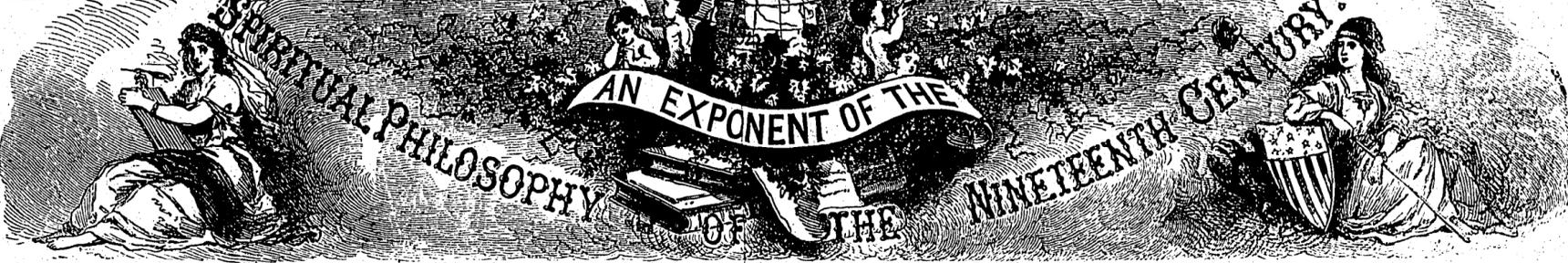


BANNER OF LIGHT.



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NO. 17.

THE PICTURE ON THE WALL.

BY JOHN WILLIAM DAVY.

There's a picture on my wall
In the twilight cold and grey,
As I sit with fancy willing
Mystic, sombre hours away;
Clust'ring locks her brow adorning
To her polished shoulders fall—
'Neath her eyelids gleams the morning
From my picture on the wall!

When with care and sorrow laden
On my couch at eve I rest,
I may see that sainted maiden
Like a fair angelic guest.
Bright her smile 'mid earthly trial;
When my weary senses pass,
Sympathy, and doubt's denial,
Crown my picture on the wall!

When with joy my spirit wingeth
'Mid the gales of Paradise,
Brighter joy her presence flingeth—
Holler gleam her tender eyes,
Sickness sees with trembling vision
Light; seraphic voices call,
Sounding from the fields ethereal,
Round my picture on the wall!

If she were on earth a toiler,
Care and age might dim her brow;
Babbling tongues of fame despoil her—
Traitor hearts around her bow.
She might wear a frown oppressing,
As I passed the homestead door
Sadly yearning for her blessing,
When the weary day was o'er:

Icy cold her fond affection
Might through blank suspicion grow,
Till I sank in misdirection
Where earth's crimes infernal glow.
But the glorious realm supernal
Bars the tempter's honeyed gall,
Time and strife and powers infernal,
From my picture on the wall!

We are pilgrims wand'ring lonely
To the land where spirits be;
Where the domes of Virtue only
Tower along the silvery sea—
Where the squalid hives of error,
Lust and crime in jungles rise,
Which shall greet us—peace or terror,
In "that home beyond the skies"?

Father God! I wander faintly
Through this "wild" ring waste of years;
Not out this vision saintly
Shining now through glist'ning tears.
Oh, when 'round me death shades blindly
On my fading eyes shall fall,
Will thine angels smile as kindly
As my picture on the wall?

Boston, June 20th, 1870.

LITTLE NELL.

An original poem, read by Miss Lettice Doten to the Children's Progressive League assembled at Abington Grove, June 28th, 1870.

Clear the wintry sky was glowing,
Sharp and loud the wind was blowing,
Ice cold the stream was flowing
In the little woodland dell,
When, with pitcher clasped so lightly,
Tripping cheerfully and lightly,
With her soft eyes smiling brightly,
To the spring came little Nell.

Late to bed and early rising,
With a patience quite surprising,
And without the least advising,
Faithful as a little dove—
Thus she toiled for her sick mother,
For, poor child! there was none other,
Not a sister or a brother,
Who could share her work of love.

As she stooped to dip the water,
Straight the cruel north-wind caught her,
Down upon the ground it brought her,
And the little pitcher fell,
But with merry laugh upspringing,
And again the pitcher bringing,
As she filled it, gaily singing,
Homeward hastened little Nell.

"Ho!" cried Jack Frost, "if I catch her,
Such cold feet and hands I'll fetch her,
I will make her drop her pitcher—
Little good-for-nothing thing!
Let me only once get at her,
I'll make her teeth to chatter—
So, she will not dare to sing."

"Holy angels guard us ever,
(Said himself) forsakes us never,"
Tung the maiden, blithe as ever—
"We are his forevermore."
Then the wild wind beating o'er her,
Rudely on her way it bore her,
Heaping up the snow before her,
Till she reached the cottage door.

Scarcely had her mother missed her,
Hastening quickly to assist her,
Tenderly she stooped and kissed her,
And the poor, sick mother smiled,
Closely to her heart she pressed her,
Looking up to heaven she bowed her,
And before her God, confessed her,
As His gift—that precious child.

Now, one little word of teaching—
Though I am not fond of preaching—
Yet most earnestly beseeching,
I would say to children small—
Learn that duties how'er lowly,
Done in love will make life holy,
And will bring, though ofttimes slowly,
Sure and sweet reward to all.

At Plymouth Church, allusion having been made to the sudden death of Charles Dickens, Mr. Beecher said he did not believe in the petition of the Episcopal prayer book, "Deliver us from sudden death." He still clung to that. He should never pray that God would deliver him from sudden death. He did not want to be like an old harness tied up with tow-string and always breaking, and always up for repairs, and always good for nothing.

Original Essays.

THE CHRISTLY GIFT OF HEALING.

So numerous are the ills to which flesh is heir, that to learn of and make known any amelioration which shall lessen or cope with them, is to multiply the chances as well as quicken the hope of countless sufferers. At a time when the complicated materials of a high civilization are laying on their pressure and dragging men down to weariness and almost to despair, the forms of disease are becoming noticeably more numerous, more inveterate and baffling than at any former period. Simultaneous with that, doctorcraft is tottering to its fall, and faith in drugs is daily diminishing; but quivering flesh and blood, exposed to so many ailments, are not the less clamant for the help they need. Man's great necessity is Heaven's opportunity, and man has not been left to be mocked by the shallowness and insufficiency of so-called medical science, which busies itself with treatment, but effects few cures. The knowledge of a potency which can, not merely remove the effects, but which is able to grapple with the causes of disease, has been made known to him; and the extensive possession and efficacious use of that power, in so many different lands, disclose how full of blessing is that "good and perfect gift" which God has granted to men in the knowledge of MAGNETISM. So directly, may it be said, does this gift of magnetism come from heaven to men, that in whomsoever it is developed there comes with it a sensibility to the presence and influences of the unseen intelligences who people the spirit-world; and it rests with the individuals themselves if they shall incline to those dark spirits who would bias and degrade them to an inferior life, or if they will ally themselves to those advanced and exalted spirits who would so rejoicingly exalt them also to higher levels. Magnetism and relation to the spirit-world are inseparable; and this fact should ever be borne in mind, as it is only by the admission of this truth that many of the phenomena that sometimes accompany magnetic cures can be explained or understood. Being aware that a special case is to many minds more acceptable, encouraging and convincing than general principles, I will state some particulars regarding a treatment and cure which I have taken considerable trouble to inquire into, and present the most salient facts as communicated to me by the parties concerned.

It is a case of spinal injury. The harm, it is believed, was done in this way: the invalid, when a young lady of nineteen, went a rambling walk with her brother. They came to a streamlet which they wished to cross. The brother leaped over and stretched his hand to help his sister; and to insure her, as he thought, making the spring successfully, he gave her arm a jerk to bring her across; but she was not ready to spring at the moment he did so, and thus the jerk amounted to a wrench of the arm, which extended to the nerves of the spine, and produced what physicians term irritation of the spinal chord. From that moment illness began, and went on through years, until such a complication of disorders supervened that she was in continual suffering, and often in acute pain, and at length became so helpless that she could only use her hands.

But that the busy people of the world who are in eager pursuit of their ambitions, and that those who in lusty life are enjoying all the variety which health can command may be reminded of the vast amount of suffering that is borne by those who are withdrawn from the world, their relations with the outward life almost entirely broken, and their days and nights run out in humiliation and pain—I will speak more intimately of this young lady. She, too, from her youth, her disposition and sensibilities, as also from her condition in life, was capable of enjoying, as also of communicating enjoyment to society; yet from nineteen to thirty was the bloom and beauty of her young womanhood faded and wasted through agonizing maladies. In the course of these years the inflammation of the spine increased so much that the secretions were wholly impaired; the stomach could not receive food sufficient to supply nourishment to the body; the muscles were perished and shrunken from want of the needful juices; the sinews contracted and shriveled up. She might be described as being but flesh and bone and nerves. The limbs had at last contracted and doubled up, so that the knees literally rested on her chest, and from their pressure and friction had there produced callosities. The abdominal muscles also contracted and caused the backbone to round out outwardly, so that the appearance she presented was almost that of a ball, totally unable to help herself in any way—only able to suffer. During these years she was brought to Boston and put under the care of a medical man whose speciality was spinal diseases. She was put upon stretchers and subjected to various similar appliances. A trial of two years was given to that, but as the treatment was chiefly mechanical, it was unavailing in removing the deformity, and the measure of strength she had ran down under it. This was inevitable, for the cause of the disorder had not once been touched. She returned home more hopeless of cure than ever. The pain increased as the malady was prolonged, and added to that, came at last constriction of the urethra, so that only by the aid of an instrument could any discharge be made. But the habitual use of the instrument at last inflamed the parts so very much that it could not any more be used; and then came the horror of inevitable obstruction.

It was at this period of sad perplexity that a mutual friend recommended Dr. Jacob W. Crosby, then, as now, magnetic physician in Boston. That was in the autumn of '69; the patient had then ill for eleven years; when Dr. Crosby paid his first visit, she was thirty years of age. I have spoken of the spiritualities that are in-

separable from the magnetic endowments. It is these that enable the magnetic physician to discern the truly divine liberty, to escape from the trammels of theological and conventional teachings, and pursue the course by which he shall most successfully cope with the exigencies of our shifting life. But this spiritual part could not be accepted of by his family, excellent people as they are. Though it was the last hope for his daughter, the father could not repress the utterance of his conviction that he believed all to be quackery, witchcraft, of the devil, and not of God. But Dr. Crosby was strong in the knowledge of what he could do, and in his strength could be silent, requesting only that the gentleman should be present and see all that was done. Dr. Crosby soon discovered that the invalid was herself highly meditative. With a very few passes he was able to put her into an unconscious state; he psychologized her, and in that state could exert his magnetism more effectively, and with no cost of feeling to the sufferer. He stood at the foot of the bed, and held his hands directly at her feet. He did not touch her but the currents of magnetism that streamed from his fingers shot up through her shriveled limbs and quickened the dead muscles and stiffened sinews, so that when he slowly drew down his hands, the limbs unbent and slowly stretched downward. And thus and thus he continued to operate at each visit, varying only by the application of the battery (which simply means his hand) held directly opposite to or in immediate contact with some special part where some inveterate pain had lodged. For the first five weeks the doctor paid her a visit once a week, traveling into New Hampshire on the Saturday and returning to Boston on the Monday. During his stay she had four treatments of about an hour at a time; afterwards he saw her about intervals of from four to six weeks, and his visits from first to last extended over about one year and a half. By passes and manipulation simply, without recourse to medicine of any kind, he made her straight; he restored to her the use of her limbs, so that she could leave her bed and dress herself without help, and go round the house without crutch or cane, and see her friends. Her family, in reply to my question if it was a thorough cure, pronounced it to be so.

Dr. Crosby, in giving up his patient, left with her one of his own spirit-bands—a grand Indian spirit—whose duty was to communicate strength to her; further, the connection being established between the doctor and his patient, this faithful Indian could draw supplies of magnetism from the doctor and impart them to her. The lady was clairvoyant, and so powerfully so, that she saw the Indian so vividly that she could describe his personality minutely; she saw him working over her, and felt his magnetic influence; indeed, she oftentimes felt embarrassed at the consciousness that an "individual" was so much by her.

She had been so long helpless, so long held as incurable, that when she regained the use of her limbs, the hilarious joy of her thankful spirit carried her beyond the strength of her feeble body. She exerted her new faculties too much, and through exhaustion brought on other complaints. The medical man of the quarter where she lived was called in; he was an allopathist, a humane man, one who was disposed to adapt his treatment to her special needs, so far as he was able. He had heard of Dr. Crosby's procedure, and seen the effects of his magnetism, and he, too, tried to produce corresponding benefits by inducing the magnetic sleep. He succeeded, and so far as it went, had always a soothing effect; but not being sufficiently skilled, he could not regulate the magnetism; in short, he could not always bring her out of the sleep.

It has to be noted when this last doctor was called in, it will be understood that he brought with him new and different influences to those which accompanied Dr. Crosby. The presiding Indian spirit could not combine nor cooperate with these new comers, so he stepped out—vacated his office, maintained his fealty to his liege, and quitted the house, for the stern law of justice is irrevocable in these spirit operations—that every man shall plow his field with his own help.

It is now about two years and a half since Dr. Crosby discontinued his visits. It will be discerned that the lady is still an invalid, suffering from ailments induced by the extreme exhaustion of body of so many years' duration; at times she will be confined to bed for several weeks at a time, but the indisposition over, she is able to leave her room and rejoin her family and address herself to what pursuits interest her. She has lost nothing of what she gained under Dr. Crosby; there is no renewal of contraction, and no painful constriction. Indeed, she could be made perfectly well—and magnetism could do that. The surprise to many is, that having obtained so much advantage, a prolonged benefit was not sought. It is not that this family are careless—far from it; but the reason lies back in divided feeling, a want of harmonious trust and acceptance of magnetism as a divine influx. It is conscience that is the barrier. If it was put in words, this worthy family who are daily striving to live humbly before God, and at peace with men, scruple to receive a benefit which they almost think comes from the devil. They do therefore admit of spiritual agencies, but they are such as are malignant, antipathetic and devilish; and they cannot trust that there are other spiritual presences, but which are benevolent, sympathetic and heavenly, who would draw them upward and bring them into relations with the angelic and archangelic hosts who are God's ministering spirits. It is thus with them as with many others, their theological teachings have shaped their thoughts and feelings to a certain measurement. The tyranny of "the letter" stifles and "kills" the outgoing of the intelligent feelings which "the spirit" would "quicken." One member of the family would cavil with Dr. Crosby for going there to work professionally on the Sabbath day; yet

when the doctor replied, using the words of one whom he knew was an authority with this gentleman—"Is it lawful to do good on the Sabbath day?" he ingeniously admitted that he had never thought of that; and that the doctor had right on his side. Cannot such excellent people discern from their Scriptures that the power "to heal" was one of those gifts which Jesus Christ promised to men? That promise must be made good sometime, and why not now?

We believe and avow that Jesus of Nazareth conquered disease by his word or by the touch of his life-giving hand. Theologians preach that it was by His divine power he did heal; certainly it was; but saying it was divine power, and leaving it there, explains nothing. Jesus of Nazareth healed in strictest conformity to the eternal laws of God; he declared he did; that his works were accomplished by union with and obedience to his Heavenly Father, and that without his Father he did nothing. It was the perfect harmony that subsisted between Jesus and his Heavenly Father that enabled him to put his power commandingly forth; and departure from these unchangeable laws—any act done outside of them—would have been sporadic, and abnormal and derogatory to the honor of God. There is no communication or impartation of any divine gift from God to man that does not come by some method, process, or vehicle. In other words, it is embodied in some substance; it may be subtle and impalpable, material or spiritual, but still substance; in no other way could man apprehend its impartation; in no other way could it reach man. This is God's law; His method of making himself known. This divine gift of healing has its vehicle, therefore; a substance which is energized by the divine spirit. This substance lay in the human body of the Lord Jesus Christ; the divine rested on the basis of the human; heaven found in the flesh the lever by which He could raise broken humanity. If healing is accomplished now by men and women by the application of the hand solely, that only can be done by obedience to the laws and to the same laws as Jesus obeyed in all His acts of healing; for the same laws abide still unchangeably the same. Further, the substance which was the vehicle of the divine spirit was generated in the human body of Jesus Christ, therefore a substance essentially the same can be generated in the bodies of men and women throughout all time, because it is in the compass of the laws of the human body to produce that substance. That is, it lies within its nature. Men and women, therefore, can possess a substance which can be the vehicle of the divine energy to heal. And does that make the works of Jesus Christ less glorious?—His humanity less admirable? Certainly not. But it does reveal the deep significance of his words when He named himself our Elder Brother; that it was no mere form of rhetoric, but a truth of real relationship. He urged his followers to become like him in all things—in using the gifts the Father bestowed, and obeying His eternal laws; for He ever placed the perfection of the Father as the object of man's aspiration.

This Christly gift of healing is based in humanity; it belongs to humanity by God's eternal law; it exists with men now, and can in many instances be exerted in such potency as to proclaim its own reality. It is allied with the love-principle, comes therefore from the very centre of his being, and receives its impulse from the fervid feeling that links man with his fellow. It is attractive, drawing with the subtleness of the loadstone its subjects within its sphere; it is magnetic. The finer instincts of the soul disengage men from bringing sacred names into ordinary use, lest their sacredness should become tarnished; they desire to preserve their sanctity for those moments of exaltation when the soul can contemplate and be occupied with the grand and divine realities they symbolize. Therefore, in accommodation with these holy instincts on the one side, and the pressing needs of life on the other, it is observable that all languages, less or more, furnish two classes of names to designate the same things. Strictly viewed, all things that minister to men are divine; and some things come more directly from God to men than others; yet in their uses they are not spoken of as divine. It is not thanklessness, but a feeling of seemliness that keeps the mention of the divine in things of common use, in abeyance. And so with the Christly gift of healing, to meet the needs of life and the purposes of daily use, it has been called by the convenient name of Magnetism. E. V. I.

13 Chester Square, Boston, June 9th, 1870.

CONSANGUINEOUS MARRIAGES.

BY J. P. COWLES, M. D.

In the *Banner of Light* for March 12th, is an article from C. I., which in a spirit of honest inquiry seeks further light upon the above subject. I find it exceedingly difficult to crowd my ideas into so short an article as I feel compelled to offer the *Banner*, on account of the many who have claims upon its columns for expression, but I will do the best I can.

To arrive at truth, we must observe; observation discovers examples, and examples establish facts—and facts are truths. Observation has discovered that some of the children of consanguine parents are afflicted with vice of conformation, either physical or mental. The observers, knowing no other cause, arrived at an erroneous conclusion. The evidence relied upon would not be sufficient to convict a prisoner in any court of justice, simply because the reasoning is "inductive" on the one side and positive on the other.

In the famous Massachusetts Report we have the following language:

"In assigning this as one of the remote causes of idiocy, it is not meant that, even in a majority of cases, the offspring of marriages between cousins, or other near relations, will be idiotic. The cases are very numerous where nothing extraordinary is observable in the immediate offspring of such unions."

In another part it says:

"Out of three hundred and fifty-nine cases in which the parentage was ascertained, one twentieth of the whole were the offspring of the marriage of relations."

So in this report, which has been regarded as a kind of authority, we find that nineteen idiots out of every twenty are the children of parents not consanguine.

Again, I have the record of fifty-six families in one town alone, the parents of whom are blood relations. At the time the facts were taken they were as follows: Five were second cousins, thirty-one were third cousins, and ten cousins of the fourth degree. The five marriages between second cousins had produced twenty-three children, of whom none were infirm or malformed at their birth; two died of sickness.

The thirty-one marriages between third cousins had produced one hundred and thirty children, none of whom had any infirmity or congenital affliction; twenty-four had died of acute diseases.

The ten between cousins of the fourth degree had twenty-nine children, three of whom died of acute diseases; the others were all well.

Out of the forty-six couples thus studied, only two were sterile, and these third cousins.

I have made personal observations in several of the States, and been put in possession of many facts through correspondence; all of which harmonize with the above, and such are the facts wherever we find them. Even "C. I." finds only one-third of his twelve consanguine marriages who have deficient offspring, and adds, "I shall admit he is right when he shows me that one-third of the nine hundred and eighty-eight families" (who are not consanguine) "have deformed or idiotic children."

I hold and am able to prove that at least seven-tenths of the families who are not consanguine related have deformed or idiotic children.

Take the mortality reports from almost any quarter, and we find that more than one-half of our American-born children die before arriving at the age of five years. Add to this the numerous mental and physical deficiencies, diseases and deaths, all the way from infancy to old age, and we may safely conclude that we have reached the seven-tenths.

It will not do to say that these evils are the results of departure from hygiene, because facts will interpose what the lawyers call an "estoppel," for often our most sound and healthy children are from parents of feeble and very imperfect constitutions, and whose lives and habits are very far removed from hygienic influences; while the most sound and vigorous parents just as often give being to the most imperfect children; and much of the hygiene of the present day will have no influence to produce a contrary effect, but locally may.

Now if consanguinity is a cause, then it is an agent; if an agent, it works by certain known or unknown laws. If an agent, upon what rule or law does it affect one-twentieth or one-third of the offspring and leave the rest unharmed? And if consanguinity is a cause, what produced the nineteen-twentieths of imperfections of the Massachusetts report in families of extra consanguine parentage?

Take the above facts, and was there ever a conclusion arrived at so fallacious? My position is this: there is in the human constitution an element capable of reproducing and perpetuating its own species; and there are elements which, while they have power to reproduce, have not sufficient life-force to perpetuate, except in an imperfect degree.

If two parties marry, both having the non-perpetuating element, they will entail upon their offspring all the evils from an inability to sustain independent life, through the whole sorrowful catalogue of idiocy, imbecility, consumption, early decrepitude and death. But if both the parents, or even only one, have the life-giving, perpetuating element, then the children will have sound constitutions. And these conditions in parents are so clearly demonstrable, that I can tell, upon seeing the parents, what is the condition of the children, and usually the kind and extent of the imperfection, if any; as many can testify, I can also determine very correctly from photographs, if properly taken. And I find precisely the same results following conditions, both among consanguine and extra consanguine parents; and when called upon to give an opinion, I never inquire into the relationship of the parties.

C. I. very truly remarks that "There is certainly no knowledge more important to the welfare of the human race than that connected with this subject."

Our American born population are decreasing, and were it not for our foreign immigration, would, as a race, at our present rate of mortality, would soon become extinct; and I verily believe that this subject, which I have been investigating for the past seven years, if understood and applied, would do more to elevate the race, morally and physically, than all other means used. From the many letters of inquiry I receive upon this subject, I see and am rejoiced that there is a manifest and growing interest upon this subject. A child badly born is for all earth-life and a long way down into eternity constitutionally imperfect. Ottawa, Ill.

ABOUT WARM WEATHER.—During the heated term, past experience has taught us that hourly consultation of the mercury in no way reduces the temperature. A total ignorance of the state of the thermometer is, therefore, conducive to comfort, for we feel it a duty to be uncomfortable and unhappy when we are sure that the nineties have been reached. Constant draughts of cool water are not cooling, and the man who avoids testing his capacity of holding liquids will feel more refreshed after the sun has gone down than he who imagines that he is made more comfortable by copious drinking. Eat sparingly, drink lightly, and especially avoid all stimulating concoctions, and the heated term will not be so oppressive as some manage to make it by ignoring the ordinary rules of health.

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Banner of Light.

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Dickens and Orthodoxy.

The bigots of the pulpit seized hold of Dickens before he was fairly laid in his grave, and began to pay him back for the very just caricatures which he had made on canting sectarianism and the sniveling pharisees of "the cloth," in some of his most effective stories. This is the sum and substance of his offense; and the preachers of Old Theology have fallen upon him with a violence, now that he is speechless, that shows nothing but the spirit of revenge. What had the man written which they were called upon to criticize and denounce with such suddenness from their pulpits? If his offense was of long standing, why not attack it before, instead of waiting in this cowardly way until he was dead, and making that event the pretext for their holy protestations? Whether living or dead, his writings would have just the same influence; and if these men found sufficient reason for abstaining from personal assault before, it will be set down against them that they are acting the part of cowardliness now. They did just so by Hawthorne, whose scalped revealed so skillfully the ministerial heart, which he showed to be only a poor human heart, in the Rev. Mr. Dimmesdale, in the "Scarlet Letter." And the effect will be no more in one case than in the other.

We are able to read in a still stronger light, by the help of these denunciatory discourses, why it was that the deceased novelist felt impelled to embody in his last will and testament the substance of his more liberal views respecting religion and creed. Let the ministers handle him as they will, they cannot make out in practice, no, nor in his teaching and preaching, any other than a Christian of the true order. Christ told his followers that it was by giving even a cup of cold water to "these little ones," meaning the comfortless and unfriended, that they were to establish their profession before men. And if ever human writer championed the cause of the lowly and down-trodden, and remained inflexibly true to his voluntary work through the whole course of his active days, that writer was Charles Dickens. It was simply because he sought to encourage and cheer the poor and friendless, that he enlisted the sympathies of all who were not so. It was because he let in a flood of warm sunlight into the abodes of wretchedness, that he raised up such hosts of active friends for the condition of those who dwell in them. It was because he taught the noblest charity, the sweetest of human sympathy, the truest doctrine of human fellowship, the irresistible power of goodness, the beauty of affection, and the strength of trust and truth, that he found himself surrounded with such a world of living supporters as no author before, in his single lifetime, ever consciously recognized and felt grateful for.

But if these "reverend" but irreverent censors are to have their way, such a writer and man as Dickens is better unborn, and it would be better even now to consign his stories to the flames. That is the logical sequence of their doctrine. In their narrow and prejudiced view, no man must do good save in the way they shall prescribe. While doing it, he must not likewise amuse others or relax himself. This is the very Puritanism, sour and envious and discontented, that refused long ago to see beauty with goodness, or even goodness except as it lay in strict justice, and that justice, too, administered in an unforgiving temper, and by themselves. What sort of a world should we have, if such notions were suffered to prevail in it? Who would wish to live, or rather, who would not of choice become and remain an open sinner, rather than come under the cloud of their rule and dictation? How little do these pulpit censors know what they are doing by the course they now pursue! They cannot prevent the world from striking a balance between Dickens and themselves, setting off the teaching and influence of one against the teaching and influence of the other; and they ought to have the common sagacity to see that they are certain to come off wanting. In thus assailing the influence of wholesome reformatory literature as they have done before, they are blindly cutting away the posts that hold up their own pulpits, and we thank them for it.

Spiritualism Abroad.

The late London spiritual publications contain cheering accounts of the gradual spread of the Spiritual Philosophy in England and on the continent. They also give details of Dr. Newton's labors in healing the sick, and the farewell services tendered to Mr. Peebles on the eve of his leaving for home. Mr. Burns, as treasurer, reports that the meetings inaugurated in the Cavendish Rooms by Mr. Peebles, in January last, and continued until his departure for this country, paid all expenses, with a small sum left. Just before Mr. Peebles embarked for New York he sent Mr. Burns a note, from which we take the following extract, which speaks for itself: "In a few hours I step aboard the City of London—a fine steamer, they say—for the homeward voyage. A strange year this! Whether it is each tending? Is all destiny? Surely Divine methods are inscrutable. A year this 10th of June, I was attending a large grove meeting of Spiritualists in one of the Western States of America. There could not have been less than two thousand present. The heavens were opened, and our souls were fed with living manna from the fields of Paradise. Since that time I have traveled through England and Wales, Ireland and Scotland, through France, Italy, Sicily, Greece, Turkey, the Isles of the Archipelago, and various portions of Asia Minor. I have seen the remains of those Asiatic churches, Smyrna, Ephesus, and other Asiatic ruins. I have seen Athens, the birth-place of Pythagoras—walked in the streets of Athens, bathed my forehead in Nero's baths, sauntered along the resurrected streets of Pompeii and Herculaneum, stood upon the summit of Mount Vesuvius, and in that magnificent structure, St. Peter's, witnessing the 700 bishops kissing the brazen toe, and others bearing the Pope upon their shoulders—all this has just happened, and I feel my appetite for a tour through Syria, China, and India. Look for me on my way thither in something like a year. This gospel of Spiritualism must be preached in all nations. All are commissioned to preach it who do the will of the Father, listen to the voices of his angels, and strive to live calm, pure, and holy lives."

"Ghostly" Talk.

The article below we extract from the columns of the Chicago Post, an influential journal of the Northwest, and but little given to sympathizing with the cause of Spiritualism. As it is, the reader will remark the spirit of trifling with which the article sets out, and be struck with the emphatic confessions with which it closes. "Spiritualism is a vital power in the land," says the Post. So it is. Not only are its believers counted already by millions, but its influence is found to permeate even the most bigoted forms of belief and the hardest east-iron ecclesiastical dogmas. We willingly reproduce testimony of this kind in our favor, because it is given with reluctance, and comes sifted through all possible obstructions and drawbacks of prejudice. Another point to be especially noted in the article below is, that it confesses the fact, on which we have at no time omitted to lay all the stress it would legitimately bear, that "Spiritualism has done more than ought else to unsettle the old foundations." That was necessarily work. Until an entrance was secured within the outworks of bigotry, and a passage for free and liberal thought was established, there was practically nothing to be done. This was preliminary to all progress.

The urgent, even pleading, call of the Post for scientific men to come forward and furnish the grounds on which they so freely denounce Spiritualism, and to show how and why it is baseless, in spite of its recognized influence and actual power, we repeat with all the earnestness possible. We submit that it is quite time this habit of denouncing what they dare not investigate, is bringing professed science into popular contempt. If men of science have no time or stomach to study into the phenomena and their laws, let them candidly say so, and have done with it. And if they are unable to find a clue at all, after making such investigation as they are able, let them say as much as that. But they have no more business to set themselves up as judges of Spiritualism than they have to decide upon the mysteries of the Trinity—which they do not yet venture to do. But the heaven is working, as the article will show for itself.

THE GAMBOLES OF GHOSTS.—The ghosts that reappear on earth to mortal eye and ear are in their forms curiously made, and in their antics curiously versatile. They may be tall and more or less graceful and assume faces more or less familiar before Mummer's camera. They indicate their presence to some thousands of "mediums" by a fusillade of jolly raps. They paint pictures for Anderson, while the disembodied sit for portraits. They pick up Homer, in broad daylight, and carry him out of the city by way of window and roof, as if he were a feather. They give your ghostly friend's name on Foster's arm in letters of blood. They pick up a slate pencil and write posthumous letters on Mrs. Kelgwin's slate when she holds it out at arm's length and "nobody night." They dictate queer imitative poems to Miss Doten, tell their names and personal history to Lizzie Doten, and, through her, to the guardian of Dr. Newton, defending him from all his and ending him with the prophet's vision and the apostles' healing touch. At least, this is what the Spiritualists say they do; and it is to be conceded that, after subtracting all those things that are attributable to imposition, and all the stories that are really in confusion, there is still left a residuum of phenomena that furnish opportunity for further investigation.

It is discreditable to the discerning science and progressive thought of this time, that the so-called "Spiritualism," if there is nothing whatever at its base except delusion and fraud, should have become so deeply rooted in the land. It has gained ground so rapidly, that it has become an overwhelming belief in many communities. Its organs claim three million adherents in this country alone. Its peculiar philosophy of death and the hereafter has, within twenty years, banished the devil, modified the hell, and reconstructed the heaven of every Protestant denomination, though the change has come so gently and so gradually, that it has been everywhere, though they feel the new benediction, do not stop to ask who set the "gates ajar."

In every State in the Union are thousands who believe that they can converse with their beloved dead; that their disembodied friends furnish palpable evidence of their presence, and they challenge the negativists to deny it. They say, "It is science so reliant!" It is an scientific, that we rely to disprove the wild vagary, but they disappoint us. They disdain to investigate. They rest content with their own a priori logic. Professor Agassiz, Mr. Herbert Spencer, Faraday and Joseph Henry, have settled the question thus: "These alleged phenomena are wonders or delusions; they cannot be proved in the laboratory or things." But the trouble is that questions settled by the a priori method do not stay settled. That is the way that Tycho Brahe proved that the sun revolved around the earth; that Nicolas Wood proved that a locomotive could never be made to go more than five miles an hour; that forty scientific men demonstrated in the laboratory, that the idea of a magnetic telegraph was an absurd and impossible craze! One fact is worth a thousand theories; and since thought was flashed around the world on a wire, it is not satisfactory to shut one's eyes, stop one's ears, and decide arbitrarily that any alleged phenomena "cannot be so, in the nature of things." For who knows, until the ultimate test is made, what is the nature of things?

The demand we make of scientific men is, that they come in with their demonstration and relieve the public anxiety. In every town are people involved in this wild dream of Spiritualism; and modern science is unworthy of its high pretensions if it does not prove in the laboratory to be dupes, and the "mediums" charlatans and mountebanks. To indulge in these opiates, and then superciliously to ignore the necessity of the proof, is not the scientific method. It is the method of quacks. Not only in the interest of science, but of theology, do we make this serious demand. Spiritualism is a vital power in the land, and it has had more influence than any other agency in unsettling the old foundations. Let the wisest men of this generation come to the front and stem the tide, by disproving at least some of the physical phenomena of the so-called Spiritualism, and thereby restoring to a million fretted souls their ancient anchorage. Firm in the faith that truth is stronger than error, and facts stronger than theories, let them

"Strike for that which ought to be, And God will bless the blow."

Anniversary at Belvidere Seminary.

The regular exercises attendant upon the close of the current term of this school for the summer vacation, took place at Belvidere, N. J., on the 21st and 22d of June. The Seminary is well known as a highly successful and progressive institution; and the enviable reputation of the Misses Bush, E. L., Belle, and Harriet N., was fully sustained on this as on many other occasions. The exercises by the various students evinced marked improvement, demonstrating that the efforts of the teachers were productive of their adequate recompense in the field of learning. Mrs. Elizabeth Cady Stanton at the close of the anniversary exercises delivered an address in the Second Presbyterian church. Subject: "The Education of Boys and Girls." Her remarks were well received by a good audience, and in the evening she was serenaded at the Seminary. Dancing and refreshments closed the entertainment, which passed off pleasantly to all. On the morning of the 23d of June, Mr. Arthur F. Ewell, one of the staff of teachers at the Seminary, was married to Miss Harriet N. Bush (youngest of the sisters), by the Rev. Alfred Pinney of Brooklyn, N. Y. We wish the newly wedded couple a life of happiness, and as liberal a measure of success as the bountiful supply of cake with which we were favored.

Popular Theology and Positive Religion.

Mr. J. M. Peebles makes the above contrast the theme of a very thorough discussion, in a treatise entitled "JESUS: MYTH, MAN, OR GOD." We are under no necessity of adding that it is written with the natural enthusiasm and eloquence which pervade his instructive pages. In his search for the secrets of that rare and exemplary character, the author is strikingly calm and impartial, even to the point of the judicial spirit. He takes only abundantly substantiated facts, probing rumors and superstitions not unmercifully and maliciously, but yielding all that is deserved to the force of human association, and still determined on discovering and appropriating truth wherever and however found. His fervent dedication of his work to that champion of Liberty everywhere—Henry C. Wright—will sufficiently let the reader into his spirit as an investigator, analyst, and commentator. The very recent return of Mr. Peebles from Europe and the East, forms the not unfit occasion for extending a personal greeting, by way of preface, to his present work; in which he arrests the attention of the reader by explaining that he finds himself sandwiched in, on this particular theme, between two of his distinguished brethren and co-workers in the faith, in their contrasting criticisms of his well-known "Seers of the Ages." And out of a vision that was sent to him in London, came this supplementary essay, or monograph. The discourse is conveniently divided into five chapters; the first treating of the evidences of the existence of Jesus; the second, of the origin and mission of Jesus; the third, of the moral teachings of Jesus, compared with the old philosophers; the fourth, of the influence of Christianity; and the fifth, and last, of Jesus and the Positive Religion—which, in fact, is the summing up and conclusion of his entire discussion. We cannot dip into any one of these chapters to give their pith, without exposing, in detail, the course and make-up of the writer's carefully prepared argument, which it is our wish that the reader should do for himself and herself. But we do not hesitate to say that the collation of authorities, dates, incidents and historical facts which he has made with scholarly and conscientious pains, will open all eyes in surprise to the treasury of valuable knowledge from which he has drawn to illuminate this important discussion. In it are included allusions to and citations from heathen classic authors, a rapid history of the creeds, much more than a hasty suggestion of the writings of German scholars, a condensed but vital sketch of the progress of Christianity under that distinct name, a definition and discussion of Christian Spiritualism, and a most satisfactory, because comprehensive, summary of the faith, the life, and the works which together go to prove the undeniable tendency toward the dominion of love, a fuller fellowship of progressive minds, the identity of the Positive Religion and Spiritualism, and an impressive outline of the approaching Millennium which is to be its free outgrowth and fruit. Meets as this entire treatise is, and thrown off, as is evident, under the inspiration of the hour, it shows a fullness of knowledge, a familiarity with his argument, an enthusiasm and glow of faith, a large liberality of sentiment, and a genuine inspiration, which give the whole the character of an unusual performance.

THE PRESENT ISSUE.—Of the Banner of Light we found to contain many articles which will well repay perusal. On the first page, Miss Lizzie Doten furnishes an original poem read by her at the Union Picnic at Abington, June 23d. An essay on the "Christy Gift of Healing," one on "Consanguineous Marriages," by Dr. J. P. Cowles, (both excellent productions) and a poem by John William Day complete the page. SECOND PAGE.—A beautiful extract from Robert Southey appears on this page. Dr. S. C. Case closes his series of articles on "Grecian Mythology;" Judge Edmonds forwards a letter written to him, that others may read of the phenomena therein described; G. L. Ditson, M. D., writing from Albany, N. Y., gives us his usual interesting account of spiritual matters in his vicinity, also as displayed in the foreign spiritualistic publications; Austin Kent has a letter giving a sketch of his life, labors and sufferings which we wish all would read, and then send us their pecuniary offerings in his aid, to be entered under the appropriate heading in another part of the paper; Dr. H. Scott, under the heading "Free Thought," discusses on the "Fear of Death."

THIRD PAGE.—Under the general head of "Spiritual Phenomena" may be found an account of "Good Spirit-Tests," also of the answering of sealed letters; J. H. Powell tells the story of "An hour with Warren Sumner Barlow," (author of the Voices); a clergyman, possessing a heart larger than his creed, makes the bitter confession of a "Blighted Life," through the New York Independent, which we transfer to our columns; and Correspondence in Brief, and Conventions in Gloyer, Vt., and Gowanda, N. Y., fill out this page.

FOURTH AND FIFTH PAGES.—Editorials on various important subjects, general intelligence, items of interest, movements of speakers, accounts of lectures, &c., will be found on these pages, together with report of the picnic at Abington, and the preliminary meeting for the establishment of a liberal tract society. THE SIXTH PAGE contains the Message Department, and a triumphant death-bed scene, under the heading, "Gates Ajar," copied from the Cincinnati Daily Gazette.

THE SEVENTH PAGE offers its usual amount of business notices.

THE EIGHTH PAGE gives the Editorial Correspondence of Warren Chase, and other matters of interest.

It is our desire to merit the approbation and support of the Spiritualistic public; and we trust that the variety presented by us weekly will furnish scope for the widest range of thought.

Delayed by Fire.

A new edition of A. J. Davis's popular work, "The Approaching Crisis," was in press and nearly ready for delivery, when a fire occurred in the office where the work was being done, which will cause a delay in its issue of several weeks. We shall probably be able to supply all orders early in August. Those who have already ordered will please accept the above accident as sufficient excuse for not being promptly served.

Special Notice.

The Banner of Light public Free Circles closed last Thursday, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed in September.

Picnic from Salem, Mass.

The Salem Spiritual Society will hold a grand Union Picnic at Echo Grove, West Lynn, on Friday, July 8th. All are cordially invited.

Dr. Gardner's Grand Union Picnic at Island Pond Grove, Abington.

On Tuesday, June 23d, one of those perfect successes which inevitably greet the labors of Dr. H. F. Gardner in the line of picnics, came off at the above locality. Although the day was extremely sultry, and rain was threatened several times during the afternoon, a large and enthusiastic assemblage of persons were present—variously estimated at from four to six thousand—from Boston, Chelsea, Charlestown, Cambridgeport, and all the "region round about" Abington and many other places.

The morning train from Boston carried the Lyceum children and adults to the grove at an early hour. At the stopping of the train the various organizations assembled in line, and were formally received by the East Abington Lyceum, which turned out with nearly two hundred and fifty members and the Hingham Brass Band. All marched under this escort to the speakers' stand, (which was tastefully decorated with flowers), and passing through the ranks of the East Abington Lyceum, which stood in open order, with flags presented, took seats in front of the platform.

Here the officers of the Lyceums were called to the front. Singing by all present of "Our Lyceum, 'tis of thee" accompanied by the band, in a highly impressive manner followed, after which Dr. C. C. York led the Charlestown and Boylston-street Lyceums in a creditable manner in the wing movements without music. The Boylston-street Lyceum was in charge of Dr. C. C. York, Conductor, Mrs. H. Dana, Guardian, and Mrs. Joslyn, Assistant do.; number present estimated at thirty. The Charlestown Lyceum was under direction of Joseph Carr, Chairman of Executive Committee, Miss Abbott, Guardian, and Miss Cutler, Assistant do.; number present, fifty.

Wing-movements, with music, followed from the Boston Lyceum, under direction of its Conductor, D. N. Ford. This organization turned out one hundred strong, with its Assistant Conductor, Albert Morton; Guardian, Miss M. A. Sanborn; Assistant do., Mrs. A. Morton. Their exercises were heartily applauded.

The Cambridgeport Lyceum then gave a successful exhibition of its powers in the wing movements, under direction of W. H. Bettinson, its Assistant Conductor. This school numbered thirty-nine in attendance, together with its Conductor, E. A. Albee; Guardian, Miss A. R. Martin; Assistant do., Mrs. Atkins.

The ground being cleared for them, the East Abington Lyceum took their position for wing movements. This organization was instituted and held its first session Oct. 10th, 1833. It was evidently in good discipline, as its evolutions evinced. It had for its Conductor, Freeman J. Gurney; Assistant do., Turner Holbrook; Guardian, Mrs. Benj. Hallet; Assistant do., Miss Lilla Shaw. This Lyceum has sixteen groups. During its brief existence it has mustered some two hundred and sixty-nine books in its library. Its banners bore the following inscriptions:

"Our object to build and adorn the temple of divine soulhood with the truth of all time."
"Our creed, universal love and eternal progress; our Saviour, science, reason, and the law of deeds."
"God our Priest, the world our Church, and all mankind its members."

We congratulate our Abington friends (as did all present) on their good appearance and apparent strength gained in so short a time. In this connection we are requested to state that the other Lyceums present, through their Conductors as Committee of Arrangements, desire to return their heartfelt thanks to the East Abington friends for the cordial welcome extended them, the music furnished, and the well-ordered movements of reception and escort.

At the close of the East Abington wing movements, appropriate remarks were made by A. E. Carpenter, followed by a brief speech and the reading of a poem, "Little Nell," by Miss Lizzie Doten, (to be found in another column,) after which Dr. A. H. Richardson, of Charlestown, was introduced. His address was followed by the song, "Twenty Years Ago," by the Misses Deuel, of the East Abington Lyceum, Miss Chase presiding at the organ. Their performance being accorded, they sang "Put me in my Little Bel."

The Boston Lyceum Quartette (Messrs. D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton), then sang "Tommy, don't go;" by request; Miss George Martin, of the Cambridgeport Lyceum, spoke "The Middlemost Child;" Miss Sanborn and Chas. W. Sullivan sang with spirit the comic duet, "Mr. and Mrs. Snibbs;" Harry B. Fish, of the East Abington Lyceum, recited, "Telling Fortunes;" Cora Hastings, of Cambridgeport, "What I Love to Hear," and Arthur Wheeler, of East Abington, "The Pauper King."

About this time the Plymouth Lyceum arrived on the ground. It numbered upward of fifty; its Conductor being L. L. Bullard; Guardian, Alice Samson. This Lyceum, which was so unfortunate as to lose its library and equipments by fire some time since, presented a healthy appearance, nevertheless, which bespoke a determination to surmount this unforeseen difficulty. They carried plain white flags to mark the groups (instead of targets), each flag having a tassel of the color of the group, and the name being inscribed in red and blue letters on the white field.

Misses Emma and Lizzie Blackman, of the Plymouth Lyceum, sang, remarks were made by Dr. C. C. York, some closing words offered by Freeman Gurney, who presided over the entertainment, and then the Lyceum exercises for the day closed, and all present betook themselves to dinner, the announcement being made that speaking would commence at the stand at two o'clock.

During the forenoon the "general public" had not been idle; those who were not present at the stand availing themselves of the swings, bowling alley, and the boats on the pond. The music, which now and then was wafted through the trees, told that despite the intense heat the terrestrial exercises were being indefatigably pursued.

The hours of noon intermission passed rapidly away, and the meeting was called to order by Dr. H. F. Gardner, who, after some remarks relative to the departure of the trains, and other matters, introduced George A. Bacon to preside over the meeting. Mr. Bacon made a brief opening speech.

We desire here to return our thanks to Dr. Gardner for the earnest and truthful appeal which he made to all present in behalf of the Banner of Light; and speaking through the experiences of our representatives on various occasions, we would also fully join in the sentiment of Prof. Tooley, who said he owed "an acknowledgment to the Gardner who brought together these annual collections of human flowers," alluding to the picnics and other public open air assemblages for which the Doctor is famous.

J. H. Powell gave an account of his Western labors; Miss Lizzie Doten made an eloquent speech, ending with a poem; Prof. J. H. W. Tooley followed in his usual strong, reasonable and scientific manner; and remarks were made by Mrs. N. J. Willis, of Cambridgeport; after

which Prof. Wm. Denton, whom it was feared would not arrive in season, appeared, and received with tumultuous applause, gave one of his well-known and stirring appeals in behalf of humanity's theology. Cephas E. Lynn, Mrs. Hattie A. Wilson, and Miss Jennie Leys followed. C. Fannie Allyn with a poem, and Prof. Tooley with a "benediction," closed the services.

The people, admonished by the approaching time, moved in a body to the cars; and the place so lately thronged was deserted, but let us hope the lesson of the scene was imperishably graven on the hearts of those participating. Truly, these assemblages for spiritual worship in the natural temples of God are soul-elevating and ennobling, leading all to exclaim, in fuller assurance, as did Lizzie Doten, at the close of her poem on that occasion, "All things shall triumph o'er the spoiler, Death."

Preliminary Meeting for the Establishment of a Liberal Tract Society.

On Sunday afternoon, June 26th, the friends of the movement assembled at Mercantile Hall, Summer street, and were called to order by M. T. Dole, of Charlestown, who stated briefly the object of the meeting, and proposed temporary organization by the appointment of a Chairman pro tem. Dr. H. F. Gardner, of Boston, was chosen to act in that capacity, and John W. Day as Secretary. After some remarks by Messrs. L. S. Richards, H. S. Williams and others, concerning the first step to be taken, John Wetherbee moved that this meeting organize a society for the publication and dissemination of liberal ideas and tracts.

This motion was discussed with animation by nearly all present, each wishing to define his position with reference to the Society—what should be its platform, what the nature of its publications, what its relations to the Spiritual Philosophy, Radicalism and Infidelity (which was here interpreted rather to be free, liberal thought than atheism—as all speakers united in declaring a belief in the soul's immortality). Messrs. John Wetherbee, Boston; L. S. Richards, Quincy; M. T. Dole, Charlestown; — Knight; — Merton; Anson A. Reed, Worcester; H. S. Williams, G. A. Bacon, John Hardy and others, made remarks upon the subject. Also Dr. Gardner, by request of the house, stated his opinions; after which, the motion was unanimously passed.

On motion, voted that a committee of three be chosen to bring forward a plan of organization for this Society, also to nominate a board of officers—said committee to report at once.

In obedience to the expressed wish of the meeting, the Chair appointed Messrs. L. S. Richards, Albert Morton and M. T. Dole to serve in this capacity.

These gentlemen immediately retired. During their absence, still further remarks were made concerning the scope, objects and expected results of the Society, by Messrs. Knight, Merton, Reed, Mrs. E. R. Still; Mary Flag, of Worcester; John Wetherbee, and H. S. Williams. Some explanations were also offered by the President, Dr. Gardner, after which, the Committee entering, presented, through Mr. Richards, their Chairman, a rapidly prepared draft of a Constitution and a list of officers.

On motion, voted that the report be accepted, and that the articles be considered (for adoption) *seriatim*.

The first article was then read, as follows: "This Society shall be known as the Massachusetts Radical Tract Society."

Several members, among whom was Dr. Gardner, objecting to the name, it was, on motion of George A. Bacon, voted to substitute the word *liberal* for *radical* in the title of the Society, in which state the article was adopted. The second was then read:

"The object of this Society shall be the publication and dissemination of liberal tracts suited to the times, upon such subjects as the Executive Committee shall deem proper."

After an animated discussion this article was adopted under an amendment moved by Mr. Bacon, that the titles run "liberal, spiritualistic and reformatory tracts," instead of "liberal" alone.

It was then, on motion, voted to adjourn till half-past seven o'clock evening of same day.

Evening Session.—Meeting called to order on time by President Gardner, who announced, as the first business in order, the continuation of the discussion on the Constitution and its provisions.

Mr. Dole read those portions which had been accepted in the afternoon session. The third article was then read and adopted, running as follows:

"The officers of the Association shall be a President, two Vice Presidents, a Secretary, Treasurer, an Executive Committee of sixteen, and a Finance Committee of three."

On motion, voted that the first five officers be chosen, and the election of the remainder be postponed till the next meeting. The gentlemen declared elected were, President, William Denton; Vice Presidents, H. F. Gardner, L. S. Richards; Secretary, Albert Morton; Treasurer, William A. Dunklee.

It having been stated from the Committee on drafting the Constitution, that their work was necessarily hurried, and that they desired an opportunity to revise it, it was, on motion of Mr. Williams, voted that such parts of the Constitution as had not already been accepted be referred to the original Committee, with full powers to take from or add to it, according to their best judgment; said Committee to report at the next meeting.

Dr. Gardner having expressed regret at the small number of females nominated, and his willingness to resign, at a future meeting, in favor of some lady, a discussion arose, ending in a vote to reconsider the acceptance of the third article of the Constitution, and referring it also to the Committee, with powers to increase the number of Vice Presidents to four—the general understanding being that the additional were to be women.

On motion, voted that the chair appoint two additional members to serve on said Committee. Miss Lizzie Doten and Mrs. John Woods were selected.

On motion, voted to adjourn to meet at Mercantile Hall, at three o'clock Sunday afternoon, July 3d. Adjourned.

Spiritualist Meetings at Pierpont Grove.

We have received notice that the fifth annual series of spiritualistic meetings in this grove, situated in the town of Melrose, commenced on Sunday afternoon, July 3d, at three o'clock, by a lecture from Prof. William Denton; subject: "The way to be happy." The Professor will also speak at the same place July 10th and 17th, to be followed by other lecturers in the same course—the committee announcing that only first class speakers will be engaged. The committee further say: "All who love or can tolerate free, fearless, and manly discussion, who prefer living truth to the husks of dead formalities, and who seek the consolations of positive and scientific proofs of immortal life, with its blessed attendants, are cordially invited to attend. Good music will be furnished by a select choir."

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MRS. M. M. HARDY, 125 West Concord Street, Boston.

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YE CANNOT SERVE GOD AND MAMMON.

Who and what is Mammon? We often hear preachers talk about the mammon of unrighteousness, but that would not answer for this text, as it refers to some person or power requiring service, and evidently refers to a person, and as God is the other person, and the two are extremes, it seems rather conclusive, on a casual examination, that Mammon was his Satan's Majesty, the Devil. Since our translation from the Greek is very imperfect, and the former, into the Greek, undoubtedly much more so, and since the former is utterly beyond any correction, from the destruction of all original scraps, we may be allowed a very large margin to construe and apply our own meaning to the service referred to. It is on this point, no doubt, that most modern Christian preachers use it as applying to a love of money and worldly wealth. Ye cannot serve God, be a good Christian, and love money or seek riches, is the plain text of sermons, hundreds of which are weekly preached to the believers in the minister's interpretation of the Holy Word of authority; yet what is the practice? and how many regard the sermons? Even the preachers who use it as instruction, advice and warning to others, with few exceptions, are as sharp during the week in trading and speculating, as if no such words were spoken, or even as if the service of Mammon were the one approved, and the other condemned. No person would ever discover in the business walks of life that a man was a Christian, and believed it a sin to love money and seek riches, if he did not follow him to church and see how eagerly he swallowed the sermon condemning it as a terrible sin. The fact is, this religion and these sermons are for Sundays, for ceremonies and for sinners, and not for any practical use in life. "Thou shalt not covet thy neighbor's goods," was not meant for every day and part of life, only for religious authority to lay away for Sunday service. All this authority is like the communion-cups and pitcher, not for general use, but only for ceremonies of the Church. If there are any really ardent persons in the community, they will usually be found to be members of some strict Orthodox Church, whose preaching is so opposed to their practice, and even some societies, like that of Trinity Church, New York, are great in worldly wealth and speculation, and the worshippers at Grace Church are noted for their display of wealth, show, fine dresses, carriages, &c., and yet all these pretend to be followers of the barefooted and wealth-despising Jesus, who condemned the rich, and warned his followers against riches as the almost sure gateway to hell, and who even gave them the example of Dives and Lazarus. Who would ever take these worshippers of our day for his followers and believers in his teachings?

UNIVERSALIST AND CATHOLIC MARRIAGE.

A reverend writer in the Universalist has been spinning out a series of articles to prove the Roman Catholic view of marriage is the Old, if not the New Testament system as established by the Jehovah who took the wayward Jews for his chosen people, and that he—the Jehovah—established a system of monogamy, indissoluble and holy marriage, such as the Catholic Church maintain to this day. We are satisfied that this writer has made out his case against divorce on Bible authority as conclusively, and not more so, as the slaveholder did his divine right to hold slaves, and as the ranseller, polygamist, or libertine can his, for there are plenty of passages of Scripture for all, of which the Mormons have a full share. The fact is, the Bible is not authority for anything, and is too much like an old fiddle, on which too many tunes have already been played. We hope the revised edition of the Bible, when completed, will not admit so wide a range of doctrine. But whether it does or not, in this country marriage is and will be a civil contract, subject to amendment and dissolution; and of course what is created by law can be dissolved by law.

There are many strange inconsistencies among the Christians, and will be till they revise and correct the Bible and make it either one thing or the other on opposite doctrines and theories. To our mind the Bible has no more to do with marriage and divorce laws than it has to do with any law of partnerships and contracts for business; neither has it any authority on the subject of birth, and the origin of life, and the death penalty, which it is often dragged in to support when legislators are superstitious and full of reverence for an imperfect record. We do not think any one can deny that polygamy is a Bible doctrine, with the wise Solomon for an example, and David, the man after God's own heart; but of course these are left out when a writer wishes to prove the indissoluble monogamic system as the doctrine of the Scriptures. We say, go on and prove all you can from the Bible, and we will prove it is not competent testimony.

OBSESSION.

The following from Wilmington, Del., shows how ignorant people still are of the proper treatment of the insane or obsessed. Had they gone kindly and let the man into the church and let him preach on his preach, and kindly reasoned with the spirit (if spirit it was that controlled him), they could have saved the man and no doubt redeemed the spirit of an insane preacher of a terrible doctrine, who is yet in his own hell, from the horrible fate that has befallen him. There are many spirits in misery from the abnormal doctrines they believed and preached here, and it is not strange that they occasionally find a medium they can control, and, through him or her, act out such terrible effects. But when such spirits as Thomas Paine, Abner Kneeland or any of the clear-headed and kind-hearted free-thinkers get hold of a medium the effect is rationalism and consistent common sense. It is our duty to help our poor Christian brethren out of the bells they have created and into which they have fallen: "This morning a young man named Thomas F. Clayton, a resident of Delaware Co., Penn., ar-

rived here on one of the steamboats to visit some friends in the northern part of the city. If I am correctly informed, he visited them. About two o'clock this afternoon, in passing along King street, he was seized with a sudden madness, and became possessed of the idea that God had commanded him to enter the Central Presbyterian Church and preach. He grasped the lock on the iron gates with all a man's strength, and with a single wrench, he forced them open. He then attacked the heavy oak doors and threw himself against them again and again, with such force that they were beginning to give way before his assaults, when a policeman rushed in and attempted to arrest him. He turned and fought the officer with perfect fury, but other officers and some citizens coming to the assistance of the first, the madman was at last overpowered and carried, struggling and uttering terrifying shrieks, to the city prison, where he was put in irons to restrain him from doing further injury. He continued his shrieks, beat the floor with his feet, and appeared to go into fits, frothing at the mouth, and in a few moments, a gentleman who recognized him, having said word to his friends of his whereabouts, he is said to be of a very respectable family, and to have a brother who is Governor of one of the Western Territories.

SUMMING UP.

The Rev. Stuart Robinson, of Louisville, Ky., in his address at the opening of the session of the General Assembly of the Presbyterian Church South, scans and skins over the mental progress of the age, and sums up the various attacking forces which are pressing on his church, as follows:

"The one grand peculiarity of modern skepticism, is its tendency to disguise itself under the mask of respect and even zeal for the religion of Christ. Even the atheism of our day, while denying practically the divine existence, takes care to substitute for it some sort of shadow of him to conceal the infinite vacuum in his universe. The Pantheism of the modern age, while denying the divine personality, yet provides some idol of the imagination to amuse and quiet the torments of a conscious orphanage. The Naturalism of this day, while denying, as of old, the existence of any divine providence, yet prescribes some blind eternal law by way of providing a keeper of the universe. The Spiritualism of this age, while denying the need of any personal Divine Redeemer, carefully provides opiates to lull the conscience to sleep, while it steals away the redeeming sacrifice from human thought. The secularism of this day sneaks in with its insidious and subtle hand, while it scoffs at the laggard Church, and insists that man shall 'live by bread alone' without 'every word that proceedeth out of the mouth of God,' and persistently endeavors to silence the cry of souls still hungry after feeding on the husks that the swine do eat,' only with more husks. But still more insidious and subtle are all these foes in the field of speculative philosophy, are the masked assassins that emerge in rapid succession from the cavernous wooden horse which the modern Church has allowed to be brought within her very abutment, through the broken enclosures of the covenant, to stab, while smiling with 'Hail, heroes, and a King who liberates Christian peoples, and a King who, to make more deadly and sure its blow at the witnesses for the truth. Then formalism, denying the gospel to be inherently the power of God, multiplies its ritual of sacrifices, altars and priests, for the imagination, to smother the cries of the soul for the sacrifice offered once for all, and a High Priest that make intercession for us. It deludes its Caesar as the representative of Jesus, and fills its pantheon with jewels, gods and demigods from the profane womb of a Christian mythology. Here, rationalism, under guise of zeal for the honor of the man Christ Jesus, with its relentless criticism, learned, keen and bold as the breath of a storm, has made a fierce tempest over the inspired records, radiating alike from the Pentateuch the awful mysteries of Sinai, from the gospels the ineffable wonders of the incarnation, and from the Acts the supernatural glories which attest the exaltation of Jesus to the throne of all power. Then, why Evangelism, and the gain of souls for the sake of the martyrs of Christ's crown and covenant in the skins of wild beasts, and lasses on the furious dogs of popular passion."

We put in no plea of objections to this, but give him due notice that the work will be carried on by all parties vigorously, till his church fortress falls before the battering rams of science, free religion, skepticism and Spiritualism.

CHRISTIAN SCHISMS.

The Utah Magazine is quite a respectable and well got up monthly, filled with Mormon Christianity and pious devotion to their faith. By a copy of it before us, we learn that W. S. Gobbie and E. B. Kelsey, two of their most devoted, and two very able advocates, have been cut off from fellowship with the holy saints of the Lord Jesus Christ for some trifling heresy and some improper conduct in criticizing the infallible elders. So it seems this little band of Christian worshippers are not harmonious among themselves, nor likely to hold together, even if left without the persecuting power of the Government to drive their religion out of them with their lives. There is no sectarian religion on earth so easily subdivided as Christianity, and none that has so many and such bitter divisions. When the belt of Catholicism broke and let Luther out, the whole body started on the road of final extermination, and it has never slackened its pace. Persecution and prosecution, wrangling and discords, have followed rapidly on each other, and the human mind has been steadily freeing itself from the snakey coil of superstition with which it had been bound. Every step like the above is advancing.

MORE HERESY.

The Interior, as well as other sectarian papers, is alarmed at the "Panthestic tendencies" of Mr. Lowell's last poem, "The Cathedral." This is only one of many signs of the progress of literary minds in religious matters—a progress that leads them and the people generally out of sectarianism and beyond its control. Rev. W. C. Wilkinson has given Mr. Lowell a severe overhauling, as the Interior thinks, but to us and to the public generally, his attacks are of about as much consequence as the barking of a dog at a passing stranger. One good effect of the attacks of Christian critics on such writers as J. Russell Lowell is to greatly increase the sale of their works, as it surely will this with its "Panthestic tendencies." The time has fairly come at last when the church can no longer control the literature of our country nor write its condemned books out of circulation, as is fully proved by the rapid and increasing sale of the Age of Reason and all of Paine's theological works. Dawn, Gates Ajar, The Voices, The Gospel of Good and Evil, God-Idea in History, Christ-Idea in History, and many other such books, are having a good effect and good sale.

FALSEHOOD.

The Dundee (Yates Co., N. Y.) Record says: "Twenty years this so-called Spiritualism has been exhibiting itself, and its results are evil, and that continually." How any person with an ordinary degree of honesty, or with any conscience at all, could put such a bold and glaring falsehood into print for the eye of even a small number of readers, is more than we can account for, unless his conscience has been seared by a red-hot iron heated in the Orthodox hell, where the bitter revenge of the Christian God has its furnace. Certainly four-fifths of those who have partaken of Spiritualism will testify to its benefits, and many to its being the greatest blessing on earth, and what could such testimony as this bigot who

knows nothing about it be in comparison to theirs? He warns people against it, and he might as well warn them against fire or sunlight, because a few have been scorched or smothered, and even if he has burned his fingers, it is no wisdom to warn others against a blessing.

The following item from the Universalist reminds us of the story of the Kilkenny cats, whose tails only were left, after a fight:

RICHMOND.—There is a church in Richmond, Va., built in 1813 by five denominations, viz. Universalists, Baptists, Congregationalists, Methodists, and Christians. It is known as the "round church," though it is not exactly round, having sixteen sides. It will seat five hundred persons, and has a bell weighing twelve hundred pounds. Though it is kept in good repair, it is at present unoccupied. The Baptists, Methodists and Christians are not numerous enough to sustain meetings; the Congregationalists have a house of their own, and the Universalists are awaiting the resurrection. May it soon come.

EXTRAORDINARY MANIFESTATIONS.

EDITORS BANNER OF LIGHT.—A few weeks ago I was much gratified by seeing an announcement in the Banner, that Mr. Koons proposed to publish the record of spirit-manifestations in his possession—manifestations of so wonderful a character that even the slight sketch of them in Mrs. Hardinge's invaluable "History of Modern Spiritualism," has thrown a beautiful spell, as it were, over the whole work.

I have suggested to Mr. Koons that he publish his book or books by subscription. It seems to me that out of the eleven millions of Spiritualists in this country, twenty thousand at least would subscribe for the work; indeed, if all could read the interesting account given me by Mr. K. of the spiritual treasures that now lie dormant and useless in an old trunk in Illinois, the mails could hardly carry the mass of letters that would fly to him with subscribers' names.

In the month of June, 1852, "a mysterious and unknown order of spirits entered our circle," says Mr. K., "whose powers exceeded by far anything hitherto witnessed. They gracefully asked my consent to locate, and my assistance in giving to the world such revelations as would set the yoke-bonded captive free, and take from him the spell and the burden imposed upon him by the corrupt guides and rulers of mankind. I granted them a kind admittance, and enlisted in their service—even unto death if required. They said that my life should be under their special care and protection. They gave instructions about fitting up a room and furnishing it for their use. These were complied with." Then commenced those astounding, those thrillingly marvelous manifestations and revelations, of which Mr. Koons proposes to give now a history; and, if I may judge from what I have learned from others and from what he has very briefly touched upon in his letter to me, this history will take rank with those that have a deathless fame; for within its covers, as beneath a human frame, there will throbb the ever living pulsations of the angels.

If published complete, the work will contain many hieroglyphical charts, cuts and autographs of the ancient spirits who filled his habitation and sent joy and hope to the hearts of thousands. "If Spiritualists were appraised," says Mr. K., "of the nature of what lies dormant in my care, they would not rest day nor night until they availed themselves of its intrinsic worth." "I do not offer these remarks," continues Mr. K., "because it fell to my unworthy self to obtain them (the priceless revelations), but from the unspeakable satisfaction derived from them during my labors of receiving and compiling them. Were I allowed to offer my judgment on the subject, I should be compelled to say that these manuscripts contain more useful information than all the spiritual annals that are now in circulation. But this is not my opinion alone; all who have taken cognizance of their contents give them their earnest approbation."

All who have read Mrs. Hardinge's great work will know how, in part, to appreciate the self-sacrificing devotion to the cause of Spiritualism which characterized Mr. Koons's early career in this field of wonders; but few will be able to understand fully how he was so willing to give up everything to an unremunerative and then unpopular subject, till they learn from his book how three-blessed was his every hour; how the spirits poured into the lap of his heart those treasures the gods covet; how his soul became like a great volume of unsung poems awaiting interpretation from a celestial choir. Heaven's benedictions are not the freescow upon the outer wall.

Albany, N. Y., June 24, 1870. G. L. DRISCOLL.

Mr. Koons's address is Taylor's Hill, Ill.

Vermont.

G. Fannie Allen, and Mrs. N. A. Adams, of Fitchburg, Mass., have recently closed engagements before the society of Spiritualists of Londonderry. With such laborers in the vineyard, how can the cause of human progress fall of ultimate success? Through their organism God's holy angels, once the loved and cherished of earth, pour forth those soul-stirring truths, which, we think, cannot fail of waking earth's slumberers from their seemingly unconcerned condition of ignorance and superstition into a higher, truer, nobler condition of manhood and womanhood. Through Mrs. A., both friend and skeptic received many convincing evidences of the presence and identity of spirit-friends, ever manifesting a watchful care and loving kindness toward those in the form. Oh! that all might fully realize their presence, and heed their kindly admonitions! Earth would soon attain the millennium so long and anxiously prayed for. The churches in our vicinity have labored hard, of late, to win souls to Christ, as they term it; but with the liberal ideas that it has been ours to enjoy, they make but little headway. It is not so easy a matter, as once, making the people understand and believe that he who was named to the cross, and in the agony of despair exclaimed, "My God! my God! why hast thou forsaken me?" was really God. Had Hume, or other noted infidels, in their expiring moments given exclamations so full of suffering, anguish and despair, well might the Christian world cried, "How terrible the infidel's death!" All hail to the glorious Banner whose broad folds are thrown to the world, and God speed the inspired of earth, everywhere, in their work of universal redemption from the shackles of mental, physical and superstitious slavery that have so long shrouded her children in wretchedness and gloom.

D. D. WAIT.

Some mad wag in Richmond, Va., has sent to one of the local papers, as original, an extract from the Song of Solomon, and the editor introduces it by styling it trash, and saying that it is a fair specimen of the poetical effusions which are daily thrown into his waste basket.

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The First Spiritualist Society of Ancora held meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 10 A. M. Ever W. Bond, Conductor; Mrs. Emeline E. S. Wood, Guardian.

BOSTON, MASS.—Mercantile Hall.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sampson, Guardian. All letters should be addressed to M. T. Dole, Secretary.

TEMPLE HALL.—The Holy Spirit Spiritualist Association meets weekly at this place (No. 18, up stairs) each Sunday, 10 A. M.; evening, lecture and conference. The Children's Progressive Lyceum meets at 10 A. M. Conductor, Dr. C. C. York, Guardian, Harriet Dean.

WASH. ST.—The Golden Era Association holds three sessions each Sunday. Spiritual exposition and conference meeting at 10 A. M.; discussion at 2 P. M.; lecture at 7 P. M. President, Dr. J. C. Chesley. Lectures held—Public lectures held in the hall, 503 Washington street, Sunday mornings, at 10 o'clock. Admission 10 cents.

WHEELING, W. VA.—The Buffalo Spiritualist Association hold meetings at Temple Hall, corner Court and Pearl streets, every Sunday at 10 A. M. and 7 P. M. H. D. Fitzgerald, President; H. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 10 A. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

BALTIMORE, MD.—Saratoga Hall.—The First Spiritualist Conference holds meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Ilyzer speaks till 10 P. M. Children's Progressive Lyceum meets every Sunday at 10 A. M.

BROADWAY BUILDING.—The Society of Progressive Spiritualists holds three sessions each Sunday. Spiritual exposition and evening at the usual hours.

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets every Sunday at 10 A. M. in Washington Hall, 36 Main street. E. A. Albee, Conductor; Miss A. S. Abbott, Guardian; N. G. Warren, Musical Director.

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10 A. M. in the Free Church on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Hicker, regular speaker. The public are invited. Dr. J. Hicker, Secy.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. G. F. Howard, Conductor. Speaker engaged—Mrs. Emma Hardinge during July.

ROXFORD, MASS.—Progressive Lyceum meets every Sunday at 10 A. M. in the Free Church on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Hicker, regular speaker. The public are invited. Dr. J. Hicker, Secy.

HIGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2 o'clock at Temperance Hall, Lincoln's Building. W. Wilder, 2d Conductor; Ada A. Clark, Guardian.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M. at Cadet Hall. The First Spiritualist Society meets in Wells Hall. Lectures at 2 and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

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