is really a revolving electrical machine; it is practically an immense magnetic battery. From its vast mineral mountains beneath the sea—from its great beds of iron, copper, zinc, silver, antimony, potassium, bismuth, platinum, gold, tin—an unceasing rain, sometimes a terrific storm, of electricity ascends like the breathings of lightning into the atmosphere. It is an incessant electrical storm, literally speaking; and the great enveloping volume of atmosphere is its receiving and distributing reservoir.

The motion of electricity, as before said, is spiral; in this connection I mean the electricity of space. With a swiftness beyond imagination, it streams in great ribbons, and winds itself upon its own natural spool at the north. The north magnetic pole of our earth, you will remember, is not the same in location as its axis of revolution. The north-centre is an immense helix, an atmospherically curled receptacle, for the multitudinous electrical currents arising from all parts

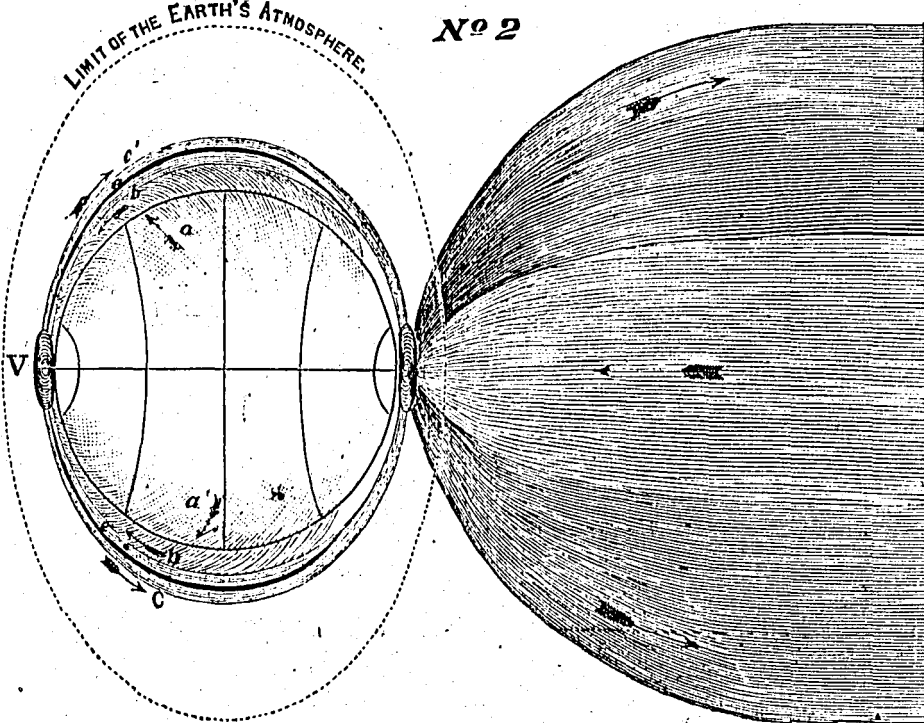
of the globe. The simultaneous and incessant rush of terrestrially evolved electricity to this great north spiral centre, results in the instant formation of a never-ceasing self-illuminating vortex. The luminous lightnings evolved by this great battery, and from the inconceivably rapid motion of the collected electric storms within the polar vortex, make those wondrous manifestations known as the aurora borealis, which especially characterize the northern hemisphere.

Immediately on its arrival at the north helix, electricity is instantaneously transformed into a more refined form of motional and motive force, which I have been deeply impressed should be called "Etherium"; but for all ordinary purposes it may be very properly denominated celestial magnetism.

This wondrous elemental evolution from the electric coil is a substance as warm as a breath of

the vital forces, generated in and by the nerve-centres of the heart and brain and lungs in man's body, are compelled to accomplish in sustaining the involuntary motions of these organs by which they are energized with streams and rivers of life and animation, not to speak of the elements of the future spiritual body which these same organs and forces are constantly attracting, evolving, and refining.

But you must not, because of all this overwhelming newness and beauty in the organization of Father God and Mother Nature, lose your mental sight of the subject just now so interesting—namely: the formation at the same moment, and in all seasons, and on all sides of the earth, of the great streams of electricity which speed, with a thought's celerity, into the spiral electric helix at the great north centre; whereby is generated and evolved a flood of magnetism, which is positive and warm to the negative and



FORMATION OF THE MAGNETIC RIVERS.

August; and this, too, at the extreme north, where the light and heat of the sun do not exert any great influence. Mountains of ice and a continent of snow surround this warm, vivifying, magnetic centre! In certain years and centuries birds and vegetation, also a few animals, come up and subsist for a time beneath this boreal magnetic sun; but, in other seasons and centuries when the north helix is vitally changed by solar and atmospheric causes, the warmth and radiance become suddenly too diminished to invite or sustain life either vegetable or organic. It is unnecessary that I should refer to geological discoveries, or to the testimony of Arctic explorers, to confirm the declarations herein made. Neither is it necessary to remind mankind of the polar phenomena—those tremulous lights and changeful colors which are frequently seen at night in our northern sky. But there are other evidences to which your attention may be attracted in future chapters.

At this point, and before direct explanatory reference is made to the diagram, No. 2, you might do well to glance at it and study it for a moment, or until its outline import makes a mark upon your imagination. ("Imagination!" you exclaim, "ah, yes—that is the unreliable faculty which must be appealed to by the writer." My reply is, "If you really wish to learn what I mean by 'imagination,' read the true explanations of this inward power in either the *Pensées* or the *Imagination*." From this digression we pass on to the subject under consideration.)

The incessant formation of countless streams or ribbon-like rivers of electricity in the air, and from three to ten miles above the heads of mankind all over the round world, is in itself a scientific wonder, and is the cause of "more things (sights and signs) in heaven and earth" than is written down in any philosopher's volume. It is an invisible, natural fact at the basis of all atmospheric motion; it causes all electric variation; and explains the dipping and fluttering freaks of the magnetic needle. It is the primal cause of climatic alterations in the far upper strata of the atmosphere; the cause of the formation of banks of auroral vapor, and of certain boreal clouds of unrivalled brightness and beauty; the cause, in a word, of almost all the remarkable auroral and boreal splendors—the magnificent waves of prismatic light in the North, in the Eastern horizon, and sometimes brilliantly centering and unfolding like a blossomed rose at the zenith; the cause of flashes of blood-red flame in the sky, or of undulations of various colors at prodigious altitudes, forming a corona of orange, green, blue, purple, terminating in a centre which seems to rotate like a wheel; the cause of the fearful development of floods of light resulting from the flight and ignition and sudden precipitation of cosmic atoms a few miles above the earth's surface, which flight occurs in a method somewhat periodical; the cause, in connection with the voluminous streams of terrestrial magnetism, of a certain proportion of the motion of the tides, of the alterations of the zones and of changes in inhabitable regions; and finally, and most remarkable of all, these mighty streams and rivers of electricity and magnetism, which are evolved from the inexhaustible fountains of the globe, have as much to accomplish in promoting and maintaining the re-creation of the globe itself, regulated by the universal law of compensation for equivalents, as

lead volumes of electricity; which positive golden Amazonian river, like a warm Gulf-Stream tending toward regions far, far among the stars, first rises high in the air, and, flowing above the South-pole, pulsates onward and outward and upward and inward, until it breaks like a note of immortal melody upon the welcoming shores of the Summer-Land.

The accompanying diagram, although imperfect in giving relative proportions, is nevertheless a fair outline representation of the formation, emanation, and counterflowings of the chemical and electrical atoms which are popularly known as the forms of a motion. These eliminated and ascending particles are indicated by a *a*; which atoms (some of which have a cosmic destiny) are, as before said, incessantly evolved from the earth's chemical laboratories—rising, like unparticled rain or universal perspiration, from every pore of the earth's body, to a height differing from three to ten miles; here forming a northward flowing stream, *b*, which proceeds to the great polar swirling whirlpool or electrical vortex, *V*; from thence, having been reorganized and attenuated, they disappear in a great belt of celestial magnetism, which perfectly surrounds and engirdles the earth like an elastic ribbon—a beautiful, warm, current river, which streams rhythmically like an epic into the vast infinity. This might be called "the celestial highway"—leaving the earth and all entanglement with its axial revolutions at the central point of the exceedingly rarefied atmosphere, which forms an egressive opening at and beyond the South-pole—blending with itself in the bosom of space, augmenting its energy more and more by inherent attributes and from the incidental contributions of force; and thus wholly freed from the attractions of earth, and responding to the gravitational invitations of an interior universe, this royal road of surging elements continues its inconceivably swift flight onward and inward to the beautiful shores of our Heavenly Home.

N. B.—Additional explanations of the diagram, with important reflections, will appear in the next chapter.

[To be Continued.]

Heal Thyself.

Now that the people are waking to a sense of the great wrong that has been perpetrated upon them by the medical conspiracy that has been entered into to rob them of their right to choose their own physician, says the San José Mercury, it becomes necessary for all to learn how to treat themselves, as far as they can safely do so. It is a well known fact that women, from their finer and more complicated organism, are greater sufferers from disease than are the more rugged sex. For all forms of disease known as female weaknesses, we are assured by an old lady who has had almost a half century's experience as a nurse, there is an infallible remedy in the use of the following preparation: Take peach pits, say a quart bottle full, fill up with good Holland gin or Jamaica rum, take a half wine glass three times a day. If found too strong, dilute with water. The lady referred to has cured not less than five hundred cases with this remedy. It is not only harmless, but a sure cure for all diseases of the womb resulting from weakness. It costs but little to try it.

It was Goethe, equally laborious and illustrious, who gave a hint to all journalists and writers especially, in the following: "Strive constantly to concentrate yourself; never dissipate your powers. Incessant activity, of whatever kind, leads finally to bankruptcy."

The Reviewer.

Religion and Materialism—Materialism and Theology.

By James Martineau, LL.D., London (England).
G. P. Putnam & Sons, New York.

To the Editor of the Banner of Light:

The author of these two choice little books is a learned, eminent and liberal Unitarian clergyman in London, a brother of the late Harriet Martineau. The first is an address delivered at Manchester New College, London, in October, 1874; the last comprises two articles from the Contemporary Review (London), being a continuation of the argument of the address. The fact that John Tyndall felt the power and importance of this address enough to make two efforts to criticize it, and that the articles from the Contemporary Review are, in part, replies to Tyndall's criticism, gives especial value and interest to these works—representing a statement of the potency of spiritual force, intelligence and design, ruling in and through the world of matter, as against Tyndall's "potency of matter"—of Spiritualism against materialism.

Mr. Martineau is not an upholder of creeds and dogmas, but holds "that a preacher, instead of being the organ of a given theology, should himself, by the natural influence of mental superiority, pass to the front and take the lead in a regulated growth of opinion." At the opening of the second book he sums up the grounds taken in his address as follows: "That the universe which includes us and folds us round is the life-dwelling of an Eternal Mind; that the world of our abode is the scene of a moral government, ineffectual but not yet complete; and that the upper zones of human affection, above the clouds of self and passion, take us into the sphere of a Divine communion." As specimens of his keen way of meeting Tyndall's criticism I quote a few paragraphs: "Tyndall says, 'Matter I define as that mysterious thing by which all this has been accomplished,' i. e., the whole series of phenomena, from the evaporation of water to self-conscious life of man. Need I say that such a proposition is no definition, and dispenses with all proof, being simply an *oracle* tautologically declaring the very position in dispute, that matter carries in it 'the promise and potency of all terrestrial life?' The whole group of descriptive illustrations which lead up to this innocent dictum are only an expression of the same *petitio principii*; they simply say over and over again, the force immanent in matter is matter—they are identical. . . . This is not a process of reasoning, but an act of will—a decretal enveloped in a scientific nimbus. Nothing can be less relevant than to show (and nothing else is attempted) that the forces of heat, of attraction, of life, of consciousness, are attached to material media and organisms, which they move and weave and animate; this is questioned by no one. In the sense of being immanent in matter, and manifesting themselves by its movements, they are material forces, but not in the sense of being derivable from the essential properties in matter, *qua* matter. And this is the only sense on which philosophies divide and reasoning is possible." Surely this is a courteous, yet clear and strong way of saying, "Mr. Tyndall, you do not state and prove, you only assert, and that not clearly." He asks, "If I am to see a ruling power in the world, is it folly to prefer a man-like to a brute-like power? a seeing to a blind?" The similitude to men means no more and goes no further than the supremacy of intellectual insight and moral ends over every inferior alternative; and how it can be contemptible and childish to derive everything from the highest known order of power, rather than the lowest, to converse with nature as an embodied thought instead of taking it as a dynamic engine, it is difficult to understand." Admirably stated is this!

The spiritual idea, which recognizes the indwelling supremacy of the Soul of Things, of God, sees "Nature as embodied 'Thought'"; the material idea toward which "potency of matter" leads, takes Nature "as a dynamic engine." Give us the "embodied thought," and high spiritual culture is possible. Mr. Martineau's showing of the absurdity of deriving the higher from the lower, mind from matter, is very fine, as is much else we omit. Between James Martineau, who writes as a religious teacher, and Epes Sargent, who writes as a believer in spirit-intercourse as well as a Spiritual Philosophy, in his masterly tract, "Does Matter do It All?" addressed to Tyndall, "the potency of matter" and its eminent but unfortunate propounder far hard. I give a sentence of Martineau on the religious aspect of this subject: "Look at the sacred poetry and recorded devotion of Christendom; how many lines of it would have any meaning left, if the conditions of conscious relationship and immediate converse between the human and the Divine Mind were withdrawn? And wherever the sense of these conditions has been effebled, through superficial 'rationalism,' or ethical self-confidence, 'religious sterility' has followed. To its inner essence, thus tested by positive and negative experience, religion will remain constant. . . . still speaking in the same simple tones, and breathing the old affections of personal love and trust and aspiration." These works should be read, and pondered widely, especially read by thoughtful Spiritualists, who would be grounded on a spiritual, and not a material philosophy, and recognize the Soul of Things as the true potency in matter. Well says Bartol of Boston, "Without the Infinite Spirit no finite spirits are possible"—a "saying worthy of all acceptance." G. B. STEPHENS.

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOKSTORE, ground floor of building No. 9 Montgomery Place, corner of Proctor street, Boston, Mass. We are also prepared to fill orders for such books, pamphlets, etc., as have appeared by name in the catalogue of works formerly offered by Andrew Jackson Davis, and hope to hear from the friends in all parts of the world. We will also forward any of the publications of the Book Trade at usual rates.

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SPECIAL NOTICES.

Notices of meetings, lecture appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

1. In the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our correspondents are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

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MODERN SPIRITUALISM.—The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

The Banner will be on sale in this city every Thursday morning, instead of Wednesday, as recently announced. This change is made to especially accommodate the wholesale news-dealers. Retail dealers will please take notice.

Mr. Murray on Resurrection.

In a very recent sermon on this always interesting theme at Music Hall, Mr. Murray observed, to begin with, that "the world at last is so intelligent that mere assertion cannot be tolerated." On the subject of the resurrection he said he was at present engaged in "forming views." The first and prime fact he submitted was, that "spirits have bodies." He added that the extent to which ghostly and other superstitions are extant in the Church, is a source of both pain and astonishment. He insisted that both the Old and the New Testament teach fully that "the unseen world is peopled with embodied beings." Said Mr. Murray—"Not only have men actually risen from this earth into the invisible world clothed upon with their actual bodies, but heaven has more than once opened its gates, and through the beaming portals and the spaces intervening betwixt the gates and the earth embodied beings have descended—beings with form, with structure, with frames, with solid proportions, recognizable to human senses of eye and ear and touch."

He charged that the Bible was either "viciously tinged with myths, or else the beings around God inhabit frames, dwell in organized structures, and move hither and yon with the motive powers begotten of bodily machinery." And again he says—"Heaven is made up of many worlds, and not of one world. 'This earth was one of the heavenly worlds before sin entered it, and will become one of the heavenly worlds again when sin is driven out.' Then he launched forth in an apologetic and accusatory strain, to show that he was Murray and not a Spiritualist. "In speculation concerning these things," he said, "I never indulge. I am not read in the fanciful literature of the subject. I am not even read as regards the views of some who are accepted by many Christians as authority. I am not sure that I ever read a page of Swedenborg's writings in my life, and I am quite sure that I never read a page of any of the modern theories touching the spiritual life. I am not acquainted with a single so-called Spiritualist. I have never conversed with them, nor attended their convocations."

Now this may sound very smart, as Mr. Murray doubtless intended. It was meant for a stripping of himself from all affiliation with what has been and is still being revealed, so that he might stand forth as Murray alone. It is no new dodge, that of borrowing the knowledge of others to set up with alone. Mr. Murray need not think he is going to make another Swedenborg of himself by simply waving Swedenborg aside while appropriating his discoveries in spirit-life? Mr. Murray would clearly have his hearers and readers believe that he has never read the Banner of Light—that, in fact, he never saw it. Will he even presume to say categorically that this is a fact? And we couple with this challenge of his statement that other assertion of his that he never saw or read any of the other numerous publications which form the current exposition of the spiritual faith and philosophy. We challenge him to make conscientious and true answer, whether he has not drawn many of his thoughts from the literature of Modern Spiritualism.

We further ask Mr. Murray to deny specifically that he is acquainted with a single Spiritualist. Does he not know very well that his congregation is sprinkled thickly with Spiritualists? Does he not know personally many Spiritualists whom we could name? We ask him plainly if he did not, only a few years since, entertain very different views on the resurrection than those he now preaches? views such as old Orthodox clings to, and will continue to cling to till Orthodoxy will have to give them up because it can no longer get a living by them? What has brought him to such a marked change of views on this subject? Was it his own "reflection" alone, unaided and original? or was it the natural result of reading modern spiritual literature, which teaches that the spirit is the only substantial, the only incorruptible body, and that resurrection is but its separation from the corruptible body at death? We might easily prolong this list of questions to Mr. Murray, but if he will answer these first we will give him time to prepare for the rest.

A correspondent writes: "I feel sure that it is a fact patent to your many thousand readers that your paper is invaluable, who, like myself, are unable to find words to express their feeling."

A Venerable Church—Witchcraft and Spiritualism.

The installation of the Rev. Fielder Israel as pastor of the First Congregational Society in Salem, took place on the 8th of March. This Society was originally organized August 6th, 1629. The following is a list of its pastors from that time:

Francis Higginson, 1629-1630. Samuel Skelton, 1629-1631. Roger Williams, 1631-1635. Hugh Peters, 1635-1641. Edward Norris, 1640-1658. John Higginson, 1660-1708. Nicholas Noyes, 1683-1717. George Curwin, 1714-1717. Samuel Fiske, 1718-1735. John Sparhawk, 1736-1755. Thomas Barnard, 1755-1776. Asa Dunbar, 1772-1779. John Prince, 1779-1836. Charles W. Upham, 1821-1844. Thomas T. Stone, 1846-1852. George W. Briggs, 1853-1867. James T. Hewes, 1868-1875.

Roger Williams (of Rhode Island memory) was for four years a pastor of this church, and then withdrew on account of the dissatisfaction arising concerning his liberal views. The First church of Boston would have wished to have him for their pastor, but again he refused to accommodate his views to those of the prospective parish, and so they could not come to terms.

Hugh Peters was pastor of this church in Salem for five years; he is known to history as the famous chaplain of Oliver Cromwell, Lord Protector of England, under the Commonwealth.

Charles W. Upham (1844), another pastor of this church, is known to literature, especially through his work, "Salem Village," in its connection with witchcraft. Salem Village (Danvers) was a sort of outpost of this First Church of Salem, so that Mr. Upham was really the pastor of the church first affected by the witchcraft excitement (about which he wrote so entertainingly) in those early days. He takes the ground (which, however, many now in community are convinced to be a fallacious one) that all these eminent scholars and students were deluded by a few little girls and a black woman, who was possibly part Indian, as to her extraction.

A great many letters were received in reply to invitations to be present, some of which were read at Hamilton Hall. Among these letters was the following, from Rev. William Mountford (formerly an English clergyman), in which, it will be seen, he has some timely and excellent remarks on the subject of witchcraft and Spiritualism:

BEACON HILL PLACE, March 3d, 1877.

My Dear Sir—I have received your invitation to be present at the collation and the religious services which are to attend the installation of the Rev. Fielder Israel as pastor of the First Congregational Society in Salem.

As an Englishman, not without Puritan connection, I was even, as a youth, interested in Salem, as having been founded by Puritans. And there are other reasons, as perhaps you may know, for my being specially interested in Salem and in Essex County.

Plymouth, Salem and Boston, as colonies, were closely connected with England, and, at the same time, a long while ago, when the name of Salem was more familiar in Europe than that of either Boston or Plymouth. But then it was in connection with the word "witchcraft." I think that the subject of Salem witchcraft has got to be reconsidered; and I am very sure that there will be a new verdict upon it, which will largely relieve of obloquy the names of magistrates and clergymen connected with it; while yet, alas! it will make still more sad and ever memorial as to the poor victims. The thing called Salem witchcraft was not "a delusion," whether or not it was the same thing as what the Puritans understood Moses as having denounced in the Pentateuch.

The hapless, ancient people of Salem! psychological causes were operative on them and among them, which they did not know of; and of which, if they had been told, they would have had no understanding; and also causes, religiously, were affecting them, which they might well have credited as to reality, indeed, but not so readily as to intensity. They were descendants of people in England, who had believed themselves to be struggling against spiritual wickedness in high places, a something worse than the tyranny of bad men in office; and then, too, they were dwellers in a wilderness, and, as such, they were inclined not only to believe in the existence of the devil, but to believe in him as being blacker than even he could be painted. They believed, also, almost absolutely, that what was not manifestly divine was certainly devilish.

As to the mysteriousness of human nature, and its mysterious connection with a world of mysteries, they were, in their age, more ignorant than they would have been in ours. Those earnest, God-loving, God-fearing people! At this day they would have recognized in the phenomena of what is called Spiritualism, the explanation of what was the terror, and they, good people, would not have been any the less plain or chaste or honest, because simply of their having been a little more intelligent. Spiritualism, as it is called, is neither good nor bad because simply of its being both. For the wise it is more wisdom, and for persons whom St. Paul would have called "silly," it is destruction. For me, Spiritualism is only a widened area as to soul-experience, for better or worse, just as a student may be the better or the worse for knowing, through church history, of Pope Leo the Tenth, or of Martin Luther, or of the Anabaptists of Münster; because "to the pure all things are pure."

As to what was called witchcraft, the good people of Salem, who got betrayed so fearfully because of their theology, were no worse as to the intellectual system of the universe, than are men now who laugh at them, because of what they call science. For science is just as liable to become purblind as theology is to show itself credulous, and I think that it was a better, a more salutary thing, to have been mistaken along with the religious of Salem, in its early days, than it would be now to affiliate with people who deny that there is any room for the freedom of the Godhead, because of its laws, and who cannot believe in the possibility of a spiritual world, because chemistry cannot test it.

Perhaps I should not have written at this length, but that I remember so vividly my feelings when Judge White—dear, good old man—showed me, in his library, an original manuscript connected with the prosecution of some poor witch, and I think that it was the warrant for her execution.

I am obliged to you for the invitation, which has been forwarded to me, on behalf of the First Church, and perhaps I may have answered with thought not inappropriate, at this time, for the occasion which you propose to celebrate.

I am yours truly,

WILLIAM MOUNTFORD.

To S. B. Buttrick, deacon of the First Church in Salem.

Mrs. Burnham's Lectures.

This popular and talented inspirational speaker, whose engagement with the First Spiritualist Society closed the 25th ult., says the Lowell Vox Populi of April 7th, was, at the earnest solicitation of many, prevailed upon to occupy the rostrum one more Sunday, and consequently on last Sabbath afternoon and evening large and appreciative audiences gathered in Reed's Hall to listen to her. She spoke in her accustomed eloquent manner, supplementing her remarks, as usual, with spirit tests. The services were interspersed with appropriate selections by the choir. On the 28th ult., Mrs. B. delivered a discourse at South Chelmsford, to a crowded house. Her lectures here have created great interest. In Spiritualism, and when she comes again, as she probably will ere long, her many friends will warmly welcome her.

Church Property.

The long and short of it is, if we want to keep Church and State forever apart, the State must not begin to coquet with the Church by offering to exempt its property from taxation. By-and-by it will come to that pass where the Church will patronizingly offer to confer some benefit in return. Clearly the idea with which people set out in relation to taxing churches was this: that they were self-sustaining organizations in the interest of public morality, and that the cause of the latter might be obstructed by any attempt to burden the churches with a tax. They had no money to speak of in those days, and such a thing as a rich, property-holding church was in nobody's head. But time passed on, and the churches grew numerous, rich and powerful; and it is not to be denied that they make themselves potentially felt in politics. Look at the salaries of the ministers, pitifully low as we admit they average. A three thousand dollar salary was the largest ever heard of fifty years ago; now they come up to ten, fifteen and twenty thousand dollars, and Mr. Beecher was voted, for a single year, one hundred thousand dollars.

Look again at the vast amounts of property which the Churches control, the Catholic Church notably. It is by its money-power that the latter reckons on accomplishing great things in this country in the future. There is nothing that so completely dazes the American mind on all subjects as money. The Catholic sees the lever, and how long and powerful it is, and quietly acts accordingly. Trinity Church (Episcopal) in New York is estimated to control fully twenty-five millions of dollars' worth of property in that city. The Dutch Reformed Church likewise owns its millions. Of course these immense holdings are not for the promotion of public morality, but mean simply power, like the possessions of other corporations and of individuals. As the nation grows rich and great it will surely have to attend to this matter, if it would not see it pass beyond its final control. Taxation in a Republic should be equal and a secular affair.

Onset Bay Grove Association.

We understand that this new enterprise, projected and carried forward in the interests of Spiritualism, bids fair to be a permanent and substantial success. All the preliminary steps have been carefully taken (as we stated in our last number), the land purchased, a joint stock company formed, a special charter obtained from the Legislature, and on the 11th inst., at the first legal meeting of the subscribers to the capital stock, the following officers were elected, who constitute the Board of Directors: H. S. Williams, of Boston, President; George Hosmer, of Boston, Vice President; H. B. Storer, of Boston, Clerk; Walter W. Currier, of Haverhill, Treasurer; Benjamin F. Gibbs, of Wareham; William F. Nye, of New Bedford; Dr. H. H. Brigham, of Fitchburg; John H. Smith, of Springfield; E. Gerry Brown, of Boston, Directors. The stock has all been taken and the cash paid in full. During the winter the roads have been opened and the grounds cleared, so that the building of cottages by several of the stockholders will begin in a few weeks.

Early in May, probably the first week, the stockholders, and as many of their friends and the public as desire to secure lots for present or future occupancy, will visit the new grove at Onset Bay. Particulars concerning this excursion will be given in a future number of the Banner. The Association propose to furnish all who wish to go on that occasion with tickets for the round trip at \$1.00 each. We understand that in all probability a camp-meeting will be held there the present season. As soon as arrangements are completed due notice will be given.

A note in reference to the above enterprise from Dr. H. B. Storer, one of the officers of the corporation, says: "We congratulate the Spiritualists of New England, and all who from year to year 'come down to salt,' as the old folks used to term visiting the seashore, upon the opportunity afforded them of enjoying all the pleasures of boating, bathing and fishing, and the invigorating influences of sea air and delightful scenery in one of the most beautiful locations upon the coast, and among congenial associations."

There have arisen above the night of time, and at last gone out into their appointed places in that sphere of spiritual life, stars, that like shining lights have shown the path which men will follow by-and-by. They have risen pale, and from earthly pain and the night-time of suffering, but luminous in their souls. They have risen voiceless—perhaps with no divine song to do them justice on the lower earth, but a song sung by angels and seraphs when they have entered the abode of love and wisdom. They have risen from many a martyr pyre and many a hall of inquisition; they have risen from many an altar of self-immolation upon earth, unrecognized and unknown. But because they were wise and loved humanity, they went out unknown, until, in after years, men, in looking back, said, "Behold, what a planet rose and set." No one knew that it was there, save by the pathway of light left behind.—Corra L. V. Richmond.

The Pennsylvania Peace Society recently held a meeting at Philadelphia, in which Mr. Love, the president—whose whole soul is in the good work—argued that it was not only wrong but criminal to introduce military instruction into either public or private schools. He said that the constant drill of the boys in military tactics had the effect of encouraging the war spirit in their young minds so as to create a desire to try their powers when they became older, without reference to the moral questions that might be involved in international controversies, and he insisted the warlike attitude of England to-day, upon the Eastern question, as being largely influenced by the anxiety of her educated classes to try the material in war that had been held in abeyance during years of peace.

An article on "Mrs. Boothby's Séances," from the pen of our valued correspondent John S. Adams, will appear in the next issue of the Banner. It was sent to the printer some time ago, but as the answer came back, "Columns all full," it had to lay over. Does this explanation satisfy you, John?

J. H. Rhodes, M. D., has removed his office to No. 269 North 9th street, Philadelphia, Pa., where he will continue to keep the Banner of Light on sale, and a choice assortment of Spiritualist and Liberal Books and Pamphlets also.

Was it Transfiguration, or Materialization?

Several reliable Spiritualists residing in Salem, whose names we have, attest in the following communication to the genuineness of the physical mediumship of the party alluded to as follows:

During Mrs. R. I. Hull's stay in Salem, Mass., we had the pleasure of attending three séances given to a few friends privately, and without remuneration. On returning home from the second séance, while in conversation regarding the phenomena we had witnessed, a gentleman remarked he had noticed that every spirit who appeared at the aperture was of the same height, the upper part of the face being on a level with the picture-frames hanging each side of the curtain. A discussion followed as to whether Mrs. Hull was not a medium for transfiguration, rather than materialization; but we agreed not to make known what we had observed, but to test the matter further.

At the next séance the first spirit that came represented a young girl not more than fifteen years of age, palpably not as tall as Mrs. Hull, and who glided out from the curtain like a fairy spirit, clad in the simplest robe that could be devised. Mr. Hull at once remarked, "Why, this is the first time a child has materialized so early in the séance." The little fairy came again and again, and recognized me. She was immediately followed by a tall, stately woman, several inches taller than Mrs. Hull, in form and in demeanor so entirely different from the first spirit as to convey a complete answer to the question which a former séance had evoked. Indeed, there was, throughout the whole séance, an evident determination on the part of the spirits to show such remarkable contrasts in size of hands, diversity of dress, of form, and of height, that there could be no more doubt, but that they were real materializations. One spirit dematerialized in presence of the company, the luminous whiteness of the apparition growing less and less distinct, and the material form diminishing in size and height until it disappeared about two feet from the floor.

Thus do the friends on the other side seek to place in her true position the fragile, gifted medium, whose sensitive nature has been so deeply wounded by the hasty judgment of Ignorance and Uncharitableness. She has the best wishes and cordial support of many Salem friends.

The Progress of Spiritualism.

Spiritualism is making steady progress everywhere, permeating the hearts of the people in a manner no religion ever did before, and that too while no national organization exists. It would seem, as many of our best inspirational speakers have from time to time enunciated from the rostrum, that the spiritual world, which has the movement in its keeping, does not intend to allow the Spiritual Philosophy to be cramped by a creedal platform, as many Spiritualists have in the past attempted to cramp it; but, on the contrary, that it is to become a universal religion by bringing into its ranks all classes and all religious denominations—or, at least, it is to eventually spiritualize the latter to such a degree that none will doubt, as at present, the grand truths eliminated by outspoken Spiritualists in regard to their knowledge of direct spirit communion.

But still we urge now, as we have urged in the past, that more strenuous efforts should be made to form local societies where none at present exist, independent of "new departures" or side issues of any sort. Individual ambition should not act as a part in accomplishing so desirable a result; but instead thereof all should lay aside their greatest enemies—Envy and Malice and consequent destruction—and fervently unite in carrying on the glorious work so auspiciously begun, to the end that all humanity, both in the mundane and supramundane spheres of life, may reap the blessings that the celestial world has in store for those who do their duty well.

Woman's Words.

This is the title of a neatly-printed 16 page paper, which has just been brought out by Mrs. Joan Lewis, at 625 Walnut street, Philadelphia, Pa. The new venture aims to be an original review of what the sex is doing, and the table of contents of the number before us proves that those having the matter in hand thoroughly understand the necessities of the case. The present number gives, among other attractions, a likeness and sketch of Lucretia Mott; the number for May will contain the portrait of Mrs. Dr. Clemence S. Lozier, Dean of the Woman's Medical College of New York, with a sketch of her life and labors, by Mrs. Helen M. Cooke. Those desiring to know more fully concerning the character of the paper can address Mrs. Lewis as above.

The heading of the new journal was designed by a young girl of seventeen years, a pupil of the Philadelphia School of Design, and is a credit alike to artist and paper. We are pleased with the brisk character of the editorial paragraphs scattered throughout its pages, as foils to the longer articles, and specially endorse the spirit of the following:

"The little bickerings and heart burnings, the petty spite, and jealous rancor of factions, are of small account, and can never be dignified by words. Not by Woman's Words, at all events. Let us avoid the bitterness so prone where interests clash and opinions differ. The world is wide enough for all. Claiming in full the right of free discussion, we also claim that such right must cease the moment it infringes upon the right of another."

The Spiritual Magazine

For April reaches us from its publication office in London, Eng.: J. Enmore Jones, Esq., Enmore Park, S. E., is making a fine showing as its new editor, as proof of which witness the following list of contents: "The Universe," by J. Enmore Jones; "The Massorah," "The Times," "The Pulpit," by W. E. Gladstone; "Spiritualism the Antipodes of Insanity," by Dr. E. Crowell; "Spiritualism and Materialism"; "The Spiritual Magazine and Phenomena"; "Spirit-Power—Is It True?" "Spirit-Power—Whence Is It?" "The Vitality of Religion," by Dean Stanley; "Suggestive Paragraphs"; "American Thought"; "Ethereal Phenomena"; "Physical Phenomena"; "Spiritualistic"; "Notices of New Books"; and "Poetry."

We are in receipt of a business letter, in which Mr. Jones expresses himself as full of zeal in the cause. He being determined to bring the magazine before the public, we can safely say to our readers who have known his indefatigable character of old, that the publication will be worthy the warmest welcome on this side the Atlantic. We shall have the Magazine for sale each month at the Banner of Light Bookstore, and hope the friends will aid us to extend its circulation in America.

Senator Luttrell declares that whenever ladies have been employed in the civil service, they have proved themselves to be the most efficient and trustworthy clerks.

A fine article bearing the title of "Physical Man," and contributed to our columns by Hudson Tuttle, will appear next week.

Anniversary Services.

On our second page will be found accounts of meetings held in honor of the Twenty-Ninth Anniversary of the advent of Modern Spiritualism at Philadelphia, Pa., Rochester, N. Y., and Salem, Mass.

We have received from J. M. Matthews and Mrs. H. F. M. Brown, Secretary, the official report of the celebration at San Francisco, which we shall print next week. A report of the anniversary services in Brooklyn, N. Y., will also be given in our next number.

The Spiritualists of Haverhill, Mass., and vicinity, we are informed, celebrated the occasion at Good Templars' Hall, Mr. Robert Sherman delivering the regular address, after which ten-minute speeches and personal experiences were in order.

Mrs. A. L. Bennett, writing from Fernandina, Fla., states that the day was celebrated by the friends there, the services taking the form of a harmonious, well attended and successful test circle.

The Spiritualists of Battle Creek, Mich., held meetings in honor of the event at Stuart's Hall, on Saturday, March 31st, and Sunday, April 1st, Giles B. Stebbins, Esq., being chosen to deliver the anniversary address.

The anniversary was celebrated by the Spiritualists of Santa Barbara, Cal., at their hall, on Sunday, April 1st. The exercises consisted of an address by Dr. Dean Clarke, reading by Josephine Walcott and Mrs. Orr, and singing by the spiritual choir. At noon a repast was served in the parlors of the Society, and at four or so given to social conversation. The hall was elaborately and beautifully garlanded with fresh flowers.

Mary D. Shindler writes concerning the services in Memphis, Tenn.:

"Our anniversary here passed off very pleasantly, and I trust, profitably. The Harmonical Hall, which has just been fitted up, was prettily and tastefully decorated, and on Saturday Mrs. Hawks, a very fine semi-stance and inspirational speaker, though not now a public medium, gave us a profound and beautiful lecture. She had lectured for us on the two preceding Sundays. On Saturday, after the lecture, and when we all supposed the services concluded, Mrs. H. was entranced, and delivered an affecting poem. Sunday proved to be an inclement day, but Mrs. Hawks again lectured to a good and appreciative audience."

The Haverhill Publisher announces that the materializing séances held by Mrs. Pickering, of Rochester, N. H., continue to attract much attention. There are, of course, not wanting those who attribute the occurrences to a demonic origin, and to them (as also to the general public) the editor of the Publisher says, at the conclusion of the report of a recent séance given at the home of that lady:

"We protrude no theory in connection with these things, only stating that they do occur, and that they are worthy of the most profound thought and attention by those at all interested in the links which are supposed to connect the seen with the unseen. While it is proper to say that it is too superstitious to give countenance to suggestions of devil power, and devil presence, it is also timely to suggest to all in any way connected, either in producing or in looking after these phenomena, that the proper thing is to pursue the matter in an intelligent and liberal spirit, rather than following in ruts. The half isn't known yet, and if more knowledge is wanted it must be sought with a liberal and investigating spirit."

The complimentary to Mrs. Carrie E. S. Twing, at Eagle Hall, on Monday evening, 9th inst., was a decided success. A large number of friends were present, and the time passed very pleasantly. F. W. Jones, acting as chairman, introduced Prof. Milleson, who made a few remarks appropriate for the occasion, Mrs. M. A. Carnes and Mr. John Hardy read poems, and sentiments of sympathy and good will were expressed by Mrs. Nelson, Mrs. Folsom, Mrs. Cutting, Mrs. Cowles, Miss Pollard and Horace Seaver, Esq., of "The Investigator." Mrs. Twing was made the recipient of quite a number of valuable presents, both useful and ornamental. The receipts of the evening, together with three beautiful bouquets, the gifts of friends, were presented by Mrs. Cutting, which closed the formal exercises of the occasion. Mrs. Twing leaves Boston with the best wishes of all the numerous friends and acquaintances she has made since her stay among us. She goes, we understand, to her home in Westfield, Chautauque Co., N. Y.

The "New Age," in commenting on the management of the boys at the Westboro' Reform School—where sweat-boxes, strap jackets, cold-water drenchings and tug-strap lashings have been the order of the day—very justly remarks: "From the moment that Gartland appeared penitent the very thought of punishment was an outrage. Why, then, did the teacher make this fatal mistake (quickly fatal in this case), when the most that could be hoped of punishment was already accomplished? The only conceivable explanation is that he was betrayed by a barbarous theology. The intelligence of this generation has been distorted by the doctrine that retribution is the glory of the Divine Government, and that God even cannot forgive the penitent without first exacting the penalty for his transgression."

READINGS AND DISCUSSIONS ON SPIRITUAL SCIENCE, *New Era Hall, 176 Tremont Street.*—Mrs. Emma Hardinge Britten being engaged to address the Free Religious Society of Providence, R. I., on the Philosophy of Modern Spiritualism, her usual reading and lecture for Sunday, April 22d, will be omitted, and a conference will be held to continue the deeply interesting subject discussed last Sunday night, and adjourned by general desire, namely, "East Indian Magic," and its bearing upon the subject of healing by magnetism. Dr. Gardner has kindly consented to preside, and eminent speakers are expected to address the audience. Commencing at 7:30 P. M., Sunday evening, April 22d.

Rev. O. B. Frothingham, in the course of a recent lecture suggested by a letter from a cultivated lady in Virginia, who "flung this bitter problem" before him: "Is there any such thing as truth? Is there any such thing as duty? Is there anything worth living for?" said: "I doubt whether Voltaire ever engendered as much disbelief as Bossuet; whether Thomas Paine engendered as much disbelief as Lyman Beecher; whether Francis Ellingwood Abbot engenders as much disbelief as the revivalist Moody."

PARKER PILLSBURY, Esq., the well-known and able Liberal lecturer and reformer, spoke, so we are informed, at Investigator Hall, Paine Memorial Building, Sunday, April 15th, forenoon and evening. His first subject, "Religious Revivals, their Mystery and Meaning." In the evening his subject was "Thomas Paine."

Herman Snow.

This faithful apostle of free thought on the Pacific Coast, whose service in the diffusion of liberal literature at the San Francisco Spiritualist Bookstore has been the planting of the seed for a grand harvest of appreciation for truth in the not far distant future, informs us that in order to give greater success and permanency to his business, he intends to visit personally the prominent points of the Pacific Coast, taking orders for books, and also subscriptions for the Banner of Light. Mr. Snow is our authorized subscription agent for that part of the country, and we bespeak for him a welcome wherever he may go, which will be in unison with his proven value as a worker and his character as a man.

THE BANNER OF LIGHT.—This paper, which is the "exponent of the Spiritual Philosophy of the nineteenth century," has just closed the twentieth year of its publication. It has become noted, the world over, for its fearless advocacy of the rights of humanity, and for its outspoken expressions in favor of secular and religious freedom. It is a large quarto paper, published weekly, each number containing forty wide and long columns of matter, handsomely printed on fine paper, at the price of \$3.00 per year, in advance. Colby & Rich, publishers, No. 9 Montgomery Place, Boston. We earnestly recommend it to the attention and patronage of every seeker after truth, and laborer for the elevation of humanity. Copies may be found on sale at several of our periodical stores.—*Harvard (Mass.) Tri-Weekly Publisher.*

We cordially thank the editor of the Tri-Weekly Publisher for his kind words in behalf of the Banner. More especially are we grateful at this time, for the reason that selfishness in certain quarters is trying its utmost to prejudice good people against our journal.

The music of Robert Cooper is deservedly popular. At the concert of the Children's Progressive Lyceum of Boston, on Saturday evening, March 31st, Miss Hattie C. Harrington sang one of his songs, "Maying O," to the unqualified acceptance of the audience; and at the Sunday morning session of the same school, she pleasantly rendered his touching "Songs of Old." Any of his pieces may be purchased by addressing him, 39 Devonshire street, Boston.

Magnetized paper, used as an agent in curing nervous diseases, seems to be gaining in favor in England as well as in this country. We have no personal knowledge of its efficacy, but we are assured by several of our friends, who have tried it, that it certainly does possess curative properties. Any one who may feel disposed to try this simple remedy can be accommodated on application to Dr. A. S. Hayward, magnetic physician, No. 5 Davis street, Boston.

The Harbinger of Light (Melbourne, Australia), for March has come to hand. From it we learn that J. Tyerman is lecturing in Sydney, but perhaps will visit Melbourne before he starts for America. The arrival of Mr. Peabody (who had made the voyage to Auckland), was anxiously looked forward to. Alfred Miller lectured recently in Apollo Hall, Bourke street, on the "Relation of Modern Spiritualism to Science and Religion."

The London Spiritualist newspaper comes to us regularly, freighted with good solid sense on spiritual subjects. Mr. Harrison, its industrious editor, is deserving of success, and we earnestly hope the English Spiritualists will sustain his hands with plenty of "material aid." And we ask American Spiritualists to patronize "The Spiritualist." There should be thousands of subscribers for it in this country.

Make the cause of truth aggressive, but remember there are two kinds of aggressiveness: one is superficial, violent, emotional; a sort of self-satisfied, passionate, declamatory expression, "sound without fury, signifying nothing"; the other is clear in insight, of calm and rational method; the progress of man in the truth and by the truth.

The Boston Sunday Herald says: "It is regarded as a remarkable coincidence that a company of Spiritualists, the Onset Bay Grove Association, asking a charter of the present Legislature, and receiving it after the delays incidental to legislation, should find that it received the Governor's signature and became a law March 31st, the Anniversary of Modern Spiritualism."

Mr. A. J. Riko gave recently, in one of the halls of the building for arts and sciences, at the Hague, a lecture on "Spiritualism" (the first ever pronounced in that locality) before a distinguished audience. Dr. Slade lent the table he had made there for his sances, so that the auditory might examine it. The lecture was a great success.

William F. Russell, editor of the Santa Barbara (Cal.) Index, has passed from the "life that now is to that which is to be." He was fearless and radical in the expression of his sentiments, and did much good work for Spiritualism through the columns of his paper. The Index will be continued by Virginia F. Russell.

The Paris Academy of Medicine has endorsed "Corn-Dodgers." At its last meeting M. Fca, of Padua, enlarged on the merits of maize, or Indian corn, as an article of food, and gave it a general recommendation, his professional brethren acquiescing.

On Friday evening, April 13th, Mrs. Sarah A. Byrnes was made the recipient of a pleasant and elaborate reception *soirée* in Chicopee, Mass., of which we shall speak more fully next week.

Of the one hundred and seventeen women now studying at the Michigan University, four have chosen law, forty-seven medicine, and fifty-six literature and science.

The Banner of Light Public Free-Circle Meetings are held every Tuesday, Thursday and Friday afternoon, at precisely 3 o'clock. The public cordially invited.

A report of the services held at the close of E. V. Wilson's engagement in New Orleans will appear in the Banner for April 28th.

Senator Jones, of Nevada, has written a letter heartily endorsing the employment of women in public offices.

An article headed "Materialization," from the pen of Hon. Thomas R. Hazard, will appear in No. 3 of the Banner.

Read "Soul Flights," which we reprint from the Philadelphia Sunday Press. It is a very singular statement.

Movements of Lecturers and Mediums.

W. F. Jamieson gave two courses, embracing fourteen lectures, in Glenwood, Iowa, two of which were illustrated with the stereopticon, one on Science, the other on Temperance. He has calls to Plattsmouth, Nebraska City, Crete, Blair, Lincoln, Nebraska; Searsboro, Iowa. On account of his Iowa and Nebraska engagements he has been obliged to postpone his visit to Yates City, Ill. Those wishing to engage his services for grove meetings should apply early. Address at Glenwood, Iowa.

Mrs. Scattergood will lecture in Cleveland, O., during May, and will be glad to hear from other societies who may require her services. Address till April 25th P. O. box 684, Fall River, Mass.

Charles Johnson writes from Smith's Landing, O., that he expects to visit the East during the coming summer.

Capt. H. H. Brown writing from Battle Creek, Mich., says: "Frank T. Ripley is in Michigan, and is doing good work for the cause. I attended one of his public sances at Milford, and also had a private one with him, and pronounce him a good test medium."

The Baltimore (Md.) Bee, of a recent date, says of a late discourse delivered there by H. N. Rotheny on "True Teachers of the People," that "it was pronounced by some who heard it to have been one of the most eloquent and stirring that has ever been delivered from the spiritualistic rostrum in this city."

Dr. H. P. Fairfield will lecture in Fitzwilliam, N. H., Saturday evening and Sunday, April 21st and 22d, at D. F. White's Hall. Sunday meetings at 10½ A. M., and 1½ P. M. Would like other engagements. Address him at Greenfield Village, Mass.

Abby N. Burnham lectured to crowded houses in Clinton, April 8th, Chelmsford, 12th, and Lynn, 15th. She will speak again in Clinton April 22d. Her present address is 31 Edinboro' street, Boston.

Dr. Dumont C. Dake is now healing at Terre Haute, Ind.; he has taken rooms at the National House.

Mrs. Thayer, so we are informed, is at present holding sances in Vineland, N. J., with very satisfactory results.

Mrs. H. F. M. Brown writes from San Francisco, under a recent date, speaking in high commendation of the work accomplished there during the last three months, by Hon. Warren Chase and his wife (who proves to be, through her mediumship, a most valuable co-laborer with him). J. L. York and Mrs. Ada Ballou, she further writes, have engagements at present to speak in San Francisco.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

From A. Kyd, Baden Baden, \$1.12; Friend, 50 cents; J. S. P., Southington, Ct., \$1.00; Mrs. Mary B. Arno, Howland, Me., 35 cents; Lucy Paine, Lewiston, Vt., \$2.00; Mrs. M. H. C., 25 cents; W. M. Haskell, Marblehead, Mass., \$1.85; Mrs. L. S. McLain, Mound House, Nev., \$1.85; Wm. Reonier, Fairview, N. J., 40 cents; Chas. Graham, Cincinnati, Ohio, \$2.00; A. Friend, Rhode Island, \$1.00; C. F. Manning, Hockman, Ct., 70 cents; V. B. Post, Santa Barbara, Cal., 35 cents; Wm. Newell, Elkhart, Ind., 40 cents; Mrs. A. A., 50 cents; Miss M. Houghton, Mt. Auburn, Mass., \$1.00; Fannie M. Williams, New Berlin, N. Y., 40 cents; Martin Hiscoc, Providence, R. I., \$1.00.

WHERE IS GOD.

BY MINOT J. SAVAGE.

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through,
"We've heard from old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the Infinite sea:
Oh, who can tell us if such there be?"

The lark flew up in the morning bright,
And sung and balanced on sunny wings;
And this was his song: "I see the light,
I look o'er a world of beautiful things;
But flying and singing everywhere,
In vain I have searched to find the air."
—*Scribner for April.*

Spiritualist Meetings in Boston.

ROCHESTER HALL. — Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 730 Washington street, commencing at 9 o'clock. The public cordially invited. J. B. Hatch, Conductor.

NEW ERA HALL, Hotel Colman, 174 Tremont street. — Readings from Art Magic and discussions on Spiritual Science, are given on each Sunday evening at this hall, under direction of Mrs. Emma Hardinge Britten.

EAGLE HALL, 614 Washington street, corner of Essex. — Test Circle every Sunday morning at 10½ A. M. Inspirational speaking at 2 and 7½ P. M. Good mediums and speakers always present.

NASSAU HALL. — The Free Platform Society of Spiritualists hold a Free Circle, with good reliable mediums, every Sunday, at 10½ A. M. and 7½ P. M.

PYTHIAN TEMPLE, 176 Tremont street. — The Spiritualist Ladies' Aid Society will hold a Test Circle every Friday evening, commencing at 7 o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall. — Spiritualist meetings are held in this hall every Sunday afternoon, at 3 o'clock.

Rochester Hall. — The regular meeting of the Children's Progressive Lyceum was held at this place, on the morning of Sunday, April 15th. The beautiful day called out a large and appreciative audience, which listened with pleasure to the following programme: Remarks by the Conductor, Mr. J. B. Hatch; recitations by Carrie Haberorn, Emma Haberorn, Alfred Kinsman, Jennie Bicknell, Lizzie Giles, and Ella Carr; songs by Jessie Kimball, Belle Shuman, Mr. Ingham, Nellie M. Dill, and Miss Florence Danforth, accompanied by Mrs. Prince.

WM. H. MAXN, Rec. Sec'y pro tem.

Eagle Hall. — Mrs. Carrie E. S. Twing has been speaking, afternoon and evening, for the past six Sundays at this hall, the city, with marked success and to crowded audiences. Sunday afternoon, April 8th, she gave her farewell discourse, at which time the hall was densely packed, and a large number were unable to gain admission. At the commencement of the meeting, a communication (written through the hand of Mrs. Wildes, of Dorchester, and interpreted by Mrs. Fales, of Cambridgeport, and dictated to be read at that hall on that day), was given, which was replete with good thought and lofty sentiment. Dr. H. B. Storer, Mrs. Agnes Hall and others were introduced and made remarks appropriate to the occasion. The meeting was one of interest, and long to be remembered.

The meetings last Sunday at this place were well attended. The morning hour was devoted mostly to giving tests from the platform by Mrs. Dr. Martin and Miss Pollard.

In the afternoon, Mr. John Hardy gave an interesting lecture upon "The Bible and its Relation to Modern Spiritualism," which was well received by a large, attentive audience. As a prelude to the lecture, Mrs. Wildes of Dorchester read another of the series of interesting papers now being written under spirit control through her hand. Mrs. M. A. Carnes gave a good number of very clear tests after the lecture. Mrs. Agnes M. Davis added to the pleasure of the meeting.

In the evening, Mrs. S. Dick gave us an excellent talk, precluding and supplementing it with

poems; she also answered a few questions propounded by persons in the audience, all of which gave general satisfaction.

Nearly the same programme is expected for next Sunday. Mr. John Hardy will speak in the afternoon upon "Side Issues, or The True Mission of Spiritualism." Mrs. Dick will speak in the evening.

May Day Party.—An assembly in honor of the return of May will be given at Paine Hall, Boston, under the auspices of the Children's Progressive Lyceum; the little ones will convene in the afternoon of May 1st, and in the evening the adults will join in a party for dancing.

Complimentary Testimonial.—The many friends of Misses Lizzie J. Thompson and Florence Danforth have tendered them a benefit, which will take place at Paine Hall, Boston, on Friday evening, April 27th. Particulars in our next. These promising laborers in the Lyceum field should receive a generous recognition at the hands of the Spiritualist public of Boston.

The Independent Dramatic Association. (H. B. Johnson, Manager, H. B. Drisko, Stage Manager,) performed Fred Marsden's new and original comedy in four acts, entitled Clouds, at the Union Hall, Boston, Tuesday evening, April 10th. Music for the occasion was furnished by Nason's Orchestra. The characters were well sustained by Messrs. F. L. Union, E. D. Stekler, W. F. Dearborn, Jr., E. L. Bullock, H. B. Drisko, D. P. Weaver, H. B. Herberts, R. B. Bickford, and Misses Lizzie J. Thompson, May R. Blake, Florence E. Coulier, Minnie B. Towle, Eva E. Masury, Etta E. Ballou, Helen M. Dill. An audience which filled the hall to overflowing attended, and gave practical demonstration of pleasure through frequent applause.

Discussion by the Radical Club.

(Reported for the Banner of Light.)

John Wetherbee, well known as a correspondent to the patrons of this paper, read an essay, by invitation, before the "Radical Club," on Monday evening, April 9th, his subject being "The Reasonableness of Modern Spiritualism." This club is a liberal and thoughtful but not spiritualistic body, and the subject rarely comes up, though most every subject gets an occasional hearing and ventilation. On this occasion the rooms were well filled, probably owing as much to the popularity of the essayist as any attraction in the subject. It was treated by Mr. Wetherbee in an original and attractive manner, and was remarkably well received and listened to with marked attention. It was said by many to have been the most interesting meeting of the season; and the discussion of the subject at the close of the essay was for an hour and a half animated and interesting, some dozen or more persons taking part. There were but few criticisms, and these more on the general subject than the presentation by the essayist.

One person criticised the subject from a materialistic point of view, and one seemed to think fraud was the base of the *ism*. There appeared to be no relevancy in this man's remarks, and no sympathy with them by those present.

Dr. Wellington set the matter right by saying fraud was the order of the day in everything—he saw it in his sugar bowl, in the medicines he bought, and in the clothes he wore—and made a happy and acceptable application for the benefit of Spiritualism.

Stephen Pearl Andrews made a fine speech, showing both culture and experience, eliciting applause. In fact, whatever may have been the views of the audience, it manifested an interest in the *pro* side of the question.

Judge Ladd and Mrs. Britten, who were present, by invitation, both took active part in the discussion, the Judge naming some of the distinguished scholars and scientists who favored the subject, and also relating some of his experiences in the phenomena.

Mrs. Britten spoke very happily, by request, and was listened to with great interest, and it was in her best style.

Take the meeting altogether, it was a marked affair, and many lingered long after the close at 10 o'clock, and quite a number owned up to an interest and a belief in the subject who have not been counted as Spiritualists. It only shows how much wider spread in the hearts of thoughtful people is a belief and an interest in this subject than is superficially observed.

Verification of a Message from the Banner of Light Free-Circle.

To the Editor of the Banner of Light:

I have taken the Banner ever since its commencement, with the exception of some three weeks of last December; then I ceased to peruse it, but feeling lost without it, I commenced taking it again. A communication in the Banner of Jan. 6th, from my son, Charles E. Plaisted, I recognize as truthful so far as it pertained to this life. I feel that it was him, for I have talked much to him on Spiritualism, having been a believer for twenty-five years.

Yours, WILLIAM PLAISTED.

Portsmouth, N. H., Feb. 5th, 1877.

New Publications.

THE ATLANTIC, for April—H. O. Houghton & Co., corner Beacon and Somerset streets, Boston, publishers—has for its opening article the tersely written diary of "A British Officer in Boston in 1775," introduced by R. H. Dana, Jr.; it is a document of special interest to men who have themselves seen service in garrison and in the field; "The Races of the Danube," (by John Fiske), the continuation of Henry James, Jr.'s serial "The American," and "Dickens's American Notes," by Edwin P. Whipple, may be reckoned among the chief points of the present number; poetry is furnished by R. H. Stoddard ("Wrathe," "A wild dash of Tartar life at home and on the campaign," Henry W. Longfellow, Alice Williams Brotherton, Mrs. S. M. B. Platt, and others; and the departments of "Recent Literature," "Art," "Music," etc., are of sustained value—that of music receiving a reinforcement from "The Crocus-Lovers' Song," words by Edmund C. Stedman, which is published with notes entire, Dudley Buck being the composer.

THE GALAXY for April—Sheldon & Co., New York City, publishers—leads off with a readable article, "The Theatre Francaise," by Henry James, Jr.; Justin McCarthy continues "Miss Misanthrope"; Charles Wyllys Eliot treats of "The Hard Times"; Frederick Whitaker discusses "The Dramatic Canon"; J. L. M. Curry considers "The South Sea Islands"; and other writers of proven merit contribute to fill up the attractive pages. The poetry of the number is by Sylvester Baxter, Eliza Hopkins, Mary Bayard Clarke, Margaret J. Preston and F. W. Bourdillon. The regular departments are of marked interest.

A. WILLIAMS & CO., 283 Washington street (corner School), Boston, have forwarded to our address the April numbers of SCHUBNER'S ILLUSTRATED MAGAZINE, and ST. NICOLAS, which they have for sale. The ILLUSTRATED proves the truth of its claim to title through the graphic sketches of "The Island of Ponies," "A Trip to the Black Hills," "Some American Sporting Dogs," etc., etc. The illustrated poem, "Hills of Linguine," is worthy to rank with that sad story of war's work with human affection, beginning "Alone on the banks of the dark rolling Danube," which for years has been admired for its pathetic power. Other good articles are to be found in the pages, and the departments (particularly that of "Bric-a-brac") are of special worth.

ST. NICOLAS has for a full-page frontispiece "Aunt Carrie Wins the Clock," a short story in French is printed for the benefit of those of its young patrons who may be studying that language; Prof. Richard A. Proctor's "Stars in April" are pleasant to behold; "Turning Into Cats," is calculated to provoke mirth at sight; a good lesson as to life and its duties is conveyed in the story of "Hans Gottlieb, the Fiddler," and various other papers in *pro* and *verse* are afforded. It is a capital number.

WIDE AWAKE for April—Eliza Farman, editor, D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers—fully sustains its previously won reputation; a laughable sketch on "The First Hunt," by J. H. Woodbury, is supported by a full page illustration, "Ephraim's First Shot"; Elizabeth Stuart Phelps contributes "At the Party," illustrated in fine style by Miss L. B. Humphrey; "Child Marian" continues to visit the dignitaries in European lands. The chief feature, however, to the boys and girls, subscribers and non-subscribers to Wide

Awake, is the article entitled "The Society of Wide Awake Helpers." This Society arranged the Boston Dials' Fair last season, and in this article their work for 1877 is laid out, with rules and prize-list.

THE HERALD OF HEALTH for April—Wood & Holbrook, publishers, 13 and 15 Light street, New York City—under the appropriate headings of "General Articles," "Our Dessert Table," "Topics of the Month," and "Editor's Studies in Hygiene," presents an array of well printed pages filled with practical and useful matter bearing on the health of the body and mind.

THE PNEUMOLOGICAL JOURNAL, for April—S. R. Wells & Co., publishers, 25 Broadway, New York—offers the following table of contents: "Over-Lucius Robinson," illustrated; "William J. Muller," portrait; "Three Classes of Men"; "Cousin Arthur's Story"; "Robbie's Wheels"; "Writing as an Element of Education"; "Aristotle"; "How to Teach 'Futility of Wealth'; "Force in Matter and Mind"; "Letters to a son in College—No. IV," "Disease of the Larynx, and the Larynx Mirror," illustrated; "Fever: Nature and Treatment," "Editorial and Current Items," etc., etc.

HOW TO RAISE FRUITS.—This book is a practical and useful guide to the proper cultivation and management of fruit trees, and of grapes and small fruits. Thomas Gregg is the author, and S. R. Wells & Company, 25 Broadway, New York City, are the publishers. The work—which is fully illustrated—is divided into two parts, the first being devoted to "Fruit Culture in General"; the second part being taken up with the consideration of "Kinds of Fruit," those being particularly which are adapted to the climate and soil of our Middle and Western States, and which have obtained a permanent reputation. This well-printed book meets the requirements of a manual for the use of the young or amateur fruit-raiser, and is not wanting in many suggestions which the experienced pomologist would find profitable.

Card from Mrs. Twing.

To the Editor of the Banner of Light:
Permit me space in your columns to state to those who have addressed me (through seeking Mr. John Wetherbee's aid) and have not received answers, that I am writing very hard to catch up with my letters, some of which are written so I can get a response from spirit friends, others not—but so far those letters have been answered, when through utter weariness I should have been sleeping, and therefore I fear sometimes not as they ought to have been. But, friends, have patience with me, as I soon expect to leave Boston, and devote my time entirely to letter-writing, and every letter received (whether desiring an explanation of the mode of addressing spirit friends, or referring to the use of my mediumship for the obtaining of tests, etc.), shall be answered.

I say every letter received, and have in several instances had letters of inquiry forwarded to me concerning former letters which were never received by me. Although I have not advertised to answer letters, I consider it my duty, so far as I can, to satisfy all who write me, who do as much as to send stamps for trouble. Thanking all who have in any way aided to my work or enjoyment, I remain truly a friend to the cause of Spiritualism.

CARRIE E. S. TWING,
At Dover street, Boston, Mass.,
P. S.—My address in future will be, Westfield, Chautauque Co., N. Y.

RATES OF ADVERTISING.

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

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

BUSINESS CARDS.—Thirty cents per line, each insertion.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F. 10.13w.

Change of Locality.

DR. WILLIS may be consulted at the QUINCY HOUSE, in Brattle street, Boston, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. Ap. 7.

CLAIRVOYANT EXAMINATIONS

FROM LOCK OF HAIR.—DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind and all as body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette sts., Syracuse, N. Y. GUARANTEES EVERY CASE OF PILES. Ap. 21.13w.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. 4w*. Ap. 21.

DR. S. B. BUTTAN treats chronic diseases, especially such as are peculiar to the female constitution, by *patent methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtle and psychological agents. Rooms at 232 West 11th street, New York. Patients visited at their homes when necessary. P. 3.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Jordan street, at opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ap. 21.13w.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$3 and four 5-cent stamps. REGISTER YOUR LETTERS. Ap. 7.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh st., between 5th and 6th ave., New York City. D. 30.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

Dr. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

GIVEN AWAY!—In order that every one may see samples of the new BANNER OF LIGHT, of 62 West Main street, New York, will send a handsome pair of 6x8 inch cards, and a copy of the best 16-page literary paper now published, to any reader of this paper who will send them two 5-cent stamps to pay mailing expenses. 4teow—Mar. 10.

NOTICE TO OUR ENGLISH PATRONS.—DR. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so assist him, or to send him their remittance, may do so by sending their money to his residence, 107 Little Cottage, Old Ford Road, Bow, E. London, Eng.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the BANNER OF LIGHT and Reform Works published by the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT. WEIRD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the BANNER OF LIGHT and Reform Works published by Colby & Rich. Give them a call.

HARTFORD, CONN. BOOK DEPOT. E. M. MORSE, the well-known English lecturer, keeps constantly for sale the BANNER OF LIGHT and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York, keeps for sale the BANNER OF LIGHT and Reform Works published by Colby & Rich.

BALTIMORE, MD. BOOK DEPOT. WASH. A. JANSKIN, 705 Barona street, Baltimore, Md., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. B. T. MOHRAN, 25 South Jefferson ave., St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REAGAN, 220 North 3rd street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL. BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found the BANNER OF LIGHT, and a general variety of Spiritual and Reform Works. Also Adams & Co.'s Golden Pen, Planchettes, Spencer's Pen and Negative Powder, Orion's Anti-Tobacco Preparation, Dr. Warner's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY. CHAS. NASH & CO., 220 North 3rd street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and other Spiritual and Reform Works published by Colby & Rich, at the Harvard Rooms, 324 street and 4th avenue, and Reputable Hall, 55 West 5th street.

CHICAGO, ILL. BOOK DEPOT. W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the BANNER OF LIGHT, and other Spiritual and Reform Works.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHOADES, 220 North 3rd street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Reform Works, on sales as above, at Lincoln Hall, corner Third and Center streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Rhoades.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM W. ADAMS, 228 Market street, and N. E. corner Fifth and Arch streets, Philadelphia, Pa., has the Banner of Light for sale at retail each Saturday morning.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers

No. 9 MONTGOMERY PLACE,

BOSTON.

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform,

AND

MISCELLANEOUS BOOKS,

</

am just like one that is young, full of life, and willing to go forward and do my Maker's will; but God I've never seen, only his angels, they say, "Thomas, through work you will gain rest," and I've commenced, and I am not going to end here; I am going everywhere among my own color to tell them that the new God has arisen, and all who seek him will find him.

Samuel Miles.

I was fifty-seven years old, Samuel Miles. I died in Northumberland County, Virginia. Why a man has to die, is inconceivable in my sight or to my understanding. I feel as if I natural had been left unsatisfied. To come into earthly life without will, to be tossed about by the winds and storms of time and circumstance, and then, just when life might become pleasant, to have to die and go into a place with which you are not acquainted, and where you are unknown! And when I ask the inhabitants here of these laws and regulations they say, "Learn as I did by unlocking your faculties."

Is this a presentable picture of the Infinite in his working toward the finite—a part and parcel of himself? Of what benefit is it for a man to be born and then to die? Answer the question. The mysteries rolling one after the other before my sight make it more obtuse. I was taught thus—two things after death—happiness or torment, and I have not found either of them. Now, what position do I hold either in the celestial or terrestrial? I am not what I was. I might cry aloud, and the echoes of the winds would only answer me, and that not in words, but in sounds. Now you see my position, what am I, angel or devil? I will not state this and be covered. I will take up the thread of my life just where it ended, and see who, in this realm, will be the conqueror. So, now I say, lay me down to sleep, not that sleep which looks up my faculties, only that which will give me rest, and in that rest strength to perform the work that lies before me. I now depart for a season, and after I have accomplished the work, according to my own ideas of correctness and beauty, I will return and report.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDIN.

TO BE PRINTED IN OUR NEXT:
Rev. Isaac White; Annette Palmer; Marion Davies; Ellen McGrath; Maria Kingman Marston; David Litchfield; Nancy Robinson; Susan B. Lewis; Moses Harrison; Susan Garrison Walker; Mary Clark; Josie; L. Louisa; G. M. Davis; Henry Morris; John Foss; Clara Hopkins; Daniel; Charles Pierce; Dr. Graves; Theresa Bowker; James Webb; Mary Caudis; George Munroe; George Malory; Capt. U. Frazier.

(Owing to its extreme length, the remainder of our list of announcements of "messages to be published" is omitted. The communications will appear in regular order.)

MESSAGES RECEIVED LAST WEEK:
Lydia Hall; Dr. William Dorrity; J. O. Ollis; Andrew J. Smith; Isaac T.; John T. Miller; Mary A. Williams; Melzar; Sally Thompson; Silas McFarlan; Elijah Story; Maria De F.; Nathan B. Browster; Jacob Reed; Mary Davis Gilman.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANKIN.
Louisa Randolph; Frederick Woodworth; David Bishop.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANKIN,

Physician of the "New School,"

Pupil of Dr. Benjamin Rush.

Office, No. 70 1/2 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANKIN has been the pupil and medium for the spirit of Dr. Benjamin Rush. Many cases of disease have been permanently cured through her instrumentality. She is clairaudient and clairvoyant. Tends the interior of the patient, whether present or at a distance, and Dr. Rush tends 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. Dankin.
Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured. Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANKIN, Baltimore, Md. March 31.

Dr. F. L. H. Willis

May be Addressed full further notice:

Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing 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 accurate observation. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula, in all its forms, Eruptions, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system, and the location of the cure is given. All letters must contain a return postage stamp. Send for Circulars and References. April 7.

THE DINGEE & CONARD CO.'S

BEAUTIFUL EVER-BLOOMING

ROSES.

Strong Pot Plants, suitable for immediate flowering, sent by mail, post-paid, at the following prices: 12 for \$1.00; 24 for \$2.00; 36 for \$3.00; 48 for \$4.00; 60 for \$5.00; 72 for \$6.00; 84 for \$7.00; 96 for \$8.00; 108 for \$9.00; 120 for \$10.00; 132 for \$11.00; 144 for \$12.00; 156 for \$13.00; 168 for \$14.00; 180 for \$15.00; 192 for \$16.00; 204 for \$17.00; 216 for \$18.00; 228 for \$19.00; 240 for \$20.00; 252 for \$21.00; 264 for \$22.00; 276 for \$23.00; 288 for \$24.00; 300 for \$25.00; 312 for \$26.00; 324 for \$27.00; 336 for \$28.00; 348 for \$29.00; 360 for \$30.00; 372 for \$31.00; 384 for \$32.00; 396 for \$33.00; 408 for \$34.00; 420 for \$35.00; 432 for \$36.00; 444 for \$37.00; 456 for \$38.00; 468 for \$39.00; 480 for \$40.00; 492 for \$41.00; 504 for \$42.00; 516 for \$43.00; 528 for \$44.00; 540 for \$45.00; 552 for \$46.00; 564 for \$47.00; 576 for \$48.00; 588 for \$49.00; 600 for \$50.00; 612 for \$51.00; 624 for \$52.00; 636 for \$53.00; 648 for \$54.00; 660 for \$55.00; 672 for \$56.00; 684 for \$57.00; 696 for \$58.00; 708 for \$59.00; 720 for \$60.00; 732 for \$61.00; 744 for \$62.00; 756 for \$63.00; 768 for \$64.00; 780 for \$65.00; 792 for \$66.00; 804 for \$67.00; 816 for \$68.00; 828 for \$69.00; 840 for \$70.00; 852 for \$71.00; 864 for \$72.00; 876 for \$73.00; 888 for \$74.00; 900 for \$75.00; 912 for \$76.00; 924 for \$77.00; 936 for \$78.00; 948 for \$79.00; 960 for \$80.00; 972 for \$81.00; 984 for \$82.00; 996 for \$83.00; 1008 for \$84.00; 1020 for \$85.00; 1032 for \$86.00; 1044 for \$87.00; 1056 for \$88.00; 1068 for \$89.00; 1080 for \$90.00; 1092 for \$91.00; 1104 for \$92.00; 1116 for \$93.00; 1128 for \$94.00; 1140 for \$95.00; 1152 for \$96.00; 1164 for \$97.00; 1176 for \$98.00; 1188 for \$99.00; 1200 for \$100.00; 1212 for \$101.00; 1224 for \$102.00; 1236 for \$103.00; 1248 for \$104.00; 1260 for \$105.00; 1272 for \$106.00; 1284 for \$107.00; 1296 for \$108.00; 1308 for \$109.00; 1320 for \$110.00; 1332 for \$111.00; 1344 for \$112.00; 1356 for \$113.00; 1368 for \$114.00; 1380 for \$115.00; 1392 for \$116.00; 1404 for \$117.00; 1416 for \$118.00; 1428 for \$119.00; 1440 for \$120.00; 1452 for \$121.00; 1464 for \$122.00; 1476 for \$123.00; 1488 for \$124.00; 1500 for \$125.00; 1512 for \$126.00; 1524 for \$127.00; 1536 for \$128.00; 1548 for \$129.00; 1560 for \$130.00; 1572 for \$131.00; 1584 for \$132.00; 1596 for \$133.00; 1608 for \$134.00; 1620 for \$135.00; 1632 for \$136.00; 1644 for \$137.00; 1656 for \$138.00; 1668 for \$139.00; 1680 for \$140.00; 1692 for \$141.00; 1704 for \$142.00; 1716 for \$143.00; 1728 for \$144.00; 1740 for \$145.00; 1752 for \$146.00; 1764 for \$147.00; 1776 for \$148.00; 1788 for \$149.00; 1800 for \$150.00; 1812 for \$151.00; 1824 for \$152.00; 1836 for \$153.00; 1848 for \$154.00; 1860 for \$155.00; 1872 for \$156.00; 1884 for \$157.00; 1896 for \$158.00; 1908 for \$159.00; 1920 for \$160.00; 1932 for \$161.00; 1944 for \$162.00; 1956 for \$163.00; 1968 for \$164.00; 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Foreign Correspondence. ECHOES FROM ENGLAND. NUMBER SEVEN. BY J. J. MORSE, English Agent and Correspondent of the Banner of Light.

The murky clouds of scientific intolerance have, in great part, rolled their sable forms away. Let us hope for good. Forbid that nineteenth century culture should return to the fashion of the dark ages, and persecute things inconvenient to admit as true. Science asks a "fair field and no favor"; let her accord to all her own demands. Under such conditions Spiritualism can and will maintain its ground. Neither professors nor police courts always decide in favor of fact or right.

Recent files of the Banner make us acquainted with the fact that you were aware of the decisions in our recent law cases almost as soon as ourselves. In these days of "news associations," "cablegrams," and "special correspondents," but little remains unknown. Though, considering the celebrity with which all rumors affecting Spiritualism are "wired" to the four quarters of the globe, it is not a little remarkable how slow to travel are incidents reflecting on the character of Orthodoxy and its ministry. But then Orthodoxy is respectable, and Spiritualism is perhaps not so regarded.

The files of English papers you will have received will have given you all the particulars concerning the several cases against Drs. Slade and Monck, and Mr. Lawrence, that we possess; and after the excellent and exhaustive letter of M. A. (Oxon), in your issue of March 31, concerning Dr. Slade's case, there is scarcely anything more to be said, except that we all rejoice in the Doctor's escape, and wish him God-speed.

The appeal of Dr. Monck, as you will have heard, has been decided against him. I am heartily sorry, and it seems hard for him, too. Lawrence was convicted, and actually sent to prison, but has been released on bail under a "writ of error," and at present there seems no indication of any hurry to have the writ argued upon. A pen-and-ink sketch of Doctor Monck may not be out of place. The Doctor appears about forty-two or three years of age; is a stout and well-built man, of pleasing countenance, light hair, whiskers, beard and moustache. Nervous, sanguine temperament, highly sensitive and impulsive in nature and character, earnest and enthusiastic. He is a native of London, and of his confinement in Wakefield jail will not accord much with his active disposition. I trust that on his reappearance among us he may receive a public welcome, and as he is the first medium, as such, that has been made a felon for his gift, I am sure he deserves a warm reception on regaining his liberty. I am confident his mediumship will be in greater demand than ever. On that matter let me say that I have spoken with gentlemen in various parts of the United Kingdom, who have sat with the Doctor, and the testimony they offer in favor of the phenomena they have observed being of a genuine nature is overwhelming. The spiritual journals have reported equally as strongly in his favor, and I repeat, my opinion is he will have more work than he can do when he reappears among us.

The British National Association of Spiritualists recently held a general conference of Spiritualists in their rooms in London. The opening meeting—a *soirée*—was presided over by the President of the Association, Alexander Calder, Esq. His address was simply a gem. It deserved to be circulated broadcast. The four Conference meetings were severally presided over by Desmond Fitzgerald, Esq., Dr. Carter Blake (Dorset), H. D. Jones, Esq., and Dr. W. J. Colville. Interesting papers were submitted, the best among them being prepared by Mr. R. Pearce, on "Organization"; Mr. J. Smart, on "Haunting Spirits"; and Mr. W. H. Harrison, on "Public Media and the Law." The discussions were able and interesting, and an enjoyable season was passed.

Your readers will no doubt be surprised to learn that Dr. Sexton has become a convert to Orthodoxy, having joined the Independent sect, and is denouncing Spiritualism as "unfavorable to Christianity," which the doctor considers to be more civilized than a kind of humanism. The doctor has resigned membership with the National Association of Spiritualists, and, I presume, intends dispensing with the agency that enabled him to leave Athens's cold shade for the sunlight of conscious knowledge of immortality. Well, tastes differ!

In pleasing contrast to the above defection is the fact that the angels have placed another instrument before the public over here, Mr. W. J. Colville, who has lately appeared as a trance speaker. There is plenty of room for his services, and I wish him success with all my heart. James Burns, as you know, has brought out an English edition of his "Aurora of Spiritualism." The volume is handsomely printed, and bound in tasteful cloth. The typography is excellent. It is meeting with a large sale, as it deserves—for in my opinion it is a most valuable book. If Hudson Tuttle had written no other book, the one I mention would insure him a lasting recognition as an able thinker and expositor of life's problems, spiritual and material. Mr. Burns also intends issuing a reprint of "Life in the Spheres," by the same author. Its appearance will, I am sure, be hailed with interest and pleasure by all who may read it.

Still another of the same topic. The Reverend Stainton-Moses, M. A. (Oxon), intends publishing a set of works on the subject of Spiritualism. The volume to appear first is announced with the title of "Essays and Reviews," and considering the scholarly ability and critical acumen of the author, I predict an intellectual treat as being in store for all who may purchase the volume.

Physical mediumship thrives here still, in spite of Flowers, Lankester, "bad law," courts of appeal, *et cetera*, and so long as the cause possesses valuable instruments for the purpose it will do so. One of our most eminent mediums (one of the metropolitan) for physical phenomena, Mr. R. Wood, a native of Newcastle-on-Tyne. A few days since I was speaking to a friend of mine, W. P. Adhead, Esq., of Bolton, Derbyshire, who is a most earnest Spiritualist, and he related to me the particulars of a series of séances they had lately had with this young lady. The particulars were wonderful; and the thing most satisfactory was the fact that the medium submitted to any and every test imposed. The gentleman I mention has compiled a most careful record of the séances, which has appeared in the columns of the Medium and Daybreak, and the account is sufficiently startling to arrest the attention of the most skeptical. Miss Wood has long enjoyed a local reputation as a medium of no mean order, and now I think she is in a fair way to gain a world-wide celebrity.

Chief among our gentlemen mediums may be mentioned Willie Eglington. The phenomena obtained in his presence are indisputable. His services are in great demand among the upper and aristocratic ranks of London society. I do not detect, as I travel around, that our recent persecutions have in any material manner damaged our cause—on the other hand, I am inclined to think they have stimulated a keener interest in Spiritualism. I am kept well on the move, and am full of engagements. The taunts and gibes of newspaper scribblers have had an opposite effect to the one intended.

I am sure the numerous readers of the Banner must be delighted at the prospect of perusing in your columns the forthcoming work of that truly inspired man, Andrew Jackson Davis, "Views of Our Heavenly Home," that I see is announced for the first number of your new volume. It ought to quadruple the numbers of your subscribers. I have just perused the able article of Jennie Leys, on "Mediums and Money," in your last

Banner at hand. It has the true ring about it. Sister Leys will please accept my thanks for her brave words; and let me hope the thanks of all fellow-workers go with mine. Well, sir, I must bring my letter to a close. Let me hope that, under the light of our beautiful philosophy, life's issues may seem the clearer. If we can learn that progress is not always found in pleasure, but that pain and sorrow often teach how to avoid the faults they indicate; if we hear the angels whispering to us that in all our trials "God understands," the hour of deepest anguish will not be without its solace, and our darkest night will then give place to pencilled rays of glory that presage the coming day of peace. Thus if we are purified by our philosophy its existence will not be in vain, and the presence of the sweet immortals in our midst will have proved a blessing that none may dare deny.

Warrick Cottage, Old Ford Road, Bow, London, England.

Mme. Blavatsky on Fakirs.

To the Editor of the Sun: Sir—However ignorant I may be of the laws of the solar system, I am, at all events, so firm a believer in heliocentric journalism that I subscribe for The Sun. I have, therefore, seen your remarks in to-day's Sun upon my "Idemolism." No doubt it is a great honor for an unpretending foreigner to be thus crucified between the two greatest celebrities of our chivalrous country—the truly good Deacon Richard Smith, of the "Gazette," and the nightingale of the willow and the eye of the Washington Child, A. M. But I am not a Hindoo fakir, and therefore cannot say that I enjoy crucifixion, especially when unmerited. I would not even fancy being swung around the "tall tower" with the steel hooks of your satire metaphorically thrust through my back. I have not invited the reporters to a show. I have not sought notoriety. I have only taken up a quiet corner in your free country, and, as a woman who has traveled much, shall try to tell a Western public what strange things I have seen among Eastern peoples. If I could have enjoyed this privilege at home, I should not be here. Being here, I shall, as your old English proverb expresses it, "tell the truth and shame the devil."

The World reporter who visited me wrote an article which mingled his souvenirs of my stuffed apes and my canaries, my tiger heads and palms, with aerial music and the flitting doppelgangers of adepts. It was a very interesting article, and certainly intended to be very impartial. If I appear in it to deny the immutability of natural law, and inferentially to affirm the possibility of miracle, it is due to my faulty English or to the carelessness of the reader.

There are no such uncompromising believers in the eternality and unchangeability of the laws of nature as students of the occult. I am not with your permission, leave the shade of the great Newton to rest in peace. It is not the principle of the law of gravitation, or the necessity of a central force acting toward the sun, that is denied, but the assumption that behind the law which draws bodies toward the earth's center, and which is our most familiar example of gravitation, there is not another law, equally immutable, that under certain conditions appears to counteract it. If but once in a hundred years a table or a fakir is seen to rise in the air, without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scientists are yet ignorant. Christians believe in miracles; occultists credit them even less than pious scientists—Sir David Brewster, for instance. Show an occultist an unfamiliar phenomenon, and he will never affirm *a priori* that it is either a trick or a miracle. He will search for the cause in the region of causes.

There was an anecdote about Babinet, the astronomer, current in Paris in 1854, when the great war was raging between the Academy and the "wandering tables." This skeptical man of science had proclaimed in the *Revue des Deux Mondes* (January, 1854, p. 414) that the levitation of a table was a natural law of which our scientists are yet ignorant. Christians believe in miracles; occultists credit them even less than pious scientists—Sir David Brewster, for instance. Show an occultist an unfamiliar phenomenon, and he will never affirm *a priori* that it is either a trick or a miracle. He will search for the cause in the region of causes.

I suppose nine men out of ten, including editors, would maintain that the undulatory theory of light is one of the most firmly established. And yet if you will turn to page 22 of "The New Chemistry," by Professor Josiah P. Cooke, Jr., of Harvard University (New York, 1870), you will find him saying, "I cannot agree with those who regard the wave-theory of light as an established principle of science. It requires a combination of qualities in the ether of space which I find it difficult to believe are actually realized." What is this but *Idemolism*?

Let us bear in mind that Newton himself received the corpuscular theory of Pythagoras and his predecessors, from whom he learned it, and that it was only on *desespoir de cause* that later scientists accepted the wave theory of Descartes and Huyghens. Kepler maintained the magnetic nature of the sun. Leibnitz ascribed the planetary motions to electrical forces. Some anticipated Newton in his discovery that he failed to demonstrate it as triumphantly. Huyghens and Boyle, Horrocks and Hooke, Halley and Wren, all had ideas of a central force acting toward the sun, and of the true principle of diminution of action of the force in the ratio of the inverse square of the distance.

The last word has not yet been spoken with respect to gravitation; its limitations can never be known until the nature of the sun is better understood. They are just beginning to recognize (see Prof. Balfour Stewart's lecture at Manchester, entitled "The Sun and the Earth," and Prof. A. M. Mayer's lecture on "Great Magnet") the intimate connection between the sun's spots and the position of the heavenly bodies. The interplanetary magnetic attractions are but just being demonstrated. Until gravitation is understood to be simply magnetic attraction and repulsion, and the part played by magnetism itself in the endless correlations of forces in the ether of space—that "hypothetical medium," as Webster terms it—I maintain that it is neither fair nor wise to deny the levitation of either fakir or table. Bodies oppositely electrified attract each other; similarly electrified, repulse each other. And therefore, that any body having electric, whether natural or artificial, can by any cause whatever, external or internal, be given the same polarity as the spot on which they stand, and what is to prevent their rising?

Before charging me with falsehood when I affirm that I have seen both men and objects levitate, you must first dispose of the abundant testimony of persons far better known than my humble self. Mr. Crookes, Prof. Thury of Geneva, Louis Jacolliot, your own Dr. Gray and Dr. Warner, and hundreds of others, have, first and last, testified to the fact of levitation. I am surprised to find how little even the editors of your erudit contemporary, the World, are acquainted with Oriental metaphysics in general, and the trappings of the Hindoo fakirs in particular. It was bad enough to make those holy mendicants of the religion of Brahma graduate from the Buddhist Lamaseries of Tibet; but it is unpardonable to make them wear baggy breeches in the exercise of their religious functions. This is as bad as if a Hindoo journalist had represented the Rev. Mr. Beecher entering his pulpit in the scant costume of the fakir—the *dhoti*, a cloth about the loins; "only that and nothing more." To account, therefore, for the oft-witnessed, open-air levitations of the *samans* and *gurus* upon the open-air of an iron frame concealed beneath the clothing, is as reasonable as Monsieur Babinet's explanation of the table-tilting and tapping as "unconscious ventriloquism."

You may object to the act of disemboweling, which I am compelled to affirm I have seen performed. It is, as you say, "remarkable," but still not miraculous. Your suggestion that Dr. Hammond should go and see it is a good one. Science would be the gainer, and your humble correspondent be justified. And you, however, in a position to guarantee that he would furnish the world of skeptics with an example of "veracious reporting," if his observations should tend to overthrow the pet theories of what we loosely call science? Yours very respectfully, H. P. BLAVATSKY. New York, March 28th, 1877.

Soul Flight—The Wonderful Case of Mrs. Schnader.

[Special Correspondence of the Sunday Press.] READING, PA., April 1th, 1877.

There is in this town a lady who, it is claimed, is the subject of remarkable psychological phenomena. As the case has excited considerable interest in scientific circles, your correspondent has thought that a detailed account of the manifestations, based on the authority of the lady herself, and a personal interview with her, would prove of interest to your readers. The lady in question is Mrs. Richard Schnader, oldest daughter of Mr. Henry Deeds, and if she lives until next November she will be forty-two years old. The two families live in adjoining houses, about four rods above the Three-mile-House, near the Reading Driving Park. I have seen nearly all the parties here who are more or less acquainted with the facts in the case, and have had an interview of more than an hour's duration with Mrs. Schnader, being the first newspaper man who has enjoyed that privilege. Mr. Deeds and his daughter Mary at first refused my representative an audience with Mrs. Schnader, who is said to be in a very debilitated condition, but I finally succeeded in coaxing her fourteen-year-old son to take me to his mother. There are exactly four of my face to face with the individual whose wonderful powers I had vaguely heard. The lady was lying down—fully dressed, however—and when she had gracefully accepted my apology for the intrusion, she explained that she had been up and about the house during the morning, but being weary had just lain down. She said that for four weeks to-night she found herself unable to rise from her bed, and for eleven days lay in a partially conscious condition, her only nourishment being tea or coffee and bread. She felt no pain, and believed that her prostration signified the ultimate fulfillment of a prediction which she is informed by her friends she made eleven years ago when in a nervous trance. If such it be termed, which came over her one evening in the year 1866, while she was sitting on the front porch of her residence. She felt herself growing faint, and shortly thereafter fell into an unconscious state, in which her limbs and body were "as stiff as her thumb-nail." She remained in this state four hours, apparently dead, but had previously informed her friends that, however long her body continued in this condition, they must not bury it, for her spirit had only taken a temporary departure, and would return again and abide in the body eleven years longer. Here lies the point of the case. The eleven years expired last night, and Mrs. Schnader's friends confidently predict her dissolution before the end of the year.

Now mark the lady's explanation of the unconscious spell to which she was subjected. She had earnestly prayed God to cure her of a painful spinal disease, beyond the reach of human skill, with which she had been long afflicted, and from the evening on which this first soul flight occurred, dates the permanent departure of her affliction. Therefore, in her opinion, the trance came in answer to her petition, as a means of accomplishing her wish. Afterwards, at the expiration of each seven days, for seven weeks, Mrs. Schnader experienced a similar trance, and eleven times at the end of each eleven days, and finally at the end of each thirty-six days thirty-six consecutive times. During these spells, although her body was stiff and lifeless, Mrs. Schnader could read passages of Scripture, explain them and turn to explanatory verses in other parts of the Bible, without examining either book, page or chapter. 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