

Free Thought.

GOD AND NATURE.

BY WILLIAM N. SLOCUM.

"My reason assures me that the visible and invisible universe is the work of an Almighty Father. The evidence of wise design, of intelligent purpose, which is presented on every side, leaves me no room to hang a doubt upon."—Horace Greely in the Golden Age.

The perfect adaptation of means to ends throughout Nature, is the strongest proof that law is supreme, and that no outside power is required to operate it. It is impossible to conceive of the universe in a state of inharmony; because such a condition of things, if for a moment possible, would instantly destroy the universe, and there would be nothing left to consider but disorganized matter. There is no applicability, and consequently no force, in the argument used by Paley and his pupils, of whom the Tribune philosopher seems to be one. The fact that a watch evidently had a maker, does not prove that matter must have had a creator. The watch, as a watch, had a beginning, and undoubtedly the universe, as such, also had a beginning; but these facts do not prove that matter has not eternally existed, and that the laws that govern it are not adequate to accomplish all the changes of form which occur. Because we know that nothing comes by chance, it does not follow that all things were made by design. The perfectness and grandeur of natural law immeasurably transcend the power of any conceivable being.

The conclusion to which Mr. Greeley arrives (that the universe was designed and created by a Supreme Being) evinces a very imperfect conception of natural law; and all he says in support of his conclusion, instead of proving the existence of a being higher than the law, proves the need of a higher appreciation of the law itself. Mr. Greeley, during his long, active and useful life, has expended so much thought on the science of human legislation, that he has overlooked the vast difference that exists between human and natural law. Natural law administers itself; it requires no extraneous power to bring it into existence, for the simple reason that it never had a beginning; and it needs none to attend upon its execution, for it is self-working. Natural laws are not forces acting on matter, but properties of matter itself—just as much a part of matter as any other of its essential properties.

All things that now are, material and spiritual, have been, in some form, from eternity, and will be without end. All things are subject to change, and in course of time these changes are equivalent to new creations. All things are governed by natural law, and this law, itself without change, is the means by which all else changes. It pervades all matter, vivifies all spirit, and is the light and life of all things. It had no creator; it required none; it always existed as a property of matter, and as a portion of spirit, and without it nothing could be. If there could be any place where law is not, there would be chaos; but there cannot. No particle of matter is so small, no individual spirit so insignificant that the law of Nature does not control it. No globe is so vast, no spiritual realm so mighty or so ethereal that Nature does not, as it were, hold it in the hollow of its mighty hand—for, metaphorically speaking, Nature has myriads of outstretching arms, and they extend throughout the boundlessness of the universe.

It is impossible to conceive of matter without the law which is a part of it. The existence of natural law is necessarily coeval with the existence of matter. Natural laws are properties of matter, as much as density and form are; and properties also of spirit, as much as life is. Spiritual attraction and repulsion are in accordance with natural law, and all conditions of all things material and spiritual are dependent upon law. All the forces of Nature operate uniformly and unceasingly, and Mr. Greeley, who thinks it reasonable to ask God to save the life of a child which falls from a seven-story building, might wish as much reason pray to the attraction of gravitation to suspend its action to prevent the breaking of the child's bones by the fall, as to ask an imaginary God to save from the effect that must follow the disregard of natural law, which is supreme in all things—the only true God. Men pray to an imaginary being, and often think they get an answer to prayer; not perceiving that by earnest prayer they merely bring themselves into a higher condition. It is a glorious truth that when we pray, we bring not Divinity down to us, but elevate ourselves into a condition akin to the divine; and still more glorious is it that though there is no individual God, there are individual spirits of loved ones gone before, who are neither unmindful of our wants, nor powerless to aid. The Catholic belief in communion with saints, is a faith founded on reason and in harmony with Nature, and it is the true secret of the Catholic power. An appeal to some exalted denizen of the spirit-world—a departed friend, or any pure being in whom we can trust—is the only sensible form of prayer.

We all feel our dependence upon some power beyond ourselves; and those who have an inadequate conception of the beneficence of natural law, and who lack that perfect trust in it which a high appreciation of it gives, are impelled by the cravings of their unsteady nature to put faith in an imaginary person called by them God—an incomprehensible being, or, as they say, "an infinite spirit," with attributes not to be understood by finite minds; and they content themselves with a vague, shadowy, dreamy notion of his character, and try to delude themselves into the belief that they love him, as if it were a possibility to love that which we cannot apprehend. I do not say comprehend; a man may love his wife without understanding her—but we cannot even apprehend an Infinite God. Admire such a being we possibly may; reverse him we possibly can; but love him! oh no! that is a delusion; and the delusion is so obvious that men have been driven to take refuge in a human god, Jesus Christ, a man who lived as all of us do, and died as all of us will. This man-god, a being of noble and lovable nature, they satisfy themselves with, because they can really love his character; can understand his human nature; can reverse his life, and can spiritually draw near unto him as to a dear friend, gratifying the longings of the soul in the contemplation of the virtues he actually possessed and the added character of divinity which they have thrust upon him. This man-god is a thing of human invention, to satisfy human cravings and to impose upon human credulity. He is, because God is not; and he would not be if God were; because were there any God he would be manifest, and would satisfy, thus obviating the necessity for a human contrivance. No, there is no God but law! There is no place for such a being in Nature; no work for him to perform; no need for him to fill; the law is all in all. The law is supreme; no power can transcend it or set it aside.

A personal God is the very essence of absurdity. A person must have form; and if form, dimensions; and if dimensions, he must have limits; and if limits, he cannot be omnipresent;

and if not omnipresent, he is not God. Therefore a personal God is no God at all, because he necessarily lacks one of the indispensable characteristics of Deity as generally understood. Some delats seek to avoid this dilemma by assuming that although God is a person, and has a local habitation, his influence extends throughout all space—a mere assumption to explain an assumption—as if the reasonableness of the one could render any less unreasonable the other.

The fact is, all gods, personal or impersonal, with mind and will and power superior to law, are mere myths—creations of the imagination of men. There is no truth in the doctrine, and scarcely any semblance of truth. The law crowds all such imaginary beings out of all possible existence. The idea is unworthy the intelligence of the age, and certainly too puerile to be seriously entertained by a man who, like Greeley, is capable of recognizing the universality, the unchangeability, and the all-prevailing power of law.

Admitting, as a basis for argument, that there is a God, and that he has mind and will, how can either be legitimately exercised? Will Mr. Greeley or "any other man" tell us? What use is there for thought to a mind that is omniscient? How can will be exerted by a being already perfect? He can have no choice but the right; and what kind of a will is that which can act but in one direction? It is law—not will; therefore this God is himself subject to law. Would it not be more rational to say, God is the law; or rather, the law is God; not a conscious being, but a pre-vailing power, a vivifying force, ever-acting and all-pervading?

It is assumed that this Omnipotent Being created the laws of Nature. If so, himself being perfect, his works must be perfect; therefore his law is perfect, and there can be no occasion for change. Hence, after he has called into existence natural law, by which all things are perfectly governed, there is no longer any use for the Creator; his creature, the law, controls the universe, and God falls back into an eternal rest, equivalent to nonentity. But, Mr. Greeley, do you not know that the creation, if it may be so called, is still going on? And is it not evident that natural law is the developing agent? Why seek, then, for a God as the cause—a being which, if found, does not in the least relieve you of the task of searching still further for the cause of God himself?

Nether is it permissible to seek shelter under the shadow of a presumed mystery. There is no necessity for the plea of mystery except as a concealment for an untenable position. Some, however, naturally love the mysterious, and would prefer not to have the drapery torn from their idols, lest the reality might be less pleasing than the dream. But if mystery is so dear to you, the mysteries of the law ought to be sufficient to gratify, as they certainly are occult enough to tax your deepest thought. Do not resign your judgment, and indolently fall back on an imaginary mystery; it will not help you. To imagine a beginning to creation, and no beginning to the Creator, is to imagine a time when there was nothing but God in existence. Reflect upon this idea, and see where it will lead you.

Is it not more reasonable to assume that all things have eternally existed in some form, than to say something has been made from nothing? It is childish to imagine an impossible event, and then account for it by assuming that it was caused by a being so powerful that to him all things are possible. A thinking man should be able to recognize the fact that matter contains within itself the elements of change; that the "forces" of Nature are all there, and need no creator, no outside force, to eliminate new forms. The germ exists, and in due time the fruit appears, matures, decays, and its component parts take other forms, according to their nature; and these changes are going on constantly. To-day is as much a day of creation as any of the six we read of in the fable.

One thought more: As death releases us from this life only that we may have birth to a life higher than this, it is reasonable to believe that some change akin to death will take place again, and again, the limit to which we may never know. And as our lives here are greatly influenced by inhabitants of the spirit-world, it is reasonable to believe that spirits are in their turn influenced by beings of a higher condition, and so on through an infinitude of gradations, the most exalted existences being of a nature glorious beyond our power to conceive. Perhaps these inconceivably exalted beings may, in comparison with us, be called gods; yet let no one imagine that even they can be superior to law. It is by law they attain their sublimity, and they are necessarily as much subject to law as the most insignificant of beings. They can use the law effectively, because they can do so intelligently; but it is impossible that even the greatest could create law; otherwise the creature would transcend the Creator, which is a manifest absurdity. The creature, which is by law in time brought to such heights of sublimity, may well excite our admiration; but the law, which is the Cause, is awful in its majesty, admirable beyond expression—it is God, the Infinite, the Illimitable.

San José, Cal., March, 1871.

"DEFENCE OF MEDIUMS."

EDITORS BANNER OF LIGHT—My letter in defence of mediums, published in the Banner, has consigned me to a hotter place than the rich man found in the Bible parable. Well, here I am in the Northwestern limits of that hottest of all hot places, the Crucible. This department is under the dictatorship of W. F. Jamieson, who has been troubled for some years with a disease that we will denominate *humbung* on the brain. Said Jamieson has, at sundry times and in divers places, given evidence of having this disease so thoroughly seated that it has become chronic. In their issue of the 29th April, he breaks forth in the following strain:

"J. L. Potter, Minnesota State Missionary, feels called upon to 'defend' mediumship. In the Banner of Light he seeks to impress the public with the idea that Mrs. Ballou is opposed to mediumship. Is this just to Mrs. Ballou?"

How feelingly he appeals to your sympathy, friends! Again: "The patronizing way in which some individuals announce themselves as 'defenders' is ludicrous, and impresses one with the thought that mediums are overgrown babies, with big brothers ready to 'defend' them. This kind of cant among Spiritualists has become about as disgusting as 'for Christ's sake' among Orthodox Christians."

He then very cajolingly says: "Our friend Potter, for whom I have a high regard as a man and a radical exponent of Spiritualism, undertakes to review Mrs. Ballou's well-written article on the *exposé* of the friends of Laura V. Ellis, in the Present Age, March 4th. But what shall we say when Mr. Potter endeavors to prevent Addie or other mediums from expressing any opinion at all on the subject of mediumship?"

You state a great truth, Mr. Jamieson, when you say that J. L. Potter feels called upon to defend mediumship; and it makes no difference to me whether the attack is made by J. S. Loveland, Mrs. Addie L. Ballou, or W. F. Jamieson, so long

as it is only a *belief* with them that such an one is a *bumbung*. As a *big brother*, I shall defend them against any and all such assaults. To whom has this kind of cant become disgusting? To these self-appointed thing-men, whose duty it is to regulate the moral status of we less favored ones. Observation has taught me that most of those that are crying out against the honesty of mediums are people whose lives have ever been, and are still, above reproach or censure. Such should guard with jealous care the honesty of our experiments. Friend Potter is a good fellow; but when he undertakes to review Mrs. Ballou's well-written article, he ought to know better. Why, sir, here I, W. F. Jamieson, Mrs. Ballou's biggest brother, will give you or any one else a good swatting that dures to review our well-written bulls against mediums, or even question our infallible right to excommunicate them upon belief alone. Do I wish to prevent Addie from expressing an opinion of mediums? Not a bit of it; but what I do wish to prevent is, an expression of her belief, or the belief of any other person, as authority in the premises. Fair play is all I ask, friend Jamieson. So, when mediums are to be condemned as *bumbungs* upon belief only, I want you and Mrs. Ballou to book your names as overgrown babies, without even a "big brother" to defend you. Not satisfied with the monarchal sway he holds over the Northwestern Department of the Crucible, he casts a longing, wishful eye toward Boston, and thus sweetly sings: "Our good friends of the Banner evidently did not see anything improper in Bro. Potter's article, but recommended it as 'pertinent.' One more word would have fully expressed it—'impudent.'" Thus, dear Banner, we are disposed of as the recording angel moves Bro. Jamieson's hand to write our common epithet—"Good fellows in life—impudent in death."

I am, as ever, the medium's defender,
J. L. POTTER.
Lake City, Minn., May 1, 1871.

"EMMA HARDINGE ON MARRIAGE."

BY DR. J. K. BAILEY.

Since I am not among the number who have either "publicly or privately assailed with reproaches," or criticised that noble and eloquent advocate of our cause, Emma Hardinge, in regard to the ceremony "solemnizing" or legalizing her marriage, I cannot be justly charged with any personal sensitiveness as to the strictures which she makes in an article under the above caption, published in Banner of Light, Vol. XXIX, No. 7. But it seems to me that a portion of those comments upon the position of her *critiques*, places Spiritualism and Spiritualists in an entirely false light upon the question of marriage, and demands a denial of the conclusions which logical deduction from those statements would warrant.

The "private, personal and national reasons" assigned by Sister Hardinge as influencing and determining her course in the legalization of her marriage, are amply sufficient; and since divulged will, no doubt, entirely disarm all desire to criticise motive, duty or example in the case. It would seem that the simple statement of those facts, with a pardonable and natural indulgence of invective, protest, etc., might have satiated her indignation. But I respectfully submit that the animadversions indulged in by one of our ablest and recognized exponents and standard-bearers, as Sister Hardinge has done in the article under review, can but have the effect to mislead public opinion—is not in accordance with the true status of Spiritualism upon the questions involved, and hence is unjust and mischievous.

Her definition of what constitutes marriage I think will be universally accepted by Spiritualists; but the lack of legal status and of moral and law-abiding position which she, inferentially at least, assigns to Spiritualism in America, will not be acknowledged, nor is it in accordance with fact. The points to which I respectfully object, are embodied in the following quotations from said article:

"With these views, though the civil contract was no subject of respect or necessity to me, I observed it for the sake of the example, and consider I did a better service to my friends and my cause, than those ultra reformers who contract all sorts of free and easy marriages that bind them one moment and loose them the next, according to the fleeting impulses of the hour. I know of the social evil and public reproach such 'marriages,' if they can be called so, have brought on families and the cause of which I am an advocate; and I, for one, determine that whatever can tend to legalize my acts in the greatest degree, is just that which is rendering the greatest honor to my cause, and setting the best example to my people."

There is a bigotry of radicalism which is just as bitter as the bigotry of conservatism, and so because I did not choose to throw aside all forms, law and order, and do just what my spiritualistic friends would have dictated to me, I am to be rebuked and brought under censure just as tyrannical as should have been by the Orthodox had I ventured beyond Orthodox bounds.

And I think there is yet one more point upon which our spiritualistic friends are somewhat short-sighted. Legal enactments become legal only when they emanate from duly constituted authorities. A good name is not such a very contemptible possession after all, that we should throw it away in mere wantonness. When the Spiritualists, who are so fond of repudiating law, but are so particularly strong upon the law of their own opinions, are sufficiently in harmony with the laws of right, good order, God and Nature, as to be recognized for a law-abiding, law-loving people, their enactments will no doubt be acknowledged as legal, and ceremonially sanctioned by their ministers will not endanger the good name of those who participate in them. At present we are in a "transition state" no doubt; but until we come out of it, and enter upon some state that will define who we are, what we are, and what we mean or think, I do not fancy the public will have much respect for the enactments of the self-elected authorities who rise up in our midst and proclaim, upon their own witness, their right to make or even break laws at their pleasure."

The clear inference of these statements is: That Spiritualists are not a law-abiding people upon this question of marriage; that Spiritualism, in America, tends to "free and easy marriages, that bind them one moment and loose them the next," etc.; that to conform to spiritualistic "forms and ceremonies" of marriage—to be "united in the holy bonds of wedlock" by a "minister of the Gospel" of Spiritualism, is to ignore and "throw aside all forms, law and order"—in short, that Spiritualism has no legal status in America! Also that Spiritualists do not counsel, desire and practice legal marriage; or, at least, that a large class (and her "assailants" must be presumed to be of that class) do advise and practice marriage under forms and conditions not legal!

These charges or implications I believe to be entirely unfounded, and therefore unwarrantable. That there may be a few nominal Spiritualists who hold to and practice such ideas, I do not doubt; as there are also people of various religious professions who do likewise.

The truth is, that Spiritualism has a legal existence in America as a religious body; and that very many of the speakers and mediums—"apostles of Spiritualism"—are legally endowed with the ministerial function for the "solemnization of marriage."

In the United States of America marriage is, in law, held to be a purely civil contract; and the laws of most of the States (the relation being regulated by State authority) provide that besides certain judicial and administrative officers, the "ministers of the gospel" of all religious sects, denominations and associations legally organized under the statutory provisions of the State wherein such religious bodies are located, may "solemnize marriage."

Now, as there are a number of associations of Spiritualists located in several different States, and organized under the laws thereof, which have granted "letters of ordination" in pursuance of the laws under which the function is authorized, it follows that Spiritualism has a legal status in America; that marriages can be legally "solemnized" and established by "ministers of the gospel" of Spiritualism. And I fearlessly assert that Spiritualists, as a mass, are a law-abiding people, and do not look upon the legal obligation in this relation as a "burden."

I have myself supervised the organization of several legal societies of Spiritualists in the State of Michigan, and I hold a certificate of legal ministerial powers for "solemnizing marriage." The certificate of the proper officer and the seal of the court are attached, making it a legal document in the courts of any State or of the United States of America; and dozens of our speakers and mediums are similarly commissioned and sanctioned. Does such a compliance with law indicate an inclination or attempt to either "make or break laws at their pleasure"? Instead, these facts clearly indicate that the Spiritualists of America are not "fond of repudiating law," and that the charges laid at the door of Spiritualists, in the foregoing quotations from Sister Hardinge's strictures, are as unjust as they are untrue, and, in my humble judgment, unwisely and unfortunately made.

Were the clear implications of those statements of Sister Hardinge true, it would be a sad commentary on the genius of Spiritualism, as upon the effect of that lady's surpassing labors in behalf thereof. If it were true, the twelve or fifteen years of her rational, clear, specific, eloquent and untiring exposition and teachings in behalf of Spiritualism in America—to say nothing of the hundreds of others who have diligently labored for the truth, for purity and correct principles of not only faith but also practice—were worse than thrown away.

But they are not true. Nor can it be true that Emma Hardinge intended to charge or indicate what is the legitimate implication of her text in said strictures. The opponents of Spiritualism, however, will thus construe her language, and make it a weapon of warfare upon our cause. Therefore, in my judgment, this denial and statement of facts is important, if not imperatively demanded.

In view of these facts, it is not probable that those who have criticised Mrs. Hardinge for legalizing her marriage under the forms of the Protestant Episcopal Church of America have desired her to ignore legal obligations. They have undoubtedly thought (not knowing of her very good "private, personal and national reasons") that she might have employed a legal minister of (legal) Spiritualism, and thus have encouraged those supposed to be weaker than Emma Hardinge in relation to fashionable society popularity.

It is time the world of humanity understood that Spiritualists are not only a law-abiding people, but also that they are determined to be respected as such, and that they are a religious body, with equal rights and duties, as well as superior faith, facts, principles and forms. This status can be attained sooner and most surely by organization under the requirements and sanctions of law, and by the individual and collective exemplification of our principles, teachings and truths. Doing this whenever not impracticable, or because of similar reasons to those that prevailed in the case of Sister Hardinge, it would seem that duty requires the employment of the legal "instruments" of Spiritualism "to legalize the act"—marriage.

I have but little respect for that weakness which, through policy, panders to popular clamor and hebeities; or, through fear of "Mother Grundy," shrinks from the vindication of principle and the exemplification of true manhood and womanhood practice, as well in the legalization of marriage or divorce as in all the acts of life, either of social, legal, or of conventional or unconventional duties and functions. But I have much compassion—
—for all MORAL COWARDS!

WAITING.

BY NETTIE BELLE CRANE.

Waiting for the rosy morning,
Rising o'er the eastern main,
To dispel the spectral shadows
That are brooding o'er the plain.
Waiting for the dew-draped flowers,
To catch glimmings of the dawn,
And expand in radiant beauty,
Over meadow, field and lawn.
Waiting for the steps of morning,
Stealing 'mong the forest wilds;
To awake the choral songsters,
Cloistered in its shadowy alleys.
Oh, my spirit, cease thy waiting,
Take the joys around thee thrown;
Day that hath no mystic shadows,
Save in heaven, is never known.
Only by the crystal streamlets,
Flowing in Immanuel's land,
Can we call those fair Immortelles—
Flowers that leave no mounds behind.
Then, my soul, cease thy repining,
Light and love will come again;
Music in the life immortal,
That hath no discordant strain.

Dean Clark as a Lecturer.

Dean Clark has spoken here before the Spiritualists for the past five Sundays to good audiences and to general acceptance on the great truths of Nature and Science that he so ably promulgates. He presents the new truth in all its practical bearings, as well as its celestial and philosophical aspects, and by his inspiring words the soul grows stronger and braver to meet and battle with the opposing elements, in life. His fine, scholarly attainments, ability to impart to others the knowledge that he possesses, his sympathy for the oppressed and bereaved, his pleasing address, and the inspiration that attends his efforts—all combine to make him one of the first and foremost teachers of the age. He preaches from the heart as well as the head, and lifts his hearers into a clearer, purer atmosphere, where all things are irradiated by the sunlight of a pure love to the brotherhood of humanity. The cause of Spiritualism has in this pure-minded, fearless and earnest reformer a noble and eloquent exponent and advocate—one whose heart and soul are in his work, and we trust he will always find strength, sympathy and appreciation not only from the "angel-world," but from the inhabitants of this lower sphere, our present home and abiding place.

Arthur Hodges, a "test medium," of Boston, is also sojourning here for a short time, and I am told that he demonstrates to good effect the cardinal facts of the spiritual philosophy, and many hard skeptics have been brought to acknowledge that "there's surely something in it."
S. H. W.
Fall River, Mass., May 1st, 1871.

Spiritualism.

What an Anglo-Indian has Recently Seen of Spiritualism in America.

PART I.

Mr. Arthur Whitten is an Anglo-Indian, and his "Notes of a Tour in America and Canada, during May, June and July, 1870," published in the Englishman and Pioneer, London, 1871, is one of the latest and best books of American travel.

These Notes were not originally designed for public circulation, and perhaps are all the better on that account. They are written in the pleasant, familiar style of a man writing for friends, and describing all that he saw and that seemed to him worth noting. Down mountains, rivers, lakes and other natural scenery, railways, steamboats, hotels, churches, public buildings, street architecture, incidents of travel, and whatever else would naturally attract the attention of an intelligent tourist.

But, besides seeing the country and the people, Mr. Whitten had a special purpose in visiting America. Not very long since, as we learn from a mutual friend, when Spiritualism was brought under his notice, he treated it with scornful incredulity so common among ignorant persons of the educated classes. Subsequently, however, he saw reason to deem it deserving more respectful consideration; and upon a previous visit in visiting the United States was to see and judge of Spiritualism there for himself, and more particularly to visit Dr. Newton, of whose wonderful power as a "healing medium" he had heard so much.

There is very little really new in what Mr. Whitten tells us of the subject and that, really, he fully confirms the previous accounts we have heard; and the independent testimony of so shrewd and intelligent an observer as Mr. Whitten cannot fail to be of interest and value. We therefore extract nearly the whole of his Notes concerning what he witnessed of Spiritualism; and, first, we give his account of

VISITS TO DR. NEWTON.

"Friday, May 14th.—We drove this morning to see Dr. Newton and his patients 'at home.' The house is situated in a quiet street, and is approached by a flight of stone steps; leading from the entrance hall are the patients' waiting-room and secretary's office. When we arrived, at eleven o'clock, there were thirty or forty persons awaiting his or her turn to come under the doctor's hands. We were conducted to the next floor above, and took our seats to watch the proceedings. The patients were brought up by the secretary, three or four at a time; when cured, a bell was rung, and others came in. Each patient was received with kindly words and gentleness of manner. With very few exceptions, they were all as perfect strangers to Dr. Newton as to us. They had come far, even from the Southern States, to be treated. There had been no communication between them beforehand; the doctor knew nothing of them or their ailments until placed before him as we saw them. In some cases, he would ask the nature of their complaints, and put leading questions as to the time of their coming to living, occupation, etc. But not infrequently he would say, 'You need not tell me what is the matter with you; I know very well.' If the case was one of lung disease, he examined the heart and lungs; and, by means of a short tube, a magnetic current was breathed through their bodies to the point of the chest, and the finger the current being diverted at will from one lung to the other. The effect was described as being like a burning fluid passing through the heart and lungs. Then they were made to raise their arms, to 'squart right down'—to use the good doctor's own words—and rise again quickly. Then he would throw upon the chest a magnetic current from his own body, and in the name of God command the disease to depart.

Consumption makes fearful ravages among men and women in America. During this and subsequent visits to Dr. Newton, we witnessed the treatment of many persons suffering from this disease, and we remember that the most interesting case we saw was that of a young man, who was admitted, on being interrogated, that they were in the habit of sleeping with their arms extended on the pillow above their heads; and all were strictly enjoined to discontinue a practice conducive, more than any other cause, to consumption and disease of the heart. The most interesting case we saw was that of a young man, who was admitted, on being interrogated, that they were in the habit of sleeping with their arms extended on the pillow above their heads; and all were strictly enjoined to discontinue a practice conducive, more than any other cause, to consumption and disease of the heart. 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ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page: "More Light"—poem, by G. L. Dison; Conclusion of Story—"Dr. Bernard's Comp.," Second: Free Thought—"God and Nature," by Wm. N. Sloam; "Defence of Mediums," by J. L. Potter; "Emma Hardinge on Marriage," by Dr. J. K. Bailey; poem—"Waiting," by Mettie Belle Crane; "Dean Clark as a Lecturer," by "S. H. W.," "What an Anglo-Indian has recently seen of Spiritualism in America," Third: ditto, continued; "An Important Event"—an original essay, by "D. L.," Missionary Report from New York, by A. C. and Eliza C. Woodruff; Prospectus. Fourth and Fifth: matters editorial and items of interest. Sixth: Messages; Banner Correspondence from New York and Ohio; List of Spiritualist Meetings; Seventh: Business Cards. Eighth: "The West"—Warren Chase, Corresponding Editor; "Spiritualism in Troy, N. Y.," by Thomas Gales Forster.

A correspondent asks what States prohibit, by the law, healing mediums from practicing their profession within their borders. Ohio is the only State, we believe, that has such a disgraceful law on its statute books. Wisconsin has just repealed a similar law, thanks to the liberality of her intelligent representatives.

We are receiving new subscribers every day from the Southern States. If our friends in other parts of the country would use their influence to introduce the Banner of Light to their friends in those States, they would be doing a good work for all parties interested, and for the spread of our beautiful philosophy generally.

SPRITUALISM A SCIENCE SOLELY is the title of an essay by L. S. Nichols, which we shall publish in our next issue.

Rev. Wm. B. Wright, of this city, in his last sermon upon the effect of legislation on the liquor traffic, said that he believed if the green shades or screens could be removed from all the bar-rooms, and those who drank be compelled to do so openly, it would be one of the most powerful means of restricting the traffic.

PERSONAL.—Last week we had a pleasant call from our friend, Gen. J. T. Cleveland, of Texas, (son of the venerable "Father Cleveland" of this city.) He has been a resident of Texas for a number of years. He is a firm believer in the Spiritual Philosophy.

Wm. P. G. Britten, Esq., (husband of Emma Hardinge,) made us a short call last Wednesday. He is just from England. Mrs. B. and her mother will be in Boston early in September.

Boston market, last week, was well stocked with strawberries from Norfolk, Va. They sold at from 25 to 40 cents per quart.

Woman's-rights women may yet aspire to positions in the navy; Lot's wife was an old salt, you know.

It cost \$35,000 or \$40,000 to deck the churches in New York for Easter. Could the same churches be induced to contribute a like sum for the relief of the destitute in that city?

Five Pullman palace cars, for use between Bangor and Boston, are being put on the Eastern road as fast as possible. An experimental trip has already been made with one of them.

One of Darwin's strongest arguments in favor of his theory that man is a descendant of the monkey, is that monkeys always part their hair in the middle. It is a noticeable fact, however, that monkeys have quit it since it has become fashionable among certain men.

HERE AND NOW.

Look around thee! Say how long Shall the earth be ruled by wrong; When shall our foes be slain, And this dark time be done? When will our souls be free, And our hearts be set at ease, And the world be pure and free? Bid the angels sing a strain, Glad to see the work of life! With the sword and with the shield, Forward to the battle-field! "On!"—a thousand voices cry Through the earth and from the sky. "Up!"—Heaven's light is on thy brow! Let thy work be—Here and Now!

The Christian Union tells a story of a drunken man who was converted on Friday, baptized on Saturday, received the Lord's Supper on Sunday, got drunk on Monday, and was turned out of the church on Tuesday! His comment upon these "double-quick" ecclesiastical experiences was worthy of a man of more sobriety. "Anyhow," said he, "I was just as good when they turned me out as when they took me in."

THOMAS GALES FORSTER.—At his request, our well-beloved brother, Thomas Gales Forster, was, on the 11th of April, constituted a "Regular Minister of the Gospel" in legal form, by the Religious Philosophical Society, and authorized to solemnize marriages anywhere in the United States and Territories.—Religio-Philosophical Journal.

Some wit has discovered that the "embers of the dying year" are September, November and December.

MUNIFICENT GIFT TOWARD A WOMEN'S SEMINARY.—Chicago dispatches for May 4th state that Ex-Governor John Wood, of Quincy, Ill., has given his mansion in that city, built at a cost of over \$50,000, together with furniture and the plat of ground surrounding, to the city of Quincy for a women's seminary, with the express understanding that it is to be open to all denominations. The total value of the property will reach half a million dollars.

THE WEEKLY ITHACAN and Dryden News has been enlarged and otherwise improved, and is published at Ithaca, N. Y. It is a handsome as well as a prosperous weekly.

All who live under popular institutions must take an honest and earnest part in their support if they would not see them undermined by bribery, corruption and violence, to the peril of every friend of peace, law and order.

VALUABLE AND RELIABLE.—"Brown's Bronchial Troches" will be found invaluable to those exposed to sudden changes, affording prompt relief in cases of Coughs, Colds, etc. For Public Speakers and Singers, and those who overtax the voice, they are useful in relieving an Irritated Throat, and will render articulation easy. As there are imitations, be sure to OBTAIN THE GENUINE.

Notice to Subscribers.

Patrons of the Banner, when renewing their subscriptions, should be careful to always state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book. A little care saves much labor.

Spiritualist Lyceums and Lectures.

BOSTON.—Eliot Hall.—Religio-Philosophical Club.—On Sunday evening, May 7th, this organization met and was called to order by the President, N. M. Wright, who introduced and read a paper which he had prepared in regard to the question of the Association—as initiators—to the question of discussion during the evening, viz., "What are the relations of human intelligence to human organization?" He was followed by John Wetherbee, Dr. H. B. Storer, G. A. Bacon and Mr. Campbell, after which the meeting adjourned.

Children's Progressive Lyceum.—An interesting session of the Lyceum took place Sunday morning, May 7th. A large number of spectators were in attendance. The regular exercises were presented, together with singing and instrumental music, and fine declamations by some twelve young ladies. The prospect for the summer term is very encouraging.

Andrew Hall.—Mrs. S. A. Floyd spoke to a good audience on Sunday afternoon, May 7th, and satisfactorily answered questions propounded by her hearers at the conclusion of her remarks. In the forenoon of the same day a Circle was held at this hall, which was well attended.

Hampshire Hall.—A correspondent, "M. S.," writes: "Allow me to invite the attention of the Spiritualists of Boston and vicinity to the meetings held in Hampshire Hall, No. 538 Washington street, Boston, and Fellows Building conducted by Miss Helen Grey, Mrs. C. Bacon, from Bloomington, Ill. She is directed by spirit influence to establish herself in Boston, and from what I have thus far observed of the orderly manner in which the meetings have been conducted, I regard them as worthy of the patronage of the spiritualistic public. I therefore invite all interested in the cause of Truth to cooperate with her in its dissemination. She holds Free Progressive Meetings Sundays, at 3 P. M.; Circles, Sundays and Thursdays, at 8 P. M."

Temple Hall.—Abby N. Burnham, Secretary, reports that on Sunday, May 7th, the meetings at this place were conducted under the mediumship of Mrs. Bowditch, of Boston, great interest being manifested. At an assembly of the Association, held March 31, the following officers were elected: Mr. Thos. E. Moon, President; Mr. James McCallie, Vice-President; Mr. Simpson, Treasurer; Abby N. Burnham, Secretary. The meetings during the past year, under the control of Messrs. Huggins and Trippe, have been very prosperous, and much credit is due these officers for the efficient manner in which they have discharged their duties. Although a missionary enterprise, these meetings have been sustained by a good degree of liberal talent. Under the election of the new officers, the same interest is manifest.

The Lyceum is also prospering, having had a very successful dramatic entertainment on the evening of May 8th.

SALEM.—Lyceum Hall.—Thomas Gales Forster addressed large audiences at that place on Sunday afternoon and evening, May 7th. The cause in that vicinity is taking a new start, and we are informed, presents a very favorable appearance.

CAMBRIDGEPORT.—Harmony Hall.—The regular meeting of the Lyceum generally assembling at this place came off Sunday morning, May 7th. Declamations, answers to questions, wing movements and other attractive features served to enliven the occasion.

CHELSEA.—Granite Hall.—The course of Spiritualist lectures which has been carried out at this hall with so much success was further continued by an address by Prof. J. W. Cadwell, on the evening of Sunday, May 7th. At the conclusion of his remarks, Mr. Lincoln (entranced) made a brief concluding speech, which was well received. Mr. Baxter, the well-known musician of this course, will give tests, interspersed with music, on Sunday evening, May 14th, at Granite Hall.

MILFORD.—Washington Hall.—In addition to the usual exercises at this Lyceum, Sunday morning, May 7th, Fredrick Reed, Netra Anson, Elsie Adams, Minnie Williams, Flora Cheney, Minnie Wilson, Ada Hill, Eliza Brown, H. S. Bacon, Sullivan Jones, Henry Anson, Prescott Watson, and J. L. Buxton gave interest to the occasion by reading, declamations, and remarks of a hopeful character.

NATICK.—Templar's Hall.—The friends of progress held their Sunday meetings at this hall, at 10 A. M., and 7 P. M., on Sunday, May 7th. Geo. A. Fuller speaks there Sunday, May 14th.

New Publications.

NEW TESTAMENT MANUSCRIPTS. By Stephen Hawes. Boston: Published by Lee & Shepard. This neat little volume embraces a historical tabular view of the Gospels, tables of the parables, discourses and miracles of Christ, predictions in the Old Testament, with their fulfillment in the New, classification of the books of the New Testament, with observations on each; together with biographical sketches, descriptions of places, a chronological table, and maps showing the journeys of Jesus and St. Paul. All these are compiled from the works of the most eminent biblical writers. So comprehensive a list of contents, in a volume relating to such a subject, precludes the necessity of comment for those who are seeking for the very information it so happily conveys.

THE MILLS OF TOXEAUX. By Virginia F. Townsend, author of "The Hollands." Illustrated. Loring, Publisher. This latest story by Miss Townsend is freshly and vigorously written. The conception is happy, and the scenes it illustrates furnish a striking commentary on some of the industrial questions of the time. The author's skill in presenting character is well shown forth in this volume.

PUBLIC AND PARLOR READINGS: Prose and Poetry for the use of Reading Clubs, and for public and parlor entertainments. Edited by Lewis B. Munroe. Boston: Lee & Shepard. This is a literary experiment in the right direction. The editor being a well-known teacher of elocution, he has made a full and skillful selection of humorous pieces in prose and verse, from various authors, both living and dead, to furnish amusement and recreation by reading aloud. The whole is announced by him as a relief from the cares of business, a substitute for exciting and dangerous pleasures, diversion in the workshop, a means of cheering the aged and infirm, amusement for the family circle, entertainment for the Lyceum and Literary Club, and a personal accomplishment by inculcating the habit of reading aloud. His selections are most happily made from such authors as Shakespeare, Homer, Milton, Keats, Byron, Dickens, Lowell, Gail Hamilton, Beecher, Bret Harte, Mark Twain, Lover, John Neal, Artemus Ward, Hood, Barbara, Shakespeare, Charles Lamb and others like them. It is a perfect repository of humorous reading, all adapted to being read aloud.

Loring publishes still another book for the juveniles from that widely-popular writer, Horatio Alger, Jr., with the very taking title of "TATTERED TOM, or the Story of a Street Arab." It is in his best vein, and all the boys will be after it with a rush.

Another of the "Upward and Onward Series" of Oliver Optic, with the title of DRINK AND DRUGS, being commercial in its character and teachings, has just been issued by Lee & Shepard, and it is sure to have as wide a circulation among the boys as the previous numbers of this popular series by the same favorite author. It contains numerous illustrations, and is handsomely printed.

Dr. Robert Rohland has put forth a pamphlet with the title "On an Ono-MANIERO FENCE," and explanation of its influence on Homoeopathic Medicines, from the old standpoint. Also accompanied with several sketches of interesting cases of disease. This issue is announced as the first series.

The Petersons republic in paper covers Lever's "TOM BURKE 'OR OURS," and "KNIGHT OF GWYNNE," which his old admirers will read again in this form, and now novel readers will greedily seize hold of.

The same publishers issue also "VALENTINE VOZ," a novel of ventriloquistic experience, that brought the author—Henry Cockton—a wide reputation and tens of thousands of delighted readers.

THE AMERICAN ODD FELLOW for May is an attractive issue of this popular magazine. Among its contents are: The Jealous Wife, a pleasant story; Leaves from a Rover's Life-log, embracing an authentic account of the operations of the San Francisco Vigilance Committee; A Mother's Struggle; Odd Fellow Gems; Notes of Travel (Illustrated); A Strife in Central Park (Illustrated); Early Odd Fellowship; An Odd Fellow Abroad; Scientific and Curious Facts; Good Poetry and Miscellany; Ladies' Olio; Our Chatter-box; Rebekah Department; History of Odd Fellowship in California, &c., &c. Published by the A. O. F. Association, No. 90 Nassau street, New York.

MEANT'S MESSIAH for May is received. It is a splendid number—in fact, it is always good.

New Subscribers.

Since our last report we have received one hundred and fifty new names for our subscription books, forwarded by our old patrons, as follows: L. J. Childs sent four: W. A. Jackson, three; A. A. Wheeler, three; Dr. George W. Lusk, three; G. Allen, two; L. W. Getchell, two; C. B. Rogers, two; C. B. Lynn, two; J. G. Strong, two; F. M. Williams, one; R. H. Palmer, one; N. W. Brown, one; M. Macomber, one; F. H. Davis, one; R. B. Hunt, one; M. Jones, one; F. W. Robbins, one; Mrs. E. Jillson, one; J. Witt, one; J. K. Gyle, one; I. B. Wales, one; Mrs. M. A. Leonard, one; J. A. Smith, one; William Antrim, one; E. Stone, one; I. Winchester, one; H. Georges, one; W. Conardine, one; G. B. Dutton, one; S. B. Marsh, one; J. Barber, one; A. Allman, one; O. S. Pierce, one; C. Miller, one; J. F. Owen, one; P. O. Drisko, one; J. K. Bailey, one; F. F. Gardner, one; Mrs. A. Akin, one; M. B. Gates, one; D. Wentworth, one; Mrs. N. G. Adams, one; D. T. Starkey, one; M. C. Whipple, one; O. Bailey, one; William Hambleton, one; I. J. Merrill, one; Mrs. H. G. Hunter, one; J. W. Young, one; S. A. Van Blarcom, one; R. G. Prickle, one; H. W. G. Emerson, one; M. Ketcherbocker, one; J. A. Davis, one; G. W. Collins, one; Joel Caldwell, one; A. J. Towle, one; Mrs. C. E. Crosby, one; William Smith, one; Dr. J. A. Hall, one; J. P. Packard, one; E. W. Overton, one; F. H. Stone, one; Mrs. C. Lindley, one; N. Battin, one; J. Leamouth, one; F. Oliver, one; D. G. Curtis, one; S. Jones, one; E. Myrick, one; J. J. Taylor, one; T. Watson, one; C. O. Woodhouse, one; I. Seal, one; E. Hutchison, one; J. S. J. Seal, one; Mrs. E. C. Kelley, one; O. H. Lampher, one; J. S. Caldwell, one; D. Bickford, one; R. Davis, one; J. U. Johnson, one; H. C. Buck, one; M. W. Magalhães, one; Mrs. J. E. Hill, one; W. H. Mearns, one; H. Thomas, one; J. E. Reeve, Jr., one; G. Seltzer, one; S. B. Gaylord, one; C. P. Collins, one; F. White, one; J. J. Norris, one; D. E. Utley, one; Mrs. J. W. Kelsey, one; T. J. Presho, one; H. B. Wright, one; C. G. Taylor, one; B. Triphagan, one; J. B. Brittingham, one; T. Frost, one; Wm. H. Gilman, one; Dr. J. Scooby, one; Mrs. E. S. Proesy, one; C. W. Snow, one; Wm. Cloudman, one; H. Snow, one; B. Hawkins, one; Mrs. T. McMary, one; J. E. Blalock, one; Mrs. H. Stevens, one; D. B. Scofield, one; Wm. H. Dowey, one; H. O. Robinson, one; J. J. Shanahan, one; S. Hale, one; Mrs. N. Chiley, one; J. S. Homer, one; E. A. Glidden, one; O. Stewart, one; L. Wood, one; A. B. Porter, one; S. Young, one; Mrs. S. Reed, one; one; G. S. Porter, one; S. Young, one; J. Whitaker, one; J. R. Jewett, one; E. W. Clark, one; F. S. Little, one; C. O. Beers, one; Mrs. E. T. Thelen, one; J. Chapin, one; I. H. Wedding, one; W. S. Wood, one.

Matters in Europe. Contradictions, as point blank as during the palmet days of the recent Franco-German war, still rule the press dispatches concerning Paris and its surroundings. In the same issue we are told that Thiers has issued a proclamation to the people of Paris, in which he says: "The Germans declare that they are marching against the war unless the insurrection is at once suppressed." "O O O" "Rebelle and open the gates to us. The work of cannon will take its place. We are marching deliver you, and will among you in a few days. You can not stand up against Bismarck has threatened the restoration of a "permanent government elected through the plebiscite." If the revolution is not broken up by a given day, and that Bismarck officially orders the German troops will enter Paris on that day unless the rebellion is subdued.

Firing is moderately going on from the Versailles batteries, at Clamart, St. Mandé, at Châtillon and Montreuil; from the forts of Paris, by the forts of the fortifications, on Saturday, A. M., May 7th, in the vicinity of Issy and Vanves—both of which were repulsed with enormous loss, the retreating soldiers firing on their own friends who refused to open the gates into the Versailles camp, a much better general, and the gradual closing in of the government troops round Fort d'Issy, seem to make up all the reliable information received during the week just past. It is reported that the Government has arranged to put the Government troops at the defunct treaty of peace has been arranged at Frankfurt, between France and Germany, and will immediately be forwarded to the governments of both nations for ratification.

At a club held in the church of St. Nicholas, in the Champ Elysees, on the evening of May 6th, M. Perrin proposed that the commune should vote to liberate Bismarck and his family, and to put the Government troops at the defunct treaty of peace has been arranged at Frankfurt, between France and Germany, and will immediately be forwarded to the governments of both nations for ratification.

The communists claim to have repulsed the government troops, and to have captured the forts of the fortifications, on Saturday, A. M., May 7th, in the vicinity of Issy and Vanves—both of which were repulsed with enormous loss, the retreating soldiers firing on their own friends who refused to open the gates into the Versailles camp, a much better general, and the gradual closing in of the government troops round Fort d'Issy, seem to make up all the reliable information received during the week just past. It is reported that the Government has arranged to put the Government troops at the defunct treaty of peace has been arranged at Frankfurt, between France and Germany, and will immediately be forwarded to the governments of both nations for ratification.

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Form of Request.

We are in receipt of letters from friends in different parts of the country, suggesting that requests be made to the Banner of Light, and also letters containing the agreeable information that several intend to do so, but that the writers do not understand how such a document should be legally worded. We would respectfully suggest that, as the Banner of Light Publishing House is not an incorporated institution, those who desire to aid us pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following language: "I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed,] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promotion of the cause of the immortality of the soul and its eternal progression."

Spiritualist Convention.

The Massachusetts Spiritualist Association will hold a Convention on Thursday, June 1st, during the day and evening, commencing at 10 A. M., at Eliot Hall, corner of Eliot and Tremont streets, Boston. Many of our most prominent speakers are expected to be present and address the Convention. The friends throughout the Commonwealth are cordially invited to be present, or send delegates to represent them, to all of which we can safely promise a friendly greeting and good speaking.

Per order of Executive Committee, H. S. WILLIAMS, Sec'y.

Three Days' Meeting in Sturgis, Mich. The friends of progress, free thought and free religion, will hold their Anniversary Meeting on the 16th, 17th and 18th inst. at Sturgis, Mich. The meeting will be held at the Sturgis Hotel, commencing at 10 o'clock A. M., on Friday the 16th, and continuing until Sunday evening. All speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strangers from abroad who attend the meeting. A general invitation is given to all to be within twenty-four hours, on pain of putting the Archbishop of Paris to death in case of refusal. The proposition was carried by acclamation.

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BUSINESS MATTERS.

Mrs. J. H. FOSTER, Business and Test Medium, 150 Elliot Place, Brooklyn, N. Y. 7c M.13.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Third avenue, New York. Terms, \$5 and four three-cent stamps. A1.

SEALED LETTERS ANSWERED by R. W. Flint, 108 East 12th street, New York. Terms \$3 and 3 stamps. Money refunded when not answered. A22.

SPECIAL NOTICES.

HAPPINESS IN FAMILIES. If true happiness you'd know, How to have it, we will show; Teach your children to "keep cool," And obey the "Golden Rule," O'er their habits watch with care. Let them have the pure fresh air; Give them simple, wholesome food; Let them always wear good "Clothes," And have their minds and bodies complete. Which they will find at GEORGE FISKE'S, Corner of Beach and Washington street May 20—1w

HERMAN SNOW, 319 KEARNEY ST. (Up stairs) SAN FRANCISCO, CAL. Keeps for sale the BANNER OF LIGHT, And a general variety of Spiritualist and Reform Books, At Eastern prices. Also Adams & Co.'s Golden Pens, Pencils, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer'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.

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RICHARD ROBERTS, BOOKSELLER, No. 1026 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C. Keeps constantly for sale the BANNER OF LIGHT, And a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

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Advertisements to be Renewed at Quoted Rates must be left at our Office before 12 M. on Monday.

GEORGE F. ROWELL & CO., 40 PARK ROW, S. M. PETTINGILL & CO., 37 PARK ROW. Are our authorized Advertising Agents in New York.

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD. A MONTHLY devoted to the analysis and verification of the theory and Philosophy of Immortal Life, Spirit-Intercourse and Perpetual Progress. EDITED BY J. H. W. TOOHEY.

CONTENTS FOR JUNE: The Dualism of Theology and Science. Nature and Nurture. Illustrated by J. H. Huxley. Illustration of "The Sleep Walker," by Heinrich Zichowke. The Spiritual Forces of Edgar A. Poe. Conclusions and Generalizations. Spiritual Doubt. A Seven Days' France. Scientific Records—Reports and Notes. Recent Publications, etc. (Common Sense and its Issues.)

ALL subscriptions for the SPIRITUAL ANALYST should be sent to W. P. BROWN & CO., Publishers, 50 Broadway, New York. It can be obtained only by the remarkable manifestations of Electro-Psychology may be induced by the Electro-Magnetic Discs in common use by professional mediums. For sale by W. P. BROWN & CO., 50 Broadway, New York, by enclosing 50 cents and 3-cent stamps. Wholesale price, \$5.00 per dozen. 1w—May 20.

SPANISH MAGIC SALVE. ASK for it at the Drugists'. If they have not got it, address C. WILLARD SIMMONS, South Boston, Mass. Price 25 cents. 3w—May 20.

D. S. CADWALLADER MAKES Psychological Diagnosis of Diseases, and prescribes Hygienic Treatment; fee \$2.00. Delimitation of Character, Mental, Moral, and Physical, with age and sex, to 1005 Race street, Philadelphia, Pa. 2w—May 20.

MISS FLORA J. PALMER, Magneto Physicist and Test Medium, 56 Pleasant street, corner of Tremont, room 7. Examinations by lock of hair. 2w—May 20.

PATENTS.

MUNN & CO. CONTINUE to give opinions in regard to the Novelty of Inventions, Free of Charge, and to prepare Specifications, Drawings, Claims, and Assignments, and prosecute applications for Letters Patent in all the States, Territories, and Foreign Countries. They give special attention to the prosecution of Inventions in Agriculture, Art, and Manufacture. For a full list of the New Patent Law for 1870 furnished Free. Address, MUNN & CO., 37 Park Row, New York. Mar. 11.—13c6w

THE SPIRIT BRIDE. This is the name of the beautiful crayon picture which has attracted such marked attention in the BANNER OF LIGHT CHURCH ROOM for the last few months. It was drawn by spirit aid through the mediumship of the Hon. and DR. H. B. STORER, a gentleman who had had no instruction in drawing previous to the time the spirits commenced using his hand for their own purposes. The solicitation of many admiring friends we have had photographic copies of this picture made, which will be forwarded, postage paid, at the following prices: Large size, \$1.50; Small size, 75 cents. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

PHOTOGRAPHS Controlling Spirits of J. Wm. Van Namee, As seen in spirit-life by Wm. F. Anderson, Artist for the Summer Term. ONEIDA, Indian control; 25 cents. HOWARTH, Lecture control; 25 cents. GREAT HEART, Indian Medical control; 25 cents. Large size, \$1.00. Photographs of J. Wm. VAN NAMEE, (Indian Spirit), Trance Speaker and Medium; 25 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

MARSH'S BOOKSTORE. THOMAS MARSH, (Son of the late Beta Marsh), Bookseller, Stationer and Newspaper, Blank Books, MISCELLANEOUS BOOKS, Writing Papers, Blank Books, Envelopes, Portemonnaies, Pocket Cutlery, &c., &c. Also for sale, London's Patent Sledge-Crowd Drill Pencils, Water & India Ink, and Holders. All Orders filled promptly. STEWART—Mar. 11.

WORMS. MY WORM POWDERS are the safest and surest remedy for worms ever discovered. They destroy all other worms of the human system. Dose very small and almost tasteless. Price 35 cents per package, or 3 for \$1, by mail. Address JAMES COOPER, M. D., Bellefontaine, Ohio. 13c6w—Apr. 22.

J. T. GILMAN PIKE, PHYSICIAN, Pavilion, No. 67 Tremont street, (Room No. 6) BOSTON.

JOAN OF ARC, THE "DELIBERER OF FRANCE." A fine Photograph of this celebrated heroine, representing her clad in armor and cheering her troops on to action. Price 25 cents, postage free. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

Photographs of Prof. William Denton. We have received a supply of Photographs of Mr. William Denton, Cabinet size, 4x6 inches, 50 cents, postage 6c. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

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THE BIBLE IN INDIA. Or, The Hindoo Origin of Hebrew and Christian Revelation. Translated

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 61 North Fifth Street, St. Louis, Mo.

SPIRITUALISTS.

It is a well known fact, not only in St. Louis but in other large cities of our country, that many of the wealthy and popular men have satisfied themselves, mainly by phenomena, of the fact of spirit-life and intercourse, and have thereby released themselves from all bondage to superstition and power, all participation in sectarian ceremonies, family altars and religious restrictions. They go to the church and theatre with about the same feelings, and to a dance or prayer-meeting, enjoying the former more than the latter, and with no feelings of religious obligation in the latter. They usually contribute liberally to the building and support of churches, making little or no distinction between the sects, unless some of their families intercede for some one to which they are attached. But thus far they pay little or nothing for the support of meetings, erection of halls or other necessities for the extension of the more rational cause of Spiritualism. There is a reason for this misuse or abuse of liberality on the part of those who know it is not right, and often pay with a protest and resolve not to do it again, and yet go on in the same course, while even if they promise to assist the cause of Spiritualism, forget or neglect it without any compunctions of conscience. This reason is the social power of the churches, which, by uniting, have ostracized Spiritualism—willed, unaided and scandalized it till not only the weak-kneed but many of the "strong minded" have run under the Christian banner for protection; and while these rich and popular brethren feel released from all moral and religious obligations to all churches, and have formed none to Spiritualism, they are still subject to this social tyranny, and if not personally bound, are bound by some part of their families, usually the young and weak minded, who are easily wrought upon by the learned, fashionable, scheming preachers.

If all who are real believers in Spiritualism in any one of our large cities would unite and act together, they could have the best society in all the place, and be entirely independent of all the churches, and have it even at less cost than they now get their social positions. The religious tie is broken and thoroughly dissolved, but the social is yet binding, and is the only hope of the churches, and that now depends on keeping Spiritualism unpopular, and its advocates ostracized in fashionable society, and in this they could not succeed were they not partially supported by Spiritualists themselves, who are not less but more given to abuse of each other than Christians are.

There will be a great change and rapid progress when this social bondage is broken, and not much before, since the support of the wealthy can only be obtained thereby; and when this comes we shall have halls and speakers and society, and have our papers supported and literature extended as they never yet have been.

A wealthy man who recently died in this city, left part of his estate to several churches, including among them a Methodist and a Roman Catholic, thus embracing the extremes, which abuse each other; but he had not reached Spiritualism, which should have had the larger share, and perhaps would had it not been outlawed by Christianity. We do not expect to stay in the body till the great social change takes place, but we are sure it will come before long, and then the workers in this cause will be rewarded for their and our labors in the noblest cause that ever engaged the attention of men and women.

IS IT ALL RIGHT?

It seems by the papers that ex Governor Jewell, of Connecticut, did not have votes enough to elect him without legislative aid, although his political party were largely (or sufficiently) in the ascendancy. Some people attribute this to a lack of support among Spiritualists, Jews and Liberals, on account of his aid given to the movement to put a Christian recognition of God into the constitution, which we understand him to say he is not in favor of doing. However this may be, if he signed a call for a convention for that purpose, it looks more like it than it does like a defence of free speech merely. Far away as we are, we do not know which was the better or safer man of the candidates, nor which we should have voted for had we been a voter in the State; and we did not send our scrap and note to the Banner to influence voters against him, but only to put our friends on guard, hoping they would look closely into the matter, and see that we are not trapped by the church party, and caught before we are aware of danger.

Out here in the West, we are on the lookout, and are well aware that only by eternal vigilance can liberty be preserved. Last fall the voters of Missouri set aside the candidate for governor who signed the call for a similar convention, although the party to which he belonged was largely in the ascendancy, and the people elected one of the same party; and recently, the city of St. Louis defeated a zealous church-member and a great and good man for mayor, when the figures and past votes show that his political party are in a majority. We do not know that he had given aid or comfort to the movement to put a recognition of his God into the constitution; but we are sure many people feared his bondage to a church might influence him to favor religious schemes, to the injury of religious liberty. The people are wary, and well they may be, on this subject; and we hope the political party, whichever it be, that advocates most and best the interests of our country on all other questions, will be careful not to overlook the danger of running under religious tyranny.

SCHOOLS IN ST. LOUIS.

The Golden Age pays the following just tribute to our schools in St. Louis, which have also been highly complimented in other quarters for their freedom from Bible reading, secured by the union of Catholic with spiritual and liberal influences, but probably with different motives—the Catholics probably thinking to first vote the Protestant Bible out by the aid of Liberals, and then by the aid of Protestants get the school money divided among the sects, but succeeding in the first there is no chance for the second, and probably no chance for getting the Bible back, as the system works so well without it.

"St. Louis is to be congratulated on her educational success. She has solved the school problem, so far as the Bible question is concerned, in the truly American way, by completely secularizing her education. By dropping the Bible out of the schools she has effectively disarmed the majority of those who are opposed to our public school system, and defeated those who resorted to every possible expedient to divide the public funds

among sectarian schools. Of course there are a plenty of Protestants who join with the Catholics in denouncing the schools as "godless"; there are a plenty of Protestants who consider nothing as Christian which is not labeled as such, and would not recognize Christ himself were he to come around them without a halo around his head, and would sooner the public should sink than that their sect should suffer the least infringement of its supposed prerogatives. But happily the majority are fast opening their eyes to broader and truer views of religious as well as public policy; and in St. Louis, though the Democrats carried most of the wards in the late elections, the Board of Education is Republican. The city also has a public school library of 20,000 volumes, with an admirably arranged reading-room for the use of her school-teachers and pupils."

THE TEMPERANCE CAUSE.

We were refreshed in memory and encouraged in hope by spending last evening in Mercantile Library Large Hall, witnessing the panoramic exhibition of the Mount Vernon Band of Hope before a very large audience, invited to raise means to enlarge their own hall. The society is a juvenile temperance society, and the most prosperous one in the city, and occupies the hall in which our meetings have been held during the winter. The exhibition was a perfect success, and highly complimentary to the children and managers, and promising for the cause that needs it so much in St. Louis.

We have also just read a copy of an article by Rev. D. B. Turney, in the National Prohibitionist, in which he very truly says what we have been iterating and reiterating for ten years at least, viz: that if we stop the sale of the beverage it will prove a futile success, unless we crush the manufacture at the same time. It also gives the following items:

"Sixty thousand lives are annually destroyed by intemperance in the United States. One hundred thousand men and women are yearly sent to prison in consequence of strong drink. Twenty thousand children are yearly sent to the poor-house for the same reason. Three hundred murders are another of the yearly fruits of intemperance. Four hundred suicides follow in this fearful catalogue of miseries. Two hundred thousand orphans are bequeathed each year to public and private charity. Two hundred millions of dollars are yearly expended to produce this shocking amount of crime and misery, and as much more is lost in time wasted from the same cause. Is it not time to drink that which produces every where, and in every land, a more human if we hesitate to lend our aid to such a cause?"

We also extract the following from the letter of a friend in Texas that has just reached us: "Linden, Davis Co., Texas, April 20, 1871. I am glad to see you advocating the prohibition of the sale and manufacture of liquor, and I think that the temperance people everywhere ought to flood Congress with petitions for this purpose. In the April number of 'The Laws of Life,' I find the following truthful words, in an article by Glen C. Jones, on the 'Effects of alcoholic liquors on those who use them in moderation only': 'Temperance men and women are greatly exalted at the prevalence of intemperance, and so are competent to remedy the evil, they need to know that its direct and most fatal aspects are not seen at the lowest point of degradation to which it subjects its victims. The moderate use of ardent spirits ruins and destroys more health, brings to premature death, more loss of sight, more prostration, paralyzes more genius, induces more unhappiness and destroys more character by far than its excessive use does. It saps and mines, instead of besieging and storming the fortress of life. It kills like the pestilence that walketh in darkness, instead of like the destruction that wasteth at noonday. Its effects are less obvious in the processes of accomplishment, but none the less sure or obvious in conclusion. Moderate drinking of ardent spirits is evil, and only evil, in every view that one can take of it, and should, by every man and woman who prize their own health, be at once and forever totally abandoned.' Let us friends, be more zealous, and push forward the good cause until the infernal traffic in liquor shall be stopped."

Fraternally yours, ALEX. KING.

ANOTHER OF THE NOBLE PIONEERS GONE. L. B. Brown, of High Point, Monticau Co., Mo., and formerly of Michigan, and at one time editorially connected with the Present Age, left his body at his prairie home with his wife and five children on the 20th of December, and went to live with the angels, of whom he so often wrote sweet snatches of poetry. He was fifty-three years of age, and well known and highly esteemed by a large circle of friends in Michigan, which State he left for Missouri to gain better health, and seemed to have gained it until he was suddenly stricken down with congestive chill. Our friends in Milwaukee, Wis., as well as in Michigan, will remember our brother as one of the able and early pioneers who took active part in bringing the New Philosophy before the people; and especially will he be remembered for the beautiful poems which so frequently appeared in print, and which are still to be found and admired among the gems of thought and beauty; but nowhere will he be so missed and mourned as by his loved and loving family of wife, three sons and two daughters, the youngest fourteen years of age, known long ago to us as bright, healthy and happy souls of much promise. May he with the angels bless them still.

EGYPT, IN ILLINOIS.

Our worthy friend, T. S. Given, proprietor of the Western Guardian, published in Olney, Ill., gives us a sharp hit for our note on the needed conversions of Southern Illinois, and whips in the south part of Missouri, and compares Illinois with Missouri at large. We admit all he says, and have said as much of Southern Missouri before; and we are well aware that Illinois ranks Missouri in all respects except in a great city, since Chicago has to give place to St. Louis. We are glad, too, to find a friend to help us recommend Egypt, as we have so often done with our tongue and pen both. We, too, have a home among its hills, and a son and daughter living within its limits, and confess our preference of country rests nowhere else. After saying all this, we think our friend will allow us to recommend missionaries to convert the people out of ignorance, whiskey-drinking and tobacco-chewing, and all such kinds of bad habits, so that our favorite section of the West may compare more favorably with Missouri, and even with New England, the famous land of steady habits. We are glad to learn that the fruit crop of Southern Illinois is yet promising for this season where it has been a partial failure for several years.

LECTURES IN ST. LOUIS.

Our winter course of lectures in St. Louis closed their six months' term with April, but from the interest manifested, and expressions of the friends at the close, it is evident they will be soon renewed, and we hope under more favorable auspices. We took up the subject single-handed, but with the pecuniary aid of a few friends, and apathy or opposition of those who had let the old Society die, and who had not yet administered on its estate, and with the aid of these few we have had regular meetings, free to all, twice every Sunday for six months, and close with a deeper and

stronger interest than we began. We should not now close them were it not for deferred engagements out of the city, which require our absence for a few weeks, and when these are fulfilled arrangements will be made for the renewal of lectures in the city. We have satisfied our friends that regular speaking by the same speaker can be made a success as well as by constant changing, although with smaller audiences, yet with deeper interest and as good results.

Spiritualism in Troy, N. Y.

MESSRS. EDITORS—I have just closed an exceedingly agreeable sojourn of a month in this city, where I have been speaking for five Sundays to increasing audiences of thinkers, among the most advanced and respectful, that I have ever met; and I should be unjust both to the Trojans and myself, should I fail to give some expression to sentiments engendered by this visit. Without intending to detract from any, it is but justice to say I know of no place in the United States where the Spiritualists seem more united or the cause generally in a better condition. A sound intellectual spirituality predominates in the association. Brotherly and sisterly kindness is perceptible throughout all their social movements. A greater freedom from personal jealousies and animosities I have never known. An abiding love of humanity and an earnest seeking after "the truest truth" at all times, seem to actuate the entire membership of the society. Their earnestness, too, exhibits itself in practical Spiritualism wherever opportunity is afforded for expression. The external direction of the cause in Troy is under the supervision and control alone of the Lyceum, and has been for a number of years. The Lyceum consists of one hundred and twenty members—officers and children. Besides employing speakers ten months of the year, they subscribe for one hundred copies of the Lyceum Banner, and have organized other methods of expenditure for the benefit of the needy, as regards material as well as intellectual and spiritual demands. For instance: within the membership of the Lyceum they have an organization termed "the Moral Police," the members of which are constantly engaged in looking after and supplying the material wants of children in the Lyceum whose parents or guardians are unable to supply them with appropriate apparel. This organization is aided by another, termed the "Ladies' Society." These two societies meet, two afternoons of each week, for the purpose of arranging as to funds, determining in regard to purchases, and executing with busy and benevolent hands the necessary sewing. In the evenings, after the occupations of the day have closed, the gentlemen are punctual in attendance at these meetings, and cheerfully contribute their share in the general beneficence. After business, the evenings generally close with pleasurable amusements of some kind—music, dancing, etc. But not until the business of the meetings has been completed are these indulgences permitted; for the men, women and children among the Troy Spiritualists seem fully to realize the force of the poetical couplet: "I dreamed, and thought that life was beauty; I woke, and found that life was duty."

During my engagement in Troy, the Methodist Conference for that section held its annual session. Among other trials for conduct deemed unministerial, was one truly indicative of the animus of the Orthodox fraternity. A learned and liberal gentleman, a member of the Conference, was put upon trial for inculcating liberal views touching humanity and its destinies! A Committee set upon his case, and reported him "guilty of promulgating liberal Christianity," and recommended that "he be reprimanded by the Bishop." The Bishop administered a reprimand, with the injunction that hereafter his views should be expressed in such language "that his hearers might fully understand what he meant!" If the minister reprimanded is, as I am informed he is, a liberal minded and cultivated gentleman, it is to be hoped he will follow the Bishop's advice. Is not the fact that in this age of free thought a gentleman is to be condemned for preaching liberal Christianity, a sad commentary upon the nature of modern theological teachings? No wonder the poet exclaims: "Dread Theology—That peopled earth with demons, hell with men, And heaven with slaves!"

But I fear I shall overreach the proper limit allowed to your correspondents, and must therefore close by another brief reference to the Troy Spiritualists. Benjamin Starbuck is the Conductor of the Lyceum, and Miss Libbie McCoy, the Guardian. But in an association where all are workers—where there is less of mere personal ambition than I have witnessed generally, and less approximation toward Lilliputian popyery, it might be injudicious to mention any names than those of the immediate officers; and I consequently desist. The whole body of Spiritualists in Troy seem to be fully in earnest. To those of us whose vocation keeps us moving year after year throughout the country in advocacy of a cause we so ardently love, such local conditions as those I have adverted to are truly heart-cheering. And such conditions will healthfully tend to fasten upon the minds of communities the great truth we are laboring to inculcate—that Spiritualism is admirably adapted to all the conditions of time, as well as a beautiful guide-book, telling of the pathway in the future, arched with galaxies and paved with suns, through which the soul shall pass to still increasing beatitudes.

I know not what good I may have been the means of effecting in Troy; but I do know that my visit among the Trojans has done me more good than I know how to express. Fraternally yours, THOMAS GALES FORSTER.

May 1st, 1871.

Passed to Spirit-Life:

From Troy, N. Y., April 23, Jehu Hatfield, aged 65 years. Bro. Hatfield was prepared for the change, and regarded the approach of the heavenly messenger with calmness, even joy. In his last hours he seemed to enjoy the constant presence of the angels. "I know where I am going," was his answer to a clergyman who called in to converse with him. "All is clear and bright." To a friend he said: "I am in the spirit-land, only my body is with you." Frequent expressions of cheerfulness were heard in the evening. He was a member of a Methodist, he found the creed too narrow for his expanding soul, and he was for about twelve years a firm believer in the true law by which you can secure your own personal development; how IDEAS move the world and cause all true progression.

Sec. 1.—"DEATH AND THE AFTER-LIFE."—In this lecture the author shows that the Bible is a reliable history of spiritual things, and that the doctrine of the resurrection of the body is confirmed; vivid description of death-scene, illustrated by the frontispiece; deaths by accident described; the effects of the "second death" on the individual after death.

Sec. 2.—"THE SUMMER LAND."—Author's account of his journey in the state of clairvoyance; he shows the different degrees in the constitution of this world and that of the Summer-Land; the laws of growth after death; difference between the "spirit" and the grand zone; appearance and descriptions of islands, rivers, valleys and populations in the higher sphere.

Sec. 3.—"SOCIETY IN THE SUMMER LAND."—The Christians are not by constant belief; the believers cannot project modern manifestations from the other life; the argument plainly set forth; about language in the "many mansions" of the Summer-Land; the vision of Children's Progressive Lyceums in the better world; wonderful accounts of different tribes and nations and religions among the spirits.

Sec. 4.—"LANGUAGE IN THE SUMMER LAND."—The laws of oral language; why mediums speak with long tongues; the roots of the individual; strange and striking and agreeable stories of the Summer-Land; communications from Henry Clay, Dr. Emerson, J. Pennington, Margaret Fuller, and remarkable instances of special providences, closing with a prophecy by the Hon. J. W. Edmonds, foreshadowing the great rebellion.

Sec. 5.—"MATERIAL WORK FOR SPIRITUAL WORKERS."—The great opportunities for work in this life; the great works already accomplished; the laws of labor, and the motives which ought to control men; how Mother Nature works for her children; the true law by which you can secure your own personal development; how IDEAS move the world and cause all true progression.

Sec. 6.—"ULTIMATES IN THE SUMMER LAND."—The author's philosophy of the things; a plain lesson about immunities and proximates; concerning the cooperative benefits of Science and Art; something new about the white and black races; what Nature proposes to do with the different tribes and races of men; an original view of the future population of the world.

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