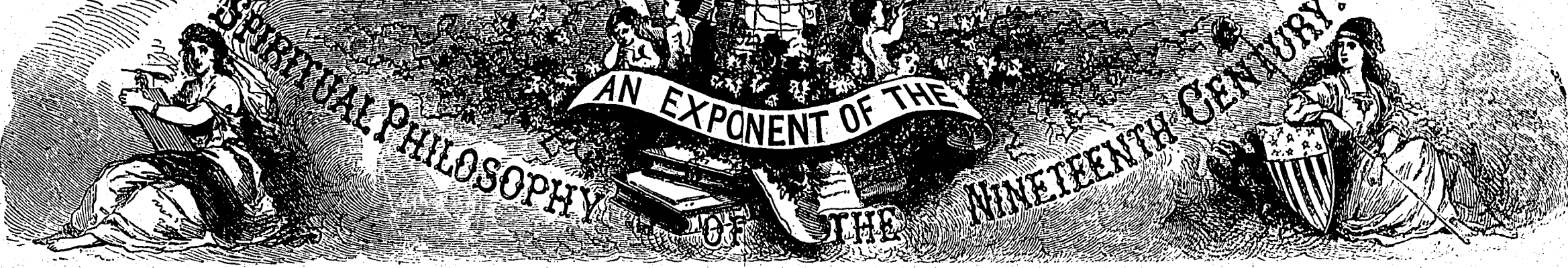


BANNER OF LIGHT.



VOL. XXVII.

{WM. WHITE & CO.,
Publishers and Proprietors.}

BOSTON, SATURDAY, JULY 9, 1870.

{\$3.00 PER ANNUM.
In Advance.}

NO. 17.

THE PICTURE ON THE WALL.

BY JOHN WILLIAM DAY.

There's a picture on no smiling
In the twilight cold and grey,
As I sit with fancy willing
Mystic, sombre hours away:
Clust'ring looks 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 pall,
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 elysian,
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 inferno 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 above the sylvan sea—
Where the squalid huts 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 on 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 Lizzie 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,
Icy 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 will be no trifling matter!
I will make her teeth to chatter
So, she will not dare to sing."

"Holy angels guard us ever,
Tud himself forsakes us never,"
Sung 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 oft times slowly,
Sure and sweet reward to all.

At Plymouth Church, allusion having been made to the sudden death of Charles Dickens, Mr. Beecher said "I did not hear in the petition of the Episcopal prayer book, 'Deliver us from sudden death.' He still clung to that life. 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-strings 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 callousities. 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 specialty 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 been 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 psychographed 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 after them. 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 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 enfeebled 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 a 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 ingenuously 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 to 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 remove 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; we, 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 races, 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.

The Banner of Light is issued on an sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, JULY 9, 1870.

OFFICE 158 WASHINGTON STREET,
ROOM NO. 3, UP STAIRS.

AGENCY IN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

PUBLISHED BY
WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, EDITOR.
LESTER COLBY, ASSISTANT EDITOR.

For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LESTER COLBY, EDITOR.
LEWIS B. WILSON, ASSISTANT EDITOR.

Business connected with the editorial department of this paper is under the exclusive control of L. E. Colby, to whom all letters and communications must be addressed.

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 offence; 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 offence 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 most 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 this 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. Peabody on the eve of his leaving for home. Mr. Burns, as treasurer, reports that the meetings inaugurated in the Cavendish Rooms by Mr. Peabody, in January last, and continued until his departure for this country, paid all expenses, with a small sum left. Just before Mr. Peabody 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 ending? 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 ruins, I have seen Samos, the birth-place of Pythagoras—walked in the streets of Athens, bathed my forehead in Nero's bath, 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 have an 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 was extracted 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 necessary 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 appear on earth to mortal eye and ear are in their forms curiously made, and in their antics curiously varied. They exhibit attitudes 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 spirit for portraits. They pick up Homer, in broad daylight, and carry him out of one half-story window and in at another, as if he were a feather. They were 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. Kelwin's slate when she holds it out at arm's length and "nobody" notices. They dictate queer imitative poems to Miss Dyer, tell their names and personal history to Lizzie Kelley, and through trays the mother's guard of Dr. Newton, defending him from all life, and endowing 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 referred to 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 firmly rooted in the land. It has gained ground so rapidly, that it has become an overwhelming belief in many communities. Its organs circulate 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 imperceptibly, that the change is 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 positivists to deny it. "Why," they ask, "is science so reticent? It is an scientist 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 to be the nature of 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 year 1869, 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." It is not 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 the nature of things to be what they are. The "mediums" are charlatans and mountebanks. To indulge in these opiate, 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 they were favored.

Popular Theology and Positive Religion.

Mr. J. M. Peabody 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. Peabody 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 monogram. 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. Measured 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* will be 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 "Conspicuous 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 Glycer, 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 30th. 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 picares, 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 Outler, 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, 1863. 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. Hallett; 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 selfhood 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 encored, 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 picares 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 vs. theology. Cephas B. 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; — Morton; 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, Morton, 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*.

This 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 30d. 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 immortality, life with its blessed attendant, are cordially invited to attend. Good music will be furnished by a select choir."

Charles Dickens leaves a property to the amount of \$400,000.

Women Should own Themselves.

At the late Mass Convention of the American Woman Suffrage Association, Rev. Henry Ward Beecher in the chair, Mrs. Mary F. Davis, of New Jersey, observed that in a court room of New York, a lawyer—she understood—recently stated that according to law, the husband of a woman has such control over her as to "own" her; that man was made for God, and woman for man! She asked if those present accepted that law. [A voice—No!] "Do you," said she, "own your own persons, according to the law of God, or do you not?" Fifty thousand men in the United States go down to the drunkard's grave every year. How large a number of those could be made useful and respected citizens by a proper course of treatment in the manufacture of laws! Women are excluded from juries and legislative chambers. Our brothers tell us that women would become contaminated by going into the court rooms and sitting on juries; that women must be kept from these places because it would impair their delicacy. Well, if women were wholly excluded from our court rooms the case would be different; but when we take up the daily papers, how frequently do we read of some poor young creature who has been arrested and taken to the court room, to be tried by a jury of men; to be carried, perhaps, from there to a place of imprisonment, with no pitying woman's eye or heart or hand to give her a ray of comfort! And these poor forlorn creatures shall be deprived of our sympathy and left to perish, because we are too "delicate" to come to their assistance! These may be daughters of good people, and may once have been good and pure as any. They might be your daughters or mine. Brothers, they might be your sisters or your daughters! Oh! change the laws that bear so hard on women. Give us such laws as will allow your wives and mothers—those in whom you have confidence and whom you love—to come, with a mother's heart, and help rescue these deserted and fallen and miserable ones!

Dickens as a Healer.

Just when the London press is showing an impulsive inclination to fall upon Dr. Newton as a public healer in that great wilderness of humanity, we have from the self-same journals minute accounts, given with evident approval and belief, of the healing powers that were manifested by Mr. Charles Dickens. The inconsistency of their position in reference to the two characters is too gross not to merit universal condemnation. We hear, for instance, from the same papers that are laboriously denouncing and ridiculing Dr. Newton, that—

"Mr. Dickens was not only a powerful magnetizer, personally relieving pain and curing disease, but he sometimes sent magnetized or mesmerized paper to persons who wrote requesting him to do so, and they declared that it acted as strongly and beneficially as if he were present. This, of course, will be attributed to imagination, but the power of so operating upon people's imaginations as to soothe their pains and cure their diseases is a gift of considerable value."

Now, after an admission after this fashion of the actual existence of such a power in mortals, isn't it insulting to the common intelligence of the community to undertake to deny a distinguished and most remarkable healer like Dr. Newton, whose positive cures are counted by the thousands, and who never needed to have written a score of popular tales to establish their verity?

Movements of Lecturers and Mediums.

Miss Susie M. Johnson's address during July will be 1061 Washington street, Boston. Those wishing to engage her services after that time, will address her as above.

Dr. J. R. Doty, writing us from Covington, St. Tammany Parish, La., June 8th, says that on account of very many pressing invitations to fill engagements in that State the next two months, he has concluded to remain during that period before starting northward. He is, however, willing to make arrangements to speak at any place during his journey North. Parties wishing his services should address him as above.

Mrs. J. J. Clark is now on a visit to several parts of the State of New York, for the reinvigoration of her health. A cessation of her missionary labors will continue until the 20th of September.

Dr. F. L. H. Willis is spending the summer months at Glenora, Seneca Lake, Yates County, N. Y.

Silver Wedding.

The friends of Mr. and Mrs. William Lovejoy assembled in goodly numbers at the above-named gentleman's residence, 31 Chapman street, this city, on the evening of Saturday, June 25th, to congratulate the parties on having attained the twenty-fifth year of wedded life.

The ceremonies were presided over by Dr. A. H. Richardson; presentation speech and service by Dr. J. H. Currier. Remarks were made by Dr. N. Ford, Conductor Boston Children's Lyceum, Dr. Dunklee, Mr. Pierce, the bridegroom, and others; which, together with singing and social converse, made a pleasant time. The family of Mr. Lovejoy is well known to those frequenting the exhibitions of the Progressive Lyceum at Mercantile Hall—three of his children being workers in that direction.

Elongation of Charles H. Foster.

Henry Lacroix writes: Among other strange manifestations which took place in the presence of the above-named medium, at his house in Salem, on the 23d of June, we witnessed the phenomenon similar to that of D. D. Home, in England, viz.: the elongation of the body. There was no misapprehension on our part, the case being well authenticated by our senses as anything could be. The great test-medium was elongated at least five inches, his heels sticking to the floor, as well as the front part of his feet. This new phase of mediumship with Charles has taken a commencement for some time, but it is being developed wonderfully. He intends leaving shortly for Saratoga, where he will remain during the month of July, and thence proceed to Montreal and other places in Canada.

The Bloomingburgh (N. Y.) Journal.

A new paper (some four months in existence), having for its object the dissemination of progressive thought, and the enunciation of the doctrine of "Whatever is, is right," in addition to ordinary news, agricultural matters, and miscellany, has reached us from Leander Scott, its editor. In it we notice several articles from our paper, to which due credit has been attached. We wish our brother success in his efforts to let the light shine.

The total cost of the Boston Water Works has been \$9,765,957.87. The Water Board estimates its income for the present year, ending April 30, 1871, at \$700,000. The average daily consumption of Cochichewick in the city the past year has been 15,070,400 gallons, being an increase over the previous year of 301,233 gallons. The total number of water takers in Boston at present is 31,500.

ALL SORTS OF PARAGRAPHS.

Hon. George F. Hoar, of Massachusetts, has our thanks for a copy of his speech in Congress on "Universal Education a national concern and a national necessity."

Between two thousand and three thousand dwellings are said to be vacant in Montreal. Eighty-seven French families left the city last week for the United States. At that rate there will be no need of annexation.

The machinery used in the State of Massachusetts alone, is capable of doing the work of more than a hundred million of men.

Miss Given Evans, late of Wales, now of Montana, received naturalization papers, took up one hundred and sixty acres of public land, and now has a cow and a yoke of oxen, and is farming successfully.

Why is a horse the most curious feeder in the world? Because he eats best when he has not a bit in his mouth.

A TERRIBLE WARNING.—That was a sadly suggestive death which took place in the Harrisburg (Pa.) prison last Wednesday. The deceased, we are told, was in the very prime of manhood—the son of most excellent parents; he was carefully trained at home; completed his education in Europe; graduated with high honors in law, medicine and theology; became a college professor, a skillful surgeon, and inherited a fine fortune. But he became addicted to the use of intoxicating liquors, spent his fortune, became a drunkard and a vagrant, was frequently an inmate of the jail, and there, on Wednesday morning, June 23d, died a raving maniac from the effects of his frequent and violent drunken debauches.

Atlanta, Ga., is a prosperous city. It has received in five years an addition of thirty thousand people to the population, principally wide-awake mechanics and manufacturers, with their skill and capital, from the North.

The Manufacturer and Builder asserts that the coffee berry is counterfeited, the material being clay cast in molds, like bullets, making an imitation scarcely distinguishable from the genuine berry when roasted.

Two young ladies in Hampton, N. H., are said to have become insane on account of religious excitement. One similar case is reported in Portsmouth. Revival meetings do not produce good results.

Four hundred new money order offices will be put into operation during the first fortnight of July, and there will then be two thousand one hundred money order offices.

Why would Samson have made a good opera singer? Because he could so easily have brought down the house.

The Manufacturers Review states that immense quantities of partly bleached or "yellow" cotton seed oil are now consumed in the adulteration of olive oil. Indeed, it is hard to find a pure olive oil in the market, except in first hands.

Mr. Bonner's mare, Pocalontas, trotted a mile on the Fashion Course, N. Y., without a skip or break, in 2:18, which is the fastest time ever made by any horse in harness except Dexter.

A Hindoo proverb says: "Strike not, even with a flower, a wife, even though she have a thousand faults."

There is a family of high social position in New York in which one daughter has died of delirium tremens, and another has had the same, but got out of it alive. The heritage of moderate drinking parents, probably.

SNOW'S PATHFINDER AND RAILWAY GUIDE is what every tourist should have before leaving home.

The Hardshell Baptists seem to be dying out, says the Republican. The Delaware River Old School Baptist Association, in Pennsylvania, of churches opposed to missions and temperance societies, was formed in 1835, of four churches, with about 450 members. In 1844 there were eight churches, with 550 members. Now four of the churches are extinct, and the remaining four have but 400 members. The Warwick Association was formed in 1701 of twelve churches. In 1826 there were eighteen churches, with 1407 members. By desertion the number was reduced to twelve churches and 488 members. Now there are six churches, three of which have no preaching, and an aggregate of two hundred members, and Elder Beebe is the only settled minister in the body.

Josh Billings says: There ain't but very little genuine good sense in this world enny how, and what little there is ain't in market—it is held for a dividend.

A rich old uncle, who had two nephews, left his will as follows: "To my nephew William I leave my whole fortune, because I know he will bestow it on the poor. To my nephew Albert I leave nothing, for the same reason."

A Sunday school teacher in Minnesota, upon inquiring of one of his juvenile pupils what he had learned during the week, was electrified by the answer that he had "learned not to trumple his partner's ace."

New Subscribers.

We again tender our sincere thanks to our old subscribers whose names appear below for their assistance in circulating the Banner of Light. Since our last report they have added ninety-one new names to our subscription list. W. W. Lair sent us four new subscribers; A. I. Monroe, three; G. W. Haines, two; Wm. S. Reynolds, one; D. Mayo, one; S. S. Baker, one; Mrs. N. G. Upson, one; J. C. Clementson, one; Mrs. M. D. Stearns, one; D. M. Johnson, one; George Pearce, one; W. Chase, one; Thomas McEntee, one; Jno. G. Henry, one; T. L. Ennis, one; N. W. Graves, one; J. Earl, one; L. Crockett, one; D. P. Stevens, one; J. Lynch, one; E. Archibald, one; John Dodge, one; H. Savin, one; S. Homer, one; Dr. J. E. Spencer, one; D. Thompson, one; Dr. J. W. Robbins, one; G. M. Bourne, one; C. P. Hatch, one; Mrs. M. A. Porter, one; George A. Gray, one; John Curtis, one; N. E. Leonard, one; I. P. Greenleaf, one; H. W. Goodrich, one; H. Allen, one; M. A. Cliley, one; Rev. C. B. Parsons, one; Wm. Linfield, one; W. Wright, one; E. J. Larone, one; M. A. Jdo, one; J. O. Doffenbacher, one; S. N. Angier, one; H. Bevier, one; Wm. P. Brown, one; J. C. Merrifield, one; T. Ayling, one; O. D. Reeve, one; M. A. C. Alexander, one; E. J. Sloan, one; E. Moon, one; Robert J. Weeks, one; E. K. Spaulding, one; R. E. Holbrook, one; J. Lyby, one; A. S. Hayward, one; Dr. T. M. Crawford, one; Robert Rowe, one; M. L. Loomis, one; C. Sanderson, one; Wm. Carter, one; J. Manson, one; E. A. Lyman, one; J. Delt, one; A. McNary, one; P. M. Berry, one; Levi Gilbert, one; A. E. Littlefield, one; N. A. Abbott, one; L. T. Griffith, one; J. M. Allen, one; M. M. Hinch, one; E. M. Chesley, one; O. H. Manning, one; E. S. Loper, one; H. Decker, one; Mrs. J. O. Ely, one; J. R. Barber, one; N. O. Buck, one; W. Wood, one; J. C. Hooper, one; Capt. A. B. White, one; A. S. Cleveland, one; O. B. Ladd, one.

The Second Quarterly Meeting.

Of the First Spiritualist Association of Charlestown, will be held at the house of Dr. J. H. Richardson, 95 Main street, on Monday evening, July 11th, at 8 o'clock.

Per order of the Committee, CHAS. H. WING, Sec.

The July Magazines.

Our notices of the magazines were crowded out last week, but this is full time to speak of them in their freshness.

THE ATLANTIC makes one change in its management, and one of decided interest to all its readers. The names of the authors of the several articles are appended to them, thus enabling the public to place itself in closer relations with those to whom it is indebted for its delight and instruction. Longfellow opens the number with a finished poem—a legend of Old Italy—translated in such verse as only he knows how to make; "Criminal Law at Home and Abroad" is full of timely suggestions in connection with our own administration of justice, which are to be drawn from a look into the criminal court systems of Prussia and France; "The Shipping of the United States" is a timely and exceedingly lucid article on this most important subject, from an able and practiced pen, familiar with the theme it handles; "Drives from a French Farm" continue the pleasing antiquarian researches in Gaul; the relations of the sexes are very clearly stated, physically and mentally, in an article entitled "Equal but Diverse," by Prof. Burt G. Wilder; "A Shadow" is a thoughtful essay, by T. W. Higginson, and will be admired by those who read it sympathetically; "An Ex-Southerner in South Carolina," "New Vindictive," "Joseph and his Friend," and "A Day's Pleasure," all by distinguished contributors, complete a list that is rare even in a magazine so well established as the Atlantic, and make it in all respects a very superior number.

PURMAN'S MONTHLY for July shows the hand of the master more and more. It has become a demonstration, by this time, that we cannot have a Putnam without Parker Godwin. He has the sagacity to call around him a galaxy of writers on special subjects, light and serious, who, in combination and under his harmonizing editorial wand, are simply the best material possible to collect in furtherance of any literary enterprise. As with the Atlantic, it opens with a finished poem by R. H. Stoddard; gives a bright and lively sketch of "Salmon Fishing on the Nipissiquit"—a truly fresh, delightful and contagious article; discusses Diarrhea in the very nick of time as a statesman and a novelist; discusses intelligently of the art galleries of New York; lets us into the secrets of the Associated Press and its manner of doing business; gives the candid and crisp views of a "Disenchanted Republican" on our very vulnerable republican manners and characteristics; offers the lover of wood sports and woodcraft a very readable paper on Wild Bees; acquaints us with the French and half breeds of Malacine; tells about the condition of affairs in Mexico; and adds a love story on life in the South Seas, among the cannibals and the children of Nature. The editorial department is both comprehensive and thorough, and it is done with care and decided finish, so that its perusal is a great delight to one who would be up in the literature of the time, at home and abroad. No better magazine than Putnam's is published in the country.

HANSEN'S for July is rich in illustrated articles, which is rather its specialty. The opening one is on "The Yauldals," and this is followed by one on "The Ocean Steamer," and "Frederick the Great," all which make up a most attractive body of illustrated reading. Then following these are tales, essays, and poems, with a supplement of choice and timely editorial matter. The Editor's Literary, Scientific, and Historical Record, with the Drawer and Easy Chair, supply a fund of reading on current topics and events about which it is the natural desire of every one to be well informed, which he can here in a most attractive way. We can but multiply praises on Hansen, which for variety, thoroughness, freshness, and true ability which, is not surpassed by any monthly publication in the United States.

LIPPINCOTT'S MAGAZINE for July has "The Petitioner in the Politics of England," by John McCarthy, a tale called "Two Letters," "A Week among the Mormons," "Shall we Despair of the Republic?" "A Ghost as a Modern Convenience," "Lake Superior and the Saint St. Marie," "The Loss of the Onondaga," a third installment of "Tropole's story," "Sir Harry Hotspur of Wumboldswarte," "Negro Superstitions," "Basis in Central Asia," and some additional articles of prose and verse. It is a living number. The genuine literary spirit belongs to Lippincott. A reader will find every topic of interest touched in his pages, at precisely the right time.

THE STANDARD—A Journal of Reform and Literature, published monthly at 690 Broadway, N. Y., comes to us for July with a varied list of contents. Wendell Phillips discusses "Basis in Central Asia," and some additional articles of prose and verse. It is a living number. The genuine literary spirit belongs to Lippincott. A reader will find every topic of interest touched in his pages, at precisely the right time.

PETERSON'S LADIES' NATIONAL comes with a very bright and laughing frontispiece picture, called "The Sun Shower," and appropriate to the season, and proceeds with its gorgeous fashion-plate, its artistry, and its choice letters from the pens of some of our most popular writers. It is a very fresh and attractive issue.

GOON HEALTH contains its customary list of serviceable contents, dished up in a popular and impressive style. It has made a permanent place in our medical literature, and is recognized as sterling by the best practical minds.

THE WESTERN MONTHLY, published at Chicago, well deserves a prominent place among the family of first class magazines, as the July number fully proves.

New Publications.

COLE'S GOVERNMENT, of which we have before us the First and Second Parts, in a truly sumptuous style of typography, from the press of Case, Lockwood & Brainard, of Hartford, is an attempt of the author, in the disguise of a debate between a Monarchist, a Republican, and a Democrat, to show up the strength and weakness of our republican form of government, which is so far done with great energy and free quotation. An ensuing debate between Hengist—the ancient Saxon—the Republican, and the Democrat, does into verse, imparts a new snap to the subject, and evidently relieves the writer of another surplus of opinion and feeling. The publication tells its own aims and story best.

MOSES HALL discusses "THAT TERRIBLE QUESTION" again in a third edition, enlarged and revised, a sufficient token of its widening interest to our readers.

THE LASSIE, by G. K. Powell, will give our readers an insight into a subject which has occupied increasing attention of late, and will, we trust, with fresh interest even by such as heard it as a lecture.

New Music.

OLIVER DITSON & Co. have just issued the following new musical compositions: "Tantum Ergo" (Lord of Heaven), music by Ross, English words adapted by T. Finell; "Where love is, there is home," a romance, sung in the opera of Oberon with fine effect by Alberto Lawrence, founded on a melody by Carl von Weber, arranged by Howard Glover; "Capriccio brillante," by Mendelssohn; "Guarda chi bianca luna" (Sweet is the dream), words by G. Linley, music by Campana.

Spiritualist Lyceums and Lectures.

BOSTON.—Mercantile Hall.—Wing Movements, Silver Chain recitations, singing by Misses Hattie Richardson, Maria Adams and Nello B. Thomas, questions and answers, general, and under direction of Mr. Albie, and remarks by Dr. H. F. Gardner, Dr. Dunklee and Messrs. Ford, Dole and Morton completed the exercises of the Boston Children's Progressive Lyceum on Sunday morning, June 20th. Present one hundred.

In another part of the paper may be found an account of meetings for the establishment of a liberal tract society, held in this hall on the afternoon and evening of the same day.

TEMPLE HALL.—Crowded circles, morning and afternoon (as usual), occupied the time at this place, on Sunday, June 20th.

AT NOON, same day, the Doyle-street Children's Lyceum met at the regular hour. Mrs. Dana, the Guardian, read some selections, Alice Gayman sang, and five declamations were given in addition to the general order of exercises.

In the evening, Mrs. Boon, with her children, entertained the Spiritualist Association at Temple Hall with readings, songs, &c., and Mr. Patterson was controlled by several influences.

CAMPBELLDOCK.—Harmony Hall.—Sunday, June 20th, the Children's Lyceum met and passed through the services peculiar to such organizations. Wing movements, under direction of W. H. Bottinson, Assistant Conductor; declamations by George Peterson, and Misses Lizzie Cleary, Phoebe Downing, Cora Hastings, Georgie Martin; the discussion of the question, "What is Conscience?" Grand Banner March, and an address by Dr. J. H. Currier, of Boston, occupied the session. Present seventy members and officers.

PLYMOUTH.—Leyden Hall.—Miss Jennie Leys closed her

engagement at this Hall on Sunday, June 20th. In the evening of that day she gave her experience as a church member and Spiritualist, which is represented as being extremely interesting by all who heard it. Miss Leys during her four weeks' stay has made many warm friends in Plymouth, and shows signs of rapid improvement. It is to be hoped she will be kept well employed.

MIDDLEBORO.—A. E. Carpenter addressed good audiences at this place on Sunday, June 20th—subject in the afternoon being, "Spiritual Growth." In the evening, "The World's Saviors." The attendance of this course of meetings is on the increase, and appearances seem to prove it a success.

CURRENT EVENTS.

Mr. Charles H. Valentine, for twenty years principal of the Quincy School, Boston, in attempting to get aboard the steam car while in motion at West Newton, June 23d, fell, and was crushed. He died the next day.

Queen Isabella, says a telegram from Paris, dated June 20th, yesterday signed her abdication of the throne of Spain in favor of her son, the Prince of Asturias. Marshal Blanes and some dignitaries were not present, but had previously witnessed the will of the Queen made before her abdication, that it might have the weight and validity of the act of a sovereign. The Spanish Cortes, before its final adjournment, passed a bill for the gradual emancipation of the slaves in the colonies, differing from Senor Moret's original project, in the following respects: All slaves over sixty instead of sixty-two years of age are to be immediately liberated; the guardianship held by their former masters over slaves born since 1868 ceases on proof of abuse or castigation on the part of the master or upon the management of the slave; children under fourteen are to go with their mothers; married but separated, and the husband and wife are to be absolutely prohibited. Provision will be made by supplementary legislation to meet such cases as may neither be covered by this bill nor left to the discretion of the government.

The Earl of Clarendon, one of England's greatest statesmen, is dead.

A telegram from Rome, June 24th, says: Notification has been given of the appointment by the Pope of a number of new bishops, including three for America to fill the sees of Springfield, Hartford and Portland.

Some payments in the civil list of France will give an idea of the people's burdens. The Minister of Fine Arts (a paid salary) per year, his assistant \$100,000. For the expense of removing his establishment from one part of the city to another received \$125,000. The luxury displayed in the fitting up of all the departments of the Chief Minister of the French government is unequalled in any country in the world. This same Minister of Fine Arts receives his salary also from a rental of \$18,000 per year. All his appointments make up the magnificent sum of \$2,000,000 more than three times the salary of the President of the United States. The official Journal of the Empire receives \$100,000, which is distributed to the Imperial Opera, and proposes hereto to give two millions. Meanwhile the best workman gets six francs per day.

Eighty-six candidates for citizenship were examined at West Point, June 25th, and forty-eight of them rejected. The examination was unusually rigid.

Julius E. Horwood, a former convict, who had been sentenced to five years imprisonment in the Lenox jail and a fine of \$10,000.

At a meeting of the Anti-Vaccination League, in London, June 25th, Prof. Newman, editor of the Standard, presided. The speaker declared that the vaccination, in its present form, and urged parliament to repeal the law on the subject.

There were twenty-nine cases of sunstroke in New York, Tuesday, June 25. The mercury rose to 101.

The Portsmouth (N. H.) Chronicle has come out for Woman Suffrage.

A car attached to a freight train exploded, near the Grand Junction, on June 25, at 8 a. m., on Thursday, June 25th, killing one man and wounding thirty persons. Twenty houses were destroyed, and many others were badly shattered, and all Worcester was shaken. Nitro-glycerine is credited with the horrible affair. That is an article of so very susceptible a character that it never should be transported by railway. The examination of witnesses before the coroner's jury lasted five days, and the verdict rendered is to the effect that Timothy Roman came to his death from being torn in fragments by an explosion of "Hittner's patent dynamite" on its way from the manufactory to Hoosac Tunnel for blasting purposes, in a car on the Boston and Albany Railroad, together with a box of explosives from the Oriental Powder Company, which was not properly marked.

The Yorkist censures the Boston and Albany Railroad Company for not taking the necessary precautions in its transportation, and also the Oriental Powder Company for carelessness in not properly marking their boxes of wares for shipment.

The Legislature of Massachusetts was prorogued on Thursday, the 23d of June, after a session of 170 days.

Picnic at Walden Pond, Concord. The First Grand Union Spiritualists' Picnic of Boston, Charlestown, Chelsea and vicinity, in connection with friends from Waltham, Hudson, Pittsburg, &c., at Walden Pond, will take place Wednesday, July 13th, 1870.

Special trains will leave Pittsburg Depot at 8:45 A. M., making stops at Charlestown, Somerville, Cambridge, and Waltham. Other trains will leave at 11 o'clock, at 2:45, and 2:55. All excursionists above Concord will take regular trains.

Ample arrangements have been made for the accommodation of the large numbers that attend these popular gatherings. Public speakers and mediums are cordially invited. Edmunds's Band will furnish music. No extra charge for dancing. Tickets from Boston, Charlestown, Somerville, and Cambridge, \$1.00; from Waltham, children, 50 cents; adults, 80 cents; from Pittsburg, Leominster, Mason and Townsend, \$1.00; Shirley, 100 cents; Groton and Attleboro, 65 cents; Marlboro, 80 cents; Hudson, 85 cents; Andover, 90 cents. Tickets for sale at depots.

Committee of Arrangements.—Dr. A. H. Richardson, Charlestown, J. S. Dodge, Boston.

P. S.—Public speakers will be furnished with free tickets by calling upon the committee.

N. B.—We would also give notice that arrangements have been made to hold a six-days' Camp of Prayer and Meditation, commencing Aug. 23d, 1870, continuing until Sunday afternoon at 5 o'clock. Alterations will be made at the grove, by arranging suitable accommodations for speaking, and seating at least six thousand persons, the whole to be protected from the sun or rain, thus affording shelter in case there should be a storm. Ample provisions will be made for servants to take their families, and thus spend the time in one of the most delightful spots in this section of the country. Full particulars of this meeting and its mode of management will be given in the Banner of Light in due season.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. Jy9.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, 55 and four three-cent stamps. Jy9.

M. K. CASSTEN, Trance Medium for spirit answers, at 505 Broadway, New York. Terms, \$2.00 and 3 stamps. Money returned if not answered. Jy9.

DR. S. M. LANDIS, WHO WAS IMPRISONED, wants a companionable, progressive, enterprising, temperate partner to accompany him as financier, &c., in a popular lecturing tour through the world. Immense fortune in store. \$1,000 capital required. Address him, Philadelphia, Pa. Jy9.

Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for costs, medical advice, delineations of character, &c., and terms \$2 to \$5 and three-cent stamps. Send for a circular. Jy2.

SPRIT HALL, under the management of the American Journal of Spiritual Sciences, is open to the inspection of the public for knowledge, and evidence so far as the Media and Spirits control. It is a popular lecturing tour through the world. Sealed Letters for \$3 each; Sealing Spirit Medium, one sitting, \$2 each; Writing Medium, \$2; Rapping Medium, \$2; Psychometrist, \$2; Healing Medium, \$2; Developing Medium, \$2; for Photographing, \$10. Mediums can be consulted at their homes, which is at the option of the seeker. 701 Sixth avenue, New York. Jy9.

The Austin Kent Fund.

Previous acknowledgments, \$51.35
L. F. Kilbourne, Kelloggsville, N. Y. 1.00
Mrs. E. S. Cutter, Mt. Vernon, N. H. .30
\$51.65

Read Mr. Kent's letter in another column.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.
HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London, Price 25 cents.
THE MEDIUM AND THE MEDIUM. A weekly paper published in London. Price 5 cents.
THE LONDON PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 5 cents.
THE LUCIFER BANNER. Published in Chicago, Ill. Price 5 cents.
THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 25 cents per copy.

Special Notices.

HERMAN SNOW, No. 39 KEARNEY STREET, SAN FRANCISCO, CAL., keeps for sale a general variety of Spiritualist and Reformer Periodicals, at Eastern prices. Also Planchettes, Spencer's Positive and Negative Powders, &c. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1.-4f

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for all Liberal and Spiritual Books, PAPERS AND MAGAZINES.

Also, ARNOLD & CO.'S GOLDEN PENS AND PARLOR GAMES, The Magic Comb, and Voltaic Arc Solenoids, SPENCER'S POSITIVE AND NEGATIVE POWDER, Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 401 North Fifth street, corner Washington Avenue, St. Louis, Mo.

J. BURNS.

Progressive Library, 15 Southmain Row, Bloomsbury Square, Holborn, W. C., London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

GEORGE ELLIS, BOOKSELLER, No. 7 OLD LIVER STREET, NEW ORLEANS, LA. Keeps constantly for sale a full supply of the SPIRITUAL AND REFORM WORKS. Published by William White & Co.

J. T. GILMAN PIKE, PHYSICIAN, Pavilion, No. 57 Tremont street, (Room No. 5) BOSTON.

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each volume, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires, &c., the time for which you have paid, and when these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of the method renders it unnecessary for us to send receipts. These figures show the paper continued, should renew their subscriptions at least as early as three weeks before the next issue corresponds with those at the left and right of the date.

THE TWO STREAMS.

We do not beneath two flowing streams, At saw them soon converge in one; Whose waters "neath the sun's beaming beams On to a common centre run: We thought, then, of the You and I, and You, Each one of which is but a drop, Whose hearts of earth with children's joys, As they to Godhead, A PERSON'S FULL "CLOTHING," which he wears as a complete, COAT, PANTS, VEST, HAT and shoes complete. Where multitude for "CLOTHING" go, Corner of Beach and Washington streets.

ADVERTISEMENTS.

Each line in Anglo type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in advance.

25¢ For all advertisements printed on the 5th page, 50¢ per line for each insertion.

25¢ Advertisements to be renewed at Convention, must be left at our Office before 12 M. on Tuesdays.

130 Work for All! 130 SEWING MACHINES.

We sell all first-class Sewing Machines. For Cash, Cash Installments, or to be paid for in Work which may be done at Home.

Good AGENTS WANTED. Call on or address, ENGLE & RICE.

130 Tremont street, corner Winter,

