

ROMANCE, LITERATURE, AND GENERAL INTELLIGENCE.

THE WEEKLY JOURNAL OF

NO. 10.

BY GEORGE A. BACON.

sequence! For if we have a spiritual body, with faculties and senses corresponding to our physical; if, as is true, we do know but little of the springs of action and power of this material form of ours, and far less of our inner self; if we are assured of the reality of the spirit-world; of the fact that we are constantly surrounded by its inhabitants; that we are sometimes permitted to see and converse with them; that our temples or flesh are mainly the obstacles to a fuller realization of these accepted facts—all of which our author has fully implied and substantially confessed—what are the legitimate consequences which naturally follow? What is the corollary of all this? Namely, that in the domain of natural law these things exist and find control; that having been demonstrated once, they are, under similar circumstances, capable of it again and forever after-ward; to the reader or ourselves, other things being equal, as to any one else.

*SALEM WITCHCRAFT: with an Account of Salem Village and a History of Opinions on Witchcraft and Kindred Subjects. By Charles W. Upham. Two volumes. Boston: W. E. Glazier & Lunt. 1867.

12. **Mr. & Mrs. Wm. J. Young** will answer calls to lecture the vicinity of their home, Boise City, Idaho Territory.
Mrs. FANNIE T. YOUNG, Boston, Mass., care Banner of Light

Evangelical Criticisms on A. J. Davis's Latter Books.

The *Watchman and Reflector* of May 7th, a Baptist newspaper published in Boston, presents its opinion of the "Arabula," "Stellar Key" and "Memoranda" as follows:

"These three books, devoted to the inculcation of the doctrines of modern Spiritualism, may possess for the believers in that faith a peculiar interest: to us they seem as barren as a desert, as uninteresting as a pudding-stone rock, and as reliable as the dreams excited by a hearty supper."

As we read the above in the columns of the newspaper which in our early days was the medium used in our parents' family to learn what was going on in the religious and literary world, the words of Isaiah, (for we were Bible and for a long time trained in and under Bible influences,) came to mind, "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He shall see the travail of his soul and be satisfied: by his knowledge shall his righteous servant justify many."

These words, we had been told by our Baptist friends, predicted the appearance of Jesus in the flesh, and the reception that awaited him at the hands of his countrymen. The hardness of heart and the blindness of vision which had hindered the Scribes and Pharisees of old from perceiving and appreciating in a spiritual and beautiful aspect the words and works of Jesus, were often vividly delineated and lamented by our faithful Sabbath School teachers. It manifested on the part of those righteous Scribes and Pharisees a great lack of insight; not only not to perceive the inner beauty and significance of the teachings of Jesus, but even to characterize them as blasphemy. The ancient Jewish seers and Jesus had deplored their insensibility to spiritual impressions. He had expostulated with them, "Perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not?" To his disciples he said, "Blessed are your eyes for they see, and your ears for they hear."

These and other similar instructions of our youthful days came to mind, as we read the acknowledgment of the "Watchman's" critic. To him Davis's books are "barren as a desert, as uninteresting as a pudding-stone rock." The "Arabula," the divine quest in his heart, yet sleepeth. Its ear is dull. It hears not the voice, and gives back no response to the awakening call. The "Stellar Key" does not open to his vision the joys and landscapes of the Summer-Land. He looked through his spiritual telescope to report to his readers what he saw in modern Spiritualism, to respond to the inquiry of anxious and aching hearts:

"Watchman! tell us the night,
What its signs of promise are."

He gravely answers, "barren deserts and uninteresting pudding-stone rocks." Other watchmen have answered, that o'er the mountain's height they saw a "glory-beaming star," and that "the morning seemed to dawn." They have listened to and obeyed the voice of Arabula, and have assured us that it was an angel's voice, and that it has led them into pleasant ways and peaceful paths. They have used the "Stellar Key," and through it have discerned new heavens and a new earth.

Certain comments on the "Arabula" and "Stellar Key" made in the *Boston Congregationalist*, an Orthodox newspaper, as republished in the *Banner* of May 21, are interesting, especially when taken in connection with those of the Baptist critic, as indicating somewhat of a similarity of taste. These books, says the Orthodox critic,

"Are stuffed full of the wildest vagaries, the most ridiculous assumptions and the most impudent infidelities. . . . We suppose there must be plenty of fools to take down all this bosh, or it would not be printed and bound."

To him, as well as to the Baptist, these books are not pleasant reading. They perceive in them "no form nor comeliness, and no beauty that they should desire them." To the Orthodox critic they are "bosh," and in his judgment they who take them are "fools." To the Jewish Scribes and Pharisees, the utterances of Jesus were blasphemies, and they who advocated them were pestilent fellows. Can we, do we censure or blame either the ancient Jewish conservatives or the modern Evangelical critics? The former were true and responsive to their inward natures, and the latter undoubtedly report these books as they appear to them. To the one they are "barren as a desert, as uninteresting as a pudding-stone rock." To the other, him of the elder faith, they are "bosh," and those who take them are "fools." The victim of delirium tremens not infrequently sees, or says that he sees, loathsome creeping things crawling on him, frightful forms and hideous phantoms threatening him. When he describes them, he undoubtedly relates what he sees, or fancies that he sees. Milton says of a portion of the Stygian council,

"—through many a dark and dreary vale
They passed, a universe of death and woe,
Where all life died, death lives, and Nature breeds
Gorgons and Hydras and Chimæras dire."

Whittier also paints the same idea:

"We shape ourselves the joy or fear
Of which the coming life is made,
And all our future triumphs
With sunshine or with shade.
Still shall the soul around it call
The shadows which it gathers here,
And, painted on the eternal wall,
The Past shall reappear."

Not less true is the same thought reflected by another poet:

"The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."

L. E. L. sweetly sings the same idea:

"If our spirits throw round the joys they take;
The best of our pleasures are those we make."

The Jewish conservatives, contemporary with Jesus, highly esteemed the Mosaic ritual, and conformed their habits and institutions to it. They were rich and generous. They built the tombs of the ancient seers, and erected and adorned monuments to their memories. They were also, to a certain extent, progressives; for they much regretted and mourned over the harsh treatment which their own ancestors had deemed it their duty to inflict upon those ancient seers, and boldly declared that if they had lived in those days they would not have cooperated with their fathers in their work of persecution. But then—days, when Jesus lived, matters were different, they probably said. Their ancient and holy religion was assailed, and that by a blasphemer, too. He disregarded their Sabbath day, and contemned their holy house of worship, and they felt it to be a sacred duty incumbent on them to defend the truths once delivered to the saints and put away Jesus from among them. That work they attempted, and in their own manner and to their own satisfaction they performed it, and thereby proved that they were, as Jesus had assured them they were, the children of them which killed the prophets.

History, it is said, repeats itself. We have sometimes queried, whose descendants will they be who in a future age will say, "If we had lived in the time of A. J. Davis, that wonderful clairvoyant, that rarest spirit that ever did steer humanity, and Hudson Tuttle, that seer into the

arcana of Nature, and Ralph Waldo Emerson, that divine intuitionist, and Theodore Parker, that fearless son of God, and Lizzie Doten and Cora Daniels, those eloquent daughters of the Muses, we should have been truly blessed; we would have attended on their instructions and inspirations; we would have been their warmest friends; we would not have participated with those who opposed them and contemned them in the public prints." Whoever they may be, we doubt not that they will erect monuments and statues of marble and enduring bronze, to perpetuate the names of the spiritual worthies of these days, and will republish their works, both with and without ample and varied commentaries, on every hue of paper, in every variety of type and every style of binding.

Some time ago, but after Davis's first book—"Nature's Divine Revelations"—had been before the public for a year or more, and had awakened much discussion, certain of the Evangelical newspapers declared that the choice was to be made between "Jesus Christ and him crucified," and "Andrew Jackson Davis and him magnetized." The phrase is certainly terse and suggestive. We have thought of it, and queried whether the acceptance of the one necessitated the rejection of the other. By no means. After considerable reflection, we have concluded not only that we can, but that we do most heartily and gratefully accept them both—not as masters, but as teachers and friends. Nor do we perceive any inharmony in our mental state in consequence of having sat at their feet and partaken of their instructions. It is true that certain ecclesiastical notions and arguments and dogmas do not now appear to us of such wondrous value as they did formerly. In fact, we found that they were hindrances to our perception of the inner and the spiritual world, and therefore put them aside.

Both the *Watchman* and *Congregationalist* are devoted to the cause of Evangelical truth as they understand it. They are servants of Jehovah. They have come up, and endeavor to arouse others to come up to the help of the Lord against the mighty, and are as honest and conscientious and intelligent in their work, as at the present time they can be. We wish them God-speed. It was said through an ancient seer, Isaiah xlii. 19, (Noyes translation,) in a book of whose sufficiency and infallibility our Evangelical friends declare that they have no doubt:

"Who is blind if not my servant?
And who is deaf as my messenger whom I sent?
Who is blind as the friend of God,
So blind as the servant of Jehovah?
Though I sent many things, but requited them not;
Though I fasted three ears open, but hearest not;
Hasten, May 11, 1868. A. E. GILES.

The Daily Advertiser and Spiritualism.

Editors *Banner of Light*—I desire to call the attention of your readers to a characteristic attempt on the part of the managers of the *Advertiser* to throw discredit upon Spiritualism, in a notice of the suit now pending against Mr. D. D. Home, which I find in the summary of European news in this day's issue.

If I am correctly informed, one of the chief managers of the paper referred to is a Swedenborgian, and believes as we do, that there has been, if there is not now, an orderly, open intercourse between those who have left the material body and those who have not.

I think I shall not misrepresent Spiritualists, when I say that this belief in direct, open, conscious intercourse with the spirit-world, is the only one which they entertain in common, and that they do not consider this intercourse to result from anything but peculiar physical conditions on the part of the medium through whom the manifestations are made.

They neither claim nor believe that the fact of communication depends upon the intellectual or moral condition of the subject, though they do hold that the use made of this power, as well as of all our powers, should determine our estimation of the results.

It is quite idle to tell us that self-sacrificing efforts to heal the sick and comfort the afflicted are prompted by the devil, though it has been put forth gravely by a committee of ministers in the Swedenborgian Church, that such means as we resort to are not safe, "as evil spirits may be introduced."

The members of that church were also warned, by one of their leading men some years since, that they must remember that all such practices as mediums are charged with, are like the sorceries and incantations denounced in the Bible, and that they should be subject to the same punishments!

Now considering that there are more millions of Spiritualists than there are thousands of Swedenborgians, and that in one body as well as the other, there are some good as well as bad and indifferent, it would appear more reasonable, to say the least, that our friends who believe in Swedenborg should not put on airs and denounce so many of their fellow men who only agree in believing substantially as they do, viz., that the human body is so constituted, that under certain circumstances (not yet common) those who are in the material form can and do have intercourse with those who have gone before us into the spirit-world, but who are permitted to return and make themselves seen, heard and felt, by those who are sufficiently impressible here.

We are not called upon to believe that a communication from the spirit-world is true, any more than if we found it in the columns of some of our newspapers. Nor do we all feel that the accumulation of wealth, or detection of supposed criminals, is the highest use to which spirit-intelligence can be applied.

But when Channing, or Parker, or Rush, purport to come and teach us to do unto others as we would that they should do unto us, we must believe either that it is not the devil who comes, or if it is, it must be a very much better kind of devil than our friends of the *Advertiser* have ever employed.

We shall hope that our friends will prove all things fairly, honestly and accept that which is true, even if old ideas should suffer by doing so.
May 11th, 1868. D. W.

Movements of Lecturers and Mediums.

J. O. Barrett is in this city at present, and will answer calls to lecture in this vicinity for the month of June. He has just closed an engagement in Lowell, where he was much liked.

Mrs. H. T. Stearns is in Springfield, Mass., where she will receive calls to lecture.

N. Frank White is lecturing in the State of New York. His address is care of Warren Chase, 644 Broadway, New York.

Lois Walbrook is engaged to speak in St. Louis, Mo., during June.

HIGH-HEELED BOOTS.—The Medical papers are writing against the modern fashion of high-heeled boots. They say it causes corns, cramp, lameness at an early age, and, the worst thing of all, it lessens the size of the calf, makes the leg lose its symmetry, and causes the foot to spread at the ball.

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LEWIS B. WILCOCK, ASSISTANT EDITOR.

All letters and communications forwarded to this Office for publication must, in order to receive attention, be addressed to Luther Colby.

The Proselyting Business.

Perhaps not all of those who are so urgently addressed by the class of Unitarian preachers styling themselves Liberal, are on the instant aware of the object specifically aimed at by these free discourses. They are naturally not without a motive in what they do, which it would be wise for all to search out. In the first place, these men, generally the most talented and progressive of the sect from which they have measurably come out, see that a footing is essential for them somewhere. They look around with much concern to discover a place where they may firmly stand. On the one side, they do not wholly cast off their Unitarianism, but rather endeavor to stretch its ropes so as to allow them more denominational room. On the other side, they look abroad and behold the grand army of true Liberals, under the banner of Spiritualism, marching on to the triumphs which it should inspire the duldest human soul to think of, and they feel that here is genuine popular strength, whose support it is well worthy of any one's aspirations to court. How to hold on by the one, yet win over the other, is precisely the problem which these men have voluntarily given themselves to solve.

There is a great deal of plausibility employed about this business. The public preachers alluded to see that the world is not going forward by the old way with which they openly confess their dissatisfaction; and they have the discernment, too, to see that Spiritualism holds in its hand the magic wand that is to beat down all religious, social, and scientific obstacles. Now if they can still hold fast by the ecclesiastical machinery, in the form of theory, which is the strait-jacket of their religious thoughts, and, by professing themselves as liberal as any who are most so, manage to warp and win over any considerable portion of Spiritualists who may be pleased with their fair phrases and deluded with their Liberal promises, and thus succeed in building up independent churches out of the good, sterling material of Spiritualism—they will have managed to accomplish something which no branch of any sect has hitherto been able to bring about in connection with the hosts of believing Spiritualists.

We are compelled to give our statement the form at least of partisanship, in order to make it clear that it is in the spirit of partisanship that this work is being attempted. Not that we would deprecate it chiefly because it is really conceived and executed in such a spirit, for we hold that to the minds of all true Spiritualists the thought of a partisan and narrow organization, on the basis of the ecclesiastical arrangements all around us, is abhorrent in the extreme. But it is because these Liberal Unitarians use all their address in trying to make a partisan scheme appear as liberal as Spiritualism, thereby involving into their ranks a large class of men and women who would otherwise have nothing to do with the movement. We are all of us, of course, glad to find that Liberalism is finding its way into Unitarianism faster than into other denominations, although we can distinctly see that there is a simultaneous movement of that character among them all. And if they are ready to pay that regard to Spiritualism, as the great fold of all liberal minds, which its religion and philosophy so richly deserve, we are ready to extend the hand of welcome, and even of fraternity. We are willing to admit even now that all are brethren; our Liberal friends are loth to do it unless they can get some of us to first subscribe to some of their favorite tenets. As to that, we have none to subscribe to on any side. Our creed is Freedom—freedom for the human mind in all directions. We hold faithfully to direct spirit presence and inspiration; it is yet to appear that even the most Liberal among Unitarians do that, and publicly announce and defend it.

We want no "free" or platform than that which we have now; and if we were looking for one, we should hardly turn our faces toward men who are still afraid and in doubt about jumping clear of the one they do not wish to remain on any longer. The truths of Spiritualism are far too many, too broad, and too momentous, to be canvassed in connection with a sect or a platform. If a certain class of men are Liberals, yet not liberal enough as yet to join our ranks, it is preposterous and absurd that we should be solicited to go and join theirs. This is only a sort of compromise which they propose, at most; and compromises always are awkward and ugly things; like flat stones in the fields, harboring all manner of bugs and vermin beneath them. This call which the Liberal talkers and writers make to persons of all "persuasions" to come up and discuss the propriety of a free platform with them, is perhaps well enough on the face of it; but when we come to see what the real design is underneath, viz.: to build up something else at the expense of Spiritualism, it is time to pause and look the business fully in the face, questioning it of its sincerity. That is precisely what we are doing now.

This whole Liberal movement was started in New York some years ago, and it has, as a plan, been kept carefully in sight all the while. It proved a signal failure then, and we see no reason why it should amount to anything more now. We have it in a state of resurrection here in Boston, and elsewhere—always the same thing under different appearances. Can it be necessary for us to do any more than merely to expose the matter, as we have now done, to the clearer apprehension of Spiritualists, and put forth a single word of warning to them against being drawn into any snare for the aggrandizement of those alone who so cunningly set it? As Spiritualists, the advance guard of the grand army of progress throughout the world, it behooves us to maintain our ranks unbroken, so far as warding off the invasions of designing sects are concerned. It is not ours to attempt to please this man or that. We have but one course to pursue, and that is open and clear in the sight of all.

Robert Collyer.

The man whose name we have just written is probably the largest and warmest in his sympathies of any member of the denomination to which he subscribes. He is an Englishman, born of working parents, and when but a boy was apprenticed to a blacksmith. Since he came to this country he followed a mechanical business in Pennsylvania, and immediately afterwards went into the ranks of the Methodist preachers. Having once accepted an invitation to preach in an Unitarian pulpit, the Methodists refused to renew his license as a preacher; and at this critical point of time he was invited to the ministry-at-large in Chicago, where he has since labored with all his soul for the good of men and women. It is there that he has made his reputation, and from that point he has sent forth his large and benevolent thoughts, in their truly poetical dress, to all parts of the country.

Dr. Bellows, of New York, says "he is a poet, and singer, in spite of himself." He compares him to Burns for the purity, naturalness, and homely beauty of his images. Of his speech he says—"It is not oratory, it is oratorio." If all the denominations had preachers of his breadth, insight, strength, sympathy, and genuine tenderness, there would be a vast deal more of vital religion in the churches than now. Mr. Collyer is no creedist. He cares nothing for forms. He would have his thought as free as his fancy, and both should roam the wide field of the universe unchecked. The writings of such a man must naturally be most attractive to all natures in which faith is strong and aspiring, sympathy abounding, and fondness for spiritual similitudes a marked characteristic. But other natures than these cannot fail to be quickened into almost a new life by reading them. His little volume, entitled "Nature and Life," and published in Boston by Horace B. Fuller, has attested its singular worth in these respects by its large and continued sales, which have already reached many thousands. It is fairly representative of the man, whose spiritual face makes a most refreshing picture as a frontispiece. The many sides of the gifted writer, as well as his spiritual penetration, his ready sympathy, and his poetic fancy, are presented to the reader in this beautiful little volume, and it is therefore the best portrait that can be given of the face and the nature of this remarkable man.

Light Breaking Everywhere.

Taking up "The Round Table," of New York, one of the ablest weekly journals of the country, and read by the most cultivated men and women, we fell in with a passage of thought, in connection with a review of one of Andrew Jackson Davis's latest works, published at this office, which is so liberal in itself and so illustrative of the growing liberality in press and pulpit, that we should not pardon ourselves if we failed to give it entire. "We believe," says *The Round Table*,—"in full free and independent expression for all religious as well as political convictions; and do not believe that Spiritualism can be laughed or sneered down, or that it ought to be, since so many are persuaded of its truth. And honest conviction of any sort deserves to be treated with respect." This is the issue of May 9th, of that paper. Now this is to the purpose. Here is a journal of ability and character, that has the independence to rebuke the timid slanderers who think to make popularity by sneering at a religion of which they know nothing, but which they believe it will for the time help them to deride. And persons of this calibre and consistency assume to guide and form public opinion, while only catering to its lowest forms of manifestation!

But the day for this class of individuals and papers, we are happy to say, is drawing to a close. They cannot go on as they have been going, and be longer tolerated by the more conscientious and intelligent portion of the community without rebuke. If they choose to lie down in the bed they have been making with so much care, they will have to lie alone. Company is going to be scarce for them, to help them to keep up their spirits after dark. A truly liberal sentiment means more light, and nothing else; and such a sentiment cannot exist in any community that, on the one hand, boasts of its breadth and its progress, and, on the other, turns and sneers at ideas and individuals whose popularity it does not believe to be yet assured. We welcome all such evidences of a growing spirit of larger inquiry as the above timely extract from the "Round Table," furnishes for our satisfaction.

Attempt to Assassinate Home.

The London Star of the 25th ult., gives an account of a diabolical attempt made in that city to assassinate Mr. D. D. Home, the medium, while he was on his way home in the evening. It states that he observed two men, who crossed the street toward him, and one, who was a little in advance, said, "Are you Mr. Home?" and at the moment raised his hand, aiming a blow at the left side of the neck, a more fatal place than the heart. Mr. Home did not observe that any weapon was in the man's hand, but being very nervous since he has been so hooted by the mob, he instinctively raised his left arm, and the dagger pierced the sleeve of his coat. As he brought his arm suddenly down, the point passed through the breast of his overcoat, his coat and vest, and touched the skin but slightly. He made a sort of backward blow with his hand, and ran toward his hotel. As he struck backwards, the point of the stiletto entered the back of his hand, and the wound bled profusely. The surgeon is of opinion that a nerve has been injured, so that much care is needed at present. Mr. Home, however, save for the shock to his nervous system, is now very well.

On another page of this paper will be found a detailed account of Mr. Home's chancery suit, pro and con.

Fearful Volcanic Eruptions.

There have been terrible volcanic eruptions in the Sandwich Islands, which resulted in the loss of one hundred lives, and the destruction of a large amount of property. The earth opened in many places, and the tidal wave, sixty feet high, rose over the tops of the cocoa trees for a quarter of a mile inland, sweeping human beings, houses and everything movable before it. The craters vomited fire, rocks and lava, and a river of red-hot lava five or six miles long flowed to the sea at the rate of ten miles per hour, destroying everything before it, and forming an island in the sea. A new crater, two miles wide, subsequently opened, throwing rocks and streams of fire one thousand feet high, and streams of lava rolled to the sea. At one time the illumination extended fifty miles at night. The volcanic eruption commenced March 28th. One hundred earthquake shocks were felt, the greatest occurring April 24; and during the two weeks following, to the 13th, two thousand shocks were felt. The spectacle by night was pronounced grand in the extreme.

Don't fail to read the article on our first page on Witchcraft.

Tweedledum and Tweedledee.

We live in a singular age, and many curious things are daily transpiring in our midst; but the most curious of all in this city of pety are the bank speculations that now and then occur, the details of which bring to the surface swindling on a large scale. In most cases the culprits are persons of "the highest respectability," are admitted into aristocratic society, and belong to the church. When justice overtakes them—which is not very often the case—the "respectable dailies" pronounce the offence a "financial irregularity." They do not stop to consider that some poor widow and orphan may be damaged by such irregularities—swindled out of all they possess in the world. Oh no! But should a poor man, upon the brink of starvation, enter a bank and steal a one dollar bill from the counter, he is at once arrested and sent to prison. No mercy is shown him.

The *Boston Post* has the manliness to call the last bank swindle in this city, "Defalcation"; while the *Daily Advertiser* denominates it, as it did a previous similar transaction in State street, a "Financial Irregularity." The latter sheet prides itself upon its "respectability," and yet would screen pious rogues who abstract funds from banks to the amount of hundreds of thousands of dollars. The occasional slurs of its editors against Spiritualists and their faith, demonstrate what sort of boat they sail in. When our enemies assail us, the "respectable daily" is quick to repeat the slander. Why is this? Is their church in danger? Are they under priestly rule? Is it right that they should condemn Spiritualism, which they know nothing about, and screen those who belong to their church when shown to be dishonest? It is about time this carping hypocrisy ended, that rascally be punished, and that even-handed justice be meted out to all, no matter whether they believe in church creeds, live in fine houses, attend church on Sunday and cheat all the rest of the week, or not.

Elder Grant Troubled.

The growth and rapid spread of Spiritualism all over the world is giving our contemporary of the *World's Crisis* some uneasiness of mind. In speaking of his recent debate with Moses Hull on the subject of Spiritualism, he says, "None other could accomplish such great results in so short a time, as we see produced by Spiritualism. We are more and more convinced that it is Satan's crowning work. It is, in short, the Devil's last grand effort to convert the world to his religion, and destroy, if possible, all confidence in God, Christ, and the Bible. No effort will be spared to make it popular and general. To accomplish this, special effort will be made to secure the influence of the rich, the fashionable, the beautiful, the accomplished and educated people, in all parts of the world. In this direction, its success is wonderful. Those who do not give attention to facts on this subject, have but a very faint idea of what Spiritualism is doing, and of what it will soon accomplish, if the Lord does not come very soon. We look upon it as a certain precursor of the immediate coming of Christ."

Well, friend Grant, let him come, but see to it that you treat him more humanely than he was received on a previous visit. None but Spiritualists, we venture to say, would recognize and receive him should he appear among men again, as you are ever predicting he will.

The Spiritual Harp.

Owing to the extra labor bestowed upon this large and much needed book to make it really superior and worthy in every respect of universal patronage among Spiritualists, its publication has been delayed far beyond what was at first anticipated. Its authors have labored with indefatigable energy, sparing no pains nor expense to prepare it for the public at the very earliest date; and we are happy now to announce that it is in the hands of our printers, who are working on it with all possible dispatch.

Having examined the MSS. with great satisfaction, we have, at the request of its authors, contracted to publish it at the lowest terms commensurate with its cost, to supply the earnest demand of Spiritualists throughout the whole country.

In a future issue we will promptly designate the time when it is ready for the market, its terms, &c.

Assassinations.

If a man falls out with another, he thrusts a knife-blade into him, or fires a loaded pistol at his head, or secretly administers poison. If a public character chances to give offence, he is followed by the assassin to the death. There is the case of D'Arcy McGee, and the Prince Alfred. It cannot be that we are all of us in our right mind, when we sit by and witness this rapid tendency to the practice of violence without an expression of horror and a protest that demands the right of a hearing. Public morals are greatly degenerated, unless there is virtue and vigor enough in them to administer a check to the course into which things are lapsing. The assassin's work is done in the dark, not where thought is free and expression without restraint.

Cambridgeport, Mass.

There is an earnest and growing interest in the cause of Spiritualism in Cambridgeport. The meetings are well attended, and good lecturers feed the people with the true spiritual manna. May 10th, Dr. H. B. Storer most acceptably performed this service. His discourse in the evening, on "Death and the Resurrection," was indeed food for the soul, and contained more spiritual nourishment than all the theological sermons preached on that day throughout the country.

The Children's Lyceum connected with this Society is advancing rapidly, and gaining in numbers. Where harmony reigns, success is always sure.

Warren Chase's Lectures in Boston.

Mr. Chase delivered two of the best lectures in Mercantile Hall, on Sunday, May 10th, we have listened to this winter. His argument was clear, philosophical, scientific and convincing—adding another proof of his superior ability as a lecturer. We shall print a synopsis of his speech in our next.

The lectures in the above hall are discontinued for the present. The Children's Lyceum meets there as usual in the forenoon. In the afternoon the Philosophical Society hold a session for discussion. Admission free.

What is Religion?

A tract for the times with the above heading, by Thomas Brevlor, has just been published in London. Emma Hardinge alludes to the book in this wise: "I have never perused a work of its size so replete of noble thoughts, good writing, and pure, elevating sentiment. I feel that it is a noble addition to the religious literature of the day. I wish from my heart I could see my way to aid in popularizing it. I could not forbear offering this earnest tribute of admiration for its worth."

Laura V. Ellis, the Medium.

Miss Ellis is in New York State, where she is holding séances for physical manifestations, with the complete success which attends her wherever she appears. The *Utica Daily Observer* thus alludes to one of her séances:

"THE SPIRITS.—Four citizens were aware of the wonders wrought by the spirit, or some other man, at Concert Hall, and the assertion that they would gather of the pretty medium and her practical father. Last evening Capt. Klinek, a gentleman whose shrewd eye is quick to scan hidden properties, was appointed committee. He saw that Laura was securely bound, hands, neck and feet. The bands binding her hands were sewed to the sleeves of her dress in such a manner as to preclude (apparently) the possibility of releasing her hands without breaking the threads. The 'manifestations' were then performed so neatly as to utterly defy detection. On the whole, Miss Ellis's tricks, 'phenomena,' or whatever the reader chooses to call them, far surpass those of the Davenport Brothers, or any other mediums that have ever traveled this way."

The Davenport Brothers.

These excellent mediums for physical manifestations, now in England, have not lost their mediumistic powers, as asserted recently by the *Boston Journal* and other kindred prints; but, on the contrary, the manifestations through their instrumentality are now more powerful, if possible, than ever. They made their reappearance at the Hanover Square Rooms, London, on the 11th of April last, and were received in the most flattering manner by a crowded and enthusiastic audience. Mr. Benj. Coleman, who was present at the séance, says that, in the cabinet exhibition, spirit hands, lifelike in form and texture, were frequently seen before the doors were closed, and where, from the aperture, there were protruded at one time two naked, femininely-formed arms, and also a group of not less than five hands of various sizes at the same instant! We shall publish Mr. Coleman's article entire in our next. He endorses the Davenport Brothers in toto.

The Belvidere Seminary—New Jersey.

Several times have we called the attention of our readers to this liberal Institution, under the supervision and control of Miss Belle and her sister, Lizzie L. Bush—ladies eminently qualified for the educative position they occupy.

This school is not sectarian. Spiritualists, therefore, can and should patronize it. In fact, they cannot do otherwise and be consistent with the principles of the Harmonical Philosophy; for parents who educate, or permit their children to be educated into errors they have outgrown, are injuring their children and disgracing themselves. It is the purpose of these ladies to open in the coming fall a "boys' department" in their Institution; thus maintaining a balance of the positive and negative forces. That is right—the sexes should be educated together. Success to these ladies, and their noble womanly purposes.

Grand Union Picnic of Children's Lyceums.

We learn that preparations are being made by the Boston Lyceum and those in the surrounding towns for a Union Picnic, on a grand scale, to take place at Walden Pond Grove, Concord, Mass., on Wednesday, June 24th. This is a good move, and can hardly fail of being a perfect success. The children are all looking for "the good time coming" with pleasing anxiety. We shall be able to give further particulars in a subsequent issue.

New Publications.

FAIRFAX, or, The Master of Greenway Court. A Chronicle of the Valley. By John Estlin Cooke. New York: Carleton. For sale in Boston by Lee & Shepard. John Estlin Cooke has already won an enviable reputation as the author of the "Fairfax" series, to which this present volume is certain to contribute a liberal addition. His pictures of the early Virginia period, when the colonial men and women were the lords and ladies of the Old Dominion, it would be difficult to match with those of any American writer of fiction. His "Fairfax" takes the reader back to the period when "Greenway Court," his charming residence, was occupied by the great English statesman and diplomat, Lord Fairfax, and the English and American life and society of more than a century ago so thoroughly as to make the perusal of the story almost a personal visit to the locality and acquaintance with its occupants. The Shenandoah Valley is painted in all its incomparable beauty. The Colonial life is brought vividly before the mind. The well-known characters of former times figure on the carpet once more. It is a charming story, fresh with the pictures of Nature and natural men and women, and will prove a permanent addition to our light literature.

The two latest numbers of the "Diamond Edition" of Dickens were the "UNCOMMERCIAL TRAVELER" and "CHRISTMAS STORIES" and "SKETCHES BY BOZ." We have spoken so many times in praise of this delightful edition of a favorite author, that any further remark would appear superfluous. We should be ungrateful, however, if we omitted to say, at the close of their enterprise, that it has been carried out by them with perfect fidelity and a conscientious regard to the wishes of all publishers who have profited by the sale. The "Diamond" series will long be a favorite in the window stand on the porch, under the tree, and wherever small volumes, perfectly made, can conveniently be carried. It is, as a whole, the very essence of compactness and the expression of neatness and beauty. It should continue to sell for years as rapidly as during the period of its publication.

Lee & Shepard have two more of Peterson's Cheap Series of the Scott novels—"The Ancestry" and "The Ties"—both among the most powerful from his wizard pen. They carry out the idea of the enterprising publishers admirably. Lee & Shepard likewise have, from the same publishing house, Dickens's "MESSAGE FROM THE SEA" and Dickens's "LIFE OF JOSEPH GRIMALDI," the noted English clown. Both are cheap and desirable publications.

Healing in Providence.

The Evening Press informs us that Dr. J. R. Newton, of Newport, has of late been exercising his gift of healing in Providence. The Press says: "The entire hall was filled, and many who came at a late hour were unable to enter. He opened with a short address explaining his mode of operation and the principles governing it. We may say, in short, that he considers all persons capable, to a greater or less extent, of exercising the power. Some possess it in a remarkable degree. He did not deem it miraculous, though sometimes seeming impossibilities are accomplished. Healing was not more than an impartation of vital power; by some it was called electricity or magnetism. It was akin to the latter, but nevertheless was distinct from it. It was more delicate and more powerful than any physical agency, in the degree that spirit is superior to matter. These points he elucidated at some length, and then proceeded to heal."

Those who were suffering from acute pains were first treated. The Doctor stood on the platform, and those to be treated were in the audience. With a powerful concentration of will power, and a vigorous outpouring of his hands and arms, he claimed to send forth a wave of the vital fluid, which, as it reached the subject, was appropriated and produced its effect. Most of those who were declared their pains removed. On the front seat were the lame and crippled. The Doctor went upon the floor and healed them, several of whom were children afflicted with spinal difficulties; most of them were visibly affected, and plainly indicated that a change had been made in their conditions. Dr. Newton said such cases required several treatments, and the use of warm water to aid the restoration.

One of the most marked cases was Mr. Jonathan J. Leonard, of Warren, a middle-aged man, afflicted with rheumatism for five months, besides a complication of other diseases. He told us that he had not been able to sit up more than an hour and a day for some time, having been treated upon the floor. He went upon the platform with a little assistance. Another treatment, and he walked smartly across the platform, back and forth. He publicly stated his condition, and most feelingly thanked Dr. Newton for his healing. At the close, he walked down the aisle and left the hall with his crutches upon his shoulders. There were several other cases of lameness, which were cured, and those afflicted showed before the audience that their infirmities had departed. Several who had to be aided upon the platform, passed down the aisle, and were able to walk as well as ever, and another whose vision was improved, declared he could see distinctly all over the hall. Whether these were the last of the cures, we cannot say. Judging from the past, however, the most he is expected to remain, as several were at the hall yesterday who were healed months and years since, and have remained so to the present time.

Treat this system of healing as men may, it challenges intelligence. The results are to be seen on every hand. Thousands wait the avenue of life today who have been shut out from the kingdom of glory and pain by his beneficent instrumentality.

ALL SORTS OF PARAGRAPHS.

Another spiritual publication is shortly to appear in England. It is to be called "Day-break," and will be under the editorial management of Rev. J. Page Hopps, who, (says the London Spiritual Magazine,) both as a writer and editor, is eminently qualified for such a work.

The Spiritualists of San Francisco have held a meeting at Dashway Hall for the purpose of preparing a plan of organization for a new society. Mr. Todd, editor of the *Banner of Progress*, is delivering a course of lectures on Spiritualism in Music Hall, San Francisco. He is an able speaker, and consequently convincing many skeptics of the truths of the Spiritual Philosophy.

Rev. I. S. Nathans, D. D., the learned Jewish Rabbi, is delivering a course of eight lectures on the Talmud, at Fraternity Hall, in this city. He commenced last Tuesday evening.

Many of the prayer books in a certain "high" church up-town, New York, have looking glasses inserted in the inside of the covers.

"HUMAN NATURE."—The April number of this excellent periodical has been received at our office from London. Sent to any address on receipt of twenty-five cents. It is a good sized magazine, devoted to physiology, phrenology, psychology, Spiritualism, philosophy, the laws of health, and sociology.

Spiritualism is gaining a foothold in Nova Scotia, a correspondent informs us. He says two circles a week are held at Hantsport; and we learn of circles being held in other parts of the Province.

Dr. R. Greer is wanted in Peoria, Ill., by Mrs. Fanny L. Chamberlain, of that place.

True greatness never seeks to eulogize itself. It knows too well its own littleness.

Lord Brougham, the eminent reformer and Chancellor of England, died May 9th, at Cannes, France, where he had been sojourning a short time, in the 90th year of his age.

When a joker dies, what kind of a vehicle does he make? A wag-gone.

The Mt. Cenis Summit Railway, it is said, will be surely opened sometime during the month of May, to public travel.

Peace is the desire of the soul.

There is a paper church near Bergen, Prussia, which will seat nearly one thousand persons. The relievers outside, and the statues within, the roof, ceiling, the Corinthian capitals, are all of paper-mache, rendered waterproof by saturation in vitriol, lime water, whey, and white of egg.

Rev. Dr. Chapin is about to sail for Europe to make a tour on the continent.

The more true merit a man has, the more does he applaud it in others.

The Prince of Wales—poor fellow!—has an income of only \$500,000 a year, and the English Parliament talk of adding to it the trifling sum of \$250,000. With this assistance it is hoped he may get along comfortably.

South Danvers, Mass., has accepted its change of name by a majority of one hundred and thirty-three votes, and is henceforth Peabody.

A man who claims an extraordinary amount of veneration, says he respects old age in everything except chickens for dinner.

Mildness governs more than anger.

One who has followed the recommendation, says that by sprinkling wood ashes upon currant vines, when they are budding, the ravages of the currant worm will be effectually prevented.

If a man is home sick, how can he be homesick?

CUTTING CRITICISM.—Rev. M. D. Conway, writing from London, says of the English Church and its ministry:

"I have in my life seen many ugly things and mean things; but the supreme ugliness, and the most systematic meanness I have ever seen, seems to me that of the English Church and the ministers thereof. There are, indeed, a few exceptions—much fewer, I think, than is generally supposed in America—but the vast majority of the Church ministers are selfish, coarse, and utterly ignorant of what is around them."

Rev. Mr. Conway does not manifest a very great degree of charity toward his brethren.

The April number of the London Spiritual Magazine did not reach us until the 1st of May. How is this? Will our friends in England explain? Our exchange copy generally arrives three weeks in advance of the package. Those to whom we furnish the magazine will thus see that the delay in forwarding their numbers is no fault of ours.

Charity makes the best construction of things and persons, and is so far from being an evil spy, a backbiter, or a detractor, that it excuses weakness, extenuates miscarriages, makes the best of everything, forgives everybody, serves all, and hopes to the end.

The Corporation of the city of London have presented an address to the Queen, declaring their profound sympathy with her Majesty, because of the injuries received by Prince Alfred at the hands of an assassin, and expressing their detestation of the attempted crime.

Mrs. R. Worcester, clairvoyant, test and business medium, is located at No. 54 Hudson street, in this city.

What is the difference between a hill and a pill? One's hard to get up, and the other's hard to get down.

If a man is without enemies we would not give ten cents for all his friends. The man who can please everybody has not got sense enough to displease anybody.

Jones says his new hair is as like his old, as toupées ever were.—*Lowell Courier*.

A woman will bloom in the flower of hope, when a man will blacken with despair.

This is the coldest spring we have had since 1810.

France has 37,380,813 inhabitants.

A hen has the capacity of laying six hundred eggs—and no more. Usually they lay a few the first year; from three hundred and twenty to three hundred and seventy in the next three years; and the rest from the fifth to the ninth year inclusive. The true economy, therefore, it will be seen, is not to keep hens after their fourth year.

Everywhere endeavor to be useful, and everywhere you will be at home.

Read, the Physical Medium, in Boston.

Mr. C. H. Read, the remarkable physical medium, is at present in this city, holding séances at 45 Carver street. Skeptics who visit the circles are astonished at what they witness.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY.

WARREN CHASE,.....LOCAL EDITOR AND AGENT.
FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

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Four books by Warren Chase—Life Line, Fugitive Slave, American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.
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Persons sending us \$10 in one order can order the full amount, and we will send the books by express, and insured book rates. Send post office orders when convenient. They are always safe, as are registered letters under the new law.

We can now supply a few complete volumes of twelve numbers of the new London monthly, Human Nature, edited by J. Burns. London price \$3.00, postage 20 cts. "Ideal Atoms," a book of poems, by the same author, a story, but is not concluded yet. Human Nature is a radical and well conducted monthly, and devoted to zoistic and other sciences as well as to Spiritualism.
Send us five dollars, and we will send by mail Araba, Stellar Key, Memoranda, and Death and After-Life, all well bound, or you may order one or more of the above. We have ONE and only one copy of a rare but valuable English book, very large, handsomely bound, (5 vols.) entitled "The Hierarchy of Health," containing a mass of useful information (a good library book) which can be had for \$5—cannot be sent by mail. This is a rare chance for a good bargain. Call soon at 544 Broadway, or it will be gone.

The Rev. Chauncey Giles.

The Rev. Chauncey Giles lectured last evening on "Modern Spiritualism" at his church in Thirty-Fifth street, between Lexington and Fourth Avenues. He said that Spiritualism had become a fact, and that it was to be treated as a mere deception and imposture. It supplied what which men feel more keenly as civilization advances—a knowledge of the spiritual world. The Church has done nothing to supply this want. No wonder, therefore, that as soon as men could obtain other knowledge, they should avail themselves of it with eagerness. Mr. Giles then showed that Spiritualism had awakened new interest in the life beyond the grave, even among those who deny the truth of its revelations. This is the very important service it has performed. The fatal defect of Spiritualism is that it relies wholly upon authority. It discards the Bible, but in place of that it accepts the revelations of spirits, and depends implicitly on them because it has no scientific basis, no fundamental laws to rest upon. Thus every immutable standard of truth is destroyed. New churches consider open communication with spirits improper, because they are unreliable. Evil spirits delight to deceive men, and gain importance by so doing, which is in the man's mind, but nothing new, though he may not have been aware of it. Swedenborg's own communication with the spiritual world was involuntary on his part, and rendered necessary to accomplish a great object. Swedenborg does not ask us to credit his revelations on his own authority merely. They are founded on the Bible, and on eternal principles, cognizable by the rational mind. He declares his belief that the Lord Jesus Christ is the only true God; that the Father is his spirit, and his spirit is in every man. That the Bible is inspired in every part. That there is nothing of value in Spiritualism which the New Church does not possess. It rises to no higher truth, while the New Church takes a step forward, regarding all questions from a new standpoint, fulfilling the law and the prophet, and making all things new.

We clip the above from the New York Tribune, and have no doubt of the fairness of the report and correct description of the positions of the reverend preacher. Perhaps it is not worth while to notice the errors of the clergy, since they are so accustomed to lecturing and preaching on what they know nothing about, and of teaching their hearers to have faith in unseen things hoped for, that we must not expect them to come very near the truth when speaking about Spiritualism or Spiritualists. But this sermon contains some glaringly false statements in regard to us, that we cannot pass by as we do ordinary allusions to us. He says, "The fatal defect of Spiritualism is that it relies wholly upon authority." This is the "fatal defect" of Christianity, but not at all of Spiritualism; for we acknowledge no authority but our own souls and the law of God written in Natural language, in infinite variety through creation; and we allow each intelligent being to study and interpret for himself or herself. We recognize the right of our brother to accept the Bible or Swedenborg as his authority, but neither is our authority, nor is it true that any respectable proportion of Spiritualists set aside the Bible and take the revelations of spirits instead as authority. With our extensive personal acquaintance with Spiritualists, and with an experience dating from its opening in this country, and with nearly twenty years' itinerancy, we do not know a score out of the millions who receive the "revelations of spirits" as authority as far as our brother does Swedenborg. And this Mr. G. says is because we have no scientific basis to rest upon. Entirely wrong again, for we have a scientific basis, and do rest upon it, and this is fundamental to us. Facts and not faith, demonstrations and not hope, knowledge and not belief, give us the immutable standard which our brother has not, and cannot see in us with the Bible beam in his eye, and Swedenborg for a spy-glass through which alone he can see the future by receiving him as the "special messenger of the Lord." How any person with the slightest knowledge of Spiritualism, could make two more fatal blunders, we cannot conceive.

"New Churches consider open communication with spirits improper because unreliable." We do not consider this communication with spirits more improper than open communication with Christians of different denominations, which we have ever found unreliable, extremely so. We would as soon talk with a spirit as with a clergyman, and should not be more liable to be misled, unless our experience had made us have less confidence in the latter. Evil spirits in or out of earthly bodies may deceive us. And we do not know as those who have escaped the flesh are more likely to do it than those who have not.

Our reverend brother in setting up the pins of the New Church, on the same old Bible authority of other sects, has not strengthened his position with us; nor will he be able to work that Church into the Orthodox brotherhood with his fifth wheel (Swedenborg) in it. Swedenborg cannot be made authority with them more than with us, nor can their authority be such to us, although accepted by the New Church. We are glad this brother, with all his errors, sees us outside the pale of Christianity in our authority, although we do not make an idol of what he sets up for us. We get along very well so far without any authority as a substitute for the Bible, and have experienced no injury, but great blessings, from intercourse with spirits and the spiritual world.

We have just received a supply of the London Spiritual Magazine for January, February, March and April, and can fill orders at thirty cents each by mail. Also any number or a complete volume of Human Nature, a London monthly, for twenty-five cents per number, of which thirteen numbers only are yet out.

Persons sending us \$10 in one order can order the full amount, and we will send the books by express, and insured book rates. Send post office orders when convenient. They are always safe, as are registered letters under the new law.

We have just received a supply of the London Spiritual Magazine for January, February, March and April, and can fill orders at thirty cents each by mail. Also any number or a complete volume of Human Nature, a London monthly, for twenty-five cents per number, of which thirteen numbers only are yet out.

Blind Tom.

We do not often indulge in a luxury, never in the extravagances of city life, but yielding to the kind invitation of Prof. J. J. Watson, whose soul was born in music and who inhales and exhales it as we do common air, we joined a select party of about fifty familiar and stranger guests at his residence in 26th street, to spend an evening and try to get some music into our soul. We were all delightfully and richly entertained with the finest and most entrancing pieces of music by the Professor, on the violin, and by his niece, who is a nymph of song, on the piano, until about 10 o'clock—our usual time for consigning the body to Morpheus and soul to the angels—when Blind Tom was introduced, who had been engaged for a visit after he had entertained and astonished a large audience for the evening in one of the popular halls of the city. The poor black boy is almost totally blind, has nothing remarkable about his brain that we could discover, and acts very much as if partially idiotic.

Sitting at the piano he rolls up his head and eyes with many awkward gestures, such as we have often seen performed by mediums under influence, but his fingers would fly over the keys of the instrument, touching every one scientifically and accurately, and bringing out the most perfect and different pieces of music, with never a mistake in the most rapid motions. While Miss Watson would play pieces he had never heard, he would stand with his back to her and his fingers on his ears, and as soon as she closed each piece, take her seat and repeat it as perfectly as she could herself. Prof. Watson would strike the notes and keys rapidly, and in any mixture of sharps and flats to the number of a dozen, and he would rapidly name each note and key after him without a mistake, a feat the Professor said no person in New York could perform.

To the astonished thousands who laugh at Spiritualism and listen to this blind boy, it is an inexplicable mystery, but to us it is as clear a case of mediumship as we ever saw. We were certain the boy was controlled by an intelligence that was and is a perfect master of the music and the piano, and which uses him as an instrument to convey the motions and sounds to our ears through the other instrument, and we have no doubt that this intelligence is a finite being that has lived and sang and played in our world through another form. Other persons may attribute it to God or devil, or some occult force, or "od force," or whatever they please, or leave it entirely unexplained, but we see him a most perfect and wonderful medium for the spirit or spirits of some one or more musicians to repeat in our hearing the strains over which they were masters when they lived on earth. We saw, some years ago, a little slave boy in the South, who was almost idiotic, and did not know the letters of our alphabet and could not be taught to read, but was often controlled by a spirit that would read correctly from a closed book in our language or in Latin or Greek.

The Exclusive Idea.

In this realm of free discussion, unencumbered with mitre, title or crown, the natural flow of speech and the introduction of new ideas meet with no obstruction more formidable than that instinct of exclusiveness which controls, at times, the verdict of public opinion. The speaker, the author, the artist or the mechanic, whoever would take the initiative step in any new programme, must consult the great oracle of public opinion, without the sanction of which, remunerative success would be simply impossible. The invention, the sentiment, and even the discovery of a natural law, are all as so many items of sunken capital to the venturers' estates, unless public opinion comes promptly to the rescue.

The apparently unnecessary action of the exclusive instinct, at certain times, is probably caused by the tenacity with which one is apt to cling to old cherished standards of theoretic propriety. The institutions, the traditions and the idioms of the past are, to some extent, transmitted to our present ideal through the medium of our education; and since the reception of a new idea implies previous incompleteness on the part of the recipient, exclusiveness, the readiest means of self-defence at command, must be brought to bear. Whether this theorem is philosophical or otherwise, it is certain that not a few of our most useful ideas, in science as well as in morals, have fought their way into the public acceptance against great odds. We want, now, a school of philosophy less affected by the accidents of education, place and time, than any heretofore. Here, if anywhere, we may reasonably look for free literature and science, as well as free politics; but, if we are to adopt gradually the conservative exclusiveness in vogue on the older continents, free thought must soon languish, free action must flag, and finally, free personality itself must become a mere name.

Protection of the Indians.

A public meeting will be held in Cooper Institute, New York, on Monday, May 18th, at 7 o'clock P. M., to adopt a memorial to Congress for the protection of the aboriginal tribes in the newly acquired territory of Alaska from unjust aggression, and also to prevent Indian wars in all the States and Territories under the government of the United States. Facts of great national importance will be presented by different speakers on the occasion. Admission free.

Progressive Friends.

The Sixteenth Yearly Meeting of Progressive Friends will convene in Longwood meeting-house, near Hamorton, Chester Co., Pa., on Fifth day, the 4th of Sixth month, 1868, at 11 o'clock A. M., and continue three days. Persons wishing to communicate with the meeting by letter should address Oliver Johnson, Hamorton, Chester Co., Pa. The cars of the Philadelphia and Baltimore Central Railroad leave West Philadelphia for Longwood and vicinity every day at 7:15 A. M. and 4:50 P. M.

Massachusetts Spiritualist Association. The semi-annual meeting of this Association will be held in the Malvern (Tremont Temple), Thursday, May 28th, 1868.

There will be three sessions—forenoon, afternoon and evening.
Let the State be fully represented.
Per order, WM. WHITE, Pres.
GEO. A. BACON, Cor. Sec'y.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. M25w.

THE RADICAL for May is for sale at this office. Price 30 cents.

JAMES V. MANSFIELD, TEST MEDIUM, answers to sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

Miss M. K. CASSEN will sit for spirit answers to sealed letters. Inquire 82 and 4 red stamps. 24 Wicksdell street, Newark, N. J. A4.

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. A18. C. D. & I. H. PRESHO, Proprietors.

Mrs. B. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broadway, New York. M16fw.

Dr. E. F. GARVIN has removed his office and residence to 142 W. 10th st., near 6th Ave., where he will continue his successful mode of treatment for all pulmonary, heart, throat and catarrhal diseases. A few patients can be accommodated with rooms for treatment. M16fw.

PARTICULAR NOTICE TO SUBSCRIBERS.—Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, be particular to notify the *Standard* and *Banner of Light* to which the *Banner* is sent. Without this notice it is a tedious job for our clerks to hunt through the thousands of names upon our subscription books for the one to be changed, and perhaps then fail to find it.

Special Notice.

Every town, city and village in the UNITED STATES, (including ALABAMA, ARIZONA, CALIFORNIA, COLORADO, ILLINOIS, INDIANA, IOWA, KANSAS, LOUISIANA, MARYLAND, MASSACHUSETTS, MICHIGAN, MINNESOTA, MISSISSIPPI, MISSOURI, MONTANA, NEBRASKA, NEVADA, NEW HAMPSHIRE, NEW JERSEY, NEW YORK, NORTH CAROLINA, NORTH DAKOTA, OHIO, OKLAHOMA, OREGON, PENNSYLVANIA, RHODE ISLAND, SOUTH CAROLINA, SOUTH DAKOTA, TENNESSEE, TEXAS, VERMONT, VIRGINIA, WISCONSIN, and WYOMING), should have an agent male or female, for the sale of Mrs. B. L. MOORE'S Positive and Negative Powders. Agents of all denominations of churches, and of all professions, are invited to act as agents. Terms to Agents, Druggists and Physicians, sent free. Prices reduced, and in all cases Prof. Moore's Proprietary Powders are sold at a discount of 50 per cent. Agents are invited to send for a copy of the Proprietary Powders, and advertisement in another column. Address PROF. B. L. MOORE, 544 BROADWAY, N. Y. Feb. 5.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents for each line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

MRS. PLUMB.

Perfectly Unconscious Physician, Business and Test Medium, 544 Broadway, New York. M16fw.

MRS. PLUMB cures Cancers and Tumors, Fevers, Paralysis, and all those other ailments which often give over to give her call. Prices according to the conditions of the patient. Houses where the inmates are disturbed by unseen visitants, can have them removed by consulting the medium. Will send Dr. Moore's AT. & N. Powders, \$1 and return stamp; Correspond on business, answer sealed letters, look for least or return property for \$1 and return stamp, each. May 23—1w.

DR. WILLIAM M. BRIGGS.

Has taken rooms at 88 Hudson street, Boston, Mass., where he will continue his successful mode of treatment for all pulmonary, heart, throat and catarrhal diseases. A few patients can be accommodated with rooms for treatment. M16fw.

DISPENSARY AND REMEDY OF THE LUNGS, CURED. PRESCRIPTIONS will be sent to those suffering from the above diseases by sending \$1 and one postage stamp. Address, 88 Hudson street, Cincinnati, O. May 23.

MRS. ALICE J. BROWN, Clairvoyant, Test and Business Medium, has taken rooms at 88 Hudson street, Boston, Mass. Can be consulted from 9 A. M. to 6 P. M. Would receive all full names. Persons can be examined at a distance by sending their full name. May 23—1w.

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